A Compilation of Baha’u’llah’s Writings — Volume 02 (1866–1868)

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 034: Middle Edirne (March 1866 – September 1867) (8 of 8)

BH00071: Suriy-i-Hajj II (Baghdad)

Section 1: "God hath ordained that in every town wherein…"

God hath ordained that in every town wherein this Tablet is proclaimed, its inhabitants shall celebrate on that day and shall magnify His Name and glorify Him and shall live in the utmost felicity, and shall be numbered among the thankful ones. He is the Everlasting, the Manifest.

Glorified be He Who hath sent down the verses in truth and doth send them down through His command as He pleaseth. There is none other God but He, the Mighty, the Powerful, the Omnipotent. Nothing can prevent His command and His sovereignty. He doeth what He willeth in the dominion of creation and command, and ordaineth what He pleaseth. Before Him bow down in worship all who are in the heavens and on earth. He giveth life and causeth death, then He quickeneth whom He willeth from this sweet, holy and resplendent Kawthar. Say: By God! The Spirit of the Cause hath appeared in truth, and the Beauty of the Divine Unity hath dawned from the holy Dayspring with manifest sovereignty. Through Him God hath tested all who are in the kingdoms of creation and command, and verily He is God's Balance between the heavens and the earth.

Say: The Tree of Sinai in this Revelation doth speak the truth, proclaiming:

> "There is none other God but I, the All-Merciful, the Most Merciful."

Say: O people! Fear God and differ not concerning the Word of God, for verily it hath appeared in truth through a command that causeth all who are in the heavens and on earth to swoon away, except whom thy Lord willeth, the Mighty, the Powerful, the Omnipotent, the All-Praised. Say: It hath been among you and God's verses have been recited unto you at all times, yet ye perceived them not, having been seized by vain imaginings and being in manifest heedlessness. Thus did God withhold your eyes from recognizing His Self, though He was among you with a Beauty the like of which none among the ancients hath ever witnessed. O servant! Hearken unto the call of God from this Tree which hath been raised upon the holy mountain and speaketh the truth that there is none other God but He, the Mighty, the Beauteous. Say: This is a call the like of which none hath ever heard from time immemorial, nor shall any hear it save he who entereth this exalted and impregnable Paradise.

O Muhammad! With the ears of the spirit hear thou God's call from this Leaf that hath sprouted, that moveth, that is upraised, and that singeth upon this divine and transcendent Tree of Oneness. Turn not to any soul but put thy trust in God, thy Lord and the Lord of all worlds. Turn unto Him and fear no one, and be not of the heedless. Know thou that when thou didst depart from Our presence, We commanded thee and counseled thee with mighty and conclusive counsels. Among these was Our command that thou shouldst neither exceed what thou didst witness during thy migration with God, nor fall short of what thou didst observe. This was My command unto thee, to which all existence beareth witness, and beyond it the Tongue of God, the Mighty, the Powerful. Yet thou hast added to people's vain imaginings and

diminished from what thou didst witness of the power of God, thy Lord and the Lord of thy forefathers of old.

O Muhammad! Fear God and follow not thy desires, and alter not God's favor unto thyself and unto the souls of His servants, and be not of the ignorant. Fear God in thine own self, then behold the Cause of God with thine eyes, then rend asunder the veils of fancy through My Name, the All-Powerful, the Mighty, the All-Wise. If thou wilt not rend the veils from before thy heart unto all eternity, We shall not withhold the reins of the Cause and shall continue to command thee thus, by the eternity of God, the Mighty, the All-Knowing, until thou rendest asunder the veils and arisest from the Dawning-Place of the Cause with power and manifest sovereignty.

O Muhammad! Teach thyself, then teach the people how the Face hath appeared from behind the veils with resplendent lights of mighty glory. Then remind the people of what thou wast commanded by God, and delay not therein for less than a moment. Gird up thy loins with what We have commanded thee at this time in this luminous and radiant Tablet, and be not of those who follow naught but what their desires command them, and who are among the lost.

Know thou that thy Lord is the Knower of all things, and with Him is the knowledge of the heavens and earth and the unseen things of the dominion of Command and Creation—this is the truth, if thou be of them that know. No matter is hidden from Him, nor can what passeth through the hearts of men be concealed from Him, and verily He encompasseth all things. Beware, beware, O Muhammad! Hear My words and leave behind thee all who are in the heavens and on earth. Then stand firm in the Cause with steadfastness from Us and by Our command, and be not disturbed within thyself, and be not of the fearful. Hast thou not seen and witnessed the sovereignty of power and might, and hast thou not observed how the Hand of God appeared from behind the veil of holy glory?

Hast thou not seen how all matters submitted to His sovereignty and the necks of the Pharaohs bowed before Him, and every person of great might was brought low before Him, even though He was in the hands of His enemies morning and evening, at dawn and at dusk? Hast thou not witnessed the confession of all the learned ones and their powerlessness when the lights of knowledge and wisdom shone upon them from this most luminous, most wondrous and sublime Mouth?

O Muhammad! Be fair for the sake of God, then ponder what hath shone forth through grace, follow not thy desires, and be not of those who turn away. Purify thyself from human limitations, transgress not the law of justice, and turn not thy gaze from the Most Great Horizon, the Exalted, the Supreme. God hath not placed two hearts within any man—this We did send down aforetime unto Muhammad the Arabian in clear Arabic tongue, and have now made it manifest. Polish thou the mirror of thy heart that the beauty of God may be reflected therein. This indeed is Our counsel unto thee and unto Our near servants. By God! His favor unto you hath been perfected, His sovereignty hath appeared, His proof hath come, His evidence hath arrived, and His argument hath been completed, were ye of them that perceive.

O Muhammad! We did conceal Our countenance from you for twenty years, to this thy soul and spirit bear witness, and beyond thee all who dwell in the pavilions of eternity behind the seas of immortality among the sacred temples of the sanctified ones. The people were in such doubt concerning this Beauty

that none recognized Him, though all appeared before Him daily, heard His verses, and witnessed His light that encompassed all who are in the heavens and earth and the first and the last ones.

O Muhammad! Thou wert aforetime the herald of this Revelation unto the people in the ninth year, even as God had given them glad tidings thereof in all the Tablets, nay in every holy Book and illumined Scripture. We prevented thee therefrom for in those days God's appointed time had not been fulfilled and the promise had not come to pass according to what was ordained in the preserved Tablets of holiness. Then, when the time was fulfilled and the promise came to pass, We commanded thee as thou didst desire aforetime, that thou mightest be of them that remember—a Command at which the heavens and earth cannot stand, even as hath been revealed at that time from God's mighty and glorious dominion.

O Muhammad! First cleanse thy soul, then thy spirit, then thy essence, then thy body, then thy limbs with this Kawthar which hath flowed in truth from this unerring and mighty Pen. Then cleanse the people therewith as far as thou art able, that the hearts of the mystics may be purified thereby. Know thou that thy Lord is able to transform all who are in the kingdom with a single word from Him, for He is the All-Powerful, the Almighty. Yet He hath delayed in this that He might distinguish the good from the evil, the blessed from the wretched, and separate the believers from the ungodly. Say: By God! The test hath come, whereby the pillars of men shall quake and the hearts of them that are nigh shall tremble. Say: Those who disdained to worship their Lord, they preferred blindness to guidance and darkness to light, and they are in manifest loss.

O Muhammad! Remind the people of this sanctuary and sacred precinct, for this is a station which God hath made holy, purified from all defilement and cleansed from the gaze of the heedless. Thou, verily, ascend on these wings wherewith We have honored thee to a station wherein thou shalt find the whole earth and all that dwell thereon under thy shadow. Then convey unto the people that which We have commanded thee, and be not of the patient ones. Then walk amongst men with a light from Our presence, and if thou findest one who turneth toward thee, turn unto him with thy whole being, and if thou findest one who turneth away, turn thou away from him and put thy trust in God, the Single, the Most Exalted, the All-Knowing, the All-Informed.

Say: O people! Have mercy upon yourselves and upon the servants of God, and bar not the gates of bounty against your own faces, and be not of them that perish. O people! Rejoice not in what ye possess of idle fancies and vain imaginings, but rather rejoice in that which is with God. This, verily, is God's decree upon you, if ye be of them that perceive.

Know thou, O Muhammad, that the idolaters desired to cut off the breezes of God from their wafting and to change the Word of God according to their own desires and passions. Therefore have they imprisoned Us in this land wherefrom the hands of the hopeful and the feet of the seekers have been cut off. Say: God is triumphant in His Cause and mighty in His action. His Command is above your command and His decree above your schemes. He doeth what He willeth and nothing can frustrate His power and sovereignty. He, verily, is the Enduring, the Everlasting, the Mighty, the Powerful.

Soon will He manifest His Cause, exalt His testimony and raise His sovereignty to such a station that the hands of the idolaters shall be cut off therefrom. Thus have We related unto thee from every narrative and expounded unto thee that whereon We stand, and this Most Great, this Mighty Message, that thine eyes and the eyes of those who behold naught save this most glorious, this most noble Perspective may be solaced thereby.

O Muhammad! Breathe the spirit of everlasting life upon the temples of all beings, then sever thy relationship from all who claim relationship and hold fast unto this firm and gleaming Handle, that through thee may blow the breezes of detachment upon all who dwell on earth. And when thou arrivest in the land of Qaf, remind its people of that which We have commanded thee in this Tablet, that thou mayest be a bearer of glad tidings from Us unto the sincere ones.

Then remind from Our presence the letter Ha, that he may rejoice within himself at the glad tidings of God and be among those who are content. Say: O letter Ha! Thou didst ask God, thy Lord, in years past concerning that which We sent down in truth in an august foreign tongue, and We held back the reins of the Pen in answering thee when We found thee in heedlessness and great intoxication. By God! The heavens wept at this, and the holy earth trembled, and the mountains of knowledge crumbled, and the breasts of them that are nigh were straitened.

Say: O Hadi! By what evidence didst thou believe in ʿAli before him, and before him in Muhammad the Apostle of God, and before him in the Son of Mary, and before him in Moses Who conversed with God, and before him in the Friend of the All-Merciful, and before him in Noah the Prophet, even unto the return of the Message to the Primal Point? Bring forth thy proof if thou be of the truthful! If thou didst believe in them through the verses of God that were sent down unto them, then by God this is those very verses and this Beauty is their Beauty—behold it, if ye be of them that bear witness! Beyond this, the horizons have been filled with the lights of this Dawning, and the Sovereign of Names hath appeared with every sublime grace and wondrous garment.

Say: By God, O letter Ha! Thy spirit wept when this question issued from thy mouth and flowed from thy pen, yet thou knewest not and wast among the heedless. Know thou that thy Lord, while in the sovereignty of His concealment, cannot be comprehended by names nor attributes nor by the hearts of the Messengers. But when He is established upon the throne of Manifestation, all names and attributes serve Him as a servant serveth his lord, if ye be of them that perceive. He, in His own Essence, is sanctified above all that and above all that ye have known, and this is what hath been sent down in truth from the heaven of august glory. Have ye not witnessed that all these were created by His Word?

And if ye do not bear witness, We indeed have borne witness to it in truth and We were its Witness and Knower. Bear thou witness that the Sun was created by His command—God created it through grace and made it the lamp of His might between the heavens and the earth. In like manner, recognize all the names in His vicinity, if thou be of them that perceive. Yet despite this, how art thou not content that We should attribute one of the names unto Our own Self, after We have shown you the Cause with a clear proof? We created the names and their kingdom through the sovereignty of power and might, yet thou hast forbidden their Creator from one of their names—thus hast thou done, if thou be of them that are

aware. We have pardoned thee, that thou mayest seek forgiveness of God thy Lord and be of them that repent.

O servant! Fear God, then open thine eyes that thou mayest behold the Cause of God with thine own vision. By God! Nothing will suffice thee today if thou shouldst cling to the first and the last, save that thou enter beneath the shadow of God—and this is His shadow that hath encompassed the worlds. Say: By God the Truth! After His manifestation nothing will suffice you and nothing will profit you, even if ye should seek to prove by all that ye possess from the tokens of the heedless. Then know that all that ye have heard hath appeared by My command while ye were in heedlessness and thick veils, and all that ye have apprehended and learned or known and used as proof returneth to My Word, even as it returned in the ancient centuries. Say: Do ye wish to veil the beauty of the Sun with the veils of rancor and hatred, or with the clouds of your idle fancies, O company of the opposers? Or do ye wish to prevent the sea of God from its waves, or the fire of the Cause from its burning? Evil indeed is what ye have imagined within yourselves and grievous is what ye have done, and ye shall remain among those who persist therein.

Section 2: "Beware, O people of the Bayan, lest ye…"

Beware, O people of the Bayan, lest ye join partners with God or oppose Him through what ye possess. Remember that which ye were enjoined in the Scriptures and Tablets. Fear God and be among the God-fearing. Was this not from among God's verses? Was this Youth not His servant, His Beauty, His Glory, His Splendor, His Cause and His Light? He hath shone forth with such lights that at their dawning all suns were eclipsed—how much more these darkened ones!

Say: By God! He hath descended from the heaven of Command, and in His right hand is the Kingdom of might and power. He summoneth mankind unto the holy Paradise and feareth no one, even were all the idolaters to surround Him. Say: Verily He appeared once by the name of the Primal Point, then once by the name of the Friend, then once by the name of the Interlocutor, then by the name of the Spirit, then by the name of the Beloved, then by the name of Ali in truth, then by the name of Husayn in this sacred, resplendent and luminous Beauty. All this We mention unto you because We found the people in weakness; otherwise, by Him Who holdeth my soul in His hand, We would have imparted unto you such melodies as would draw unto them the hearts of the Concourse on High and would cause all who dwell in the realms of creation to swoon away.

Say: O people! Have mercy on Him Who hath come unto you with God's proof and evidence, Who calleth you unto Him and unto that which hath been sent down from His presence. And if ye believe not in Him, then leave Him to Himself and oppose Him not, and be not of the heedless ones. Do ye not witness how He hath arisen by Himself while all the peoples have risen against Him with all they possess? Do ye deny this grace after having witnessed it with your own eyes? Be ye among those who bear witness. He Himself hath feared no one and will never fear, by God's might and power. He hath conveyed the Cause to the East of the earth and to its West and all that lieth between them, to everyone possessed of power, sovereignty and mighty strength.

Were ye able, come forth from your places and raise your heads from the eggs of heedlessness that ye may behold God's power and what hath appeared from Him, and witness your own powerlessness and

the powerlessness of all created things. Have not the banners of victory been raised? Hath not this Name, the Name of God, filled the space between heaven and earth? Have I not sacrificed myself every day and every moment? Say: By God! I have not protected myself for less than an instant and have shone like the sun above the heads of the enemies, while ye have not aided God for even an instant, sitting in your homes and hiding your faces from the loved ones—how much more these oppressors!

Despite this, ye have occupied yourselves with the imaginings commanded by your selves and desires, and thus hath Satan made your deeds seem fair unto you, and ye were among the doers. Say: O people! Can one who soareth in the atmosphere of the spirit be compared with one who playeth with clay? Can one who shineth forth before the enemies be compared with one who hideth his face behind veils out of fear for himself? Judge fairly then, if ye be of the fair-minded. Can one who walketh in the holy Paran be compared to one who sits idle at home? Reflect, O ye heedless ones! Say: By God! The acceptance or rejection of all who dwell in the heavens and on earth is, in My sight, even as the cry of an ant in a vast and mighty desert.

Say: No one's lamentation or cry shall ever ascend unto God save through this Most Great Name, this Most Upright, this Ancient Cause. Say: By the True God! Nothing of what was or what will be shall profit you this day, except that ye take refuge in this Most Firm, this Mighty Stronghold. Say: O Letter of Ha! Were it possible, We would have commanded thee to expend, in response to thy request, a thousand thousand thousand thousand qintars of white diamonds, until thy breath be cut off, for from thy question have wafted the odors of aversion and the dust of grief upon all worlds. For all that hath been sent down from My presence is that whereby ye have deduced the authority of God's proofs in every age, cycle and era, and ye yourselves bear witness to this, as do all possessed of knowledge behind you. Why then didst thou accept what appeared from them while rejecting what appeared from them in another guise? Believest thou in part of the Book while denying part? This indeed is a grievous injustice!

By God! The eyes of the seen and unseen have wept over Me for what ye have supposed regarding Me, and ye were among those who harbored suspicions. In those days I concealed Myself from those who accepted and those who rejected, and veiled Myself behind a thousand veils lest anyone should recognize Me and lest the clamor of the hypocrites be raised. We were among you as one of you, and thereby did God test your vision and found you among the veiled ones. Say: The Educator and Creator of all contingent beings was indeed in the garb of a common person, yet ye were not content with this until He was imprisoned in this prison. Then when He appeared with the truth and drew aside the veil from His face, and shone forth from God's dayspring, the Protector, the Mighty, the Sovereign, the Powerful, the Omnipotent, when the idolaters turned against Us, We turned against them and manifested Our Self with truth that they might know that God fears no one, that no matter distracts Him from another matter, and that neither the opposition of the opposers nor the sovereignty of sovereigns can prevent His sovereignty.

O Muhammad! Command the people with what God hath commanded thee, then teach them what God hath taught thee from His presence, then aid Him with thy heart and tongue and all thou possessest and all that is upon thee. His is the victory of the heavens and earth, the victory of what is seen and unseen, and the victory of all worlds.

Then We have ordained in the Tablet of Decree by the Pen of Accomplishment for whosoever hath conceived doubts in his soul and hesitated in this wondrous and novel Cause, and for whosoever desireth to turn towards the holy precincts and attain the presence of God, the Mighty, the All-Knowing, and hear God's call and behold His beauty and inhale the fragrance of God, the Mighty, the Powerful, the Transcendent, the Great, that he should leave his house migrating unto God until he enters the City which is named the Abode of Peace. And when he arrives therein, let him glorify God his Lord secretly and openly until he reaches the shore, and when he reaches it, let him don his finest garments, then perform ablutions as God hath commanded him in the Book, and when he washes his hands, let him say:

O my Lord! This is the water which Thou hast caused to flow by Thy command in the vicinity of Thy Sacred House. And as I have washed my hands therewith by Thy command, O my God, cleanse me from all defilement and sin and heedlessness and from all that Thy good-pleasure abhorreth. Verily Thou art the All-Powerful, the Almighty.

Then he washes his face and says:

O my Lord! This is my face which I have cleansed by Thy will. I beseech Thee, by the sovereignty of Thy singleness and the wonders of the names of the Manifestations of Thy Cause, to purify it from all else besides Thee. Then preserve it from turning to any but Thee and from gazing upon those who have not sought Thy manifest, pure, mighty and gracious Beauty.

Then he crosses the bridge with God's dignity and tranquility, magnifying God until reaching the end of the bridge. Then he turns toward the House and says at his first step:

O my Lord! This is the first step I have taken on the path of Thy good-pleasure and the first footstep I have moved by Thy will. I have fled, O my God, from all directions toward the direction of Thy grace and bounty, and I have escaped from myself and from all else besides Thee toward the quarter of Thy generosity and favors. My God! Disappoint not those who hope in Thee from the clouds of Thy mercy and favor, and prevent not those who seek Thee from the clouds of Thy glory and bounty. Here am I, O my God, having sought Thy House, around which circle the dwellers of the Supreme Concourse and beneath which dwell the spirits of Thy near ones among the chosen ones.

I beseech Thee by it and by them that Thou withhold not my sight from beholding the wondrous lights of the sanctity of Thy beauty, and deprive not my face from the manifestations of the breezes of the dawn of Thy meeting, and close not off from my heart the fragrances of the might of Thy revelation and inspiration. Verily Thou art the Lord of bounty and might, the Lord of grace and mercy and dominion, and verily Thou art the Lord of power and strength and grandeur, and verily Thou art to him who calls upon Thee near and responsive.

Then he glorifies God and begins the circumambulation, circling the House seven times. When he completes his deed and faces the door of the House, he stands and seeks God's forgiveness seventy times. Then he says:

O my God and my Master! Praise be to Thee for having honored me and blessed me, whereby Thou hast established me in a station wherein naught is seen save the signs of the might of the sovereignty of Thy

oneness, and naught is witnessed save the flashes of the lights of the sun of Thy beauty. I beseech Thee by Thyself and by Thy Self to deliver me from the murk of the world and its ornaments, and to rend from before the face of my heart the veils that have prevented me from entering into the depths of the seas of the might of Thy oneness and have barred me from arriving at the fields of the sanctity of Thy reunion and meeting. O Lord! Return me not disappointed from the gate of Thy mercy, and drive me not away from Thy House as a loser. O Lord! Forgive me and my parents and my brothers and my family and my kindred from among those who have believed in Thee and in Thy most great signs in the Manifestation of Thy most exalted Beauty. Verily Thou art the Mighty, the Generous.

Then he walks with perfect tranquility and glorifies God until reaching the door. He stands and says:

My God! This is the station wherein Thou didst raise Thy voice and Thy proof appeared and Thy traces rose and Thy beauty shone forth and Thy verses descended and Thy Cause became manifest and Thy Name was lifted up and Thy remembrance was spread abroad and Thy power was perfected and Thy sovereignty was exalted over all who are in the heavens and the earth.

Then he addresses the House and its ground and its wall and all that is therein and says:

Blessed art thou, O House, in that God hath made thee the place whereon His foot hath trod! Blessed art thou, O House, in that the glances of His glorious majesty have fallen upon thee! Blessed art thou, O House, in that God hath chosen thee and made thee a dwelling for Himself and a seat of His sovereignty! No land hath preceded thee save the land which God hath preferred above all other regions of the earth through that which hath been inscribed by His preserving Pen. Blessed art thou, O House, in that through thee God distinguisheth between the fortunate and the wretched from this day until the Day whereon the All-Merciful shall manifest Himself with the lights of holy and wondrous glory!

Blessed art thou, and again blessed art thou, in that God hath made thee the balance for the believers and the ultimate homeland of the mystics, and hath sanctified thee from the recognition of the hateful ones and the idolaters, such that none shall enter thee save every believer whose heart God hath tested for faith, and none shall be able to draw nigh unto thee save those from whom waft the fragrances of the All-Glorious. Blessed art thou in that God hath made thee specially for those of His servants who are nigh unto Him and for the sincere ones among His creation, and none shall touch thee save those who have detached themselves wholly from all who are in the heavens and on earth, and in whose hearts there is naught save the effulgence of the lights of His glorious unity, and in whose beings there is naught save the manifestations of the revelations of His holy oneness.

This is the station wherewith God hath distinguished thee, and by this thou art worthy to glory over all the worlds. Blessed art thou, and blessed is he who built thee and developed thee and served thee and watered thy roses, and blessed is he who entereth thee and who beholdeth thee and who findeth from thee the fragrance of the garment of Joseph, the Mighty, the Powerful God. I testify that whoso entereth thee, God will cause him to enter the holy sanctuary on the Day when the Beauty of the Divine Essence shall be established upon a magnificent throne, and He shall forgive everyone who taketh refuge with thee and entereth beneath thy shade, and shall fulfill his needs, and shall gather him on the Day of Resurrection in the beauty whereby its people, of the first and the last, shall be illumined.

Then he shall cast his face upon the dust of the gate and shall call upon his Lord with the call of every detached, penitent and repentant one, saying:

Section 3: "O my Lord! I am he who transgressed…"

O my Lord! I am he who transgressed against Thee and opposed Thy beauty, being occupied with my self and my desires, and verily Thou art the All-Knowing, the All-Informed. O my Lord! When I recognized Thy Self, I sought Thy forgiveness for what I had been and for what appeared from my tongue and issued from my mouth and occurred to my heart, and I have turned unto Thee with my whole being, for verily Thou art the All-Forgiving, the All-Merciful. O my Lord! When Thou didst make me aware of the places of Thy Cause and didst awaken me from my sleep and heedlessness, I went forth from my house, turning toward Thy house, beholding the direction of Thy loving-kindness and Thy forgiveness, for verily Thou art the Most Merciful of the merciful.

O my Lord! I have come to Thee with a sin heavier than what is in the heavens and earth, and greater than the creation of both worlds, until I stood before the gate of Thy house, from which no sinner hath ever been disappointed, and I prostrated myself upon its dust in humility before Thy beauty and in submission to Thy sovereignty and in lowliness before Thy presence. O my Lord! Have mercy upon me through Thy mercy and Thy grace, and assign me a seat of truth with Thee, and join me with Thy repentant servants. O my Lord! Forgive my transgressions and my sins and whatsoever my hands have wrought, for verily Thou art the Mighty, the Bountiful.

Then he shall raise his head and seek God's forgiveness with this mighty and great prayer for forgiveness.

O Lord! I seek Thy forgiveness with my tongue, my heart, my soul, my inner being, my spirit, my body, my frame, my bones, my blood, and my skin. Verily, Thou art the Ever-Forgiving, the Merciful. I seek Thy forgiveness, O my God, with such seeking of forgiveness through which the breezes of pardon waft upon the people of transgression, and through which the sinners are clothed in the robe of Thy gracious forgiveness. I seek Thy forgiveness, O my Sovereign, with such seeking of forgiveness through which the sovereignty of Thy pardon and grace is made manifest, and through which the sun of bounty and favor dawns upon the temples of the sinners. I seek Thy forgiveness, O my Forgiver and my Creator, with such seeking of forgiveness through which the erring hasten to the shore of Thy pardon and benevolence, and the seekers arise before the gate of Thy mercy, the All-Merciful, the Most Compassionate.

I seek Thy forgiveness, O my Lord, with such seeking of forgiveness which Thou hast made as a fire to burn away all sins and transgressions from every penitent, returning, remorseful, weeping, and pure soul, and through which the bodies of all created things are purified from the defilements of sins and misdeeds, and from all that is abhorrent to Thy Self, the Mighty, the All-Knowing.

Then let him enter the House with dignity and tranquility as though beholding God in the heaven of His command and the kingdom of His house, until he enters the courtyard and stands before the dome which was reserved for the establishment of the Throne of Glory thereon. Then let him raise his hands and turn his gaze toward the direction of His bounty and say:

I bear witness in this my station that there is no God but Him, alone without peer, without likeness, without equal, without opposite, without minister, without parallel, and without similitude. And that the Primal Point is His servant, His Glory, His Grandeur, His Majesty, His Divinity, His Might, His Sovereignty, His Power, His Dominion, His Authority, His Honor, His Nobility, and His Grace. Through Him did His Beauty shine forth, His Countenance appear, His Proof dawn, His Evidence become complete, His Argument perfected, and His Signs become manifest. Through Him were all who are in the heavens and on earth gathered together, and all who are in the kingdom of command and creation were raised up. Through Him the breezes of holiness wafted over all worlds. And I bear witness that He Whom God shall make manifest is the Truth, there is no doubt in Him, and He shall come with holy and exalted lights. Through Him shall the creation of the heavens and earth be renewed, and the creation of the first and the last. Blessed therefore is he who attains unto His time, enters His gate, is honored by meeting Him, circumambulates around Him, prostrates before Him, visits the dust of His feet, stands in His presence, and is among those who arise.

Then let him say: O my Lord! This is Your House wherein have wafted the breezes of Your bounty and favor, wherein You have manifested in the mystery of mysteries through all the Manifestations of Your names and Dawning-places of Your attributes, and none has understood this save Your All-Knowing Self. O my Lord! This is Your House from which appeared the signs of Your grace to all worlds, and wherein befell You what befell from those who turned toward and those who turned away from You. And You did bear all this despite Your power and sovereignty. Verily, You are the All-Knowing, the All-Wise, the All-Powerful, the Almighty.

O my Lord! This is the station wherein You walked with Your ancient feet, and wherein You raised Your voice and Your melodies, then Your call and Your sweet and wondrous trills. O my Lord! This is the station wherein You established Yourself upon the throne of all possible things and wherein You rose up with the sovereignty of Your power over all who are in the heavens and earths. O my Lord! This is the station wherein Your glance turned toward the direction of Your bounty and wherein the oceans of power surged in Your hidden, guarded, and protected Word. O my Lord! This is the station wherein Your Command was in the mystery of mysteries, and wherein Your lips moved not concerning what You willed, and wherein You concealed Your luminous face, and wherein You were in the unseen of the unseen and the veil of veils such that none among the worlds knew Your Self.

O my Lord! This is Your House which Your servants stripped bare after You, and they plundered what was in it and pillaged what was upon it, and thereby they violated Your sanctity and warred against You in their hearts and broke Your Covenant and shattered Your Testament. And You concealed all this and overlooked them through Your wondrous pardon. O my Lord! Strip me not of the beauty of Your concealment, remove not from me the mantle of Your care and forgiveness, distance me not from the vicinity of Your mercy, and deprive me not of the Kawthar of Your exalted grace.

O my Lord! Sanctify me from all else but You and draw me near unto Your Self and honor me with meeting You. Verily, You are the Powerful, the All-Knowing, the Perceiving, the Resurrector, the Life-Giver, the Death-Dealer. O my Lord! Enable me to achieve what You have willed for Your near servants, then ordain for me the best of what You have ordained for Your holy chosen ones.

Then let him settle into stillness within himself and become quiet in his being, then turn with his heart and hearing toward the direction of the House. Should he perceive the fragrance of God and hear His call, he may be certain within himself that God has absolved him of his sins, overlooked his transgressions, and accepted his repentance. He will find himself as on the day he was born of his mother. But if he does not perceive the fragrance of God, the Mighty, the Powerful, let him repeat this practice on this day or another day until he does perceive and hear it. This is what hath been ordained by the Pen of might and wisdom upon the preserved tablets of holiness. Thus doth God open the gates of grace and bounty upon the face of the heavens and earth, that perchance the people may not deprive themselves of God's mercy and outpouring. This, verily, is guidance and a reminder from Us unto all the worlds.

O Letter of Ha! Hearken unto what God calleth thee to in this Prison, and turn not to anything else. Put thy trust in Him, then enter upon the shore of the Most Great Name. Know thou that as We answered thee before, so do We counsel thee in this Tablet that thou mayest take counsel within thyself and become aware of that which is hidden from the eyes of the world. By God! We desire naught in this save to purify thee from the veils of imitation and cause thee to enter this exalted and impregnable Paradise, that thou mayest behold things with thine own eyes and recognize God's greatest treasure in this mighty Word. Say: By God, O people! I am but a servant of God and His Glory, and I call you unto God and unto that which hath been sent down from Him. I ask no recompense from you, and God is sufficient witness between me and you. Beware lest ye oppose him who hath come to you with God's verses and wisdom. Fear God and His laws, and be not of the transgressors. Follow the religion of God and His Faith, and dispute not concerning that which hath been sent down unto you, and be of the God-fearing.

Arise then, O servant, and make up for what hath passed thee by, that God may forgive thee through His bounty and clothe thee in the robe of glorious honor. Leave the world and all that is in it and upon it in thy shadow, then soar in the atmosphere of the spirit and fear not the ungodly. First, detach thyself, then summon the people unto detachment, that thy word might influence the hearts of the heedless. Sanctify thyself from the world, then bid the people to sanctify themselves from it. Thus doth the Dove counsel thee, if thou be of them that act. By God, O servant, wert thou to inhale from this Shirt which We have sent with the hands of the heralds through these words, thou wouldst surely find from it the fragrance of God, the Mighty, the Self-Sufficient, the Gracious, and thou wouldst detach thyself from the kingdom and all that is therein, and wouldst enter the Egypt of certitude while being heedless of all who dwell on earth.

And thou wouldst bear witness through this Tablet as God hath borne witness unto Himself by Himself in the kingdom of His Cause that there is no God but Him and that Ali is His servant and His Glory unto all who are in the heavens and on earth.

And thou, O Muhammad, when thou hast completed thy proclamation in Our name, seek out there the one named al-Habib and make mention of him from Us and give him glad tidings from Our presence, that he may rejoice in his soul and be among those who are joyful. Say: O servant, give thanks unto God for having attained His presence and won His meeting and for being among the victorious, though thou didst not recognize Him when thou wert seated before Him. Yet God accepted thy obedience and ordained for thee in the Tablet a great reward. By God! Wert thou to discover what hath been ordained for thee, thou

wouldst soar with longing. But this hath been veiled from thee and from the eyes of all the world by a wisdom that was in thy Lord's knowledge, which none hath comprehended save His own Self. This is a revelation from God, the Mighty, the Beautiful.

Then make mention of the loved ones there, both female and male, both young and old. Then remind them of these days wherein the Nightingale of Holiness warbleth in His final days, and remember them with holy and sublime remembrances. Say: O people! Desist from that which ye have been forbidden, transgress not the bounds of God, and exceed not what ye have been commanded in the Book. Fear God and be not among the lost. Then gather ye together upon God's Cause and His Word, differ not in anything, ascribe no partners unto God, and be among the believers in His unity. Thus have We decreed for you and for those who have fulfilled their vows and were communities like unto you, that there is no God but He, the Mighty, the Single, the All-Conquering, the Omnipotent. And when ye gather in your assemblies, remember Our grief and what hath befallen Us, then Our imprisonment in this land wherein Our devoted servants have been forbidden to enter.

Then know, O Muhammad, that We have made this Tablet a living, vital spirit, that thou mayest breathe it upon every land and city according to thy capacity, lest harm or weariness touch thee. Work thou according to what thou hast been commanded, to the extent of thy strength, and weary not thyself beyond thy capacity, and be thou in sure and secure protection. Then know that there hath come before Us a letter from thee wherein thou didst mention the names of those who honored thee on thy return from the presence of Beauty by God's command, the Mighty, the All-Conquering, the All-Knowing, the All-Wise. And thereby have We been pleased with them and recorded their names in a Tablet wherefrom not an atom's weight of the deeds of all creation shall be lost, that they may thank God within themselves and remember Him throughout their days and be among the thankful. Thus have We bestowed Our mercy upon thee and upon them, a mercy from Our presence for them and for Our righteous servants.

Then give thanks unto God within thyself that We have made thee a bearer of this most great bounty and chosen thee to proclaim it unto all the worlds. And thereby have We bestowed Our favor upon thee and upon thy soul and spirit and upon thy forebears, until it reacheth unto the First Creation. And this, verily, is a manifest bounty. Know thou thy station in this and in what We have given thee to drink of the wine which God hath made a light, then a spirit, then a delight for those who drink thereof. Be thou steadfast in what thou hast been commanded and waste not what hath been ordained for thee. And if joy toucheth thee in this Cause, give thanks unto God thy Creator, and if grief befalleth thee, be patient and maintain a beautiful patience.

Verily God will fully reward those who are patient in His path, seeking His good-pleasure, and He neglecteth not the reward of the doers of good. We have arranged this Tablet in most excellent arrangement for thee and for whomsoever God desireth for Himself, and this is the most excellent bounty from Us to Our believing servants. And mercy be upon thee and upon all who believe in God and in what hath been sent down from His presence in holy and luminous Tablets. And praise be to God, the Lord of the worlds.

BH01132: Suriy-i-Qadir

This is the Surah of the All-Powerful, which We have ordained in the dominion of eternity and revealed unto the servants, that it may be unto them a shining lamp.

He is the Resplendent, the All-Glorious, the Most Luminous!

Glorified be He Who hath ordained the measures of all things in the preserved tablets of might and created all things in such wise that, were they to purify themselves from the dust of fancy and desire, they would surely ascend to the most exalted stations and would speak that which the Holy Spirit spoke at the Ultimate Lote-Tree: that there is none other God but Him, and that the essence of the two words in these two names is the Self-Subsisting One of Names in the dominion of eternity. Thus hath the mercy of the days encompassed all beings, yet the people perceive not.

Indeed God hath manifested Himself in this Tablet through His Name, the All-Powerful, unto all contingent things, that through it all created things may derive power over whatsoever hath been created between earth and heaven, lest any soul be deprived of the sovereignty of His might. This is what hath now been sent down from the presence of the Guardian, the Self-Subsisting.

O Sun of My Name, the All-Powerful! Shine forth upon all created things with the wondrous power of thy Lord, that all things may witness within themselves the might of God, the Powerful, the Mighty, the Beloved. Whosoever is deprived of the manifestation of this Name shall never succeed in truly acknowledging the power of his Lord, the Mighty, the Chosen One, and even should he profess belief, it would not be authentic, for how can one who lacketh a thing comprehend it? Glorified be He above their understanding!

Therefore, O people, make your hearts mirrors of this Sun, that its lights and its manifestation may be reflected therein. Thus doth your Lord command you, if ye be of those who know. And whomsoever this Name is reflected within, God shall make him powerful over all things, such that were he to say unto a thing “Be thou transformed,” all would be transformed, and were he to desire to prevail over contingent things by his will, he would be empowered by the might of his Lord. This indeed is a manifest bounty.

From this Tablet the breezes of power have wafted over all who possess power, and they blow as they please by His command, if ye would but understand. The likeness of this Name in this Tablet is as a spring of water flowing in diverse rivers; likewise from this Name flow the waters of power in the rivers of existence, and each receiveth according to a determined measure.

O thou Name! We have created thee by Our command and have exalted thy mention in the kingdom of names and have adorned thee with the raiment of immortality, that thou mayest be grateful to thy Lord and be of those who render thanks. Beware lest anything beguile thee or veil thee from the remembrance of thy Lord’s Name. Be not of those who, when they see themselves in glory and elevation, forget the remembrance of their Lord and then wax proud before God Who created them by His will. Such hath been their way.

O ye who are named by this Name and are its manifestations! Hearken unto the call of your Lord, the All-Merciful, in this Paradise, and turn not unto what hath been ordained in the worlds of creation, and be not of those who understand not. Beware lest names beguile you from the remembrance of your Creator, and when the Sun of your Lord's remembrance shineth forth upon you, fall ye down prostrate before God, the Powerful, the Supreme, the Self-Subsisting.

Beware lest anything prevent you from showing humility before God, and be not like unto him whose cause We exalted among the servants and whose mention We spread throughout the lands. Yet when he saw himself in glory and elevation, he waxed proud before Him Who created and fashioned him, reaching such a state that he opposed the Countenance and was neglectful of God's rights, and was of those who, when the Sun of Beauty shone forth from the horizon of grandeur, grew arrogant and were of those who are proud.

O My Name! We have made thee the Manifestation of this Name, that thou mayest summon all created things to turn away from what is behind thee, shatter the idols of vain imaginings in all things, and bring all into the shadow of thy Lord, the Mighty, the Beloved, and that thou mayest aid thy Lord in every way within thy power, so that the standards of victory may be raised upon holy and exalted seats. Say: O people of the Bayan! If ye fail to help the Youth, God will assuredly help Him even as He helped Him in truth when He was in prison, and aided Him with hosts ye cannot see, and sent down that which preserved Him from His enemies.

Verily, there is no God but Him. His is the creation and the command, and all are preserved with Him in a guarded tablet. O My Name! Be steadfast in the Cause, then remind the people of that which the Spirit hath inspired thee. If thou findest one receptive, turn to him; if thou findest one who turneth away, turn from him. Fear not, but put thy trust in God, thy Lord. He will guard thee from those who have disbelieved and associated partners with God, and who, when the verses of the All-Merciful are recited unto them, play about in their own idle fancies. Sanctify thyself from all that would hinder thee from the path of God, to Whom belongeth whatsoever is in the heavens and whatsoever is on earth.

This is better for thee than all that hath been treasured in the kingdoms of creation and command, though most people comprehend not. Await thou the Day when God shall come with a sovereignty from the realm of His command, and around Him shall circle the angels of the Spirit. Then shalt thou find the people struck down, and trembling shall seize the dwellers of the heavens and earth, and all names shall be overturned and fall upon limited dust—save those who have detached themselves unto God and entered beneath the shadow of their Lord, the Most High, the Supreme, the Mighty, the Praised. Thus have We inspired thee with the wonders of thy Lord's revelation, that thou mayest be steadfast in thyself and be of those who are firmly established. And glory be upon thee and upon those who have taken their station beneath the shadow of their Lord—a praiseworthy station. And praise be to God, the Mighty, the Powerful, the Supreme, the Beloved.

BH00604: Suriy-i-Zubur

God, the All-Powerful, the Single, the Self-Subsisting, hath sent this down unto him whom He hath loved in His Own Self and named Muhammad, that he may prostrate himself before his Lord and be of them that bow down and worship.

He is the Most Inaccessible, the Most Holy, the Most Glorious!

The Beauty of the All-Merciful from the horizon of the Divine Good-Pleasure, behind clouds of sorrow, did verily shine forth. Should the clouds be lifted, such commotion would arise in every soul that the servants would turn away from the Lord of all creation. For this reason did He take on a veil before His face, that the light might shine upon the righteous in measured portion. Such is the state of the righteous among the learned; how much more those who have disbelieved in their Chosen Lord and have taken the calf as their beloved instead of God! And when We found the people deaf and blind, We left them wandering in the wilderness of fancy and desire, and departed from their midst with a sovereignty witnessed by all the worlds.

And We sat alone in the house, detached from all else, awaiting the grace which had been inscribed by the fingers of God in the Mother Book. When the people veiled themselves behind the veils of glory, the lights of beauty were withheld from their eyes, and the Ancient King chose for Himself a station hidden from the sight of all in the world. And beyond this veil is a veil whereof none is aware save My True Self, and thus was the matter recorded in the Mother Book from the mystery of revelation with justice. Soon shall the believers cry out and place their fingers of bewilderment between their teeth, and they shall not find the Youth though they search throughout the heavens and earth.

Thus was judgment decreed by the Glory on the Tablet of Destiny as an irrevocable command. This is of the tidings of the unseen which We reveal unto thee and unto them that believe, that they may know the worth of these days and take unto the Lord of Spirit a guide. O people! Seize ye the worth of these days and deprive not yourselves of this bounty which hath been sent in human form.

O My Name the Most Great! Hearken unto the call of thy Most Glorious Lord from the Supreme Scene, the dwelling-place of God, the Most High, that the most sweet melodies may attract thee to the Divine Lote-Tree, the station wherein the Sun of Eternity did shine forth from the horizon of grandeur, which God hath preserved from the touch of the ungodly. Leave thou all else behind thee, then enter with thy heart the holy precincts, that the divine emanations from the divine Egypt may pass over thee and move thee with such movement as shall move all worlds collectively in their longing to attain the presence of God and in their quest for His good-pleasure. Thus have We detailed the verses in this Tablet which hath been beheld by the glances of God.

O Letter of the Divine! Stand firm in the Cause, then summon the people unto thy Lord's horizon, and leave them not to themselves, for Satan lieth in wait at every path to lead the people astray from the shore that was blessed in the primal eternity. Follow what is revealed unto thee, then protect the sheep from the wolves and gather them in the shelter of security beneath the shadow of this Name that encompasseth all things. Say: We have raised the Standard of Proof in My Name, the All-Merciful, and

have manifested the Evidence with such power as would render impotent all who dwell in the heavens and earth, be they lowly or noble. Say: My proof is My Self, My sovereignty is My power, My evidence is My Manifestation, and My testimony is My presence between earth and heaven, and that which floweth from My Pen is My creation, were ye but to know it.

O My Most Great Name! We have made thee the Kingdom of Our names between earth and heaven. Therefore manifest whatsoever thou willest of the most beautiful names, that thou mayest guide the people unto this Beauty that hath come unto them upon the clouds of the Cause with manifest sovereignty. Let thy tongue speak forth in remembrance of thy Lord, the Bestower, and fear no one, and in all things place thy trust in God, thy Lord. He will aid thee with the hosts of the seen and the unseen, and will protect thee from every sinful idolator. Beware lest thou forget the time when thou wert present before the Throne and there shone upon thee from the horizon of thy Lord's mouth the Sun of Words with verses that God made clear evidences of His Cause in the kingdom of creation and the light of His countenance unto all in the realm.

Hearken unto what the idolators say. By God! What issueth from their mouths curseth them though they perceive it not within themselves, and they are drowned in the depths of idolatry. They claim faith within themselves yet deny Him through Whose single letter the decree of faith hath been manifested in every age. Thus hath God seized their sight and deprived them from the shore of grace. They were to strive in God's path with their wealth and souls, yet when that which they knew came unto them, they denied it and turned upon their heels. Therefore all atoms reject them and their deeds disown them. Thus doth God render vain the works of those who disbelieved and associated partners with God, and who stood at the threshold of rejection with injustice.

Stand firm in the Cause, then give the servants to drink of the living waters from thy Lord the All-Merciful's cup, ere Satan's cawing be upraised and bar the people from the holy and manifest path. They who speak as children have risen against God and the Manifestation of His Self, and have denied the blessing that was sent from the realm of bounty. Soon will tablets be spread before thee wherein fingers of ignorance and idolatry have moved to reject God, and thus hath man been ungrateful to his Lord. When thou witnesseth and knoweth this, take up the Pen of Command by Our behest and inscribe upon the tablets what God hath cast upon thy heart in refutation of him who hath rejected God. By God! Then will the Holy Spirit confirm thee and the Spirit that was preserved in the treasuries of infallibility by God's protection will speak within thy breast.

Break the power of blind imitation through the force of unity, then ascend with the two wings of detachment unto the heaven of transcendent glory. Then adorn thyself with pure servitude unto God, thy Lord, for through it is established the sign of unity and is destroyed the standard of idolatry raised by every wicked denier. Say "God," then leave those who have disbelieved. Say: The Most Great Word hath appeared, and through it God hath distinguished between the righteous and the wicked, and through it He hath made a separation among the peoples of the world. God hath made this Word sharper than swords, for while swords divide limbs and bodies, the Word separates all things from this day until the Day when the veil of all created things shall be rent asunder and the Beauty of Glory shall appear upon crimson clouds as promised.

Verily it is the Water of Life whereby God quickeneth all creation. Verily it is God's Lamp between the heavens and the earth, by which every pure and illumined heart is lit. Verily it is the Most Great Mirror among His creatures wherein the Ancient Beauty is known according to each one's capacity. Verily it is the Most Great Weight between the heavens and the earth and God's Enduring Testimony unto all in the kingdoms of Command and Creation, and through it the fragrance of God is wafted among all, whether small or great. Say to him who cannot attain the presence of the Throne and behold the Beauty of God: Let him look upon the Word of God. By God! Through it eyes are gladdened and the hearts of all who seek are purified. Say: O people! Compare not the Word of God with aught else, for by it was all else created, and none comprehend this save those possessed of keen insight.

Come forth from behind the veils, then manifest My Cause which hath encompassed all worlds. Remind the people of that wherewith We have reminded thee, then inspire them with that which We have inspired thee, that they may take the path to the Holy Court. Know thou that thy letter hath come before the Throne and holy glances illumined with loving radiance have turned unto it, that thou mayest be stirred from thy slumber and be enkindled by the fire that blazed in the Tree of Utterance upon the Mount of Inner Meanings by God's leave. Be thou ignited by the warmth of thy Lord's love, then kindle the people with the fire of remembrance through this Word which hath shone forth from the horizon of the Tablet with mighty sovereignty.

Preserve the pillars of the Cause through the iron of exposition lest the hosts of Satan undermine them—this is a command sent down in truth from the heaven of wisdom. Know thou that We have found from thy letter the fragrance of the garment and have sent thee the breaths of the All-Merciful from the direction of this Paradise, that the divine fragrance may attract thee to a sublime heaven of glory. We have given thee in this Tablet the wings of power and might that thou mayest soar thereby to the station wherein all created things shall seek thy shadow. Thus have We aided thee amongst Our servants and raised thee to the Most Exalted Horizon, a wondrous holy seat.

We have been with thee at all times and witnessed what befell thee in thy Lord's paths, and We were thy witness. We have mentioned in the Tablets what hath come upon thee and what hath reached thee through the wisdom hidden in thy Lord's knowledge. Beware lest thou grieve at what hardships have touched thee. God shall soon cut off the last remnant of those who have wronged without clear proof or enlightening book. Be patient, then show forth supreme patience until the promise cometh from the presence of One mighty and powerful. When tribulation waxeth severe, remember My trials and what hath come upon My Beauty from all peoples, and behind them servants who were created by My word—and My own Self, the True One, is witness to what I say.

Thus have We imparted to thee from the gems of wisdom and utterance that thou mayest gather together the servants of the All-Merciful and protect them through a strength from Us against the arrows of every wretched idolater. And the glory be upon thee and upon those who are with thee, who have taken beneath thy Lord's shadow a station purified from all idolatry.

BH00677: This is the Book wherein there is no doubt…

He is God, the Most High, the Self-Subsisting

This is the Book wherein there is no doubt, sent down in truth from the presence of One Wise and All-Informed. It guideth mankind unto the precincts of an exalted mercy and causeth them that are detached to enter upon the shore of the ocean wherefrom branched forth the seas of names—this being of the grace that hath encompassed all the worlds. It giveth the believers to drink from the Euphrates of God's loving-kindness and raiseth up the oppressed unto the court of an all-glorious Name. Say: O people! We had forsaken this Cause at the time We entered into this station wherein no cry was raised from Us to anyone, and We remained quiet in the prison, silent from every wondrous mention. We had closed the gates of utterance upon the tongue, and thus were We for many days. We made mention of God in the secret of secrets with a hidden and mysterious tongue, until the days passed and the nights elapsed while We were in this condition which none among all the people could comprehend.

Then did the Herald call out from every near direction:

> "Arise, O servant, from thy slumber, then remind the servants of what God hath taught thee, and be not obstinate in the Cause. Art thou grieved by what hath befallen thee at the hands of these oppressors? This is of My ways, and for My way there is no alteration or change. Hast thou forgotten God's covenant when thou didst covenant with Him, before the creation of all contingent things in the particles of eternity, that thou wouldst be martyred in His path? This, verily, was an inevitability decreed in the Mother Book. Raise, then, thy head from the couch of quiet and tarry not in helping thy Lord, even though God is independent of the help of one such as thee. Grieve not for what hath befallen thee, neither be thou distressed by what the misguided ones have falsely alleged against thee. God sufficeth thee as a helper and supporter."

Glorified art Thou, O my God! By Thy might, I yearn to lay down my life in Thy path, at every morn and eve. By Thy glory, O my God, were Thine enemies to slay me at every moment, the fire of my love for Thee would not be quenched; nay, it would increase with each passing instant, and Thou art well aware of this. For this do I thank Thee, and complain not to Thee of them, for they have denied Thee and Thy signs, and have failed to recognize Thy Cause which hath dawned from the horizon of wisdom. All this they do openly, without any veil or covering, whether thick or thin.

But those who claim to love Thee yet turn away from Thy beauty—this is grievous to me and to all who are nigh unto Thee. They act thus despite Thy having counseled in all Tablets, nay in every beauteous line, that they should not turn away from Thy verses when revealed in truth, nor close their eyes to the beauty of Thy glorious majesty. It is as though Thou hadst revealed the Bayan solely to guide them to Thy proofs, yet they have turned away from Thee and turned to their own selves, and Thou art aware of all this. Would that they were content with this! But they have spoken concerning me that which no believer would speak of even the most wretched transgressor. Through all this have I remained patient in the path of Thy love. Thus hast Thou made me, O my God, a target for the swords of these two factions, and I know not what to do hereafter, and Thou art witness to their deeds.

Yet by Thy presence, I grieve not for myself, but for Him Whose appearance Thou hast promised unto Thy servants in the latter resurrection. Oh, what sorrow I feel for Him in this day, and for what shall befall Him

at the hands of those who claim faith for themselves and who imagine themselves unique in their belief. They shall oppose Him as they have opposed me, and this is clear proof and testimony thereof.

By Thy might, O my Beloved, We find none with vision to behold Thy signs with their own eyes. Rather, they see through the eyes of their leaders, affirm what they affirm, and deny what they deny, though Thou didst strictly forbid them from this. By Thy glory, O my God, I have found no word of truth from these people, nor any spiritual movement. They walk in the valley of desires and commit all manner of transgressions and evil deeds. This they do in secret, while in public they speak Thy praise and occupy themselves with Thy glorification at every sunrise and sunset.

When one appears with clear signs, they draw against him the swords of their souls, hearts, and tongues, striking without delay or hesitation. They have forgotten all that Thou didst command in the Book, though but few days have passed since Thy time. They have reached such a state of pride and heedlessness that they recognize God's grace, signs, and proof, then deny them, thus showing their rebellion against Thy presence. Yet they consider themselves among those who are trustworthy with God's messages.

O my God, by Thy might! No spot remaineth in my body that hath not been struck repeatedly by the swords of Thine enemies. Hearest Thou not the cry of the oppressed, O Thou Who holdeth in Thy grasp the reins of all the worlds? Wilt Thou not answer him who calleth upon Thee? Wilt Thou not dispel the afflictions of this poor, wretched soul whom Thou hast placed at the mercy of all, both high and low? Wilt Thou not stay the hands of the oppressors from my person, when Thou assuredly hast power over all things? When such as these exist in Thy realm, wherefore didst Thou manifest me amongst them and inspire me, O my God, with these words which have aroused such rancor in their hearts that their very hearts and limbs are well nigh torn asunder? And verily Thou encompasseth all things. It is as though they desired naught save to preserve their leadership, which they have seized through their own devices.

They became joyous within themselves and led those who followed them in heedlessness to such a state that were they to behold the gleaming lights, they would ask if the light was luminous, and were the Sun of Eternity to shine upon them, they would examine a dung beetle and ask if the sun was radiant. Therefore, open your eyes, O concourse of the heedless! These are the lights of the Sun that have encompassed your backs, your right, your left, above you, below you, your south and north. Therefore, O my God, what am I to do with them, and what is the fruit of my appearance amongst these people after Thou hast caused them to stand in the land of limitation while Thou hast elevated me to a station where the hands of unity fall short of reaching? Moreover, how can my Cause accord with their condition? Therefore, O my God, purify the hem of my robe from their clinging, then occupy them with that to which they are attached and with which they are content.

Thus am I left, O my God, alone in Thy land and solitary in Thy realm, with no one walking upon this path which is truly straight. How often in the evening, O my God, have mine eyes turned toward the direction of Thy grace and the dawn of Thy relief and bounties, yet found no rising of the morn of Thy gifts. How often in the morning, O my God, have mine eyes watched for a glance of Thy providence and favors, yet witnessed no appearance of the sun of Thy generosity and benevolence.

How long, O my God, wilt Thou not have mercy upon Thy servant whom none of Thy creatures would show mercy to, and who has spent his life imprisoned in their midst? Praise be unto Thee, O my God, in all of this, and I beseech Thee for patience in what Thou hast decreed and wilt decree, that I may be numbered among the patient ones recorded in the Tablets.

Then I beseech Thee, O my God, by Thy Name through which sorrow is transformed into joy, hardship into ease, and darkness into light, that Thou mayest send down, O my God, at this moment that which will dispel our sorrows and sever us from all else besides Thee, O Thou in Whose hand are bounty and benevolence, and the dominion of might and forgiveness. Verily, Thou art the All-Powerful, the Most Exalted, and verily, Thou art wise over all things. 152

He is the Mighty

The mysteries of God have ever been and will forever remain hidden in the veils of the unseen, especially this Cause, whose essence has been concealed and protected, and none has comprehended it save God, thy Lord. For this reason, this divine Lote-Tree and manifest yet hidden mystery has endured from both friends and foes that which no pen or ink can recount, as thou hast been informed of some of these matters. Thou must now strive with utmost diligence to promote the Cause of God, though verily thy Lord is independent of all the worlds. In all circumstances, keep thy gaze fixed upon the root of the Cause and whatsoever appeareth from Him, ever mindful of all the friends, whether among the emigrants or those who remained, all of whom are present before Us.

BH00457: Lawh-i-Mubahilih

In the Name of God, the Most Mighty, the Most Impregnable, the Most Holy, the Most Glorious!

This is a Tablet that hath been sent down from the Preserved Tablet, that it may serve as guidance and mercy unto all who are in the heavens and on earth. Therein is made mention of him that remaineth of the kindred of Him Who endured in the path of his Lord that which caused the Concourse of the Near Ones to be thunderstruck. Blessed art thou, O My Name, inasmuch as the breezes of the garment from Joseph the Exalted, Who was named Muhammad-before-ʿAli, have wafted over thee. He, verily, was named by Our Most Holy Name in the Concourse on High, and by the All-Glorious in the cities of eternity, and by all names in the Kingdom of Names. Through Him was manifested My sovereignty and My power, then My grandeur and My majesty, were ye of them that know.

We sprinkled upon him from this Ocean that which detached him from all else but Me and transformed him from the west of tranquility to the east of rapture, until he offered up his life in My path, whereat his being rejoiced while the eyes of the near ones wept. Blessed art thou for having been honored by his presence, for having heard his melodies, and for having found solace in his oppressed and lonely being. He is now present before the Throne, weeping for what hath befallen Me at the hands of the hosts of Satan.

By God, O My loved one! No day hath passed except that there hath befallen Me that which all created things are powerless to recount. On one day the idolaters say: “This is he who hath fabricated a lie against God,” even as thou heardst the like on the day when He Who came with manifest sovereignty appeared.

And on another day they say: “He hath appeared contrary to what was ordained in the Book.” And on yet another day they say: “Through him the Concourse of the Bayan hath been veiled from the mention of God, the Exalted, the Great.”

Consider then their lack of understanding: they speak that whereby every reality in all things doth curse them, yet they perceive it not. He Who uttereth God’s verses among them they reject through their vain imaginings, even while they recite that which was revealed aforetime by My mighty and wondrous Pen. Behold the power of thy Lord, how He hath deprived them of understanding and left them wandering in the wilderness of idle fancy.

By God, O My Name! He whom the people have taken as a beloved one instead of God is powerless to speak before the Face, yet the people are in grievous drunkenness. By My life! Were thou to become aware of him and his deeds, thou wouldst weep for Me and find no rest in thy dwelling until thy spirit ascendeth to the All-Highest Companion, that station wherein shine forth the lights of the countenance of thy Lord, the Most High, the Most Glorious. God is sufficient witness to this.

Hearken unto Me, then cast behind thee every name and take fast hold of the Cord of God. Fear not the hosts of the idolaters. They and all they possess shall never be mentioned before God, even should they bring forth the books of the ancients. Say: O loved ones of God! Fear not for your bodies. By God, ye are the kings in the realms of the spirits. How excellent is this exalted, mighty and glorious station! Verily, from every drop of blood that is shed in My path, God shall raise up souls of them that are nigh unto Him and are sincere. Were I to reveal the mysteries of that station, people would offer up their lives in the path of their Lord, the Mighty, the Inaccessible.

O My Name! Hear My call with the ear of thine innate nature. By God, through it shall all the world be attracted, were they to turn thereunto.

O Most Exalted Pen! Recount to thy name the story of this city, that he may be of them that are informed. When Muhammad came to thee from the company of the idolaters, saying that they desired to meet with thee in another place, We heard this and left the house with manifest sovereignty, and We said:

> “O Muhammad! The Spirit hath left His place, and with Him have gone forth the spirits of the chosen ones and the realities of the Messengers. Behold thou then the denizens of the most exalted Paradise above My head and within My grasp the proofs of the Prophets. Open thine eyes! Here is Ali, and here Muhammad, the Messenger of God, Who hath risen from the horizon of the House with manifest sovereignty, bringing you all the signs from God, the Mighty, the Powerful.”

Say: “Were all the divines and mystics on earth to assemble, and with them all the kings and rulers, verily I would present Myself before their faces and would proclaim the verses of God, the Sovereign, the Almighty, the All-Wise. I am He Who feareth no one, though all who are in the heavens and on earth should combine against Me. The verses have bowed before My countenance and all voices have become humble before My most wondrous and matchless melodies. This is My hand which God hath made white for all the worlds, and this is My staff which, were We to cast it down, would swallow up all created

things. All that hath been created between the heavens and the earth is but as a handful of clay in thy Lord's sight."

"O Muhammad! Go thou unto the company of the idolaters and say: The Youth hath come unto you, and with Him are the hosts of divine revelation and inspiration. Before Him marcheth the Kingdom of the Cause, and behind Him the tribes of the Concourse on High, then the dwellers of the cities of eternity, then the angels brought near.' Say: Fear ye God, and oppose not Him by Whose command every wise matter hath been ordained.' Then present yourselves before God with your ropes and your staves and whatsoever ye possess, if ye be of them that have power.

> "We shall proceed to the House of God which one of the kings hath built and named Salim. I alone have come to you from the Dayspring of eternity with God's most great and mighty tidings. I shall tarry until the sun setteth in its west, that perchance the objectors may feel ashamed within themselves and be numbered among the penitent."

Know thou that God hath forbidden His loved ones to meet with the idolaters and the hypocrites. Yet We have left the house, putting Our trust in God and turning Our gaze toward the direction of His Cause, that perchance God's heedless servants might thereby be awakened. They that have disbelieved and associated partners with God will never believe in God though there should come to them the holy scrolls or the hosts of the unseen or the proofs of the Messengers. The meeting with God increaseth them in naught save in rebellion and unbelief. Thus hath it been sent down in the Tablets, and this is a mighty and exalted Tablet.

O Muhammad! Know thou that every name, through its connection with My Self, hath been exalted in the kingdom of names, if thou be of them that comprehend. On this Day, every relationship hath been severed save for those who have entered beneath the shadow of this luminous and radiant Countenance. Whosoever holdeth fast to a name among names while remaining heedless of its Creator—such a one is not of Me and God is quit of him. We have created all names even as We created all things, if ye be of them that know. Say: "I have appeared for God's sake and have come forth for God's sake, and I speak before all who are on earth even as I speak before thy face. I fear no one, and My deeds bear witness to what I say, if thou be of them that perceive." Say: "Verily, the signs of Truth are as manifest as the radiance of the sun, and its lights." By God! Verily, He hath been made manifest unto every one endowed with keen sight. Dost thou imagine that any besides Him can arise to stand with Him? Nay, by His own Self, the Most High, the Most Great!

Say: Through the movement of the Youth move the realities of all things, and through His stillness are stilled Our steadfast servants. Be thou detached from names, then suffice with thy Lord and be not of the ignorant. Those who have cleaved to names, they are worshippers of idols, wert thou of those who know. Say: The Prophet is he who informed the people of this Most Upright, Most Ancient, and Eternal Message. The Messenger is he who conveyed My messages to those who had strayed from the path. The Imam is he who stood before My face with clear submission and humility. The Guardian is he who sought protection in the impregnable fortress of My guardianship. And the Successor is he who counseled the people in that which We commanded them in a preserved tablet.

He whom the idolaters took as lord for themselves and through whom they opposed God, the Powerful, the Mighty, the Beautiful—verily he was but one among My servants, and would present himself before the Countenance every morn and eve. The winds of passion blew upon him from the direction of his own self through that which his hands had wrought, until they moved him from his station and left him among the lowest of the low. We had made his name renowned among the servants for a wisdom from Us, and verily thy Lord is the Ruler over what He willeth. When We completed Our utterance, he went to the idolaters while the Youth repaired to the station We had ordained. Thus was the matter decreed, and We were witnesses.

When Muhammad returned alone after a time, We said: Where are they who desired the face of the Youth, and where are they who disbelieved in God, the Exalted, the Great? Say: When the Sun shineth from the horizon of the Cause, the birds of night flee from it and cannot draw nigh unto it. Thus was the decree, were ye of those who know. Thus have We recounted unto thee the matter of him who appeared in those days, as a grace from Us unto thee and unto Our assured servants. Would that thou hadst been with Us on that day and witnessed God's ascendancy over the worlds, His power over all created things, and His sovereignty between the heavens and the earth. But grieve not over this, for We have written for thee in the Tablet the reward of that day, and We are powerful over all things. Arise thou to the Cause, then gather the people and be not of the inactive ones.

Unite the hearts of My loved ones, then remind them at all times of My beautiful remembrance. Expend thy soul and spirit in propagating the Cause of God—this is the nature of thy Lord, the Mighty, the Wise. Should harm befall thee, be patient as thy Lord was patient, and He will surely recompense the patient ones. Grieve not over what hath befallen thee. Verily thy Lord is with thee in all conditions and will aid thee through the truth with the hosts of His invisible realm. Convey My greetings unto her who hath believed in her Lord and attained the presence of God and arrived at the shore of a mighty sea, whose every wave proclaimeth that there is none other God but Me, the Forgiving, the Merciful. Blessed is she in that she hath heard the melodies of her Lord and the lights of holiness have shone upon her from God's manifestation, the Lord of the worlds. And the mercy that descendeth from the clouds of My will and the heaven of My purpose be upon her and her daughter. This verily is a great bounty. Upon thee be My remembrance and praise, then My glory and the glory of the worlds.

Then remind all Our loved ones from Our presence. Say: O chosen ones of God, be steadfast in the Cause of your Lord, the All-Merciful, in such wise that the winds of trials shall not move you, and be ye of those who are firmly rooted in God's Cause. Gather ye in the assemblies of fellowship and remember this Prisoner Who hath been afflicted amidst the hypocrites. Gather ye around that Name. Beware lest ye be scattered, for the wolves lurk behind you with great cunning. Trust ye in God in all matters and shun the wayward. Should ye find one through whose heart the breezes of the All-Merciful have wafted, associate with him and remind him of this mighty Remembrance.

Beware lest ye sorrow over anything or be troubled in adversity and tribulation. By God! We have ordained for you in Our most exalted Kingdom a station of glorious and lofty rank. Be ye united amongst yourselves, for through unity shall the Cause of your Lord, the Mighty, the All-Bestowing, be made manifest, if ye be of those who are endowed with insight. Those who read the Bayan yet deny the verses

of the All-Merciful—these are they against whom the word of punishment hath been fulfilled, and they shall soon enter the fire. Be ye My trusted ones among My creation, My chosen ones among My creatures, and the dawning-places of My light among the worlds. Thus have We imparted unto you the word of truth and revealed unto you that whereby your hearts and souls may find tranquility, and ye may be of those who are steadfast.

The copy of the revelation that was written before the Face hath been sent. Copies of God's Tablets should be sent to all cities, and copies of all should be preserved in your presence. Blessed art thou for having attained unto the lights of the countenance of thy Lord. Upon thee be the glory of God and His splendor, then His remembrance and the remembrance of all the worlds.

BH03710: Prologue to the Lawh-i-Mubahilih

It will have been known to the friends of God that one day the antichrist arose with a new scheme, in order to sow doubts in the hearts of the servants. In Edirne he advertised his intention to the Persians, saying,

> "Today we have resolved that he shall come to the Sultan Selim mosque, and we also shall attend, and shall make the truth manifest. Thus might truth be distinguished from falsehood."

Mir Muhammad Shirazi became informed of this pronouncement, and in turn apprised Aqa Mirza Muhammad Quli. The latter repeated it in the most glorious Presence. When He was informed, He departed that very hour and set out for the above-mentioned mosque. There are more details, but we shall mention only those necessary to telling the story. He said to Mir Muhammad, "Go and inform that person that I am waiting in the mosque." The aforementioned Mir Muhammad gave the news to that accursed one. Azal excused himself, saying that it was not possible that day: "The appointment will have to be fixed on another day."

Then Mir Muhammad said to that wicked one,

> "You yourself chose these arrangements. You stated a preference for this matter. You wrote a document saying that whoever did not appear today is false and far from the truth. Then how can any word of yours be depended upon?"

In short, He stayed at the mosque until sundown, but that wicked one avoided coming. As He passed through the market, the tongue of God addressed Mir Muhammad with these holy and eternal verses. All the people heard it, and were astonished at their revelation. This is the content of the aforementioned discourse:

When we heard, We proceeded from Our house with manifest sovereignty. We said,

> "O Muhammad, the spirit hath departed from its seat and along with it the spirits of the pure ones went forth, as did the realities of the Messengers. In truth, thou shalt behold the people of the most transcendent scene above My head. Then in My grasp are the proofs of the prophets. Then open your eyes. This is ʿAli [the Bab], then Muhammad, the messenger of God,

who hath risen above the horizon of the House with evident sovereignty and come unto you with all the verses from God, the mighty, the Omnipotent."

Say: Were all the clergy and mystics on earth, and all the kings and emperors, to be gathered, I would stand before them and recite the verses of God, the king, the glorious, the wise. I am he who fears no one, even should all who are in the heavens and the earth assemble against Me. The very verses have humbled themselves before my countenance, and all sounds are submissive before my most wondrous and enchanting melodies. This is My hand, which God hath rendered white for all the worlds. And this is My staff. Were We to cast it down, it would swallow up the entire creation. All that hath been created between the heavens and the earth is but a handful of clay to thy Lord.

Go, Muhammad, to the concourse of idolaters and say, "The youth has come to you, accompanied by the hosts of revelation and inspiration. The kingdom of the Cause marches before Him, and behind Him are the tribes of the Concourse on high and the inhabitants of the cities of eternity, then the angels who are near." Say: Fear God, and do not oppose the one by whose command every wise decree was ordained. Then come into the presence of God with your ropes and your staffs and with whatever you possess, if you are able to do so. We go now to the house of God that was erected by one of the kings and named "Selim." I, alone, have come to you from the dawning place of eternity with a great, a most great announcement. I shall wait until the sun sets in the west, so that perhaps my opponents will find the opportunity within themselves to repent.

Know that God forbade his friends from meeting with the idolaters and hypocrites. Nevertheless, We departed from Our house depending upon God, gaze set toward the precincts of the Cause, so that thereby the heedless servants of God might be made aware. Those who have denied God or joined partners with him shall never believe in God, even should he bring them the sacred scrolls, or the hosts of the Invisible, or the proofs of the Messengers, and meeting with God only increases them in their oppression and unbelief….

He whom the idolaters have taken to themselves as their lord, whereby they have risen in opposition to God, the mighty, the august, the beautiful—he was just like any of the servants. He used to come into My presence morning and night. Then there wafted upon him from the region of his base self the gales of passion, as a result of his past behavior. Finally, they cast him down from his seat and abandoned him in the lowest depths. We had made his name renowned among the servants for a secret reason of our own. In truth, your lord is ruler over what he desires.

Also, there is a man by the name of Hasan Aqa in that land, a tobacconist. The antichrist was with him when he issued the aforementioned challenge. The text was written out with his knowledge. Indeed, in reality on that day the truth was fulfilled and perfect. Rather, it became most seasoned and most perfect.

When Mir Muhammad came into the presence of the Beauty of God, he said, "I informed that accursed one (that is, Mirza Yayha), that Baha'u'llah was waiting in the mosque, and I said, You should come and demonstrate your own truth.' That accursed one said, Today it will have to be postponed. Choose another day."'

Afterwards the tongue of God spoke forth, saying that with God it had been known that that scoundrel would not appear, and the purpose was to complete the proof. Rather, the proof had been complete from pre-eternity against those deniers of the beauty of the lord of the worlds.

The beauty of God departed from the mosque. It so happened that the store of the aforementioned Hasan Aqa was on Baha'u'llah's route. When he arrived at the store, the tongue of God said,

> "Based on the decision that the gentleman had announced in his proclamation, the countenance of the All-Merciful presented himself, whereas the idolaters failed to honor their own agreement."

The next day, this sublime pronouncement was issued to Hasan Aqa. But that accursed one gave it no attention. The text of the letter is as follows:

In the name of God, the Merciful, the Compassionate.

This is a letter from this youth to all who are upon the earth. Worship none but God, the king, the exalted, the mighty. Thus has the decree been revealed in all the tablets from the powerful, the Omnipotent.

We heard that some of our opponents desired to come into the presence of this youth. Say: Come, and do not delay! We have appointed as the meeting-place the house of God, which was erected by one of the emperors, and was called "Selim" in the kingdom of names, if you but knew. We have selected as the days for the meeting Sunday and Monday. God was a witness to what I say… He is the one intended by your lord, the knowing, the wise.

BH00682: Suriy-i-Hifz

This hath been sent down for Muhammad, that he might praise his Lord and be numbered among them that render praise, mentioned in the Tablets of Glory. He is the Ever-Abiding, the Most Glorious.

This is a Book wherein is mentioned that which the Spirit hath inspired Me, and verily it is a revelation from God and a sign of His remembrance unto them who have acknowledged God and His verses. It guideth them unto the Path, and increaseth naught for the idolaters save manifest loss. This, verily, is the Path of God in the heavens and on earth, and His Hidden Book for them that are in the kingdom of Command and Creation, and His Treasured Scripture for them that are in the realm of the All-Glorious, and the Manifested Tablet for all who dwell on earth. Through it God's favor unto His creation is perfected, and His mercy encompasseth all worlds.

O peoples of the earth! Hearken unto that which God teacheth you in the Tablets, and follow not the ways of the most abject. Do that which ye have been commanded in the Book, then shun the ways of the corrupt ones who, when they found Us possessed of sovereignty and power, said "We believe in God and in what hath been sent down unto Thee," but when We entered prison they turned away and disbelieved, and were among the idolaters.

Say: God hath dominion over His creation and is supreme above His creatures, and nothing escapeth His knowledge. He watcheth over every soul. Say: Do ye deny the verses of God after which, were God to

erase their traces and remove what ye have been given of the verses, ye would find no way for yourselves, nor any guidance? Fear God, O people, and deny not the proof whereby ye have known the path of God, the Sovereign, the Mighty, the Powerful.

Say: O people! When We found you heedless of God's Cause and envious in your hearts, We departed from your midst and changed Our garment, that ye might rest in your places and not commit that which would cause the Cause to lose its sanctity and honor among the servants. Thus were We among the doers. Yet ye showed no shame, but rather imputed to the Beauty of the All-Merciful that which Satan had whispered in your hearts, and were among the slanderers. From you and from your pens came that from which the denizens of the heavens and earth declared themselves clear. Ye attributed every evil unto Me, though God had made Me sanctified above all things and purified from aught else but Him, and sent Me from the Dayspring of Holiness with manifest sovereignty.

Say: Fear God! If ye believe not in Him and in the Manifestation of His Self, war not against Him, and be among the God-fearing. Attribute not what is within your souls unto the Self of God, and follow not the path of those who turned away from the Manifestations of the Cause and denied them until they slew them with grievous wrong.

O people of Baha! Keep yourselves apart from such as these, and turn not unto a people with whom God is wroth and whom He hath seized with vengeance from His presence. He, verily, is the most severe in punishment. Hasten unto God's good-pleasure and His satisfaction, then take up your abode in the secure station of this mighty Stronghold. Beware that ye draw not nigh unto them who have denied all the verses, whose eyes are veiled from My remembrance, and whose ears are wrapped in coverings from hearkening unto My holy, wondrous Words.

Say: When We found the earth of hearts barren of the vegetation of knowledge and wisdom, We then caused to descend from the clouds of grace that which made them stir and swell, bringing forth every noble kind. Rejoice, O people of the Bayan, in this Garden which hath appeared at the heart of Paradise, and deprive not yourselves of the wondrous knowledge ordained for you.

I am but a servant who hath believed in God and His verses, and I remind you of what God has inspired me through His grace, and guide you to the paths of those who are near. He who believes in Him and turns to God does so for his own sake, and he who turns away does so to his own detriment. My duty is but clear delivery of the Message.

O people! By God, besides Whom there is no god, I have indeed sacrificed my soul and spirit for the Cause of God, my Lord and the Lord of the worlds. We have raised the Cause to a station beyond the reach of the hands of harm and the hands of the idolaters. Thus has God established His Cause through His words and His sovereignty, and the deeds of the corrupt have been rendered vain.

When my brother witnessed that the sun of certitude had dawned from the horizon of utterance through this Youth, Who stood at the center of all creation with the adornment of the All-Merciful, he emerged from behind the veil of concealment and rose up to war against the Beauty of the All-Glorious, becoming one of the antagonists. He pronounced against me what his self and passion commanded him. Then the hosts of victory descended from the direction of a mighty throne, and the vanguards of divine protection

appeared from the horizon of glory. God thereby protected me in truth and aided me through the power of might and authority, and His victory was near to those who do good.

When he found himself disappointed in what he desired and dejected in what he sought, he devised another stratagem, whereby all names were disturbed in their kingdoms, and all existence, both seen and unseen, wept at what befell my soul—and God was witness over him and me. When We found him in such a state, We departed from among them alone, relying upon God, the Powerful, the Almighty.

When he saw that the Cause had become renowned among these emigrants who had believed, he wrote tablets to various lands wherein he mentioned what he had perpetrated, seeking thereby to instill hatred for the Youth in people's hearts. Would that he had been content with this and been among those who rest! Thereafter he complained about the Youth to every soul to cause confusion about the Cause among the servants, thereby violating my honor and the honor of God, the Powerful, the Exalted, the Wise.

O people of the Bayan! Be fair within yourselves, speak with pure truthfulness, and be among the truthful ones. Most of you have associated with me and know my character—has anyone witnessed from me anything that would trouble their soul? No, by Him Who sent me with the truth, if you are among the fair-minded! I have been forgiving to the penitent, concealing toward the transgressor, merciful to the one who returns and repents, compassionate to the disappointed, and a refuge for the fearful—to this every fair-minded and discerning one bears witness.

Is there anyone among you who would deny this bounty? No, by my true Self, except one who denies all God's favors and follows the paths of the deluded! Would one who desires neither harm nor sorrow for anyone desire harm for his brother? Therefore, investigate and be among those who speak the truth and do not transgress the decree of truthfulness, even if the swords of the idolaters should fall upon him.

By God, the Truth! When my brother found that the hearts of the pure ones were filled with the love of God and the Manifestation of His Self, he desired to turn hearts away from the holy direction, after We had protected him for twenty years from the harm of every harmful one—and you were among the witnesses.

Say: O people of the Bayan! Deny not what you have witnessed with your own eyes, and follow not the paths of fancy. Rend asunder the veils of idle fancy through the power of might bestowed by Us, then enter the paradise of certitude and be among those who rejoice therein.

Thus have We informed you in brief concerning that which hath befallen Us, lest ye be heedless thereof and your feet slip from the path of God, the Mighty, the Powerful, the All-Knowing, the All-Wise.

And thou, O servant, arise to serve the Cause of God and fear no one. Convey unto the people that which God hath conveyed unto thee through His messengers. He will verily protect thee from the harm of all peoples. Strive thou to purify thyself from the defilements of the world and to adorn thyself with the attributes of God, the Mighty, the Dominant, the Powerful, the All-Seeing. Verily, if thou doest that which We have commanded thee, thou shalt become one who teacheth the people through deeds rather than words—and this is the most excellent teaching, if thou be of them that know.

Say: O people of the earth! Come with deeds done purely for God, the True One. The days of words have passed and the time for deeds hath come. Thus hath the matter been decreed by the Sovereign of all causes, if ye be of them that act.

Say: O people! Be as the signs of God amongst His servants and His traces in His lands, that through you the face of His Cause may be illumined amongst all creation. Thus have We informed thee and counselled thee that thou mayest take counsel within thyself and counsel the people with that which thou hast been commanded by the All-Knowing Judge. May the mercy that hath encompassed all created things rest upon thee, that thou mayest remain steadfast in the Cause of thy Ancient Lord—thou and those that are with thee among them whom God hath brought forth from behind the veils of fancy and guided unto the shore of mighty certitude. Praise be unto Him Who guideth all the worlds to the paradise of His wondrous Name.

BH00366: He is God, exalted be His station in uniqueness…

Section 1: "He is God, exalted be His station…"

He is God, exalted be His station in uniqueness above all contingent beings! By His mighty and irrevocable Word He distinguishes between all created things, and verily He is the One who has power over whatsoever He willeth, and He is the All-Glorious, the Most Glorious.

Thy letter hath come into the presence of the Throne, and toward it have turned the eyes of God, the Sovereign, the Almighty, the All-Powerful. The Countenance of God hath been directed towards it as a grace unto thy soul, a bounty unto thine essence, a mercy unto thy being, and a favor unto thy reality. This is that whereunto nothing can be compared amongst all that hath been created between the heavens and the earth.

We have heard that wherewith thou didst call upon thy Lord, the Almighty, the Most Exalted, the Mighty, the Inaccessible. We have learned that which the Spirit of the Command cast into thee, and whereby the Holy Spirit strengthened thee, and the Most Great Spirit spoke within thy illumined breast. Therein didst thou call upon God, thy Lord, with the sweetest of melodies, as though thou hadst heard the songs of the Dove upon the branches of the Tree of Glory, and recognized the melody of God from the Ultimate Tree and the Lote-Tree beyond which there is no passing. Well is it with thee for having drunk the wine of inner meanings from the hands of the immortal youths, and for being among those who have attained.

We shall therefore answer thee from the direction of the Throne with verses which render every possessor of knowledge powerless, and by a single letter whereof are created worlds the knowledge of which none comprehendeth save God, thy Lord, the All-Knowing, the All-Wise.

Thou didst call upon God at the beginning of thy letter saying:

> "Glory be unto Thee, Who hast glorified Thyself beyond the glorification of all else but Thee, and none hath any way unto Thy call and Thy good-pleasure."

O thou who art the manifestation of Our Name, the Generous! Bear thou witness that He hath ever been and that there hath been naught else besides Him. He hath thus glorified His Self through the glorification of His Essence, and glorified His Essence through the glorification of His Self. He hath sanctified His knowledge beyond the knowledge of all contingent beings, and none hath any way unto Him. He hath ever been in the heights of grandeur and glory, and in the summit of loftiness and majesty. That which the mystics know and the perceivers perceive—this is but a creation created by His command and returneth unto the seat of that revelation wherewith We have revealed Ourselves unto all contingent beings. Whoso turneth towards it reflecteth the revelation of his Creator and ascendeth unto the station of nearness, and whoso depriveth himself thereof is indeed cast upon the earth of forgetfulness. Thus doth the Tongue of the All-Merciful speak at this moment, that thou mayest be of them that know.

Bear thou witness at this moment that His Self hath ever been sanctified beyond the knowledge of every knower, the learning of every learned one, the perception of every perceiver, and the attainment of every seeker, and shall ever remain as He hath been. Verily, He is the Peerless, the Most Exalted, the Inaccessible, the Mighty, the Most High. That which His servants attain unto—this is the station We have created for them through them, by themselves. Thus have We detailed in all the Tablets, and thus do We detail at this moment in truth, that it may be a remembrance from Us to them that remember.

We have accepted from thee this glorification and have sent its fragrances to the most exalted Paradise, wherefrom the people of the holy realm have inhaled them, that thou mayest be of them that receive glad-tidings. O joy be unto thee for that thy tongue hath been loosened and hath spoken that which the Spirit spoke, and hath testified before God with a testimony that hath caused the spirits of the Concourse on High and the realities of the sanctified ones to rejoice. Detach thyself from the world, then take comfort in the remembrance of thy Lord, that God may cause to flow from thy tongue rivers of Kawthar and Salsabil. By My beauty! A single drop thereof is better in the sight of thy Lord than all that is treasured in heaven and stored on earth.

Thus do We cast upon thee that which shall make thee independent of all the worlds. Therefore give thanks unto God, thy Lord, in that He hath heard thy call and accepted thy glorification and revealed unto thee in this Tablet that which is hidden from the eyes of the ungodly. Hearken unto that which is revealed, then take the Book of God with authority from Him, then recite it with the melodies of the Spirit. Let thy heart be drawn unto Him, and the hearts of those who glorify God in the depths of sanctity and who, at all times, are engaged in a wondrous remembrance.

And thou didst call upon thy Lord with another call, and it is this: I call upon Thee, though I am aware of this, with my inner and outer tongue, my manifest and hidden being, that Thou art God, there is no God but Thee. From time immemorial Thou hast been sanctified above being called upon by any of Thy creation, and Thou wilt ever remain exalted above being invoked by any of Thy creatures. I have heard Thy call, and I bear witness to that which Thou hast testified through Thy Self, Thy Tongue, and Thy Pen, that He is God, there is no God but Me. I have created all things by My command, and brought all beings into existence through the influence of My Pen.

None besides Me can attain to the court of My glorious presence, and naught except Me can ascend to the heaven of holy knowledge of Me. For how can that which was created by My command attain unto

My sanctified, purified, exalted, blessed, and luminous Self? Every call that ascendeth from all created things can rise no higher than the seat of revelation whereon We have manifested Ourselves through Our decisive, transcendent, mighty, and beauteous call. Beyond this, none hath any portion. Blessed is he who attaineth unto this exalted and glorious station.

We beseech God to enable thee to achieve that which thou hast uttered in thy letter, to make thee steadfast in His Cause, to aid thee with the power of His triumph amidst all peoples, and to grant thee the fruits of the Tree, each leaf of which speaketh that whereof not a letter hath been mentioned in all creation. Thus have We expounded the verses unto thee and given thee glad tidings of that which is treasured in the sanctified repositories of Him Who preserveth all things.

And thou didst call upon thy Lord again, and it is this: The believer is he who hath believed in Thy wondrous Manifestation, and the living one is he who hath been quickened by a breath of his recognition of Thy sovereignty, and the idolater is he who hath denied Thy radiant and resplendent Countenance, and the infidel is he who hath not been illumined by the dawning of the Sun of Thy manifest and glorious Visage. By My beauty! The Holy Spirit hath spoken through thy tongue, and God doth testify even as thou hast testified in thy letter, and calleth out from His ultimate dominion, nigh unto the divine Lote-Tree, the seat of His most exalted Throne: By God, the Truth! Whoso hath believed in Me hath attained all good, and hath drunk from the stream of certitude, and hath immersed himself in the oceans of knowledge, and his temple hath been adorned with the robe of grace from his Lord, the All-Merciful, and hath believed in all the Prophets and Messengers.

Say: When the temple of the All-Merciful was established upon the throne of His name, the All-Bountiful, the Spirit of Life was breathed into the realities of all creation and possibility. Whoso hath arisen to serve His Cause, acknowledged His sovereignty, and spoken His praise is alive with the life of God, thy Lord, and hath entered the eternal, everlasting, transcendent and mighty City of Oneness, the All-Glorious, the Most Bountiful. And whoso hath turned away from the Spirit of God and His breathings, the Spirit hath been taken from him and his name shall not be mentioned before the Throne, and he shall be of those who have no remembrance, no name, and no trace, and who abide within the veils of their own selves among the dead.

Say: O people! Fear God and associate not partners with Him in Whom ye have believed. Whoso associateth partners with Him hath associated partners with Manifestations who have no beginning and no end, and is recorded among the idolaters in the preserved tablets of holiness. Say: O people! Beware lest ye deprive yourselves of the grace of God and the wondrous tokens of His mercy.

Section 2: “By the True God! Should anyone today engage…”

By the True God! Should anyone today engage in the worship of all who are in the heavens and on earth, and acknowledge in his heart the Manifestations of justice, and perform with his limbs every good deed, it shall profit him not so much as a grain of mustard seed unless he enters beneath the shadow of the Divine Countenance, becomes assured of God’s grace and mercy, and arises to serve God and assist His Cause to the extent of his ability. This indeed is a revelation from Us, and We are the Revealer thereof. Say: Do ye make mention of God with your tongues while denying His sovereignty? Woe unto you, O

heedless ones! If God accepted the faith of nations in the past, will He accept your faith? Nay, by My true Self! He will accept naught from anyone save after they have loved Me, and this is indeed a mercy unto all the worlds.

I called upon my Lord again and again, saying: I render thanks unto Thee for having created me when I was nothing, and for having fashioned me to seek what Thou lovest and art well-pleased with. Deprive me not, by Thy right, from the manifestations of Thy Most Great, Most Exalted Revelation. For Thou art the Doer of what Thou willest, and the Ordainer of what Thou desirest for what Thou desirest. Know thou that God hath accepted thy gratitude, and by thy thanksgiving do the dwellers of the pavilions of eternity give thanks. This is of His grace upon thee, and none hath preceded thee in this bounty. Be thou, therefore, in great thankfulness.

We created thee through the hands of might and power, as a mercy from Us unto thee and unto Our sincere servants. We fashioned thee with wondrous attributes, caused thee to speak in praise of My true Self, wafted upon thee the breaths of the Spirit, and made thee a remembrance from Us that thou mayest remind the people of that which thy Lord hath inspired thee. Be not thou of the patient ones. We delivered thee from the veils of fancy through Our sovereignty, preserved thee from the darts of idle fancies through Our power, bestowed upon thee that which established thee upon the throne of unity, saved thee from the hosts of Satan, and clothed thee in the garment of acceptance between the heavens and earth that thou mayest remember thy Lord within thyself and find rest in thy station. Strive then within thyself to be among the steadfast ones. By the True God! This is a matter at which all things are thunderstruck, every soul's lament is raised, and the mountains of the heedless are crushed.

We heard thy later call whereby were gladdened the hearts of those who sought the most exalted stations, who heard thy call and arose in thy love. Thus did We cause to flow from thy tongue that which is better than what is witnessed and seen, that thou mayest be among those firmly established. And it is this: By Thy glory, O my Lord and Master! Since Thou hast, through Thy mercy, enabled me without any merit to attain that for which none can adequately render thanks, enable me through Thy loving-kindness to be a prostrate servant before Thy Manifestation and a conquering soldier for Thy sovereignty. Through Thy power, make me such that whenever I encounter Thine enemies, I may vanquish them through a power from Thee and debate with them through an authority from Thy presence.

We have heard thy sweetest call and enabled thee through Our mercy and made thee worthy of the wondrous tokens of Our grace. We have therefore arrayed thee in the garment of names between earth and heaven and raised thee to the station of remembrance in the kingdom of creation. Arise then by thyself and fear no one, for thy Lord shall cause thee to triumph over whomsoever He willeth through His power and dominion from His presence. He is indeed the Strong, the Triumphant, the Almighty. Should all who are in the heavens and earth dispute with thee concerning the Cause of thy Lord, thou shalt not weaken. Draw strength from My Name, the Ruler, the Powerful, the Most Great, the All-Encompassing, for in His hand lies the kingdom of all things. He doeth what He willeth through His sovereignty, and ordaineth what He willeth through His command, and He, verily, is the Most High, the Almighty, the All-Wise.

Be not grieved by anyone's turning away, but remain steadfast in the Cause in such wise that the rejection of every infidel shall not harm thee, nor shall the cry of any crier prevent thee, nor shall the words that issue from the mouths of the idolaters sadden thee. By God, the Truth! Their association with God shall suffice them. Soon shall the fire of divine wrath be kindled in their hearts and shall return them to their abode in the nethermost depths, wherein they shall wail with the wailing of the distressed. And whenever they cry for help, they shall receive no succor. Thus hath the matter been ordained, and the sun of utterance hath shone forth from the horizon of revelation as a remembrance from One Who is mighty and beautiful.

Upon thee rest only My remembrance and the proclamation of My Cause. Whoso accepteth it doeth so for his own sake, and whoso turneth away—turn thou away from him and abide within a mighty stronghold. God shall soon distinguish between truth and falsehood, light and darkness, the fortunate and the wretched. Verily, He distinguisheth all things through a word from His presence, and He, verily, is the Powerful, the Ruler, the Resurrector, the Mighty, the All-Informed.

We have now made mention of some of what was inscribed in thy letter, and have deposited some of it in the treasuries of God's will. God shall fulfill it in truth and shall manifest it as He pleaseth. Verily, He is the Most Merciful, the Compassionate.

As to what thou hast mentioned concerning thy brother, We have previously sent tablets unto him that he might become mindful within himself and return unto God, thy Lord, and be of them that return. All this is of Our grace towards him. Should he accept, God will reward him for his deeds, and should he turn away, no blame shall rest upon thee. Grieve not over this, but be patient in all matters and be of them that are patient. Deal with him in such matters that the fire of sedition may not be kindled between you, for this is nearer unto grace, and We have ever been gracious. Moreover, counsel him with wisdom and goodly exhortation, and contend not with him lest enmity arise between you, until God shall bring about His purpose. This is My bidding unto thee; act according to what thou hast been commanded by One Who is mighty and ancient. Perchance thereby love shall be generated in his heart, though thy Lord well knoweth what is hidden in the breasts, and whatsoever He commandeth His servants is but a grace from His presence. Verily, He is independent of all worlds.

Spirit, light, glory and splendor be upon thee and upon them that walk with thee on a straight and glorious path.

Then make mention unto thy merciful brother: Say: O servant, remain steadfast in the hour when every light is darkened, every sun setteth, every soul is perturbed, everything waileth, every pillar is demolished, the pillars of every believer are shaken, and the faces of all mankind are transformed save those whom thy Lord willeth, for He, verily, is the Most Merciful, the Compassionate.

O Rahim! We have sent thee a tablet aforetime, then after it another tablet, as a grace from Our presence and a mercy from Us unto thee, that thou mayest be of the thankful. Look upon what hath been revealed unto thee with the eye of thy heart. By God! The sign of God shineth in all things besides Him even as the Sun of eternity shineth from the Most Exalted Horizon, yet the people are heedless within themselves and are of them that are negligent. Cast away what is in the hands of men, then take what is

with thy Lord, then be content therewith apart from all the worlds. Thus have We commanded thee in truth and cast upon thee through grace, and verily the grace of thy Lord hath ever been truly magnificent.

BH01361: Gul va Bulbul (The nightingale and the owl)

In the Name of the Friend! To God belongs the Most Exalted Similitude!

The spiritual rose hath appeared in the divine Ridvan at the advent of the spring of inner meanings, yet the outward nightingales remain deprived. The rose proclaimeth: “O nightingales! I am your Beloved, and I have appeared in the fullness of My hue and fragrant breath, and in My transcendent grace and freshness. Consort ye with the Friend and flee not from the Beloved.” The metaphorical nightingales respond: “We are from the people of Yathrib and are accustomed to the rose of Hijaz, while thou art of the people of Truth and hast unveiled thyself in the garden of ʿIraq.”

The rose replied: “It is now evident that ye have ever been deprived of the beauty of the All-Merciful and have never truly known Me. Rather, ye have known but walls and pillars and abodes. For had ye known Me, ye would not now flee from your Beloved. O nightingales! I am neither of Yathrib, nor of Batha, nor of Iraq, nor of Syria. Rather, I journey and wander through diverse lands—sometimes in Egypt, sometimes in Bethlehem and Galilee, sometimes in Hijaz, sometimes in Iraq and Persia, and now I have unveiled Myself in Adrianople. Ye are known for your love of Me, yet ye remain heedless of Me. It hath become clear that ye are ravens who have learned the ways of the nightingale. Ye wander in the realm of fancy and imitation, deprived of the blessed garden of unity.

Your example is like that owl who once said to a nightingale that the raven sang better than he. The nightingale replied: “O owl! Why hast thou abandoned justice and turned thine eyes from truth? Every claim requireth proof and every statement evidence. Here am I present, and here is the raven—let him sing that I may sing.” The owl said: “This statement is unacceptable and rejected, for once I heard a sweet melody from a garden, and when I inquired about its singer, I was told it was a raven. Moreover, I saw a raven fly from that garden, so I was convinced the speaker spoke truth.”

The hapless nightingale said: “O owls! That was not the raven’s song but mine, and now I shall sing for thee that very same melody, nay better and more wondrous still.” The owl replied: “I pay no heed to such words, nor do I accept such statements, for thus have I heard from my forebears and peers. Moreover, that raven is present and holds documentary evidence. If it were thee, how is it his name became renowned?” The nightingale said: “O unjust one! The hunter of malice lay in ambush for me, and the sword of tyranny pursued me from behind. Thus was the raven’s name spread abroad while I, through the very intensity of my manifestation, remained hidden, and through the very perfection of my song became known as silent. Yet those possessed of hearing can distinguish the melody of the All-Merciful from the croaking of ravens. Now observe thou the essential voice and tune, that the truth may become manifest unto thee.”

O ye who appear as nightingales! Ye seem like that owl who would not exchange a particle of fancy for a hundred thousand certainties, nor trade a single word of hearsay for the realm of direct vision and

revelation. Hearken ye to the counsel of the Friend and gaze not upon the countenance of the Beloved through the eyes of strangers. Know Me through Myself, not through My dwelling place or abode.

While they were thus discoursing, suddenly from the blessed garden there appeared a new nightingale who entered in the divine garment and heavenly melody, and circling around the flower, said: "O nightingales! Though ye are nightingales in form, yet for some time ye have consorted with ravens and their ways have become manifest and evident in you. This Paradise is not your abode; fly away and depart! This spiritual flower is the trysting-place of nightingales who nest in the all-merciful realm.

Therefore, O human nightingales, strive to know the Friend and cut off the autumn's transgressing hand from this flower of the All-Merciful's Paradise. That is, O friends of God, gird up firmly the loins of service and protect the people of the world from the deceit and hypocrisy of the people of discord. And if ye appear among the servants with humility, submissiveness, and other qualities of truth, the hem of sanctity will remain pure and unstained from the calumnies of Satan and his manifestations, and the lies of the slanderers will become manifest and evident to all the peoples of the world. But if, God forbid, unseemly deeds be witnessed from you, all will revert to the holy court, and those very deeds will confirm the calumnies of the ungodly. And this is the certain truth, and praise be to God, the Beloved of the worlds."

BH00814: This is an epistle from this servant, who…

In the Name of God, the Most Mighty, the Most Exalted, the Most Wondrous, the All-Glorious

This is an epistle from this servant, who is in attendance before the Divine Throne, unto them that have believed in God and whom God hath preserved from the tempests of temptation and the storms of trial, whose hearts He hath made steadfast and whom He hath sanctified from the doubts of such as have denied God and numbered among the idolaters…

Be it known unto the loved ones of God that this servant was, at a certain time, reposing beneath the shade of the mercy of my Lord, the Mighty, the Bestower, when there arrived a sealed letter. When I broke its seal, I observed that one of those who had turned away from God—he who was named Muhammad Ja'far and whom God had made an example to His vigilant servants—had addressed a petition to the Most Holy, Most Exalted Court. I took it up and opened it, comprehending all its contents…

This very moment I was summoned before the Throne. Thereupon I was asked: "Wherewith wast thou occupied?" I answered: "I was writing a few words in reply to the denunciations of the Infernal One." Whereupon, the Tongue of God bid me to write:

Hast thou not heard that My proof is Mine own Being, and My testimony is My Self, and My evidence is My Revelation, and that which floweth from My pen is a path to My knowledge, unattainable to all save those who have severed themselves from all things and passed straight through the world and all that is therein, aloof as a cloud? My proof hath ever been the revelation of My power which pervadeth all that are in the heavens and all that are on the earth. My verses I have made a path unto My knowledge, as a bounty on Our part unto all the people of the earth. Since my former Manifestation hath ordained the proof of this most holy, this most sublime and glorious Revelation to be the divine verses, therefore have

We sent down verses from the heaven of the Divine Will. This is our abiding testimony unto all that are in the heavens and all that are on the earth.

Ere this Dispensation, verses alone had been singled out as a testimony unto all people. Such hath been Our bidding in all the Books of old. In this Revelation, however, and as a token of Our grace unto men, all the mighty signs, the conclusive proofs, the wondrous verses, the great evidences and the divine tokens have been sent down. Hereafter, it is in God's hands to decide upon the testimony of the Manifestations to come.

Erelong will He set down His command in His Tablets. We, verily, rule over all things and all affairs are within the grasp of Our might. We do as we will, and We ordain whatsoever We please. God, glorified be His remembrance, hath willed that, in this Dispensation, many a sincere believer who hath wholly turned unto Him shall give utterance to verses. Therefore shall We ordain the proof of the next Manifestation to be of a different nature, lest that he who produceth the verses may swell with pride before God, the All-Powerful, the All-Compelling, the Almighty. Consider how he whose tongue was, by My leave, unloosed to utter forth that which the servants around Me have uttered, waxed proud before God, notwithstanding that God had created him, had reared and saved him from the harm of his peers, and protected him under the wings of His most wondrous and incomparable grace. Such is Our bidding this night, and We command as We please at Our own behest. Powerful are We to accomplish whatsoever We will, and all besides Me are My creation.

O My people! Turn not away disdainfully from Him before Whose countenance stood the Concourse on high and be not of those who persist in proud disdain. Herewith conclude the words of God, the Most Sublime, the Most Wondrous, the Peerless….

BH01597: Lawh-i-Kimiya 1

…As to what thou hast asked concerning the Stone, know thou that it lieth scattered in every place, and within it We have ordained treasures that none knoweth save him whom We have taught knowledge from Our presence. Verily thy Lord is the All-Knowing, the All-Informed. It is one in itself yet from it appear multiplicities. Blessed is he who recognizeth it and witnesseth therein the power of God, and whom nothing preventeth from this straight path. It is God's treasure among His servants, the repository of mysteries among His creation, and the dawning-place of power to every discerning one who seeth. We have ordained within it a water which We have named the Fugitive, and We have nourished its earth with this water until there ascended by the power of the water the gold that was hidden within it. Verily it is the Red Sulfur and the Crown of Crowns, the Soul concerning which the wise have discoursed and in yearning for which multitudes have perished. It appeareth as water yet is fire in its nature and air in its essence. We have ordained earth within it and watered it with its water, and We have caused to grow therefrom the flowers of wisdom. Verily it is a mighty mystery.

Know thou that through the Stone alone is this work accomplished—nothing external entereth into it and nothing internal leaveth it. God hath made it a sign of His power among the worlds. It is the origin whereof the wise have spoken, and the mercury is the water that drippeth from it. This water is the key to the matter, if thou be of them that understand. When thou obtainest the key, open therewith the

doors of thy Lord's treasuries within this Stone, from which rivers gush forth from the presence of One All-Wise, All-Informed.

This key appeareth as water but in its essence is fire. When thou appliest it to the earth, there ascendeth by the power of the water the gold of the wise. It hath been called by every name—it is the Most Pure Blood, the Penetrating Air, the Flying Gold, and the Moist Soul. It is the Active Essence through whose operation the hearts of the mature are bewildered.

When thou knowest the Stone and takest according to thy need, purify it, then separate it through fire. Then will appear to thee the four elements and thou wilt find thyself in great wonderment. Take its water, which is the Male, and wed it to its sister which is called Sulfur. After days pass the water will solidify itself and the child will appear. When thou seest it, give thanks to God, thy Lord and the Lord of all the worlds. It is the Red Egg, wherein We have ordained spirit, soul and body. We have named this Egg the Stone.

By God, We have unveiled what was hidden from the eyes of the learned, the mystics and the wise, and thy Lord is witness to what I say.

When thou attainest unto it and God bestoweth it upon thee, this is the first stage of operation. Take it by God's might and power, then extract from it the spirit, soul and body. Then purify each of these, then blend them in a blind alembic until they all become one thing. Then will the work be complete for thee and thou wilt see the power of thy Lord and find thyself bewildered at this mighty craftsmanship. Then if but a dirham of it be cast upon a thousand thousand of balanced bodies it will transform them, by God's leave, the Creator of creation, and thou wilt find them pure refined gold from which dross departeth.

Thus have We expounded for thee a sufficient exposition whereby the poor and needy may be enriched. It behooveth him who knoweth it not to make it for himself and to be of the God-fearing. By God, with thy Lord is the knowledge of both former and latter times.

And whatsoever thou hast heard concerning him who disbelieved in God—verily he hath fabricated. Say: O thou that liest! Bring forth thy proof, and thou shalt find thyself in manifest loss. He writeth somewhat of what he hath heard from Us, yet hath not grasped the outward meaning of that which hath proceeded from Our Pen and Our tongue. And thou wouldst bear Me witness to this, wert thou to be of the just. He knoweth not his right hand from his left, much less that which is concealed within the tabernacle of thy Lord's protection—the Almighty, the Preserver, the All-Knowing.

We have sent down diverse Tablets concerning all that thou hast asked. If thou desirest, examine them, that thou mayest be assured that all knowledge is with thy Lord, and none hath access unto it save His omniscient Self….

As for what thou hast asked concerning deeds, know thou that God thy Lord is the Creator, and the servants are the doers. Thus hath the matter been decreed and the judgment come from the presence of the Mighty, the All-Knowing. He hath created His servants and acquainted them with the pathways of His guidance and the ways of His Cause, and He hath created in them the power whereby they might traverse the paths of truth. Whoso walketh in that which his Lord hath desired, he verily hath attained salvation

and security, and whoso turneth away, he verily hath disbelieved in God, the Protector, the Self-Subsisting….

BH04610: Know ye, O concourse of earth and heaven…

…Know ye, O concourse of earth and heaven, that I am He Who hath made all deeds to hang upon My good-pleasure… Yet My creatures have been heedless of the wondrous tokens of My loving-kindness, and have been veiled from the dawning splendour of My Face, and have strayed afar from the living waters of My mercy, from the Kawthar of My bounties, and from the Tasnim of My gracious favours.

…O soul! How long wilt thou refuse to quench thy fire, and suffer not thy blaze, thy flame, and thy burning to be stilled? How long wilt thou wander in the wilderness of error, and run to and fro in the desolate expanse of vain hopes? The more thou art fed, the more thy hunger increaseth; and the more thou art given to drink, the more thy thirst is multiplied. The fire of thy rebellion is not quenched, and the cloak of thy waywardness is not worn away. Frustrated is he who calleth upon thee; driven forth is he who summoneth thee. Thy steed is desire; thy gift is but a little. Thy traits are lusts; thy dispositions are sins.

Breaker of covenants, backslider from every praiseworthy advance! How long wilt thou not be calmed, O soul that commandeth unto sin? For thy habitation is built upon death. Thou hast rent the garment of equity, and hast smitten down champions through oppression. Thy injustice is a scorching wind, and thy shade a black smoke. Thy light is fire; thy light is illusion and shame. Thou leadest thine obedient ones unto hell, and thou givest thy followers to drink of scalding water. Thy home is the dust, and thy aspiration the Pleiades. How long wilt thou not be content, nor be satisfied, O beguiling, bedecked soul, and O adorned carrion…

BH00004: Kitab-i-Badi'

Section 1: "Your letter, which conveyed certain unverified accounts…"

He is God, Whose help is sought by all

Your letter, which conveyed certain unverified accounts and untrue reports, reached this evanescent servant. In one respect it opened the gates of joy, and in another the gates of sorrow. Joy, because it indicated your well-being, but sorrow because it was observed that the ungodly souls have at last prevented you from turning to the divine sanctuary and deprived you of the sweet fragrances of God's love. We beseech God to turn you away from them and direct you to His radiant countenance.

When this servant observed that what you had written did not spring from your own nature but rather from the false words of the ungodly souls who had spoken to you, it therefore became necessary, purely for the sake of God and out of love for you, that I should reply, so that perchance through the power of the Lord of Lords you might rend asunder the greatest veil and the veils of glory with the fingers of power and detachment, and ascend to a station that is sanctified above mention, allusion, words and

expressions, and distinguish between the birds that soar in the atmosphere of divine grandeur and those that dwell in darkness.

Although it is observed that the greatest veil has entirely deprived your sight from the greatest vista, yet since you had apparently mentioned words of counsel, it therefore became incumbent upon this servant to inform you of that which I have attained from the ocean of divine favor and the manifestations of the holy splendor of the Eternal, that perchance you might not be deprived of the sanctified sanctuary of glory and remain bereft of the holy Ka'bah of detachment.

Although certain words were heard from the blessed tongue, from the purport of which this servant has become hopeless of most people, yet purely for the sake of God it is expressed that perchance you might be blessed by a breeze from the divine Ridvan of sanctity and be sustained by a fruit from the Tree that is neither of the East nor of the West. And these are the words that were spoken:

> "Verily, most people today are nursing from the breast of heedlessness and ignorance, and their weaning time has not yet come, let alone their maturity. Therefore words do not affect them, for they neither understand nor perceive. And verily, thou beholdest these creatures as sheep that any child can lead wheresoever he willeth. Thus was it revealed aforetime, but the people know not."

Since numerous matters were mentioned in your letter, it therefore became necessary for this servant to record each of your points and then provide an answer, that perchance in these days when darkness hath encompassed the whole earth, some of the seekers might be guided by the lights of the Sun of Guidance and not remain deprived of the living waters. And verily, He guideth whom He willeth, and He hath power over all things.

This is your first point, wherein you wrote:

> "The hope from God the Most High is that He may grant a meeting, that perchance the dark limitations and imaginary veils may be removed, and it may become clear who are they that swim in the sea of oneness and soar in the atmosphere of exaltation, as distinct from those who dwell in the well of darkness and wander in the desert of bewilderment."

Concerning thy wish that a meeting be arranged and that through such a meeting veils might be removed—know thou that not every meeting hath been or will be the cause of the lifting of veils. Indeed, in most instances meetings but add to the veils, as when one who was the source of rancor and the mine of corruption came, and thou not only failed to rend his veils, but rather added to thine own veils. If thou hadst been capable of rending veils, surely thou wouldst have removed the preventing veils from that veiled soul. Nevertheless, we hope, God willing, through divine grace that a meeting may come to pass in a spirit of joy and fragrance, that we may all gather in the sacred concourse, and that, sanctified from verbal allusions, we may fathom the infinite realms of meaning. For these are the days of revelation and witnessing, not the days of investigating doubts and imaginings. We seek from God reunion and the divine presence, for He is the best Lord and the best Answerer. It is evident that these words came not from thyself but were written due to the whisperings of distant souls.

> "How can that which hath not itself found existence from the Bestower of existence ever bestow existence on others?"

Such withered and deprived souls have not distinguished right from left, yet how have they presumed themselves to be guides and saviors? The sweet fragrances of divine souls are clearly distinct from the stench of the souls of the idolaters. Not everyone in human form is counted among humanity, nor is everyone who utters two words numbered among the people of the Bayan. Limited souls have been and will remain deprived of the realm of oneness, and dim-sighted eyes remain bereft of beholding the lights of the Sun of inner meanings. Strange it is that thou hast taken the essence of fancy for the reality of certitude, and counted vain imaginings as known truth. They were created from fancy, began from it, and to it they shall return. Today the birds soaring in the heaven of divine nearness and the swimmers in the ocean of the All-Merciful's mercy are radiant and resplendent as the sun. By God, if the veiled souls would but cleanse their sight from the ophthalmia of self and desire, they would instantly attain to the dawning of the Day-Star of the horizons.

But what can I say? Affairs have become greatly confused for thee, and this is not from thyself but from one who hath no mention with God and was deprived of the sweet fragrances of the days of God, the Self-Subsisting, the Eternal. Thou sayest:

> "Although outwardly my condition is good and my health is perfect, yet I am dejected, first from being deprived of serving the friends, and second because however much we strive and endeavor and run from city to city and valley to valley hoping to find some peace of mind, it is not possible and they do not allow it."

Strange it is from thee, and this servant is greatly perplexed by these words thou hast written about running from city to city seeking peace of mind but finding none. For from these words it appears that, God forbid, thou hast not realized that wandering from city to city never was and never will be the cause of peace of mind. Would that thou hadst remained in that same place and raised up one breath purely for God's sake, for surely that breath would have reached the hiding place of the All-Merciful. For if thy purpose in moving about was to know the Truth, thou shouldst come to this City, purified from all hints and allusions, and then meet and see with thine own eyes and distinguish truth from falsehood, rather than allowing thyself to become so veiled by the words of one who is rejected by God that thou utterly deprivest thyself of the beauty of the Intended One. The wayfarer will never reach the abode of security and safety except with hands emptied of all that is in creation.

He says: "We went to find some rest and be safe from the evil of sedition, to attain some leisure. The whisperings of satans through the promptings of the evil self have caused confusion in beliefs and raised up a new sedition. 'Sedition is sleeping; God's curse be upon whoever awakens it."' The heavens are well nigh rent asunder at these words, the earth split open, the mountains crumbled, the seas stilled of their waves, the trees stripped of their fruits. By God, the pillars of existence in both the seen and unseen realms are nearly obliterated. By what hath issued from thy mouth the faces of those near to God have turned pale, and were one possessed of insight he would surely know that the countenance of the Primal Point hath at this moment turned pale from the impact of these words, and thereupon He lamented in the most exalted Companion, and the angels drawn nigh lamented with Him. Have you considered what

has been written, what is meant by this utterance and who is intended? However, it has never been the way of the people of God to speak beyond their station. Whoso knoweth not his own station knoweth not his Lord.

In any case, these servants who have been reared by the divine hands of training and who dwell beneath the Tree of divine education neither wished nor wish to answer such words as yours to one such as you. We commit all affairs unto God, and He is the best of guardians. Hearken to the call of this sincere servant. Account not the Most Great Bounty as wrath, nor reckon the Most Great Peace as sedition, nor see the universal divine mercy as vengeance. The physical eye cannot distinguish sweet water from bitter—rather this has always required and will require taste. And if even taste is altered by illness, it will be unable to perceive. We beseech God to grant a pure and refined spiritual taste that can distinguish between the divine Kawthar and the bitter salt of selfish passion. The matter is in His hands—verily He is wise over all things and powerful over all things.

If thou seekest ease, hearken to this true utterance which declares: Purify thyself from the defilement of self and desire, that thou mayest attain unto everlasting ease. This ease is found in the shadow of Truth and naught else, for naught but His shadow is today accounted as aught but desert waste in the sight of God. We hope that God willing, thou wilt cleanse thy breast from the words and intimations of the idolaters, that it may become a place for the dawning of the lights of the Divine Unity, and be utterly freed from vain words and disputation.

Thou didst mention that we should be safe from the evil of sedition. It would appear that thou hast considered all divine manifestations from Adam to the Seal as sedition, believing that to speak the word of truth is sedition. But between that sedition and this sedition there is an immense difference that none can understand save those endowed with insight. The sedition of truth is a sedition from which flow a hundred thousand streams of security and peace. By God! Were anyone possessed of spiritual sense to be found, he would inhale from this sedition the fragrances of the One True God. Furthermore He says, exalted be His glory:

> “Do men think that they will be left alone on saying ‘We believe’ and will not be tested?”

If that which appears from Truth is reckoned as sedition, then a hundred thousand souls be sacrificed for such sedition that distinguishes and separates the idolatrous Pharaonic souls from the manifestations of divine unity. O servant! I beseech God to grant penetrating vision to all people, to bestow pure souls, and to vouchsafe attentive ears that they may distinguish the words of the idolaters from the divine words.

Never would I be content that thou shouldst write such words. It was mentioned that satanic whispers have stirred up evil through selfish desire and cast doubt upon beliefs. O my brother! Call not the holy fragrances of the Lord of the worlds satanic whispers. By God! All things weep, and he who commanded thee to write what flowed from thy pen is cursed by all atoms, though he perceives it not, for God hath placed a veil of fire upon his heart. He speaketh that which he understandeth not, and uttereth that which none of the Manifestations of denial have ever uttered; thus is he in grievous loss. Well-nigh would existence itself dissolve at such a word, yet he who hath cast it forth is veiled in a gross and impenetrable covering.

Know that whenever defects in beliefs have been mentioned, no deficiency has ever touched anyone's belief in the Manifestation of God and His Cause. Rather, these beliefs have become more firm, established and steadfast—except for those souls whose essential reality in the previous Dispensation was of the nethermost depths, though outwardly they were counted among the exalted ones due to their acceptance of that Manifestation. When the supreme test appeared, such souls returned to their origin, while the illumined and sanctified souls arrived at their true homeland, which is recognition of and submission to the very Manifestation. Blessed are they who have attained!

Those beliefs that were bound to the worship of the calf—the chosen ones of God and His loved ones are sanctified, holy and free from such things. And whosoever remains veiled from this luminous Manifestation of inner meanings—God forbid—has never had true belief and never will, such that any deficiency could affect it. Have you not heard the melody of the divine Dove saying that if a person were to remember and worship God, standing, sitting and prostrating, for as long as the kingdom of earth and heaven endures, yet hesitate for less than a moment at the time of His Manifestation, his deeds would be rendered void and he would dwell in the fire for the duration of that hesitation—let alone those who turn away and show pride? We beseech God to protect us from the whisperings of those devils who openly deny God while counting themselves among the knowers. Nay, by the Lord of all worlds!

You mentioned a new sedition, but no new matter has arisen or become manifest. From the first day we attained to the knowledge of God, we have fixed our gaze upon this holy and eternal Manifestation, counting all lesser divine manifestations as non-existent before Him. Some would say that He makes reference to others for their own good, but when it became clear that what was mentioned was the truth, and naught beyond it but error, it is strange that you would make such statements.

If by sedition you mean new corruption, by God besides Whom there is none other god, the very one who cast these words to you is the one who created it, as is evident. They were together for forty years, and you yourself are certain of what has been mentioned. In this journey when that unbeliever entered among the party of God, he perpetrated what neither Nimrod nor Shaddad had done. Nevertheless, we know not what caused you to abandon your own sight, hearing and heart through his enticement, accepting whatever he said.

Section 2: "We beseech God to make you steadfast…"

We beseech God to make you steadfast in His Cause, to grant you recognition of the Manifestation of His Self, and to purify you from the allusions of the deniers. That which appears from the Truth is mercy for the believers and retribution for the ungodly. We beseech Him to give you to drink from the water of life which flows at the heart of contingent existence, that thereby you may detach yourself from all else and draw near to the station wherein naught is seen save the lights of the face of thy Lord, the Most High, the Most Great! We beseech God that thou be not counted among such servants as have ever raised similar objections against the Truth.

Even as the ungodly wrote in objection to Husayn ibn Ali—may our spirit be a sacrifice unto all except Him—saying that thou hast become the cause of division in the community of the people and hast created dissension in the religion of thy grandfather and hast introduced certain innovations. These same

words are recorded in detail in the books. Consider, then there is no need to mention this servant. Concerning the final passage which nearly causeth the pillars of all things to crumble—yet We have been patient and shall continue to be patient through God's might and power, and We return the judgment unto God, the Powerful, the Supreme, the Self-Subsisting.

The dissension which thou hast imagined hath never been the way of Truth. This Revelation hath appeared specifically for the harmony, unity and concord of the peoples of the earth, that perchance all differing communities might gather around a single law, and all might become engaged in the praise and glorification of the Lord. It hath become evident that thou hast not distinguished between the reformer and the corrupt one. We hope, God willing, through divine grace that if thou hast not recognized the Manifestations of the most exalted heaven, thou might at least recognize the manifestations of Satan, the sources of the nethermost depths and the corrupt ones.

From time immemorial hath the True One summoned the people unto unity and concord. Ponder thou upon the revealed Words, that it may be made manifest unto thee! This utterance proceeded not from thine own self, for We deemed it not possible that thou wouldst commit such a transgression of thine own accord. Nay rather, it was inspired by him who was as one amongst us. But when he wrought what he wrought, God expelled him from the court of His glory, whereupon he arose in opposition. He hath fashioned for himself "a calf—a mere body, lowing," and summoneth the people thereunto, objecting to the Manifestation of the Self of God and seeking thereby to establish authority for himself and for that calf. Such is the matter, wert thou of them that perceive.

These words, which have set aflame the hearts of the chosen ones, are and shall remain utterly void of meaning and spirit. Rather, within the scabbard of those words are hidden keenly whetted swords, which in secret at every moment strike at the very body of the Cause. Would that there were to be found one endowed with vision and discernment who could perceive what injustice hath been made manifest in this day, and to what degree the wrongdoers have risen up against the Cause of God! We beseech God that He may cause to descend from the clouds of His decree that which shall consign them unto their abode in the nethermost abyss.

Thou didst further write, saying:

> "For this reason I had no thought of writing a reply. I desired to remain silent concerning this matter, for the time of contention and disputation is ended. These few fleeting days of life are unworthy and unfit to be squandered in wrangling and strife, in vain conflict and in forced interpretations prompted by selfish desire."

Would that thou hadst not written, and hadst thou written, would that thou hadst inscribed thine own words rather than the fabricated utterances of the idolaters. Verily, to maintain silence regarding such pronouncements would have been a hundred thousand times more fitting. Fine words are those that serve to mention and establish the Cause of God, not those employed in disputation and conflict with Him. As recorded in the divine counsels:

> "The tongue was created for the remembrance of the All-Merciful. Beware lest ye soil it with the words of the manifestations of Satan. The tongue is the dawning-place of the lights of

> truth; make it not the source of false utterances. The tongue is the treasury of My praise and mention; occupy it not with the remembrance of this one and that one, for it shall be a sign unto itself in its own station. Thou didst write that thou hadst determined these fleeting days of life to be worthy and inexhaustible, such that whatever it uttereth, it is capable, so long as existence endureth, its speech shall not be cut off unless illness interveneth between it and the praise of its Lord. From this, the discerning one perceiveth that divine knowledge hath had and shall have no end. Within it lie concealed the pearls of utterance of all the worlds, yet its form hath not increased; through it flow the rivers of meaning, yet not an atom of it hath diminished."

There is much that could be said in this regard, but this servant hath confined himself to this brief account, that perchance thou mayest purify thy tongue, both outer and inner, from the malady of self and passion, and cause it to speak in praise of God. For today, the true speaker is he who ariseth to praise the Truth; else he hath been and shall remain but a cawing crow.

Thou didst write that the state of disputation and contention no longer remaineth, that none hath arisen to wage war and strife. Strange indeed that ye yourselves practice that of which ye complain! The disputations of the world lie concealed and hidden in these words thou hast sent. It would seem that in this letter of thine not a particle of the sayings of the deniers and idolaters hath been omitted. The book of every soul hath been placed in their hands, yet due to their heedlessness they perceive it not, and they send it from land to land.

This servant is greatly astonished at how thou couldst bear these weighty words. Would that they had returned them to their source! Whether good or ill, they befit the one who cast them forth, and ever shall. We beseech God's most great favor that He may sanctify thee from such vain imaginings. It is not fitting that all should be spent in disputation and contention, conflict and evil, and forced interpretations to satisfy the self. Strange that thou shouldst claim detachment by mere words, when one who hath committed every conceivable transgression—such that in every land there now remaineth some token of that tree of turning away—is yet considered detached. Moreover, one who openly indulgeth in all manner of vice, whose fire of greed burneth so intensely that he hath run from here to Istanbul for a morsel of bread—this hath been demonstrated by his deeds. Yet should he meet certain deluded ones, with one long sigh, a shake of the head, and two words declaring his renunciation of the world, he is reckoned as chief among the detached ones.

The weapon of war and shield of the idolaters is the mention of death and detachment from the world, and they have taught this delusion well, such that it hath become imprinted upon thy breast. But the detached ones perceive different fragrances and different scents. Should colocynth claim to be sugar, those with taste will not accept it. Every utterance requires corresponding deeds. Ever have those who objected to the Truth spoken such words, even as that holy soul who endured such tribulations that, by God besides Whom there is none other God, had these servants imagined would be preserved. You have attributed worldliness to him, while one who has spent his entire life in the utmost comfort and ease you have called detached. Woe unto those who speak according to their own desires and understand not.

Furthermore, I know not what is meant by these "interpretations" you have mentioned. The interpreters are those who speak without seeing and judge without attaining. By God's grace, what We have mentioned has been from God's clear verses and from that which is accepted by you and the people of the Bayan, inasmuch as the Bayan was revealed only to command all explicitly and without interpretation that should anyone appear with divine verses, none should object to him. So emphatic were they regarding this point that they made the faith and certitude of all contingent upon acknowledging the One Who would appear. Yet you have called this decisive divine word ambiguous and a forced interpretation. If this point were removed from the Bayan, by what proof could the faith of claimants be established? Evil is that which they have imagined within themselves.

In any case, how quickly they have distorted the divine words. Certain counterfeit temples have caused the fragrances of the All-Merciful to be cut off from the people of creation. The difference is that these servants speak what they have seen while you speak through fancy. We hope that, God willing, you will distinguish between desire and God. If you are fair, you yourself will testify that whatever has occurred has always been contrary to personal desires, for the commanding self has never relinquished and will never relinquish its comfort and ease. One has appeared with all the divine verses and has ever been afflicted at the hands of enemies, speaking that which is recorded in all the Tablets. Nevertheless, you have interpreted what has appeared from Him as self and desire. May a hundred thousand souls of the near ones be sacrificed for this desire, through whose wafting the musk-laden breezes from the paradise of oneness diffuse, and by whose movement still souls are stirred and moved in their longing for the meeting with God, and by whose stillness agitated hearts become tranquil and assured, and through whose heat the divine fire becomes ignited in the trees of human existence, causing them to speak forth the cry "Verily, there is no God but Him."

We hope that you will not consider divine qualities and lordly manifestations as personal desire, and that you will look with fairness.

You have written that you have become confused in this matter. My heart burns that after many years among the mystics of old, living according to common parlance among the leaders of the people, confusion should still arise.

Know this much: that in the station of certitude, doubt has no place. If you say that recognition of this new Revelation has become confused for this servant, then come forth to witness. If you say there is confusion in the revealed verses, then come forth to hear and see. If you say confusion exists in deeds, know that every doer's deeds depend on His command and are contingent on His permission. The station of absolute certainty is sanctified above the doubts and imaginings of the worlds and those who are deluded. It is evident these words were not from you, for it is unthinkable that you would follow vain imaginings and doubts.

All these events that have occurred were mentioned before in the revealed Tablets. Moreover, in the first year of arrival in this land, the Blessed Beauty resided in a house near Muradiyyih, while these servants were in another house. One afternoon, He came out from the sanctuary, and all the emigrant servants were standing in His presence, including this servant, Haji Mirza Ahmad, Siyyid Muhammad and others. He said that a strange thing had been witnessed that day. These servants waited to learn what had

occurred. After about ten minutes or more of silence, He turned to these servants and said that at dawn that day, a bird had perched on a branch of the tree by the house, saying these words: “Muhammad has come and calamity has come,” and the bird repeated these words three times.

None of these servants imagined it referred to the present Muhammad. Even Siyyid Muhammad himself considered such a thing impossible regarding himself. We servants became occupied with interpretations, as there were several persons in the vicinity known by this name. Finally we became convinced that one of them must come to this land and cause mischief. After two full years had passed, that which was to appear appeared. At that time it became known who was meant by the mentioned Muhammad. By God! By God! His actions and deeds are not worthy of mention. I swear by their truth that if I have mentioned anything other than what occurred, what did occur was exactly as described. Let them not think that mention of this incident was to demonstrate miracles. No, by the Lord of the Worlds! For we are certain that those in whose hearts is hatred of truth will never be convinced by any proof or evidence, as it has been foretold:

> “If they should see every sign, they will not believe in it.”

Rather, the purpose was to show that his condition was known in the Tablet wherein not an atom’s weight of the deeds of all creation was omitted.

Your statement has greatly increased my astonishment, for one who was rejected by this community and is not worthy of mention has caused such confusion for you that now you wander in the wilderness of doubt and the desert of vain imaginings. How good it would be if you would cast off these borrowed feathers and soar with spiritual wings in the holy and sanctified atmosphere, entering into sweet spiritual realms. Thou who for years didst count thyself among the wayward ones—at last a single gust of the storms of doubt and fancy hath so carried thee away and moved thee that its description is impossible. God alone knoweth where He will establish thee. His knowledge is with my Lord and I am but a penitent servant.

We hope that thou wilt grasp the strong and mighty cord, abandoning the ropes of idle fancy and vain imaginings, and wilt enter from the abode of doubt and conjecture into the holy city of certitude, steadfastness and assurance. I swear by God that my heart hath greatly burned and burneth for you, that after countless hardships ye have fallen captive to the wilderness of fancy and desire. We beseech God to deliver thee and give thee to drink that which will purify thee from what thou hast heard, and make thee sanctified from all else but Him, and establish thee under the shadow of His grace. Verily He is the Most Merciful of the merciful.

Section 3: “And furthermore thou didst write that thy heart…”

And furthermore thou didst write that thy heart burneth that due to the passage of time since the Prophet’s advent, people like us had clung to interpretative religions, living in pleasant delusion and suffering anguish, thinking we had freed ourselves from forced interpretative religion. Now according to your statement, as people say, we must again enter into interpretative religion with the first cup and

dregs. The clear verses of the Bayan have not yet gained currency and become manifest, and we must cling to allegorical verses.

Know thou that those who interpret according to their desires and the people of doubt and fancy have ever remained settled and at rest in their stations. Even if a hundred thousand explicit verses were revealed, they would never attain to a drop thereof. As is witnessed, the ocean of explicit text surgeth while all are gathered in the pool of fancy and interpretation. But for interpretation there are infinite degrees—one interpretation accordeth with God's good-pleasure and another interpretation opposeth the Truth. For the divine words there are infinite interpretations, yet none is aware of them save God. Today, by the explicit text of the Point of the Bayan, may the spirit of all else be sacrificed for Him, it is forbidden for those who shelter beneath the Tree of the Bayan to interpret or explain even a single letter of God's words, for none is aware save the Manifestation Himself, as interpretation is not the station of creation.

As for the interpretation thou hast mentioned, these are the interpretations of ungodly souls which have ever been and shall ever be rejected. Even today they have abandoned the explicit text and remain veiled from the Manifestation Himself, occupied with interpreting and explaining His previous words through doubt and fancy. Woe unto them and their deeds! The purpose of all interpretations, explanations and meanings of verses and words hath been to attain the knowledge of Truth. And after being veiled from the Truth Itself, all return to their own station and those souls are established in the lowest depths.

And thou hast written that "we are consuming our hearts' blood" and imagining that we have found ease by forcefully reinterpreting religion. Nay, by God! Thou hast not consumed thy heart's blood, for hadst thou done so, thou wouldst surely have attained unto the Most Holy Court and distinguished the Supreme Horizon from the mere horizon of cattle. Although it appeareth that certain human devils have intended to sow dissension between thee and this lowliest of creatures, yet God is witness and testament that this servant would not have been offended by thy words were they directed only to him, regardless of their nature. But the hearts of all people have been consumed by the implications of thy words and the explicitness of thy expressions, for all of them return, according to your suppositions, to that Station which—by God besides Whom there is no God—even if these whom thou hast taken as thy beloved ones besides God were to soar throughout the eternity of God, they would never reach the atmosphere wherein wafteth the breeze of one of His names that were created by His Word, let alone His own Self, the Powerful, the Exalted, the Wise. But God hath sanctified His hem from the barking and howling of these ones, and from the touch of the hands of these unbelievers.

Hearken unto the mention of this servant and beware of those souls, for by God, through them the atmosphere of every city is corrupted. They claim to believe in Ali from before, when the verses of God, the Mighty, the Generous, were revealed unto him. But when they were revealed again, they denied them. The curse of God be upon the liars and wrongdoers! From the odor of thy words naught can be perceived save rejection and objection. Therefore it is most difficult for this servant to write at this point. However, in truth, if a soul were to be found who harbored doubts due to the intimations of the ungodly, it would surely be appreciated were he to mention his doubts, for we in this land have no occupation and stand ready, should anyone experience any doubt, to provide an answer according to our station and

capacity and his station, that perchance through divine grace his heart might be sanctified from vain imaginings and empty suppositions. And from thee we expect only this much: that thou observe with sanctified vision that which is mentioned.

Among the words of the Most Glorious One—may the spirit of all else be sacrificed for Him—are these:

> "Whoso hath not purified his heart and his breast and his sight and his hearing from that which he possesseth, he shall not be able to understand what hath been revealed in truth in the Tablets of manifest glory."

Therefore we beseech God that He may send a sweet-scented breeze from the paradise of His good-pleasure upon the people of possibility, that it may purify and sanctify all from the dust of disobedience and turn them toward the holy direction of the All-Merciful. Verily, He is nigh unto whosoever calleth upon Him, the Answerer of Prayer.

O My brother! These birds of the heaven of divine love have partaken of the grain from the sacred threshing-floors of divine unity and have heard holy melodies of spiritual import. They can hardly be ensnared by worldly devices, nor can they be debarred from their Lord, the Lord of all worlds, through the whisperings of the words of such as turn away and join partners with God. Those who pursue this matter shall gain naught but regret, and have received and shall receive nothing but weariness and torpor. For, by God's grace, we walk in the gardens of mystic revelation and are present in the gathering of divine observation. We have transcended fancy and imitation and repose in the seat of witnessing and beholding.

We have no concern with this world and its people, as our deeds bear witness to our faith. We have not run to doors seeking monthly allowance and bread, nor sent our wives to others' houses, nor falsely attributed things to God. By God, besides Whom there is none other God! Were you to become aware of the very lies they have told you in that land and the calumnies they have attributed to the Truth, you would surely flee to the wilderness and cut yourself off from all who dwell on earth, were you to be of the fair-minded ones.

Say: The First Draught hath appeared in such wise that no measure can fathom its mysteries. O ye that turn away from the Beauty of God! Know ye that He, the Point of the Bayan—may the life of all else but Him be His sacrifice—hath explicitly ordained in all the Bayan that ye should not remain veiled from whatsoever hath been created between earth and heaven, whether it be the Books sent down, the precious Scrolls, wondrous verses, or the manifestations in creation and in law. And although He took from all a Covenant concerning the Most Holy, Most Exalted Manifestation of this Day, saying in His mighty utterance:

> "Glory be unto Thee, O my God! Bear Thou witness that through this Book I have taken from all things the Covenant of the guardianship of Him Whom Thou shalt make manifest before taking the Covenant of Mine own guardianship. Sufficient art Thou and whoso believeth in Thy signs as witnesses unto me. Verily Thou art my Trust. In Thee have I placed my reliance. Thou art indeed the All-Knowing Reckoner"

- yet all have turned away from His Beauty and clung to His murderer.

By God, besides Whom there is none other God! It was evident what they would inflict upon this blessed Beauty. Consider how much lamentation, weeping and mourning lie concealed in this passage of the Point of the Bayan—may the life of all else but Him be His sacrifice. God and all His servants were taken as witnesses to the Covenant of this blessed Manifestation, that perchance the people of the Bayan would not rebel at the appearance of the All-Merciful and would be abashed at what was revealed in the Bayan. Yet there came to pass what we now witness. Not many days had passed, the words of Him Who revealed the Bayan were still ringing in all ears, and the traces of His pure blood still remained upon the earth, when they visited upon His very Self, His Essence, and His Spirit that which no people had ever wrought. Here indeed is where one should say "The First Draught."

Consider now how many words ye utter that are inappropriate, contrary and out of place. He concerning Whom He said "I have taken the Covenant of His guardianship before Mine own"—yet the deniers among the people of the Bayan have accused the souls who have accepted this All-Merciful Being of following interpretations. We bewail Our grief and sorrow unto God for what His servants, who were created by His command "Be!", have visited upon Him.

Furthermore, thou didst write that since the clear verses of the Bayan have not yet gained currency and become manifest, one must cling to its ambiguous verses. No person of reason and understanding would utter such words. I marvel how thou wert content to ascribe the words of the idolators to thyself. It beseemeth not them that follow truth to transgress the bounds of propriety. Therefore We leave the answer to certain of thy statements to God, for the oppression of the Beloved hath ever been ordained.

As to thy mention of the clear and ambiguous verses, from this statement it appeareth that thou hast not properly understood the distinction between what is clear and what is ambiguous. Otherwise thou wouldst have been certain that the clear verses revealed in the Bayan have appeared in their complete and perfect form. Therefore We shall mention briefly that among every group there is a different understanding of what constitutes clear and ambiguous verses, as is recorded in the Books. To elaborate further would prolong the matter, but verily the decisive verses are those from which the divine purpose can be directly understood, requiring no further proof or mention for their establishment. Now judge with fairness: what is the primal reality of that verse? It is evident to every person of insight that the Most Great Verse, which needs nothing else to prove itself and never will, is in its primal reality the Manifestation Himself, for whatever and whoever is below Him is in need of His command. None denies this save every rejected ignorant one.

If you say the decisive verses are the divine commandments revealed in the Tablets, there is no doubt in this—we all are assured of them, believe in them, and hope for His grace. These decisive verses are decisive in relation to the Most Wise of Judges, as it is evident that if a person were to comprehend all the decisive verses but hesitate even slightly in accepting that Most Great Verse, all his deeds would yield no fruit and would be as dust. And that Being whose verses were and ever shall be decisive says that all the Bayan is but a leaf among the leaves of Paradise before that Essence of Being. And in another instance He says that whatsoever was revealed in the Bayan is dependent upon His command and

contingent upon His leave and will. And in yet another instance, addressing the people of the Bayan, He says:

> "Beware lest ye be deprived, by the Bayan and what was revealed therein, of the Promised One."

Countless such decisive statements have been revealed, and yet they turn away from Him by whose will all decisive verses appear and from whose fingers flow all rivers of knowledge and utterance, imagining they have understood and comprehended the decisive verses.

Now open the eye of justice and recognize the people of confusion and the manifestations of the whisperer—those souls who have cast such words upon you. Yes, forever have certain souls called themselves after truth while leading helpless weaklings astray in the wilderness of doubt and fancy, occupied with their own leadership. This is not the first arrow to pierce Us, nor the first spear to strike the Beloved of the worlds.

And if you say the decisive verses are the descriptions revealed in the Bayan concerning certain souls, firstly, you do not know to whom these descriptions refer, and secondly, by His very Self, the Truth, He has described all things to their ultimate description, such that He has attributed all names and attributes to all things. This is the station wherein thou seest no imperfection in the creation of the All-Merciful. All besides Him are His creation, and all share in these attributes, for in the greatest perspective, all exist and shall exist in one plane.

Concerning certain divine verses that have been revealed according to their outward meaning, their purpose was to encourage those souls. Moreover, all return to the divine manifestation. As long as that divine manifestation exists in every thing, it is described and mentioned with all names and attributes, and after its withdrawal becomes non-existent. Reflect on this that thou mayest be among those who know.

Even if we accept that certain attributes were revealed specifically about a person mentioned, hast thou not heard that He says: "Be not veiled from the Manifestation Himself at the time of His appearance by the Letters of the Bayan"? And the Letters of the Bayan were the first souls who were described with all attributes and designated by all names. This very statement of the Ancient King is clear evidence of the veiling of some of the Letters, as is now witnessed that one who considers himself among the Letters and Mirrors has detached himself from the hem of holiness and clings to the cord of self and desire.

Likewise He says that at the appearance of the Most Great Luminary in the next cycle, the people of the Mount shall become non-existent and as naught. Reflect a little that perchance ye may comprehend the sublimity of the Cause. After the greatness of the Cause is such that He says the people of the Mount become dead and as naught, the Letters and Mirrors in that station have no mention except after their love for Him. Similarly in another place He says, exalted and mighty be His Word:

> "It is permitted unto Him Who shall be made manifest to reject him who is the highest on earth, for that one is but a creature in His grasp."

Section 4: "These are the statements of the Creator…"

These are the statements of the Creator of names and attributes, while those are the words of veiled souls led astray. By God! Now have shone forth the suns of decisive verses, clear signs, firm proofs and perfect words. Yet you write that Mirza Yahya cannot be rejected, while his utmost station was that he would present himself before the Abha Beauty and divine words would be revealed to him. By God! Despite his deeds no one opposed him—he rejected himself through turning away from the Truth Who created through His Word. Thus do We explain the matter unto thee that thou mayest be of the knowing ones.

Now reflect which are the decisive verses of God and which the ambiguous ones, and thou shalt know those who took the ambiguous verses and cast the decisive ones behind their backs and were among the ungodly. Here it is beloved to mention from the decisive verses revealed from the Abha Will, exalted be His grandeur. By God! They suffice all creation, so that any believer who has an atom of divine love in his heart may hold fast to them and deliver himself from the suppositions of the people of earth and the falsehoods of the manifestations of Satan, and moreover remain firm in his faith and witness no wavering. And these are some of the verses revealed in a Tablet to one of the friends concerning one of the wicked ones. His glory be exalted! He says:

> "And if thou seest one named with a divine name, mention to him thy Lord's verses that perchance he may be of those who turn toward the direction wherein whoso turneth hath indeed been saved and whoso turneth away hath indeed perished. Thus doth the Spirit speak now between the heavens and earth. Say: O servant, hear My word! By the True God, thou shalt find no counsellor more sincere than I. Tarry not on the path but pass over it as a cloud passeth. Thus did We command thee aforetime."

Say: O servant, hear My words! By God the Truth, thou shalt not find for thyself a counselor more faithful than I. Tarry not upon the Path, but pass along it as a cloud passeth. Thus did We command thee before, and We command thee now, and if thou acceptest not from Me, We shall soon command thee thus again and yet again, until thou passest along it by My sovereign power, the Mighty, the Powerful, the Wise.

Rend asunder the veils of idle fancy by My remembrance and My Name, and cast behind thee all that holdeth thee back; then appear suddenly through thy Lord's manifestation, and be not of the patient ones. Beware lest leadership prevent thee from the remembrance of thy Lord. By God the Truth, were all who are in the heavens and earth to prostrate before thee, while thou dwellest not beneath My shadow, it would profit thee not—to this thy spirit doth testify, wert thou of them that hear. Wouldst thou be of those whom leadership prevented in the days when the heaven of the Cause was cleft asunder and He came upon the clouds, and who denied God, their Creator and their Fashioner, until they pronounced His death sentence after He had come unto them with a proof from God and a mighty testament?

By God, O servant, My purpose was naught but to purify thee from all that beseemeth thee not. And whenever I held My peace in mentioning thee, the Tongue of God spoke through My tongue and commanded Me to proclaim unto thee, and I have naught to do save clear delivery of the Message. Ponder within thyself for less than a moment: Hast thou heard of a Revelation greater than this, or of

verses mightier than what have been sent down in truth? Then speak with pure sincerity and be of those who turned unto the Most Great Prospect on the day when the faces of all created things were transformed.

And if thou fearest for thy faith, take this Tablet and preserve it in the pocket of thy trust, and when thou enterest the gathering place on the day when all contingent beings shall be raised up before the presence of thy Lord through His wondrous and exalted breaths, and God shall ask thee by what proof thou didst believe in this Revelation, then bring forth the Tablet and say: "By this Book, the revealed, the blessed, the ancient!" Then read what was revealed therein before thy Lord's presence, the station wherein all the Prophets and Messengers bear witness. By God, then shall all stretch forth their hands toward thee and take the Tablet and place it upon their eyes in their longing to meet Me and their passion for My love, and they shall inhale from it the fragrance of My holy, mighty and exalted presence. Thus have We detailed the verses unto thee that thou mayest be at peace within thyself and be of the tranquil ones.

And if God should punish thee for believing in His verses in this Revelation, then by what proof would He punish those who believed not in Ali before, and before him in Muhammad the Messenger of God, and before him in Jesus son of Mary, and before him in Moses, and before him in Abraham, until the Manifestations end at the Primal Point Who created by thy Lord's will, the Powerful, the Purposing.

O My Name! The Cause is more manifest than to be concealed and more evident than to be veiled, and it shineth as the sun at high noon. If thou wouldst free thyself from the veils, thou wouldst attain unto it more quickly than thine eye could return to thyself, and this is certain truth.

Hear the word of Him Who speaketh the truth, and dispute not the verses of God after their revelation, even should all beings command thee to do so, and withhold not thyself from His grace, even should both races of men prevent thee. Behold thy Lord's Cause with thine own eyes, then know it through thine own self and thy spirit, for the recognition of others cannot serve as proof for thee, nor can the rejection of all else stand as evidence against thee. Beware lest thou be veiled from Him Who, shouldst thou be veiled from Him for less than a moment, would cause thy deeds to be rendered null. All that hath been revealed aforetime in the Scriptures of God, the Sovereign, the All-Powerful, the Almighty, beareth witness unto this.

These are the revealed words that were mentioned. Now judge fairly and distinguish these decisive verses from all else. Should any soul possess within his heart a spark from the fire of divine love, he will act according to that which hath descended from the heaven of the divine Will, and will observe himself to be detached from all who are in the heavens and on earth, established upon the seat of tranquility, assured of God's Cause, and independent of all else. God hath perfected His proof, completed His favor, caused the Sun to shine forth, and sent down His signs. His Manifestation is most evident, yet ye have entangled yourselves in the wilderness of doubt, conjecture and allusion. We beseech God to grant success unto Us and thee, and to bestow upon us that which He hath ordained. Verily He is the Mighty, the Generous.

Furthermore, regarding thy words "Well done! What a strange affair this is! People still dispute the fundamental matter. They have not yet understood what the Message was and what ordinances it

contained. Now a new order and an allegorical religion that will cause a thousand kinds of sedition has been established."

I show thee no discourtesy, but I bear witness by God that no person of understanding would ever speak thus. For if the matter were to depend upon the words of people and what they possess, the Truth should never appear, inasmuch as in every age and dispensation when the Sun of Truth hath shone forth from the horizon of the divine Will, all have raised objections and turned away in fierce opposition, accounting that Manifestation of the Divine Unity to be among the workers of corruption and sedition. Yet it is evident to every person of insight that the purpose hath been naught but unity, and shall ever be so.

Moreover, these objections of the people have not been confined to this Revelation—they still dispute about the Messenger of God. If the matter were to depend upon people's words, we seek refuge in God, all Manifestations would have to be denied. Furthermore, from this Revelation the laws of the Bayan have been established and made manifest, not from those deluded souls whom thou hast imagined, who have not, by God, acted upon a single one of its precepts. God forbid that their deeds should be mentioned, for Satan himself would flee from their actions. Many matters have become confused and veiled for thee. We beseech God to open thy sight through His grace, to deliver thee from the darkness of self and passion, to draw thee nigh unto the Divine Lote-Tree, for verily He is powerful over all things and verily He watcheth over all things.

The True One hath never regarded, nor shall it ever regard, the words, denial and objections of people. He doeth whatsoever He willeth, despite those who have disbelieved in God and were among the deniers. If thou wouldst reflect a little, all these objections of thine were likewise leveled against the Primal Point—may the spirit of all else be sacrificed for His sake—and similarly against all the Messengers before Him. Hear My words, then seek forgiveness for what thou hast committed. Perchance God will forgive thee and blot out thy misdeeds, for verily He is the Forgiving, the Merciful.

Another of the malicious utterances flung forth by that hater is this:

> "Therefore, better is it that thou shouldst interpret the matter according to thine own imagination, than that thou shouldst expound that which is obscure and ill-understood."

Strange indeed is it that such a Cause should have appeared unto you as doubtful! Seek ye not ambiguity in that which hath been set forth in explicit and unmistakable terms.

These servants have pondered and, by God's grace, have emerged from the thickets of interpretation into the spacious meadow of clear declaration. The interpreters are those who discard the manifest and exalted Truth, and with the axe of conjecture carve out idols of fancy, then bow down before their own handiwork in worship and submission, all the while counting themselves among the worshippers of Truth and those detached unto God.

Hearken to this servant's words, free your heart from vain imaginings, and fix your gaze upon the Lord of all beings. For a friend is one who, upon seeing a friend drowning in the ocean of extinction, extends whatever aid lies within his power and capacity, that perchance it may become the cause of deliverance

and salvation. Therefore we hope that you will hold fast to the cord of divine favor, escape from the depths of darkness and turbidity, and enter beneath the shade of the dawning divine splendor.

You have turned away from and closed your eyes to this Command which now exists in such clarity and speaks with truth, and have instead opened wide the gate of interpretation, which has ever been sickly and infirm. You have reached such a state that you accept falsehood as truth, writing it down and counting it as genuine. Among other things, a letter arrived from there, with neither seal nor name to identify its author or sender, yet containing certain false and fabricated statements. It is clear that Satan suggested these, and that unknown forger wrote them at his prompting. The writer himself knows this is false, and you know it too, yet you have accepted it as truth and wish through conjecture and fancy to attribute the right of Him Who possesses all rights to another. Now consider how you seek ambiguity in a Command that is crystal clear. We beseech God to open your sight, to aid you to recognize the Manifestation of His Self, and to make you among those who attain.

Another statement of that objector was:

> "Though I was not present, I believe I understand better than those who were there for years. Moreover, I possess the general principles which serve as the standard of truth."

That you have claimed to be informed: no, by God, absolutely no one is informed, neither you nor anyone else. And that which has been suggested to you, by God besides Whom there is no God, all of it was and will be false. Would that the one whom they have now accepted as authority instead of God were like any ordinary person from the marketplace! Strange that you should attempt to cause doubt in this servant. All your words, conjectures, interpretations, allusions, proofs, clear statements and obscure ones, and claims to knowledge in this Cause—all of these trace back and lead to Siyyid Muhammad Isfahani. His excellence is well clear to these servants, and was clear before. Strange is your insight—how well you know people!

In any case, I hope that God will remove that mischief-maker, for he has caused such corruption as has not been seen from the beginning of creation until now. And surely he too has claimed to be informed. Know this much: that by God besides Whom there is no God, he had absolutely no knowledge. What he said was pure falsehood and sheer calumny. These few days of life are not worth spending in corruption, opposition and commission of such abhorrent deeds. It would have befitted you, after that mischief-maker arrived in that land, to counsel him with goodly exhortation and words of wisdom, not to strengthen him, become his mirror and echo his words. God willing, we hope he will not eat of the wheat of Rey.

We praise God that He protected these servants from his evil and deception. What more can this servant say? These are days when in the eyes of the deluded ones, the word of a gnat is heard in a barren land while the Word of God goes unheeded. If they had fairness, all should weep blood and wail in the wilderness, for they use the words of the Primal Point—may the spirit of all else be sacrificed for Him—to prove the truth of one besides Him while striking with the sword against His own Self.

Beyond this, we wish to see by what proof and evidence they believe in the Primal Point. Bring it forth if you are truthful! By the same proof by which they believe and are certain of the Primal Point, we believe

and are certain of the very Manifestation with something even greater. The difference that exists is this: when the divine touchstone and the heavenly balance appeared, the believer became distinguished from the unbeliever. Be fair! If we deny this Revelation and its evidences and verses, by what face and by what cause can we then claim belief?

Section 5: "Know that any criterion which you mentioned, besides…"

Know that any criterion which you mentioned, besides being the universal criterion that you say exists at hand—how great is this statement of yours, for this station God has placed above all the worlds, because the Manifestation itself is God's criterion and His balance. Truth turns with Him even as a shadow turns with the sun. Thus was it revealed in the Bayan, if you be of them that comprehend. Your example is like one who takes a rock to someone who possesses treasures of jewels, claiming he will use that rock to recognize and distinguish those jewels.

The criterion in the hands of men may serve to know their like, but God's Self is sanctified above that and can never be known thereby. The divine criterion has ever been and shall ever be His own Self. Whoso hath known Him hath known the criterion, and whoso remaineth veiled therefrom, his striving hath been in vain and he is among the lost.

Verily the criterion you mentioned is the same one that was in the hands of the divines during the time of the Primal Point, may the spirit of all else be sacrificed for Him, and likewise during the time of the Messenger of God before Him, and before that the appearance of Jesus son of Mary, when all the divines and leaders objected to those Suns of Truth according to their own criteria, until finally they issued the decree for the execution of those holy Temples. The curse of God be upon the wrongdoers!

O heedless sleeper! Know that God's criterion has ever been and shall ever be His own Self and what proceedeth from His presence—all this is through His grace, if ye but knew. If one were truly focused on the Point of the Bayan and His counsels, even if all the peoples of the world were to confront him with sharp swords and cut him to pieces, he would not hesitate regarding this Manifestation, for all that was recorded and revealed from the heaven of Will was and shall be explicitly about this Most Great Manifestation.

And if you do not look to the Bayan and deny God's proof which all the Prophets and Messengers brought, and do not accept God's verses which have ever been and shall ever be the conclusive proof as the criterion, then bring what you have if you be truthful. You must bring forth that criterion and proof by which you prove your truth today. By God! You will never be able to do so. All matters are in His grasp and all things are in the hand of His power, and all else is created by Him—to this testifieth every possessor of enlightened wisdom.

If anyone today denies these divine attributes and lordly manifestations and revealed verses which have appeared in this most holy and exalted Revelation, flowing like torrential rain, he hath denied the Truth and all the Messengers, and he is of the ungodly—thus was it inscribed in the Mother Book by the Pen of Command.

One melody from the melodies of the Dove of the Bayan regarding the criterion is mentioned specifically for those who seek the sanctuary of the All-Merciful, that they might attain to its recognition and become wholly detached from satanic manifestations, rending asunder the veils of idle fancies in such wise that the people of the Concourse on High hear the sound of their tearing, and witness them above the entire Concourse of the Bayan among those who have disbelieved and associated partners with God, fleeing from branch to branch that they might cast doubt and suspicion into the hearts of those whom the breezes of the All-Merciful have turned from the left of conjecture to the right of certitude. His word—exalted be His remembrance, exalted be His praise, exalted be His utterance, and most exalted be His beneficence—is:

> "He is the Balance, and His Cause is the Balance, and His condition is the Balance, and His signs are the Balance—whatsoever pertaineth to the Balance is the Balance."

In brief, the Balance hath been and shall ever be the Manifestation Himself, and whatsoever floweth forth from the ocean of His bounty and generosity, and that which they practice today, and that which they utter, and that which they command—these have been and shall ever be the Balance for all, both before and after. And today, shouldst thou observe any soul to have departed from this divine and most merciful Balance, know him to be false and rejected. And God forbid that thou shouldst dare to assail the very foundation of the Balance. Fear God, Who created thee from a drop of despised water.

The words of others who oppose: First, regarding the original claim and matter at hand, that same Bab whom you call the Most Exalted Lord established His own verses as proof and demonstrated His truth through verses, and none among the believers deny this, and surely you too cannot deny it; rather, your acceptance and that of others of the Bab was through His verses. Thus endeth his words.

By Him Who holdeth my soul in His hand, no person of discernment can detect the fragrance of truth from these words he hath written. What regret and remorse, that in this spiritual springtime thou hast not adorned thyself with the wondrous attire, nor inhaled the sweet fragrances from the paradise of inner meanings. Thy words are like those of the veiled ones, nay more base. By God, wert thou to reflect upon them, thou wouldst feel ashamed and erase them all. The station and worth of a man are revealed through his words, and in truth, words are the mirror of the soul, were ye of those who know.

Ever have they, through such unfounded words, prevented the construct of people's suppositions from turning toward the divine unity. What station of sanctification of the Cause can be seen, and what station of veiled souls can be witnessed? Hear My words, then cast them behind thee and turn wholly unto God, that perchance there might flow from thy heart the oceans of meaning and utterance in praise of thy Lord, the Powerful, the Mighty, the Bestower.

Although the pen is ashamed to mention a response to such words, yet since they have deemed a response necessary, I state that these very words of yours are a refutation against you and establish the Cause of God, though you wrote without realizing it. Thus doth God cause to flow from the pen that of which its writer remaineth unaware. Woe unto the veiled ones from the torment of a mighty day.

O brother! The barren woman hath ever been without worth in all religions, for she is deprived of visible offspring. By God, those souls whose hearts are barren of the appearance of the virgin mysteries of God

are seen as even more deprived. And now it is observed that most of the veiled ones have hearts, minds and vision so barren that they cannot even comprehend what they themselves write, let alone the allusions of divine words and the gems of consummate divine wisdom. By God, these are barren of God's mercy and of truth and justice, and naught appeareth from them save that which intensifieth God's wrath and anger against them, yet they do not understand.

That which was penned by that very One Whom ye recognize as the Lord, the Most Exalted -—this word alone is sufficient proof that ye, in very truth, acknowledge Him not as such. Either ye have dissimulated, even as did your leaders, who in certain places denied and repudiated Him, or else ye have, in refutation of others, dispatched unto divers quarters piled-up tomes of spurious writings in support of your claim to truth. Know, then, ye and all who are in the heavens and on the earth alike, that I have been and remain a believer, confessor, submitter, proclaimer, rememberer, speaker, caller, crier, exclaimer, declarer, conveyor, and one who announces with the loudest voice that He is the Lord of the Most High, the Lote-Tree beyond which there is no passing, the Tree of the Uttermost Boundary, the Kingdom on High, the Dominion of the Cloud, the Divine Realm of Immortality, the Spirit of Glory, the Most Great Mystery, the Most Perfect Word, the Ancient Manifestation, the Most Noble Temple, the Secret Symbol, the Lord of Nations, the Surging Ocean, the Most Exalted Word, the First Pearl, the Hidden Scroll, the Treasured Book, the Beauty of Divine Unity, the Manifestation of Identity, and the Dawning-Place of Divine Unity.

But for Him, existence would not have appeared, nor would the Intended One be known, nor would the Beauty of the Adored One have shone forth. By God! By His Name were created the heavens and all therein, and the earth and all thereon. Through Him the seas were set in motion, the rivers flowed, the trees bore fruit. Through Him were the religions established and the Beauty of the All-Merciful was made manifest. By God! If I were to continue describing Him unto the end that hath no end, my heart would never be quenched of its thirst for the love of mentioning His names and attributes—how much less His own sacred, mighty and beauteous Self!

Be ye witness that ye are permitted to show this Tablet to any of the deniers as ye wish. Just as thy leader took divine tablets written by the divine Branch and showed them to some while himself disclaiming them—this is what he did in secret, while in public he bows his head and lengthens his speech before the people of the Bayan who have taken him as their lord, proving to them his false and fabricated claims, rejoicing in his leadership over them. Say: Woe unto thee, O fearful, treacherous, disappointed loser! Nothing will avail thee today, even if thou shouldst cling to all that hath been created between the heavens and the earth.

Would that they had been content with this much! Rather, they wrote words similar to it and attributed them to the Truth. Verily God knoweth what is in his heart and hath recorded all things in a clear register. Now if you wish, you may show this Tablet to whomsoever you desire. By God! My Lord hath never preserved Himself and will never do so. He awaiteth crucifixion from the Jews and the spear from its bearer, if thou be of them that understand. Know that the Truth awaiteth that which befell His previous Manifestation, and likewise that which befell the Messenger of God before Him, and before him the Spirit, and before him the Friend. He feareth no one and will never fear, by God's grace and favor, even should they all gather to shed His pure, mighty and inaccessible blood.

And as to that which thou hadst written: “In truth, they have appointed their own verses as the standard of their authenticity, and by those same verses have they sought to establish the validity of their claim”: this very word, “Didst thou but know”, flowed from the Pen in proof of this matter, yet ye have failed to perceive it. For these verses you mention—either you are certain of them or not. If you are not, then all these words you have written were and shall be vain. And if you are certain, then why do you deny and turn away from these revealed verses which descend like abundant rain at every moment? Know with certainty that people of insight and understanding would not allow you to proceed beyond the first word—through that single word they would establish and confirm for you God’s proof and His testimony, just as that Tree of Oneness proved His Cause and we came to know it.

Now too, in like manner, God’s Cause is manifest and God’s verses are being revealed, and these servants have attained certitude. These servants were not and shall never be among the deniers. The deniers are those who “believe in part of the Book and reject part of it.” Nay, by God, rather they have rejected all the Books, for today if anyone turns away from a single letter of these verses, his rejection of all is established and confirmed. We believe in what was revealed before and what is now revealed, and everything bears witness to this, if you be of those who are certain. Well do you argue and engage in dispute and objection with the Beloved Point, writing that His truth was proven through verses. In your own estimation you look to the revelation, yet are far removed from the Revealer.

And as for what you wrote that “certainly you too cannot deny”—our inmost reality, our essence, our tongue, our heart and our limbs all testify to His verses, if you be of those who understand. I swear by the Sun of the glory of unity that a single letter from the words of that Manifestation of Names and Attributes is more beloved and precious to the Ancient Beauty than all that is in the heavens and earth—how much more so for these servants who are as nothing before a letter from Him and who bow in submission before all that has appeared from that Tree of Truth and Sun of grace and Moon of loving-kindness. The difference between these servants and you is that you verbally profess belief from behind a thousand veils and curtains while turning away from His Self and Essence and Spirit and Being.

Would that you were content with mere rejection! Nay, by His All-Merciful Self, rather you spend your nights and days plotting to shed His pure and holy blood, as was clearly shown by the deception you practiced in that land. These servants believe in, acknowledge and confess His verses, His words, His manifestation, His Self and His Spirit in their entirety. Therefore recognize the station of the deniers, and the station of God, the Exalted, the Great, and the station of these poor and lowly ones.

And furthermore concerning what was written, He Himself can distinguish verses from that which is not verses better than others. Indeed, the true distinction must come from Him, and of a certainty such a person would not be a liar nor would he be moved by the promptings of his own desire.

Section 6: “If you have written based on conjecture, these…”

If you have written based on conjecture, these servants testify with certainty between the heavens and the earth that there is no God but Him, and that the Point of the Bayan is His Balance and His Manifestation, and all that was revealed from Him is truth wherein there is no doubt, and He is the One Who distinguishes truth from falsehood and doubt from certitude. Now this distinguisher that you have

mentioned—are you certain of and submissive to all His verses, or only to that which you have interpreted according to your own desire and found agreeable? If you are certain of all that was revealed from Him, He says, exalted be His mention: “All that is in the Bayan is a gift from God for that most glorious and eternal Manifestation.” And furthermore He says: “Glory be unto Thee, O my God! How insignificant is my mention and whatever is attributed to me when I wish to ascribe it unto Thee. Accept me and whatever is attributed to me through Thy grace, for Thou art the best of those who show grace.”

O heedless ones among the people of the Bayan! Despite such humility from the Primal Point regarding His subsequent manifestation, you remain unaware and occupy yourselves with such utterances. By God, were you to reflect even slightly, you would lament for your own souls, for in this station that blessed Being has mentioned Himself with complete humility and utter effacement. How then can there be any station for mirrors and what is attributed to them? Has any line been observed in the Bayan that does not end in this most wondrous and novel mention? No, by His own true Self, but you do not understand. By God, you have fallen into such a state that it seems as though a thousand chains could not move you. At last, step forth from the wilderness of allusions and enter the pleasant atmosphere of detachment, that you may recognize the impregnable Truth by His holy Self and become detached from all else.

And as for your mention of that Manifestation of Divine Unity as a distinguisher—by what proof? If it was by verses, then why do you turn away from this Distinguisher Who has appeared with verses before which every possessor of verses bows down in His presence, save those who are moved by the winds of leadership as they please—at times casting them upon mountain peaks, at times into the desert of error, at times throwing them into the depths of extinction, and at times leaving them under the wolves of self and desire? Say: Die in your wrath! By God, He has appeared by Whose word the proof of the first and the last is established, and by Him it shall remain established unto the end that has no end, and none deny this save every sinful disbeliever.

And as to what was written, that he will not be a liar even though he may outwardly acknowledge the truth of His Holiness, yet this acknowledgment was but a shadow and was seized, for if one were truly convinced of the truth of the Primal Point, one would not deny the Source of Truth, by Whose will the reality of truth was created and praised. The acknowledgment of His truth in this station was merely that through this outward acknowledgment one might deny His essence and reality. Just as the divines before, at the time of the manifestation of the Point of the Bayan, exalted be His grandeur, spoke thus: that the Imams of Guidance were certainly truthful, and there exist successive traditions from them that whosoever claims the Qa’im must be born is a liar, a hypocrite, and a slanderer, whose death is obligatory.

And likewise they argued that ‘Seal of the Prophets’ is God’s word and is explicitly revealed in the Qur’an, and it is certain that God is truthful and His Prophet is truthful. Then, in objection to God and the Manifestation of His Self, they uttered these words, that this person’s claim is false and devoid of merit, for he has spoken contrary to the Book of God and His traditions and the truthful Prophet, as it is in His book that Prophets have come from the beginning that has no beginning and will come until the end that has no end.

Exactly as you have objected, they objected—nay, you are even more vigorous in objection, if you but knew. Now observe how deluded are those deniers who have cast these words upon you. It seems they have not attained to a single letter of the divine words' meanings, nor have they received a drop from the ocean of divine glory. Woe unto them and to what their selves and desires have commanded them. Whatever you cite from the Bayan, even if we grant that you have understood it all—though this is impossible, for none knows its meanings save God—and likewise all its deeds when practiced will not benefit you at the time of His manifestation except through acknowledging the Manifestation. For He explicitly states regarding what was revealed in the Bayan that you should not be veiled from that Merciful Countenance, let alone by these four words you have mentioned.

And after the establishment of this blessed and goodly Word, all that you have mentioned or will later use as evidence will return to the limited selves of those who mention and argue, while the Truth is sanctified above all. And it is very clear that if you truly believed the Primal Point to be truthful, you would never deny this most wondrous and most mighty Manifestation. Now you acknowledge Him as truthful with your tongue, but in deed—God forbid—as false. So seek forgiveness for what you have thought and said and written, and say:

> "Glory be unto Thee, O my God! I am he who was neglectful in Thy path and followed the ways of fancy and imagination, being veiled from the recognition of the Manifestation of Thy Self, and I argued with that which burned the liver of Ali and then the heart of Muhammad, the Messenger of God, as though I had slain all existence, both seen and unseen. Therefore, O my God, look upon me with the glances of Thy mercy and leave me not to myself and my desires. Then purify me from the allusions whereby I became deprived of the gardens of Thy reunion and meeting. Verily Thou art powerful over whatsoever Thou willest, and verily Thou art the Protector, the Self-Subsisting."

Ye wrote further that no one, whether from within or without, could doubt that the Bab confirmed Mirza Yahya, in that He wrote to His followers in diverse terms concerning his truth, declaring explicitly and in clear terms for the imitators and common folk that "after Me, he is, and obedience to him is incumbent on all, he is the successor and vicegerent, whatever exists after Me is he." But for those of insight and understanding He revealed other words, saying: "Verily the Cause will end with the Name of Vahid for his revelation is in itself proof and needeth no text."

My heart was greatly grieved upon reading these words, for ye have reasoned exactly like the divinity students who now in their schools attempt to prove their points with imaginary proofs and ambiguous words. By your own admission ye consider the people of the Furqan to be deluded, yet your delusion is witnessed to be a hundred thousand degrees greater than that people. How long wilt thou remain asleep upon thy couch? Raise thy head from slumber and open thine eyes that thou mayest behold the Sun shining at its zenith. Put aside these words and consider their source. Cast away delusion and hold fast to the sovereign truth. What a pity that hearing and sight should be occupied with observing and hearkening to such words!

First, what ye have written is the reverse of truth, and furthermore He saith: "Do ye believe in part of the Book and deny part?" How is it that ye accept these words whose source is unknown, yet all the Bayan

which declareth that at the time of His manifestation ye should cling to naught else but Him—this divine utterance is unheard while fabricated words must be hearkened to?

Never in the Bayan was there mention of successorship or vicegerency. According to you these are the words of the people of the Furqan. What was mentioned in the Bayan was the mention of Letters and Mirrors, and in all instances He declareth that the Mirrors were not and will not be limited. Whosoever faceth the divine Sun is accounted among the Mirrors, and this station endureth so long as he turneth not away from that orientation. After turning away "the light returneth to its source and the created thing to its form and likeness."

Throughout the entire Bayan, especially explicitly, He declareth that on the Day of His manifestation ye should look to none but Him, for that Ancient Beauty cannot be known through any eye but His own, even as He was not known. And now the Primal Point Himself declareth that what ye write is error and your proofs pertain to the deluded ones. The Truth hath appeared with its sovereignty and proof—His verses, and His manifestation is itself proof. Die therefore in your wrath, O company of the deluded!

Ye mention those without and within and fame, but all these words were written in pure delusion and mere conjecture. As for those without, they never had any knowledge, and as for those within, some have ascended to the Supreme Companion while others who remain ye have denied, contriving fabrications according to your own desires that perchance ye might deprive the helpless weak ones from the exalted Truth, even as was done aforetime. And you have contrived falsehoods according to your own desires, that perchance you may deprive the helpless ones of the Exalted Truth, as was done aforetime. Would that you could understand what purpose lay behind the fame that was given, which none comprehend save those possessed of insight.

This servant is astonished by what evidence you claim knowledge, for you have never been part of this Cause. Yea, erelong false and unsound traditions will emerge from the realm of unbelieving souls, and these traditions will surely be traced through chains of transmission, ending with Siyyid Muhammad-i-Isfahani, or with Husayn known as Shukhte who has lately arrived and dwells under Satan's shadow, or with Mirza Husayn-i-Qumi who spoke against the Countenance of the Beloved to preserve his own wicked self, or with the lame one who repudiated God while upon the pulpit. You yourselves know that none of these souls had any knowledge, yet your desires have led you to accept the testimony of one who has no truth. Fear God, speak not of that which you know not, and be not among the fabricators.

If all upon the earth today were to become delicate mirrors and bear witness to a matter, it would not suffice, for the testimony of all is dependent upon the Manifestation Himself, even as the Point of the Bayan—may the spirit of all else be sacrificed for His sake—says concerning the later Revelation, exalted be His mention: If all upon the earth were to testify to a matter, and He were to testify without their testimony, His testimony would be like the sun while their testimony would be like the sun's reflection, which has not come into alignment, else it would conform to His testimony. I swear by God's Most Holy Essence that one line of His word is better than the words of all upon earth—nay, I seek forgiveness for this comparative expression. How can the effects of suns in mirrors equal the effects of the sun in the sky? The former is at the level of nothingness while the latter is at the level of bringing things into being through God, mighty and glorious is He.

Now whatsoever is mentioned and renowned among the servants according to your assumption has never been and will never be valid in God's sight. All depends upon and is contingent upon the acceptance of this most wondrous, most mighty and most holy Revelation, would that you knew. And even supposing what you have mentioned were true, He says, exalted be His mention, that at the time of the later Revelation the spiritually learned become as dead and nothing, the letters and guides of light remain veiled, and the tree of affirmation is reckoned as negation. Likewise He says that many a soul who in one Revelation is among the most exalted dwellers of Paradise becomes in the subsequent Revelation among the lowliest denizens of the fire.

Say to the objectors and those in error: O sightless ones who have deprived yourselves of the Kawthar of inner meanings, the Tasnim of divine knowledge and the Salsabil of utterance! Reflect in the highest heaven that perchance you may be given to drink a drop from the Most Great Ocean. Similarly in another passage He says, exalted be His mention, that the most exalted dwellers of Paradise aforetime come to dwell in the lowest depths of the fire. Now a pure vision is needed to reflect upon these utterances of the Manifestation of the Cause. the ungodly have ever, at the time of Revelation, clung to His previous words to object to the Divine Being Himself, just as you today cling to His previous words to object to His very Self. Woe unto them, and woe unto you, and unto all who follow in your steps, for the chastisement of a grievous and mighty Day!

And to such a degree have ye become heedless that ye send to His most holy and most exalted Presence such words as are fit only for the eyes of the ungodly to behold. In this connection the previous Manifestation—may the souls of all else be sacrificed for His sake—hath made a statement which We mention purely for the sake of God, that perchance the objectors might become aware and remain not veiled from the Sun of Guidance. His word—exalted be His mention—is this:

> "The likeness of those days is as the sun compared to the stars, and likewise is the similitude of the people of that Revelation in relation to outward appearance. For this reason, in that Revelation those who are possessed of true understanding will not wield the pen, and will feel ashamed of their own works and writings and of their own manifestations and expressions."

Would that they had heeded this single counsel of the King of Oneness and had not committed that which had been forbidden them! I know not by what path they walk or what course they follow. They adduce the verses of God as proof, and yet deny Him Who revealed them.

Section 7: "And concerning what thou hast written…"

"And concerning what thou hast written, that the Bab confirmed Mirza Yahya—firstly, thou art not acquainted with that confirmation, what its purpose was and what was intended. For the celestial maidens of divine meanings in the chambers of holy infallible utterances have ever been and shall ever be veiled from mortal eyes. None hath touched them save the Manifestation Himself and those who were His proofs on the day of His appearance. By God! None was confirmed save this Beauty Who hath fallen into the clutches of the idolaters and under the claws of the deniers and the tongues of the heedless and the deceivers. And even assuming such confirmation, if thou wouldst observe with a discerning eye, thou wouldst find this confirmation applicable to all, for He says, exalted be His mention, that there is no doubt

that all souls who have believed in the Bayan were and are among the Prophets, the saints and the chosen ones. And further, in another passage He says, exalted be His mention: ʿAll this is so that on the Day of Manifestation thou mayest not remain veiled by names, but rather look to that by which the names subsist in all things, even unto the mention of the Prophet, for that Name is created by what God reveals.'

How astonishing that ye still stand at the threshold of names! Well done! How faithfully ye have acted upon the divine counsel! Ye have become so heedless that ye worship and cling to mere names, continuously making mention of them while drawing the sword of malice against that by which the names subsist, and ye perceive it not.

Know ye that all the proofs and descriptions ye have mentioned or may mention regarding any soul whatsoever refer back to the Bayan, and throughout the Bayan it is explicitly stated that the Bayan and all that is therein have been and shall be dependent upon the will of that King of Oneness. That Ancient Beauty hath power to negate all creation with the word No' and cast them into the lowest fire, or to draw all within the shadow of affirmation with the word Yea' and establish them in the highest paradise of recognition. He shall not be questioned about His actions, while all else shall be questioned about everything.

Would that thou hadst understood concerning whom He confirmed! By God, besides Whom there is none other God! He arose not but to mention Him, retired not but to praise Him, moved not but in love of Him, and breathed not but in His Cause, while ye turned away from Him and objected to Him, clinging to one who is more contemptible in God's sight than yourselves, did ye but know it. Ye have turned away from the Beloved of all creation, concerning Whom the Point of the Bayan hath said, exalted be His mention: ʿWere it not for His Book, this Book would not have been revealed, and were it not for His Self, God would not have manifested Me.' Yet ye write that such and such a one is described in the Bayan, though ye have understood neither the description nor recognized the describer and the described. By God! If thou knew what thou hast done, thou wouldst weep for thyself, and if thou hadst recognized this Manifestation and possessed all the gold and silver of earth and heaven, thou wouldst have spent it all to enter beneath His shadow and hear one melody of His melodies. But since thou art veiled from this, thou hast become deprived of the breathings of God, the Protector, the Self-Subsisting.

O My brother! By God! Those who have disbelieved this day have suffered loss upon loss, failure upon failure, abasement upon abasement, and diminution upon diminution, yet they comprehend not save at the hour when the angels of chastisement shall come unto them and their eyes shall be stirred by the terrors of death. Then shall they cry out and say: "Is there any way of return?" Thereupon shall they be smitten upon their mouths by the hands of might and be returned to their abode in the depths of the fire. Thus hath the decree been fulfilled by God, the Mighty, the All-Compelling. As for thee, efface what thou hast and inscribe what is with God upon the tablet of thy heart, that thou mayest find it radiant and luminous with the lights of the suns of wisdom and inner meanings. Thus doth this servant counsel thee, that thou mayest be among them that hear.

And concerning what has been written about His having said that "the vicegerent and successor, whosoever it may be, after Me is he alone"—by Him Who is peerless in majesty and grandeur and Who

created all things without example through His most exalted Word! If anyone had truly inhaled a fragrance from the paradise of the Bayan, they would never utter such words, nay rather, they would flee from those who speak such utterances. You have not yet comprehended the new resurrection, the new spirit, and the new words. The Cause of the Bayan is sanctified above those matters that have passed away. What was with you before has been rolled up, and a new carpet has been spread by leave of God, the Most High, the Most Manifest. But you have comprehended neither its beginning nor its end. Praise be to the Beloved, Who has so deprived the deceivers that they now appear before Him as more abject than any previous peoples. It is as though they are clothed in garments of iron, utterly unable to move. Likewise have their hearts and minds retreated, following now in the footsteps of the people of the Furqan.

Hear and break these obstructing barriers and enter into the new and vast expanse of the Master of the Day of Judgment, that you may witness realms other than your own. Be not so harsh with yourselves—show mercy to yourselves and to the oppressed among the servants. You have newly clung to the remaining vestiges of the delusions of the people of the Furqan, sometimes mentioning a fabricated succession and false vicegerency, and sometimes attributing falsely invented words to the Primal Point—may the spirit of all else be sacrificed for Him. Hear the call of the Lord, the Most High, the Most Exalted, as He addresses the Mirrors, saying:

"When the Sun of Baha dawns from the horizon of eternity, present yourselves before the Throne. Beware lest you sit in His presence or ask that which is not permitted you. Fear God, O ye Mirrors, all of you together. Ask of the wonders of His grace, that He may manifest for you what He willeth and desireth, for all grace on that Day circleth round His Throne and appeareth from His presence, would that ye knew. Be silent before the Throne, for silence on that Day is better than whatsoever hath been created between the heavens and the earth. Be not like those who were given knowledge aforetime and waxed proud thereby before God, the Protector, the Self-Subsisting. For on that Day He is above every possessor of knowledge, All-Knowing, All-Informed, All-Wise; above every possessor of power, All-Powerful, Most Potent, All-Mighty; above every possessor of greatness, Most Great, All-Glorious, Most Sublime; above every possessor of loftiness, Most Lofty, Most Exalted, Most High; above every possessor of might, All-Mighty, Most Strong, Most Powerful; above every possessor of sovereignty, All-Ruling, Most Sovereign, All-Wise; above every possessor of bounty, All-Bountiful, Most Generous, Most Munificent; above every possessor of authority, All-Commanding, Most Authoritative, Most Supreme; above every possessor of grace, All-Gracious, Most Excellent, Most Beneficent.

You were all created to attain His presence and to stand in that most mighty and most great station. He shall send down from the heaven of His generosity that which is best for you, and that which He hath sent down from His presence shall make you independent of all the worlds. On this Day shall neither the knowledge of any man of learning avail him, nor the excellence of any man of distinction, nor the majesty of any man of might, nor the power of any man of authority, nor the remembrance of any man renowned, nor the deeds of any man of action, nor the bowing of any man who bendeth in worship, nor the prostration of any man who falleth upon his face, nor the devotion of any man who turneth in prayer, nor the honor of any man of repute, nor the lineage of any man of noble descent, nor the rank of any

man of lofty station, nor the eloquence of any man of speech, nor the light of any man of radiance, nor yet the name of any man of renown.

For all these things and all that ye have known and comprehended were created by His word "Be, and it is." And if He so desired, He could cause all created things to come into being through a single word from His presence, for verily He hath power over all things and is the All-Powerful, the Almighty, the Omnipotent.

Beware, O ye mirrors, lest ye be deceived by names in that Day. Know ye that ye, and all that is above you and below you, were created for that Day. Fear God and commit not that which would grieve His heart, lest ye be accounted among the heedless. Perchance He will appear in truth while ye are sleeping upon your couches, and His messengers will come to you with perspicuous tablets, and ye will wax proud and pass judgment upon Him such as ye would not pass upon yourselves, saying: "This is not from God, the Protector, the Self-Subsisting."

Glory be unto Thee, O my God! Thou knowest that I have delivered Thy word and have not fallen short in that which Thou didst command me. I beseech Thee to protect the people of the Bayan on that Day, that they may not oppose Thee nor dispute Thy signs, and that Thou mayest preserve them, O my God, through Thy power which Thou hast extended over all the worlds.

At this point We shall be content with these words. Most of the divine utterances that have been revealed in this most holy and exalted Revelation have not been pondered by anyone. Some have distorted them from their true meaning, some have concealed them, and some have altered them according to the outward meaning of the words. In truth, whatsoever portion of the Bayan each soul possesses suffices to remind him of this most perfect and greatest Word, and God is witness and knower of this.

And as to that which thou hast written, that He hath declared: 'Verily, the Cause shall culminate in the Name of Vahid, inasmuch as His Manifestation is in itself the proof, and standeth in no need of any text or explicit ordinance', by God! The moment thou didst pen these words, all things wept, and the denizens of the highest Paradise lamented, and the pillars of existence, both seen and unseen, were shaken to their foundations, for thou hast, in thy attempt to establish one of God's enemies, belittled the station of God and His grandeur and majesty. By God! He whom thou hast taken as thy lord apart from God is in need of all things, whereas He Whom all are in need of hath appeared in truth in the year sixty and hath been established in truth. Blessed be God, the best of creators!

Fear God, and let not thy pen follow thy self and passion, and deny not Him through Whose Pen's motion the religions of the world have been established. Verily, he for whose love thou hast arisen in hypocrisy was wont to stand before the Divine Countenance while verses were revealed unto him, and he gloried in this, yet thou hast followed him of thine own accord and through him hast objected to God Who created all things by His command. There is no God but He, the Almighty, the All-Compelling, the All-Powerful, the Most Exalted, the Mighty, the Best-Beloved.

The very person whom ye mention as being a mirror—and it is evident to anyone possessed of insight that a mirror hath never had, nor shall ever have, any reality of its own, its existence being merely to

reflect the rays of the sun—concerning him ye claim that the Primal Point (may the spirit of all else be sacrificed for His sake) hath declared that he is in himself a proof and hath no need of any text from Me. By God! Your tongues speak what your passions dictate, and from them appeareth whatsoever they desire, not what God, the Mighty, the Powerful, hath ordained. Ye have denied this Revelation whose verses and manifestations have encompassed the whole world, and ye have demanded proof, though all the Bayan hath been explicitly and specifically revealed concerning this most sublime and impregnable Revelation. Moreover, this Cause hath ever been, and shall forever remain, sanctified beyond any proof, allusion, expression or indication. Its appearance is in itself a proof, and its verses are God's testimony unto all the worlds.

Would that ye had considered the Seven Proofs, which are among the early utterances of the Point of the Bayan. It appeareth that ye had and have no purpose save to turn away from the Truth and object to Him. Even were God to bring you all the signs, ye would not believe in Him, even as the Point of the Bayan (may the spirit of all else be sacrificed for His sake) foretold these days. Therefore, consider ye the words of God, that ye may perchance be among the mindful.

And as to that which thou hast written, that "verily this Cause shall end with the Name of Vahid"—I swear by God besides Whom there is none other God that thou hast not known Vahid nor understood who was intended. And even if we grant that by Vahid was meant the first one who turned away from God, why hast thou not considered the phrase that follows, wherein He saith: "Should God manifest in thy days one like unto thee, this is what causeth the Cause to be inherited from God, the One [Vahid], the Alone [Vahid]." Nevertheless, this Manifestation Who hath appeared with all divine attributes was not accorded even the station of a mirror, for ye have all gathered round Him with the claws of hatred and malice, at every moment busying yourselves with new schemes to undermine His Cause. Fie upon those who have turned away from all the signs, who have taken but a single letter from the Book and used it to prove their contentions, who have denied God through Whose command were sent down glorious scriptures and sublime tablets!

Section 8: "This is why the Point of the Bayan…"

This is why the Point of the Bayan—may the souls of all else be sacrificed for His sake—hath declared that the people of the Bayan would not count that Most Great Manifestation even as one of the believers, for even should they acknowledge Him as a believer, they would not accept for Him what they would not accept for themselves. God, the Most High, the Most Great, hath spoken truly.

Setting all this aside, the Word of the True One is but a single word, namely that which hath been revealed by Him, if ye be of them that know. He hath said—and His word is the truth:

> "Beware, beware lest in His days thou be veiled by the Vahid of the Bayan, for that Vahid is but a creation before Him. And beware, beware lest thou be veiled by the words revealed in the Bayan, for they are but His own words from His previous Manifestation."

All that they have written in apparent submission and acceptance hath been but a drop from the ocean of divine utterance. A hundred thousand souls like these have been and will be created with a word, yet

despite this, thou writest falsely about God, slandering Him and His Presence, rebelling against His Glory, and affirming His enemies by claiming that the Bab said there was no need for His explicit text. By this statement, all that hath been revealed by the Pen throughout God's realms, the Powerful, the High, the All-Knowing, doth disavow thee.

Today all the divine names have returned to their kingdom, and none comprehend this save those possessed of certitude and insight. Whatever hath been revealed in the Bayan, whether of ordinances or attributes pertaining to the Letters and Mirrors, profiteth no one except through recognition of this Manifestation. Thus hath the breath of the All-Merciful wafted through the spirit of the Bayan, were ye of them that know. And today, since those who have turned away were not and are not capable of recognizing the supreme Example Who was God's proof and evidence, and since they are seen to be powerless to comprehend the subtleties of divine words, We shall therefore cite a lesser example, that perchance receptive souls might enter the garden of inner meanings:

A king appointeth someone as governor with authority over all affairs, as can be seen in the case of certain governors who rule over lands on behalf of the king with full authority. Nevertheless, is the king able to remove them or not? If thou deniest this, thou art a liar, for it is evident that he is able. Likewise, after the accession of the second king, did those decrees and judgments which the rulers had full authority over by virtue of the previous sovereign become conditional upon the permission of the second sovereign or not? Without doubt, all became dependent upon and contingent on the command and permission of the subsequent sovereign. This was mentioned regarding temporal rulers and sovereigns, that perchance ye might not deny the power of that Omnipotent Sovereign Who hath ever been and shall ever be in a wondrous state, Who doeth whatsoever He willeth and ordaineth whatsoever He pleaseth. Deny not His power, and reckon not the hand of God as chained up. At least acknowledge His power to be equal to that of temporal sovereigns.

By God! If anyone were to recognize that Ancient Sovereign as the Possessor of power, he would not raise such objections against the Creator of names and attributes. O ye who are deprived of the Kawthar of divine knowledge! Let us grant your claim that someone hath been adorned with the garment of one of the names between earth and heaven—is God not able to withdraw it? Woe unto you! By God, all existence, both seen and unseen, giveth you the lie. Never hath God, exalted be His mention, when bestowing something upon a soul, considered it expedient to withdraw it. The Pen is ashamed to mention that which ye have in these days engaged in before the presence of the All-Knowing Sovereign. Fear God, then abandon what ye possess and take what God possesseth. This is better for you than all that hath been created between the heavens and the earth.

And as for your distinction that the Point of the Bayan—may the spirit of all else be sacrificed for His sake—revealed one thing for the people of imitation and the common folk, and another declaration for those possessed of insight and understanding—this is thy transgression against God, the Help in Peril, the Self-Subsisting. This statement is utterly vain and meaningless. The Truth hath appeared of His own Self with clear signs, and these are indeed a proof from God unto every soul, if thou be of them that know. The Divine Proof hath ever been one, and for all they have ordained those same revealed verses as proof. And were there not in creation the faculty to recognize and comprehend verses, they would certainly not

have been revealed through manifest signs. In this there is wisdom for those possessed of understanding, and none recognize it save those endowed with insight.

Moreover, it is not known whom ye have deemed people of imitation and common folk, and whom ye have considered possessors of understanding and insight. Ye have adopted for yourselves a cause whereby ye have gone astray and committed wrong, yet ye perceive it not. Know that those possessed of insight and others are distinguished and set apart by their acceptance or denial. Whosoever succeeded in saying "yea" at the Most Holy, Most Exalted Manifestation is accounted with God among the righteous and those possessed of insight, and whoso did not is among the wicked and the immoral. And surely those whom ye consider possessed of insight are ignorant ones who have made claims to knowledge and wisdom. Hearken unto the words of the Primal Point and Universal Manifestation Who said that the sifter of wheat of the land of Sad donned the garment of leadership though he had not studied a single letter of knowledge, while Shaykh Muhammad Hasan, who penned five hundred thousand verses in the practice of devotion unto God, produced not a single word that might deliver him from the fire in the Day of Resurrection.

And likewise, in another station, explicitly regarding the meaning of 'those endowed with insight' doth He declare, exalted be His praise: This is that which becometh obscured before every Manifestation of the pure Truth, save unto Him, except in the sight of those endowed with insight, who do behold the realities of all things as they truly are, and do ever gaze upon the Sun of Truth. Neither His Manifestation nor the limitations of the mirrors can veil them from Him Who appeareth therein. These are they who are truly the God-fearing in the Book of God, from aforetime and hereafter; these are they who are rightly guided.

This exposition of the Point of the Bayan, may the souls of all else be offered up for His sake, do thou now contemplate, that thou mayest recognize those endowed with insight. Even as thou dost witness that never do the limitations of mirrors prevent those sanctified souls from the shores of the ocean of Divine Unity, and they behold a hundred thousand like unto those mirrors as naught but absolute nothingness before the effulgence of the Sun of Truth. These are the souls who are known unto God and the Manifestations of His Cause as 'those endowed with insight'—- not those souls who, according to their own fancy, have fashioned a mirror for themselves and thereby remained veiled from the impregnable Truth.

Woe unto those who have been heedless of that which hath been revealed in the Book, and have seized upon a word therefrom and interpreted it according to their own desires and passions, and have raised objections thereby against God, the Overshadowing, the Self-Subsisting! And would that these leaders of the Bayan who now exist possessed even outward learning! Nay, by Him in Whose hand is My soul, naught hath been or shall be found with these souls save falsehood and calumny, turning away from the Truth, and fabrication. Thus hath God made clear every matter in a perspicuous Book.

And furthermore ye had written: The intent is that He hath employed exaggeration in this matter for the sake of those persons who cannot distinguish the verses, and hath spoken explicitly. But as for those persons who can distinguish the verses, He hath declared that He Himself is the Author of the verses, and in all His Writings hath rendered thanks and praise unto the Lord for having manifested His successor through verses.

First, most of these words were not and are not from the Exalted One—may the spirit of all else be sacrificed for Him. Many of these sayings have been fabricated and continue to be fabricated. Thou art not fully informed of the details. Second, verses are like mirrors in the station of mirrors, like the reflection of the sun in a mirror. That reflection in the mirror is visible and mentioned in the station of the mirror, yet it hath no relation to the sun in the heaven, nor will it ever have. As thou observest, if infinite mirrors were to face the sun, the reflection of the sun would appear in all of them, yet after they turn away all vanish while the sun remaineth shining and radiant in its place. The Primal Point—may the spirit of all else be sacrificed for Him—hath made countless statements in this regard. Blessed are they who perceive, then they who understand. Every person of insight and consciousness who observeth His verses comprehendeth His rank and station.

Furthermore, in one station all things are and shall ever be signs of God, were ye to observe God's signs in the souls of creation. How many a sign in the heavens and earth do they pass by while turning away from it! The signs of God are visible and existent in all things, but so long as they are observed under the shadow of Truth they are accounted among the supreme signs, and without it they are reckoned among the base.

I swear by the Truth that I was ashamed by thy words, for thou hast uttered words that none of the veiled ones before thee have uttered. The Most Great Ocean is visible, and thou observest it, yet still thou busiest thyself with proving the existence of a pond whose very scent and taste offend man. The Sun with its effulgence and rays is manifest and visible, yet thou hast deprived thyself of its light and radiance, producing proofs for something non-existent that thou hast neither seen nor comprehended. By God, thou hast not understood a single letter of the Bayan, nor set foot in the realms of exposition which are the station of the manifestation of divine fragrances and holy, eternal breezes. Thou hast been barred from the Word by a word, and through the veil of allusions deprived of the breaths of the Lord of Lords.

Glory be to God! The Sovereign Who, despite His consummate manifestation and appearance, hath prevented the ungodly from beholding His beauty, and despite His transcendent loftiness and elevation, hath left those who exceed bounds bereft of perceiving the lights of His countenance. They seek to prove clear evidence through verses while turning away from the Sovereign of verses. Thus was He powerful over all things, but the people do not perceive. Hearken to the call of this evanescent servant and enter the spiritual realm. The Primal Point is manifest in His own self, and His lights and effulgences have illumined the worlds of the seen and unseen. Thou regardest Him not, yet through His words, of which thou hast never understood a single letter, thou seekest to prove the truth for His enemies. Well done to your vision, which hath mistaken the Friend for a stranger and counted the wicked among the righteous!

By God, this servant is bewildered, nay, a whole world is bewildered and dumbfounded. Continually do ye write that the Primal Point hath said thus and thus, while at every moment ye wound that same Point with the swords of hatred and the spears of malice and abuse. Ye strike, yet perceive not. Your example is like unto those souls who in days and nights past awaited the Truth, yet after His appearance cited His former words as proof of His infidelity and corruption, until at last they perpetrated complete injustice by shedding His pure blood. Behold, the curse of God be upon those who have committed and do now commit injustice, yet perceive it not. O deluded one! We had heard, but by God, in such manner as thou

hast manifested, we had neither heard nor seen. We beseech God that He may purify us and thee, and gather us together under the law of His love and good-pleasure, and that He may not deprive us of the lights of His luminous and radiant countenance.

Another matter you wrote about was that He clearly stated that His verses are from Me, and He is Me and I am He, and He called him His fruit. Now be fair: Did the Bab Himself better distinguish His verses, or did you and I? This is not blind imitation, and if you say it is blind imitation, judge fairly how many verses have appeared and continue to appear from Mirza Yahya from the beginning of the Cause until now.

Assuming the truth of this matter, they have attributed all things to themselves and have called themselves by all names, for in every verse they have witnessed their own revelation, while His Essence is sanctified above every attribute and His Being is exalted above every name. As He states in one place—exalted be His mention:

> "Say: I have descended to where I said I am an atom and less than an atom, just as I have said I am the Lord and Creator of every possessor of lordship…"

How strange that you have not grasped this clear matter. If you had insight, you would be convinced that from the beginning of His manifestation until His ascension, He beheld none but Himself, to such an extent that His blessed eyes fell only upon His blessed countenance. This was but one of the stations of that Ancient Beauty, which none has understood save His own Self, the All-Knowing, the All-Wise.

Section 9: "And above this station are infinite stations…"

And above this station are infinite stations with God that should not be revealed. The vessel of divine knowledge has ever been and will ever be sealed with the seal of protection. All things, insofar as they are related to Truth, proclaim "Verily I am God, there is no God but Me." It is quite clear that this word and this station do not originate from the thing itself, but rather refer to its dwelling in the shadow of Truth and being reckoned as of Truth. And after that relationship is severed, that same thing is recorded with God as being among the people of hell. As the Primal Point—may the spirit of all else be sacrificed for Him—has stated, exalted be His mention: "This chamber which has no doors and no known boundaries is today the highest chambers of Paradise wherein the Tree of Truth is established, such that all its atoms seem to proclaim 'Verily I am God, there is no God but Me, the Lord of all things.' As for all other chambers, even if they be furnished with mirrors adorned with gold, yet if the Tree of Truth dwells in such chambers, then those atoms of mirrors proclaim, just as the atoms of the supreme mirrors of the highest chambers of the Sadri mansion where He dwelt in the days of Sad proclaim and will continue to proclaim. And no thing has any authority except what refers back to that Self." End quote.

Reflect a little on this testimony that the Blessed Beauty Himself has given regarding atoms of dust, lest you remain veiled from the Truth Itself by words that are a hundred thousand degrees beneath the description of dust. Though I swear by the Sun of sanctified glory that the veiled ones among this people are seen to be more veiled than all others, to such an extent that they have nearly become veiled from a hundred thousand manifest divine powers and revealed heavenly verses by some malicious report, nay rather, they rise up in rejection and opposition. And this is among the promises made by the Author of

the Bayan Himself—may the spirit of all else be sacrificed for His sake. Similarly, in most Tablets this Most Mighty, Most Holy Manifestation has foretold Him Whom God shall make manifest.

Although concerning dust they declared "Verily there is no God but Him," they state that judgment belongs to no thing except that it returns to that Self, meaning the Self of Truth. Even as today all the attributes of the Bayan return to the heaven of attributes, and likewise all the most beautiful names revealed therein return to the kingdom of names. The purpose of all these mentions has been the latter Manifestation in the next cycle, for He was the Beloved of His soul and the Purpose of His heart. Thus would any soul who observes the Bayan explicitly and without ambiguity witness and become convinced that the purpose of the entire Bayan was and shall be that Essence of Exposition.

For instance, in certain Tablets they have sent, it is revealed at the beginning: "This is a Book from God, the Protector, the Self-Subsisting, to Him Whom God shall make manifest. Verily there is no God but Me, the Mighty, the Beloved"—even though that Tablet was outwardly addressed to another soul. Similarly, in certain books it is revealed: "This is a Book from God, the Protector, the Self-Subsisting, to God, the Protector, the Self-Subsisting." This is why He states that whatever was revealed in the Bayan, in its primary reality the purpose was the latter Manifestation, and in lesser degree it relates to those who had a connection to the Tree of Truth. Likewise, He sent certain Tablets specifically with "He is Thou and Thou art He" revealed at their beginning, including to Mulla Muhammad-ʿAli-i-Zanjani. Furthermore, in mentioning the completion of the stages of unity in the numbers of all things, He states: "There is no God but He, and there is no God but I, and there is no God but God, and there is no God but Thou, and there is no God but Who, and there is no God but Me, the Lord of all the worlds, and there is no God but Thee, the Lord of all the worlds."

We hope that through these utterances of the King of names and attributes you may become somewhat purified from the limitations of self and the veils and allusions of rejected souls, so that if in the Day of Manifestation you do not assist the Truth, at least you will not unsheathe the sword against His Person nor issue the decree for His death. In any case, in all things that are attributed to God, whether from the highest height or lowest depth—and this height and depth are mentioned in relation to creation—all names and all attributes have been and are applicable, so long as they abide beneath the shadow of Truth; otherwise the judgment of existence does not apply to them, much less the exalted stations. We beseech God to wash you with the Kawthar which has flowed from the Finger of Grace, to remove from your temple the garment of allusions, and to clothe you with the adorning of His Name, the Most High, the Great.

And as to this, that he hath called His Revelation His own fruit, say unto those cavilers: O ye who are heedless of the meanings of the divine utterances, and O ye who are bereft of the fruits of the celestial Tree! First seek to comprehend what the Faith of the Bayan truly is, and what was the intent of the Point of the Bayan—- exalted be His glory -—in His words and verses. Then engage in investigation, and be not among those who have interpreted the divine words according to their vain imaginings and have perverted their meanings.

The religion of the Point of the Bayan is what is now mentioned: He likens the Source of Revelation to a Tree, and thereafter all the manifestations of that Revelation are regarded as its branches, twigs, leaves

and fruits. As is evident, for example, the Primal Point Himself—may the spirit of all else be sacrificed for His sake—was the Divine Tree of Revelation, and all who followed His religion are reckoned as His leaves, branches, twigs and fruits. Likewise observe this in all Revelations, and refer to it by whatever name and title thou wishest. For instance, the Point as the Ocean and others as its waves, or the Sun and others as mirrors. In this station, if any of the manifestations of that Revelation should say "he is I and I am he," it is the truth without doubt, as exemplified in the Letters of the Living, some of whom still exist, and likewise in the infinite numbers that ultimately refer to the Unity of the Bayan. He states that naught can be seen in all things except the beauty of that Revelation.

All things in one station are attributed to the Truth, are from the Truth, subsist through the Truth, are manifest through the Truth, return to the Truth, gaze upon the Truth, and move through the Truth. And God is He besides Whom there is no God. There is a station beyond what thou beholdest, concealed in the pavilions of divine meanings, such that if the fingers of the power of the Lord, the Self-Subsisting, were to move aside the veil of the spiritual pavilion, and from that countenance hidden meanings were to shine forth, all who are in the heavens and earth would swoon away. But the blind are deprived of beholding the lights of the Sun of meanings, and the deaf are barred from hearing the shrill voice of the Pen of the Eternal Sovereign.

In any case, these excellences which have been unwittingly suggested to you, which you have attributed to the tree of rejection—even granting this—all things in one station have been and will be related. Soar from the earth of limitation to the heaven of detachment, that thou mayest observe with thine own eyes what I mention. Think not that this evanescent servant has wasted his life and consumed bread and water, and like you has contented himself with conjecture and imitation. Better it is that we leave these matters, for mention of this station has been and ever shall be beyond the comprehension of the ignorant masses.

Let us return to the realm of your understanding and mention the claims of those souls. The Primal Point—may the spirit of all else be sacrificed for His sake—regarded the Source of the Tree of Command, the Most Great Ocean, the Sun of Reality, and the Heaven of Eternity as the Revelation itself, and in every Revelation those beneath it as the creation of that Revelation, created by a word from the movement of His Pen. Thus He states that if He should designate any tree among the trees planted in this visible earth as a proof unto all things, verily it would be a proof, just as He created proofs aforetime. No distinction can be seen between these two, and this proveth His Word's sun shining therein, by whose utterance it was created, even as the Stone became the point of circumambulation and the temple of worshippers. Consider now that if that Stone had not existed and He had designated another stone, it too would have been honored with the same distinction. And this honor pertaineth to names in the Kingdom of Names.

Would that souls had attained maturity, that a drop from the ocean of names might be mentioned at this point, and it might become known that all things in that holy precinct are perceived on one plane, and the distinctions of names have been due to God's consummate wisdom, which hath been veiled from mortal eyes, save for whom thy Lord willeth. Better that this station too remain concealed from the veiled ones, even as it hath been and still is concealed. Know this much: these names are true and this honor endureth so long as they remain under the shadow of Truth and hold fast to that name. But after

transgression and departure from bounds, the garment of name is taken away and they are cast out and rejected in the sight of God, and are so far removed from the paradise of witnessing and revelation that whenever they desire to make mention of their illusory goals, they cling to some tradition from past religions and cite it.

Say: O ye sightless ones! Know ye the before and after of this Cause and become cognizant thereof, for this Cause cannot be known without this. All that people possess has been and shall be vain imaginings that profit them not, and what ye mention is clear and evident to those endowed with vision—that lacking maturity they have clung to such utterances. Truth is manifest and evident—make it the standard and transgress not God's balance, and weigh all matters with this divine balance. Accept whatsoever ye find conforming thereto, whether of the past or future, and whatsoever ye find contrary, cast it behind you and stand firm in a new way.

O friend! Consider the Manifestations of the Revelation as the fruits of the Tree of Revelation. These fruits, so long as they remain attached to the tree, are reckoned as of it, but after being severed from the tree, the winds of self and desire so transform them that they are deprived of all taste, delicacy and freshness. These words are spoken with regard to people's understanding; otherwise, by the Beauty of the Most High, may the spirit of all else be sacrificed for Him, the Revelation itself hath no relation, connection, similarity or correspondence whatsoever with aught else, nor will it ever have such. These relationships exist in the worlds of names, but the realm of Revelation is sanctified above all that hath been or shall be mentioned. Exalted is He above what thou hast imagined, known, understood and said.

Thou hast said, and dost say, that none save the All-Merciful Himself can fathom the meanings of the words of the Bayan. Would that thou hadst taken shelter beneath the Divine Tree of Oneness and hadst partaken of its fruits which have appeared in the form of "There is none other God but Him." Then would it have become clear what the Revealer of the Bayan intended by the Bayan. But that which thy hands have wrought hath been ordained for thee.

As to what thou hast written, saying "Judge fairly now—did the Bab Himself better discern verses, or I and you, and this is not blind imitation" and so forth—how grievous are the words of him who cast thee into error, how great his infidelity and his nothingness! They speak, yet perceive not. I swear by the Point of Being that at the moment these words flowed from the pen of the opposers, all things marveled and were amused at their intelligence and wisdom. For the Primal Point appeared in His own essence, and divine verses descended like torrential rain. Yet they turned away from Him and busied themselves with proving that which is other than Him.

Had they possessed the eye of insight, they would have observed that the Point of the Bayan, due to the oppression of the manifestations of Satan and the dawning-places of falsehood, is, by God, engaged in lamentation, crying and mourning. For He said that whatever description was revealed in the Bayan referred to the later Revelation. Yet now it is witnessed that they have drawn the sword against the Countenance of the First One in His second coming, using the words of His previous Manifestation, just as similar souls before them cited the words of the previous Manifestation to shed His pure blood. Say: Ye have committed and still commit what neither Nimrod, nor Shimr, nor Sinan, nor Ibn Muljam, nor the first, nor the second ever perpetrated.

Would that, having been deprived of sight and heart, they had at least retained their sense of smell. But by God, they have been deprived of this too, for they have not distinguished the putrid stench from the sweet fragrance of eternity, and through the odor of the scarab beetle have deprived themselves of the perfume of the flowers of the heaven of divine unity. Think not this statement unfounded. They have become intimate with Siyyid Muhammad Isfahani—by God, anyone with even an atom's weight of discernment would detect his foul odor from leagues away and would flee from it—and thus remain far and bereft from the fragrance of the divine rose garden.

Section 10: "I am at a loss as to what…"

I am at a loss as to what to mention to such souls and what to convey to them. Can one prove through evidence of forgery that this is the fragrance of the Beloved's rose garden? Nay, by the very Self of the Beloved, were thou of them that truly know! Can one establish through deafness that divine melodies are sweet? Nay, by the Lord of Names and Attributes, were thou of them that perceive!

They say "Be not veiled from that Essence of Truth by the Bayan and what was revealed therein," yet you, through the promptings of that unbelieving soul, have written the descriptions given by the deniers and sent them to the Most Holy Court. In opposition to God, you have even cited the words of the Primal Point. They cite the previous words against the Point Himself, and perceive not. And were they to perceive, they should hold fast to that which is made manifest today from the Beauty of Divine Unity. Say: O thou who art blind! Open thine eyes that thou mayest behold the Ancient Sun seated before thy face, His blessed heart wounded by darkness. Fix thy gaze upon Him, show compassion, and seek naught from any but Him. Thou hast reached the ocean of inner meaning; move beyond the distortion of words. Thou hast attained unto the Sun; detach thyself from the lamp.

The Point of the Bayan declareth that the entirety of the Bayan is today dependent upon the acceptance of Him Who is made manifest. Nevertheless, they have remained heedless of God's decisive verses and have occupied themselves with their own vain desires. By God! They are like unto those who would attribute the qualities of the sweet and flowing waters to a drop of bitter, briny water. Strange indeed that you should write claiming to be free of blind imitation, when you are so bound by the chains of imitation that were all the hosts of earth and heaven to gather together, they would prove powerless to loose them.

And you mention fairmindedness—now O fairminded one, judge fairly: that which you have written and attributed to the Ancient Beauty, have you heard it from any save Siyyid Muhammad? By what divine law is the word of a claimant acceptable and worthy to be heard? If from any of God's religions that have existed among men from time immemorial you can produce a decree indicating that the words of a claimant are to be heeded, these servants will acknowledge your statement. You have attributed to the Truth that which no oppressor hath ever attributed, based on the word of one who knoweth not his right hand from his left nor light from darkness—one whose iniquity, depravity and malice every atom doth attest.

Nearly seventy souls were present during this journey, and about the same number arrived later at the seat of manifestation. If but one person should say that anyone had any dispute or argument or

conversation with these two unbelievers, We would accept as true whatever they have falsely written. Judge thou fairly within thyself, O servant! Yet despite this, you have attributed oppression to the Truth based on Siyyid Muhammad's word, though whatsoever He decreeth He hath authority to decree, and whatsoever He doeth hath been and shall ever be the very truth. But there are no ears to hear nor heart to understand. Whatever may be said to the deaf—He doeth what He willeth and decreeth what He pleaseth—what benefit can it yield?

By God! The leaves of the Tree of Paradise have fallen from the tyranny of those oppressors, the branches of the Divine Lote-Tree have been broken, the radiant countenance of the Most Exalted One hath been altered by the slapping hands of the embodiments of hatred, His gleaming and crystal-clear breast hath been wounded, and the hem of His sanctity hath been sullied by the calumnies of the unbelieving souls. I beseech God for a purifying sign that may cleanse the blessed and hallowed land of His knowledge from unclean, defiled, corrupt and ungodly souls.

O just one! A Being hath appeared, manifest to all through every sign of divine power and every evidence of celestial might, as all have witnessed and continue to witness. If thou deniest this, enquire of people of different faiths. Yet He hath appeared with those same signs whereby the Primal Point—may the spirit of all else but Him be sacrificed for His sake—proved His own truth, nay with even greater ones, declaring: "O people! Verily I am the very soul of Ali among you, and the beauty of Muhammad within you, and the reality of the Spirit between the heavens and the earth. O people! Fear God! I am a servant who has believed in God and His signs. I was asleep upon my couch when the breezes of the All-Merciful passed over me and awakened me in truth. He taught me knowledge of what was and what will be, adorned me with the ornament of His Self, and caused me to speak His praise, if you but knew.

"O people! If you do not believe, do not oppose me and do not commit what you have been forbidden in all the Tablets. Fear God and do not associate partners with Him. I have believed in what you possess of God's scriptures and books, and I affirm what you have been commanded by God, the Mighty, the Supreme, the Powerful, the Self-Subsisting. Whoso possesses the sense of smell will inhale from me the fragrance of holiness, and whoso has taste will experience from the fruits of this Tree what Muhammad experienced from the Lote-Tree of the Furthermost Boundary, and what Ali experienced from the Lote-Tree of the Bayan, if you but knew.

"O people! Fear God! I was as one among you and wished to remain silent, but the Spirit stirred me and moved me in truth and caused me to speak God's verses and His evidences. This is not from me but from God, the Mighty, the Powerful, the Beloved. By God! If there existed in your hearts love for God less than what can be counted, you would not shed the blood of this Wronged One. For even if He were not as you imagine, but merely claims connection to your Beloved, for the sake of your love for this Name you should not oppose Him or commit what would cause the Most Great Spirit to fall prostrate in the dust, and then the realities of all created between the Kaf and the Nun.

> "O people! We forbade you what you were forbidden in all the Tablets and commanded you what you were commanded in the Tablets of God, the Supreme, the Mighty, the Self-Subsisting. But you heeded not My words and transgressed your bounds until you violated God's sanctuary and committed what caused the cry to arise between the heavens and earth,

> yet you hear not. Thus did We forbid you from violating the handmaidens of the people and their women, and from shedding blood, but you rose up against Me in opposition and committed what even the idolaters did not commit. Even if I were to be slain by all manner of swords at every moment, I would never sanction your deeds. Thus was I commanded by God, and this is not from Me but from Him, and He is the Truth, the Knower of the Unseen."

Now observe with fairness who is unjust—those unchaste souls who betrayed the sacred sanctuary of the Divine Unity and committed such heinous acts that, by God besides Whom there is no God, the pen is ashamed to mention them. Yet they attribute truth to these souls and ascribe injustice to the Truth. Now we are deemed unfair while you are considered fair! Read the Kitab-i-Mustayqiz, wherein your guide Mirza Yahya pronounced death sentences upon all holy souls, such that one whom the Primal Point—may the souls of all else be sacrificed for Him—specifically named as the Third Letter of Him Whom God shall make manifest [Dayyan] was martyred by that oppressor's decree. And in his other book, he specifically pronounced death sentences upon all souls in multiple places, yet he attributed all to the True One.

Meanwhile that vile unbeliever himself submitted a petition to the Most Glorious Beauty, which exists now in his own handwriting, stating "Whatever we do is completed in your name, for you are the leader." And in the great city he verbally told one of the companions that "Until now whatever fabrications I have uttered were merely hearsay; henceforth I shall create fabrications and stir up mischief"—which indeed he did. Specifically, he claimed that the Ancient Beauty had sent people to different regions to cause corruption. You yourself know that what he said was pure falsehood, yet you counted him truthful, even though night and day he was teaching you to speak and write falsehoods, and you were and continue to be complicit.

You are so heedless that you do not pause for a moment to reflect that Adrianople is not beyond Mount Qaf—"By God, let me go for a few days and see with my own eyes." Truth and falsehood both exist in that land, yet you did not succeed in this and busied yourself with calumnies. Today when attaining His presence was possible, you did not achieve it. This imperishable bounty will not always be at hand, and this divine springtime will not always be manifest. Soon all shall be deprived. This servant begs God not to deprive these servants from the shelter of His Gate in this world and the next, and that we may ever circle round His House, be illumined by His lights, be sustained by the fruits of His knowledge, and drink from the Kawthar of His good-pleasure. We have left the world to its seekers; we have desired and will desire naught but the Friend, whether of this world or the next. "He is indeed the best of givers and the most excellent of answerers."

You are not among the fair-minded—nay, you have not even passed through or set foot in the quarter of the just. For had you taken a single step, you would not have written that "there is no imitation," when in fact you had and have no knowledge whatsoever of the Bayan, and what you mentioned was pure imitation of what you heard from the vile, lying, corrupt Siyyid Muhammad. Until now you have been deprived of the fragrances of fairness, but I beseech God that you may turn from the north of tyranny and oppression to the right hand of justice and fairness. Though this is very difficult—for the honey bee is of one kind and the wasp of another—yet nothing is impossible before divine power; that impossibility exists within things themselves. Reflect that you may understand.

You mentioned the criterion of the Primal Point. If you were truly looking to that criterion, why did you not obey His words throughout the Bayan stating that all must, at the time of the Manifestation, detach themselves from all things and all they possess and fix their gaze upon the Manifestation Himself? For whatever they had held fast to before will not suffice on that Day except through belief in Him. Indeed, they say that one line of the verses of that Sun of the Greatest Manifestation is greater than all that was revealed before. Yet you busy yourself with mentioning proofs from the words of His creation, when you had and have no knowledge of His own words.

What he possessed was but a drop from this Most Great Ocean that was bestowed upon him, and which was later withdrawn due to his turning away from the Truth. There are those present now who are informed of all matters. Consider not these servants as being without religion or creed. I swear by God that we have migrated for His sake and are journeying unto Him. Though it is evident what that corrupt deceiver has suggested to you, attributing worldliness to all these servants, reflect for yourselves: where was worldly gain to be found, and to whom did it accrue?

Had these servants heard but one word of truth from those souls, it might have been possible to interpret some of their deeds favorably. But they are continually engaged in deception, lies and calumny. When they observed that these servants, by God's grace, remained firm and steadfast in the Truth, they devised a scheme whereby they might destroy these servants through false accusations of worldliness, and thereby prove themselves to be the wronged ones. By the Point of Existence—may my spirit be a sacrifice for all who dwell in the kingdom of the seen and unseen—they have perpetrated an injustice the like of which none hath committed from the beginning of creation until now. The curse of God be upon the liars, the calumniators, and the oppressors!

As for thy mention of Mirza Yahya's verses, the Primal Point—may the souls of all else be sacrificed for Him—hath declared that from the time of the setting of the Sun of Truth, none shall hear the verses of God except in the next Revelation, even as now that Blessed Beauty Himself affirms this same truth. For the verses of others, insofar as they point to divine verses, are attributed to the Truth, and their existence is like that of mirrors which have no reality of their own, but so long as they face the Sun of divine unity its radiance appears in them, and when they turn away it vanishes. This too is from that utterance which states that in the Manifestations of Revelation naught can be seen save the Revelation itself. Therefore in all Manifestations of Revelation, whether in the Dispensation of the Furqan, or of the Gospel, or of the Psalms, or of the Torah, naught can be seen save the Revelation itself. Likewise among the dwellers of the Bayan naught can be seen save the Revelation of the Point of the Bayan, and this is so long as they abide beneath its shadow. God forbid that should any soul depart therefrom, naught would be seen in him save Satan and his deeds and actions.

It is established that whosoever hesitates in this Revelation is excluded from the Bayan and deprived of the fortress of its meanings, even as the Point of the Bayan Himself—may the souls of all else be sacrificed for Him—hath explicitly declared. Therefore, the verses of each Manifestation of Revelation are truly verses only so long as they remain established beneath the shadow of Him Who is the Source of verses. After transgression they are counted among the people of the fire, and that very transgression is itself their fire, were ye of them that perceive.

Section 11: “In any case, take not shadows and phantoms…”

In any case, take not shadows and phantoms for the Sun, and engage not in distorting the meanings of divine words as ye did aforetime. Feel shame before the Beauty of the Point of the Bayan Who is now manifest and visible. Turn not away from Him through His creation. His words were a mercy from Him to His servants. Make not of them a sword against Him, and inflict not wounds upon His blessed Self, even as the people of the Furqan cited the words of the Messenger of God as proof and inflicted upon His very Being what they inflicted.

Apart from all these matters, say: O heedless ones! Have ye no ears to hear and no eyes to see? Read ye the verses for yourselves. By God, besides Whom there is none other God! Not a single tablet from among the wondrous verses can be compared with that which ye have heard. Do ye not observe how abundantly a mature adult showeth kindness unto a child, to such degree that he praiseth his actions? This praise and commendation is a token of supreme kindliness, for were the same deed to proceed from one endowed with understanding, it would assuredly be, and forever remain, reprehensible. The actions of a child, within the bounds of his station, are praiseworthy; yet when they exceed that station, they become reprehensible and unacceptable. Consider well what is being said. Though perception hath not been observed among men, and understanding hath not been witnessed, yet even if ye and those like unto you fail to comprehend, God shall create servants who will quaff the waters of inner meaning from the chalice of His divine utterances and attain unto their purpose.

Most men are this day accounted as sucklings in the sight of God, for they drink from the breast of heedlessness and their days of weaning have not yet come, much less their maturity. But should one attain unto maturity, he would taste from the verses of Divine might that have been made manifest in this Revelation the sweetness of the heavenly Tasnim of divine knowledge and the holy Salsabil of celestial unity, and would perceive all else as a mirage in the desert. Say: Fear ye God, and make no mention of aught else before Him, and compare not any other thing with His Being, and imagine not concerning Him that which is unseemly and unfitting. Fear God, O people, and follow not those who have disbelieved in God during His days, who have disputed His proof, who have usurped His rights, who have transgressed His justice, who have been unjust and caused others to be unjust. These are they whom every atom curseth, could ye but understand.

And furthermore you wrote that the verses of Mirza Yahya have spread to diverse regions and he claims the station of truth for himself through the evidence of his own verses, apart from the explicit text of the Bab which is the greatest proof. This claim is fundamentally false, for if people independently claim verses, they are and will remain false, and that very claim is proof of their falsehood. It is exactly like a reflection in a mirror saying “I am the sun in the sky.” You yourself wrote that he is a mirror. Even if we accept what you say, there is no doubt that mirrors exist only to reflect the radiance of the sun, and this has been and will always be their station. Despite this station, claiming a higher station has been and will remain false. The contradiction lies here, not where you mentioned, for while acknowledging the status of being a mirror, you seek to establish the station of the sun. If the reflection seen in a mirror claims “I exist independently,” would it be truthful? No, by the Self of God, the All-Protecting, the Self-Subsisting!

Furthermore, it is strange that you take the spread of illusory verses which you have not recognized as proof and cite it as evidence of his truth, when those verses are at his own level, for whatever is manifested by creation is within its own limits and station. Yet you remain veiled from the verses that are supreme over all in the heavens and earth, and which shine like the sun from the Most Glorious Horizon. If it is a matter of spread, then the spread of these verses has reached such an extent that nothing greater can be imagined. Fear God Who created you, and mention not anyone's verses in the presence of His verses. Were the sun that appears in mirrors to face the Sun that shines from the holy horizon, His verses would face the verses of God, the All-Protecting, the Mighty, the Self-Subsisting.

This applies when the mirror is true, but if the mirror is like you who have and will have no mention before the Truth, then open your ears that you may hear from every letter of your Lord's verses that there is no God but Him. O all things! I have created you through Myself for Myself. Beware lest you deny! If your vision were purified, you would witness all the words of your Lord embodied in spirit, proclaiming that there is no God but Him, the Powerful, the All-Protecting, the Mighty, the Beloved. Say: Seek forgiveness for what you have committed, O heedless one, for what you possess shall never be mentioned before God, and what you have known returns to you. Thus has the matter been decreed, but you do not perceive.

What relation have autumn breezes to spring breezes, or the fragrances of the highest heaven to those of the lowest depths? By Him Who holds my soul in His hand, if you were discerning, a single letter from that Tablet which was sent down from the heaven of divine Will to complete His proof and was specifically sent to you would have sufficed you. Compare that Tablet with what was revealed before, that you may witness that this indeed has been sent down from an Ancient Revealer. If anything besides God's words is praised or described, this is only to show bounty and encourage souls, and is mentioned according to their own level and station. Were creation to be compared to the Creator, or a lamp to the Sun, then would the verses of others be comparable to His verses.

Fear God, and corrupt not the earth after it hath been set in order, neither be thou of those who, by reason of the leaf, have remained veiled from the Tree, its branches, its boughs, its leaves, and its fruits! Were he a true leaf, how is it that having drunk from the turbid spring, he hath remained deprived of the sweet, flowing fountain of crystal waters? Say: In the name of God' and by God,' then raise thy hand and take therefrom a draught, and drink it! By God, thy heart shall be illumined thereby, thy soul shall find rest therein, thy spirit shall be refreshed, and thou shalt be numbered among those who are assured.

Know thou that whosoever claimeth truth for himself and seeketh to prove it through his own verses, this indeed is an act of transgression by him and thee against God, the Protector, the Self-Subsisting. For this station hath ever been and shall always be the exclusive preserve of the Manifestations of the Divine Unity and this wondrous Revelation of the All-Merciful, Who appear with God's verses and His clear proofs, and Who cling to naught else save the revealed verses and manifestations of divine power, as recorded throughout all the pages of the Bayan. Open, then, thine eyes that thou mayest recognize this. Such is the station of "He Who hath proven His Own Self by His Self," and likewise the station that "His verses are His proof, and His existence His evidence," and furthermore "Know God through God."

For it beseemeth Him not to prove His truth through aught but Himself. He hath ever been, and shall forever be, known through His Own Self, while all else is known through Him and taketh pride in its relationship to Him. He is the divine Balance, the Path of Unity, the Ancient Sun, the Most Great Ocean, the Most Perfect Word, the Hidden Symbol, the Frequented Fane, and the Preserved Book. All are weighed in this Balance, while He, in His Own Essence, weigheth all through a mere breath from Him, existing through His Own Self.

Say: O thou who art far removed! Thou speakest yet comprehendest not, thou mentionest yet knowest not. Had there been the slightest perception, some mention would have been made of the hidden meanings enshrined within the sanctuary of mystical understanding in this Revelation, that thou mightest gain some awareness of that Paradise which hath no shade. But alas, it would be wrong to place the pearls of the divine ocean of glory in the hands of thieves, or to unveil the secluded maidens of inner meaning in the presence of the unjust. For they have ever been and shall remain treacherous in eye, vision, heart and mind, even as they have stolen the utterances of the Most Glorious One—may the souls of all else be sacrificed for His sake—mixing them with their own fabricated words and circulating them in their own name.

They remain heedless that the assayers of divine unity can recognize a single pearl among a hundred thousand thousand stones and trace it to its source. For the holy nectar of divine paradise floweth not from a lime quarry, nor doth the heavenly stream of lordly wisdom issue forth from a source of pitch. There are servants who can trace their way to the Abode of the All-Merciful through the fragrance of His good-pleasure, for sweet scents guide those of pure smell to the paradise of the Most Glorious Beauty. Assuredly there shall appear in the kingdom those of penetrating vision and the money-changers of divine unity shall come forth, who will purchase the jewels of His words with their very souls, who will pass beyond existence and contingent being in His path and sacrifice their lives in His way, who will become detached from the customs of the world through His Name, who will become independent of the mention of all else through His remembrance, and who will become free from the remembrance of aught else through His memory.

Say: O thou who art blind! If thou wouldst gaze upon the Most Great Scene and traverse the Garden of utterance, thou wouldst see naught but this word: He hath ever been through His own Self a proof unto Himself, and through His Manifestation a conclusive testimony unto all the peoples of the world. If, through His grace and mercy, He hath revealed verses, this is of His bounty, reserved for His servants. He saith: Seek not to prove Him through aught save what proceedeth from Him, for the proof is made manifest through Him, the testimony established by Him, the evidence made visible through Him, and all else is as nothingness before His sacred presence.

Say: O thou who art truly deaf! Hast thou not heard His words:

> “Let not the Bayan and whatsoever hath been revealed therein withhold you from that Countenance of the All-Merciful, and hesitate not in His Cause by reason of the letters of the Bayan, for all such letters and mirrors were created by His word, and all the Bayan was sent down from the heaven of His Command.”

It seemeth as though ye are of the people of the imaginary Jabulqa of the Qur'an, having newly emerged from the forest of fancy only to enter another thicket of vain imaginings. Ye have not understood a single letter of the Bayan, are heedless of the ways of the mystics, and utterly remote from the path of the lovers.

Say: O thou who art deluded by this abode of delusion! With such understanding thou hast drawn the sword of tyranny against the crown of "but for thee," deeming thyself enlightened and having attained unto the truth. Would that this path thou traversest might lead but to Turkistan, as they have said: "This road that thou art taking leadeth to Turkistan." But nay, this path leadeth to the nethermost fire, and ever shall it be so. Strange it is that thou hast long dwelt near the Truth, for the great city is not so distant from this blessed and goodly land as to weary the seekers. Yet not only didst thou not come thyself, but no holy soul from thee ever reached the Most Holy Court, nor did any sweet mention arrive at this most pure and sublime Seat. Thus hast thou deprived thyself of that for which thou wast created, and art numbered among those who are far removed.

Finally, know that these verses are the same verses through which the Point of the Bayan was sent forth, Muhammad the Apostle of God was made manifest, the Spirit spoke forth, and Moses was established. Consider, then, what the deniers of this Revelation have perpetrated. In the estimation of them that are immersed in the ocean of inner meanings and dwell in the ark of divine wisdom, they that have turned away from these wondrous divine verses have turned away from all the Prophets and Messengers, and shall never inhale the fragrance of Paradise, which is none other than the Manifestation itself. These are the most lost among men, though they comprehend not. We beseech God to grant thee the wing of certitude in this manifest Cause, that thou mayest soar thereby to the heaven of glory and sanctity, saying: "Praise be to God, the Lord of all worlds."

Thou hadst written to set aside the sacred text of the Exalted Lord and hearken to the voice of this servant, and never to make mention of the text of the Primal Point, may the spirit of all else be sacrificed for His sake. But by His own Self, the Bestower of Favors, and by His Beauty, the All-Merciful, thou art in no wise aware of what was intended by the text of the Point of the Bayan, neither thou nor anyone else. For this matter hath been concealed from the sight of all, and none hath been apprised of its details save two souls, one of whom was martyred in the path of God, while the other yet liveth—whom the infidels have branded a liar, that they might spread their own vain imaginings among the people.

Section 12: "Furthermore, this text which he who hath turned…"

Furthermore, this text which he who hath turned away from God claimeth and hath mentioned to you concerneth the Name of God, the Judge—Mirza Asadu'llah. Consider how exalted are the utterances of the Point of the Bayan regarding him, for He hath attributed all divine names unto him. The details of this are to be found in the words that have shone forth from the Dawning-Place of the Finger of the All-Merciful. Likewise, this servant who is present before the Divine Throne hath written some detailed tablets concerning these matters. Reflect, that thou mayest remember within thyself and rend asunder the veils of blind imitation through the power of thy Lord, the Mighty, the Glorious, the All-Praised.

This same one whom the Point of the Bayan called Dayyan—declaring him to be the greatest of divine names—ye today call base and the source of all evil. And thy leader, Mirza Yahya, hath explicitly and without ambiguity, in his infernal Book known as "Mustayqiz" pronounced the death sentence against that wronged one, as well as others. Go and read, that ye may discover what hath befallen the Manifestations of Truth. The Primal Point also wrote concerning him: "Verily thou, O Third Letter, art the believer in Him Whom God shall make manifest." This is a station that hath precedence over all other stations.

Thereafter He made such a statement in this regard that from the allusions in the divine words it can be understood that he would attain the presence of God in the next Revelation, and that Ancient Beauty would make Himself known to him. Thus did he present himself, and the Tongue of God addressed him. A brief account of these events is that when Mirza Yahya issued the decree for His assassination, the Blessed Beauty had chosen exile from Iraq, and for nearly two years no one had any news of Him. When the death warrant was issued by thy leader, one named Mirza Muhammad was specifically dispatched to Azerbaijan to martyr that wronged one. But God prevented what he intended, that the word mentioned in the Tablet might be fulfilled. The aforementioned name came from Azerbaijan, and all the companions, both Arab and Persian, stood ready to slay him. This was at a time when the Blessed Beauty had returned and was present in Iraq. The matter became so severe that one day, from the first light of dawn until near sunset, the Blessed Beauty summoned the companions one by one who intended harm to that helpless one, and strictly forbade them.

Two days later, the aforementioned name presented himself before Him and denied all the calumnies that had been attributed to him, and swore an oath that whatever had been ascribed to this servant was utter falsehood. The Most Glorious Beauty showed him utmost kindness, and he attained to what was recorded in the Tablet, and returned to his home. After a few days, the aforementioned person deceived him and brought him from Kazimayn near the house of your guide, where that helpless one was martyred. By God! At his martyrdom such a dust arose in Iraq, and such darkness descended that day was turned to night, and in the marketplaces they lit lamps. All the people of Iraq, both women and men, cried out in fear, trembling and disturbance, "O God!" and proclaimed that it was because of the shedding of this innocent one's blood that this calamity had befallen Iraq.

Yet the guide was not aware and did not awaken from the sleep of heedlessness. By God! They martyred him with such cruelty that the heavens were moved to terror, lamentation and wailing. Despite this, he remained unaware, and in his fiery tablets refers with contempt to one whom the Exalted One—may the spirit of all else be sacrificed for Him—named the Single, the One, and likewise addressed as the Manifestation of Oneness and the Name of God, the Judge. Until now none of the idolaters recognized him, for the veil of the All-Merciful intervened. Say: O people, fear God and shed not blood! Turn unto Him, O heedless ones, that He may forgive your transgressions and pardon your sins, for which the dwellers of the kingdom and the heavens, and then the denizens of the highest Paradise have lamented.

And your guide, in belittling that friendless martyr, mentioned that the Primal Point had written to him and requested that he obtain good paper and pen so that He might write to him. Say: Granted this statement is acceptable, from this very fact it is evident that you were under his shadow, for such

kindness is shown by fathers toward children. Would that he had been aware even to this extent! Nay, by God! He will never become aware, even if God should bring every sign, or a company from the peoples of the heavens, or the hosts of the Spirit, or the scriptures of the first and the last ones. By God! From the tyranny of those idolatrous souls, the temples of oneness are in lamentation and wailing, and the Primal Point is engaged in sighing and crying. Would that there were one possessed of hearing, sight and heart, that he might witness, hear and understand! Their hearts and minds have been enveloped by flames of fire and columns of smoke, which have prevented them from turning to their deeds and actions, and to what has proceeded from their souls and what issues from their mouths.

Say: O heedless ignorant one! Even assuming your fabrications were accepted—the clear text of the Point of the Bayan states throughout the Bayan that at the time of the Manifestation, you should not be veiled from the Manifestation Himself by the Bayan and what was created therein. Praise be to God that that unbeliever and his like have remained deprived of understanding the explicit, firm and decisive divine words, let alone the subtle allusions of the Lord of Names and Attributes. Say: Fear God and soil not the hem of His mighty divine religion with the clay of idle fancies and vain imaginings, and veil not the dawning Sun of the heaven of oneness with the veils of self. Say: By God, this is a Sun that shall never be eclipsed, and a Moon that shall never wane. Die then in your rage and burn in the fire of your envy, O company of evildoers! You have not yet understood that at the time of the rising of the Sun, proofs neither nourish nor satisfy, for the purpose of proof is to know the One proved. Therefore open your eyes that you may behold it shining from the horizon of glory, majesty and grandeur.

He said, and great is his heedlessness:

> "For if another should arise claiming a station after the Point of the Bayan, it must needs be either that he claims to be under the shadow of the Point of the Bayan while the cycle of the Point of the Bayan has not yet ended and this cycle is not yet complete—in which case he must show perfect servitude toward the Exalted Lord and complete obedience to His command, never deviating by a hair's breadth from the Exalted Lord's decree, since the cycle is His cycle and the claimant himself has fallen under His shadow."

Now show a little fairness and open your eyes to see in what station you stand and at what level you are positioned. What difference do you perceive between yourself and the peoples of the past? For those people who remained deprived of the sweet flowing waters of divine knowledge and the Kawthar of the eternal Sovereign's bounty—this became the cause of their clinging to proofs they deemed conclusive, and by these proofs they objected to the Sovereign of all peoples and were deprived of the holy divine wellspring.

For example, the followers of the Torah argued that after Moses no one possessing a new Law would come, and whoever came must promote his Law. Similarly they specified signs that the Manifestation must appear with, and were thus prevented from recognizing the Manifestations, for the Manifestation appears as God causes Him to appear and wills, not according to what people expect. Likewise the people of the Gospel believe that Jesus himself will descend from heaven after the darkening of the sun and moon and falling of the stars. And similarly the people of the Furqan (Qur'an) who have never accepted that one with a new Law would appear, saying instead that a person born a thousand years ago from

Narjis Khatun exists now in Jabulqa and Jabulsa, awaiting divine permission to appear, and that he will come to promote the Law of the Messenger of God—meaning this very Law that is current. They have mentioned such signs in this regard that were they to be detailed, a book would need to be composed.

All these matters they have firmly established for themselves through conclusive proofs, irrefutable texts, and verified evidence, to such extent that they have regarded and continue to regard those who deny them as infidels, false ones, and idolaters. Yet when the Suns of holy sanctity dawned, since these appeared contrary to their notions, they all remained veiled and deprived. Nevertheless, you now argue that this Being Who has appeared must either be above that One or under His shadow. If under His shadow, He must follow His deeds, and if He claims a station above Him, this would be impossible since His dispensation is still current and incomplete.

Now judge fairly: what is the difference between you and that group? Yes, the differences are countless, for in their books the subsequent Manifestation was mentioned through abstruse allusions and veiled verses, implicitly rather than explicitly, and thus they remained veiled, having failed to comprehend the meanings of the divine words. But you and your like, despite the fact that the Point of the Bayan—may the spirit of all else be sacrificed for Him—explicitly and without allusion declared whatsoever was created between the heavens and earth, both in words and intimations, from that Sovereign of existence and King of the visible realm, you withhold yourselves and argue that it is not permissible for the Truth to be made manifest.

A hundred thousand praises upon your understanding and perfection, and upon your guides for these proud, vainglorious words they have imparted to you! It has become clear that they consider themselves, and not God, to possess authority. Say: O deluded one! Never in any Manifestation has the Truth appeared according to people's imaginings, but rather contrary to what all people possessed, for His most exalted, most holy Essence has been sanctified above all conjectures, imaginings, intimations and indications, and none is aware of the nature of His appearance and manifestation save His all-knowing, all-informed Self. They have acted in such wise as to put to shame the Jews and all the veiled ones of the earth. The Jews considered God's hand to be chained, but these ones have gone further by prescribing rules for God, saying that if He makes such and such a claim it is not permissible, and if He makes such and such a claim He must appear with specified, limited attributes.

Great indeed is thy utterance, O heedless one! You have failed to understand that the completion of every previous Manifestation has been and will be through the subsequent Manifestation, just as in this most wondrous, holy Manifestation, in the year Nine, in the innermost mystery, the sanctified, purified, holy souls were completed at that very moment—but thou perceivest not, nor dost thou understand, nor knowest thou, for the sugar of divine knowledge has been allotted to the parrot of meanings, not to the raven of darkness. And he who turned away from God and wavered from the path, in that very moment his temple was stripped of the human garment and appeared clothed in the skin of beasts, visible and manifest.

Glorified then be He Who alters existence as He pleaseth and ordains all matters as He willeth. None can resist His command or reverse His decree. To such a Lord befits the praise of the Concourse on High and the glorification of the dwellers of the eternal realms. But thou seemest to be among those souls who

have neither desired to comprehend a cause nor to understand anything. The purpose is to establish a leadership for their guide, that they might themselves thereby become known and renowned beneath his shadow. By God! Verily his shadow is a wilderness and his water bitter salt, if ye would but understand.

Say: O thou who art inwardly deaf! None hath ever encompassed, nor shall ever encompass, the knowledge of the Truth. His knowledge is hidden, treasured, preserved from your understanding. Should He desire, He would in a single moment perfect both the first and the last of creation. Yet thou hast not even understood perfection. Would that the capacity for understanding were observed in thee, and that this servant, who is but one of the attendants at His gate, might find thee ready and might cast upon thee such words as would enable thee to comprehend certain hidden matters. At least then, if thou couldst not understand the perfection of the Manifestation, thou wouldst become aware of thine own hatred. Fear God, and impose not upon Him the laws of thy self and passion. Verily, He manifesteth Himself as He willeth, not as thou willest.

How presumptuous have they become, that they set forth rules and conditions for the Truth, exalted be His mention! Now judge thou fairly: that Truth which would appear according to the dictates of the idolaters would be like unto those idolatrous souls themselves. All that ye have known and understood is but a creation like unto yourselves, and must return unto you. By God, even the lowliest of His creation and His servants would disdain to move according to the manners which those idolatrous souls have imposed upon you. For they worship the calf and perceive not, follow Satan and know not, pursue falsehood and comprehend not, and drink the dregs of what the rebellious have drunk, yet understand not.

They have failed to perceive that in every Revelation, were the Truth, exalted be His grandeur, to appear according to the customs, conditions and deeds that outwardly prevailed among the people, none would ever object or protest, and all would attain the living waters of the meanings of the Eternal Lord and be blessed with the presence of God. Those who soar in the atmosphere of the spirit and observe all things with the penetrating divine vision behold a hundred thousand such souls drowned in the ocean of extinction, each clinging to growing grass which hath neither permanence nor stability and shall ultimately be submerged. Indeed, even now in the view of those seated in the Most Glorious Horizon, they are observed to be utter nothingness, drowned, evanescent and non-existent.

Section 13: “Cleanse thine ears from the cotton of blind…”

Cleanse thine ears from the cotton of blind imitation. Hearken unto the Word of Truth from the lowliest of His creation and know that the Truth, exalted be His station, is veiled by no veil and confined within no limits. He appeareth in whatever manner He willeth, for He hath ever been and shall ever be the All-Powerful, and His complete sovereignty hath never been and shall never be withdrawn. Now according to your vain imaginings, if the Truth were to appear according to the dictates of the deniers, how would you interpret His power? For from your words it would appear that He must necessarily manifest Himself thus and is incapable of sending forth any Manifestation of His Cause on earth save in the manner you have prescribed. Evil is that which ye have imagined and continue to imagine. Your deeds have been rendered

vain by what hath proceeded from your mouths, yet ye perceive it not within yourselves and are among the heedless.

By God, the foul and dense odors from the allusions in the words of those idolatrous souls have wafted over the world and its people. We beseech God to send forth a tempest of grace that may cause these winds to vanish. These same idolaters maintain that the Day of Resurrection, lasting fifty thousand years, was accomplished within a single hour. Say: O ye bereft of insight! That selfsame principle doth here operate -—ye raise no objection when fifty thousand years are fulfilled within an hour, yet when two thousand years are accomplished within numbered years according to your conception, ye do protest. By God, all things do give you the lie, and all that hath been created between the heavens and the earth doth laugh at the paucity of your understanding and knowledge.

Hearken unto this servant and rend asunder the veils of idle fancy, and fix your gaze upon the Truth in itself, for all else are His creation and are brought forth by His Word, and have never been known of themselves; rather, all else hath been and shall ever be known through Him. Keep thine eyes upon the Manifestation itself and upon that which appears from His presence, and render thanks unto thy Lord that He hath suddenly revealed the Manifestation of His Own Self, even as the Point of the Bayan hath declared: “Verily noon hath drawn nigh and ye are slumbering.” The Sun is shining at its zenith, radiant and resplendent, and this is a station of gratitude, not complaint. Account not mercy as vengeance, nor blessing as wrath, though verily the appearance of the Manifestations of Divine Unity hath ever been and shall be a blessing to the righteous and a punishment to the wicked. The wicked and evil ones have forever regarded blessing as punishment and pure bounty as wrath.

Concerning the completion of the cycle whereof thou didst make mention, hearken unto the utterance of Him Who revealed the Bayan—may the spirit of all existence be sacrificed for Him—Who declareth in explicit text, His words, exalted be His glory: “From the beginning of that Cause until before nine contingent beings are completed, it shall not be made manifest, and verily all that thou hast seen from the state of the sperm until We clothed it with flesh—then wait until thou beholdest another creation. Then say: Blessed be God, the best of creators. And bear witness that between the Qayyim and the Qayyum are nine—that is when the contingent beings shall be completed in their stations—such is the difference between every most great and great thing.” And in another passage: “And observe ye the difference between the Qayyim and the Qayyum, then in the year Nine ye shall attain unto all good.” And in this connection it is revealed: “This is what We promised thee aforetime when We answered thee. Be patient until nine shall have elapsed from the Bayan. Then say: Blessed be God, the best of creators.”

O possessor of insight and fairness! Open, according to thine own understanding, thine eyes and observe from the Manifestation of the Nine until this latest creation, and utter “Blessed be God, the Best of creators!” and “Blessed be God, the Best of originators!” Consider how, regarding the perfection of creation and the greatness of the subsequent Manifestation, They explicitly and without ambiguity distinguish between the Qayyum and the Qayyim, and likewise between the Most Great and the Great. And when the time was fulfilled and God’s appointed hour came to its end, the Beauty of the Nine appeared with manifest sovereignty, whereupon all who are in the heavens and earth were terrified, save those who came before God with a pure heart. Fear God, O people, and do not forsake the Qayyum

among you. Be afraid of God and be among the God-fearing. Beware lest ye change the words of God from their places, for this is a grievous error in the preserved tablets of might.

But the drop perceiveth not the station of maturity, even as today none hath comprehended the divine utterances save whom thy Lord willeth. Although they will misinterpret these words according to their vain imaginings and change them, even as the Primal Point, magnified be His grandeur, hath foretold.

Now, setting aside these matters, I shall make mention of one thing, that perchance thereby ye may become aware and attain unto consciousness. If a soul should declare that a tree will, from the beginning until the end of two thousand years, appear with delicate, fragrant, crimson leaves, in all freshness and verdure, with sweet perfume and beloved fragrances, and should stipulate that ye must look upon that very tree and its appearance, and not unto aught else beside it -—and thereafter ye should arise from sleep at dawn and suddenly observe that blessed and holy tree hath appeared with delicate, beautiful, crimson leaves -—what would ye do? Would ye deny that which ye behold with your eyes and perceive with your sense of smell, or would ye be assured by that which your sight hath witnessed? Nay, by God! Ye and your like are observed to be among those souls who would cast down with the stones of idle fancy and vain imaginings those visible and manifest leaves, saying that these have appeared too soon, and that such leaves should appear after two thousand years, and come forth from this observed tree. Fie upon you, O concourse of the deluded!

Notwithstanding that in the explicit text of the revealed Bayan the subsequent Manifestation is in no wise limited to any specified time, even as it explicitly declareth that should He desire to appear at this very moment, He is sovereign to do so, inasmuch as none save God hath been or is cognizant of the time of the Manifestation. And throughout the Bayan it is stated that this is dependent upon the Will and Purpose of that Sovereign of Oneness. He manifesteth Himself howsoever He willeth and desireth. Verily, His signs are the proof, and His very Self is the evidence of His Own Being, since all else is known through Him, while He can be known through none other than Himself. Glorified be God above that which ye ascribe unto Him! And likewise do they say: Whosoever knoweth not the time of the Manifestation save God, whensoever it may occur, all must render true belief unto the Point of Truth and offer thanksgiving unto God.

Now observe with what explicitness it is declared that whensoever He appeareth, all must render belief unto Him. Yet instead of offering, as He hath commanded, thanksgiving unto God, they have, in lieu of gratitude, begun to voice complaint, and in place of recognition have assailed with arrows of hatred and swords of enmity that Sanctuary round which circle the spirits of the Prophets and Messengers. Say: O thou deprived one! Consider whether that sovereign Lord hath made that inevitable and hidden Manifestation conditional upon any condition whatsoever. Produce it then! Nay, by Him Who created all contingent beings through a word from His presence! Never have they made this Manifestation dependent upon or conditional to any matter or condition. For all conditions in that sacred Realm are utterly non-existent, and none save His own Self can encompass or be acquainted with Him.

He declareth that His verses are His proof, and His manifestation and presence confirm His own Self. Yet despite this, they have confined the transcendent Truth within imaginary words and unsuitable allusions. Woe unto them and unto what their hands have wrought! Wrest not the words of God according to your

desires, nor interpret them, for none shall ever attain unto their true meaning. Even as in matters of outward ordinances, the Chiefs of the Bayan were commanded to inquire of Jinab-i-Siyyid Husayn, upon him be the glory of God, who stood before the Divine Throne. He declareth that ye comprehend not the will of God. Nevertheless, ye have regarded him who turned away from God as God Himself.

Furthermore, the Seal of the Prophets is among the decisive verses of the Book of the Lord of all worlds. If for one thousand two hundred and seventy years none hath fathomed its meaning, how now can any soul save God Himself comprehend the meanings of the revealed verses of the Bayan? Ponder deeply upon what is mentioned and what floweth from the Pen by God's leave, that perchance through the shrill voice of this lowly one's pen thou mayest attain unto the Ancient Beauty. Verily, He guideth whom He willeth unto the straight path.

Moreover, it is not clear what thou didst mean by perfection. If thou meanest the perfection of God's verses, these are perfect at the very moment of their revelation, and never hath imperfection found its way into that realm, nor ever shall. That which is revealed from His presence was perfect before, shall be perfect after, and is perfect now. And if thou meanest the perfection of souls, it hath been observed that the longer time passed, the more imperfect certain souls became, such that at the end of the Dispensation of the Qur'an, according to your belief, the utmost perfection of the leaders of that age was that they rejected all the Tablets of God and inflicted upon God's Messengers what ye have heard. Or if by perfection thou meanest the perfection of outward deeds, if this be thy meaning, it hath been observed that for most these very deeds became a veil, as was witnessed when the practitioners of the Qur'an, finding the manifestation of the Most Great Light to be at variance with their deeds, pronounced His death sentence and shed His pure blood. Likewise did the people of the Gospel, and likewise the people of the Torah, until it culminated in the First New Manifestation.

Know thou that the perfection of all things hath ever depended upon the word and confirmation of the Point of Truth. Hearken unto what the Point of the Bayan—may the souls of all else be sacrificed for His sake—declareth, that perchance thou mayest be cleansed from the dark dust of the manifestations of Satan by the Kawthar of the All-Merciful's utterances. Though it is certain that the words of God have not and will never affect thee, yet God's gaze in most utterances hath been directed toward the hearts of His sincere servants, for those sanctified and detached souls can detect the fragrance of the musk of inner meanings from leagues away and through divine words become detached from the words of all else. His blessed word declareth:

> "For verily, were He to declare the earth's dwellers to be Prophets, they would all be Prophets in God's presence."

From this utterance of the All-Merciful, comprehend the reality of perfection, that perchance thou mayest become aware, and not offer the shells of allusions as a gift to the ocean of divine pearls of meaning, and mayest become certain that all matters appear from the Truth, return to the Truth, and are established and realized through His confirmation.

Reflect a little: although the ultimate degree of perfection for human temples is the station of prophethood, and most have deemed it impossible for any soul to attain this most exalted station, yet He

declares that if that Most Great Manifestation so desires, He can cause all who are on earth to attain to this station, which is the most perfect of ranks in the eyes of all. By His life! For such a Lord it behooveth us to sacrifice our souls and spirits, then our very beings and realities—and this is little compared to the appearance of His bounties and the manifestation of His gifts which have encompassed both worlds.

If a soul were to live throughout the duration of the kingdom and the heavenly realm and perform all good deeds, yet hesitate in the time of His Manifestation less than that, all the deeds he performed in countless ages would come to naught; nay, his very existence and being would become as nothing, let alone his perfection. Likewise, if during this time one had, God forbid, neglected all deeds, yet in the time of His Manifestation attained to saying "yea," all deeds would be recorded to his credit and would be and remain perfect in the sight of God.

None but God is aware of the completion of a cycle. Sometimes perfection appears in less than that, and sometimes it does not appear in a thousand years or more. It is very clear that the perfection of all things is through God's confirmation, not through length of time and the appearance of people's vain imaginings. The very appearance of a subsequent Manifestation is itself proof of the perfection of what appeared in the previous Manifestation. Look to the Truth, not to the length of time and season, for the Truth is able to cause all times to pass in an instant, or to extend a single instant to a hundred thousand years. His is the creation and the command; all act by His command.

At this point, a few verses revealed in Iraq in the most wondrous and mighty tongue are mentioned for the sake of awareness:

A seeker asked a mystic: "When didst thou discover divine mysteries? And thou, intoxicated with the wine of grace, rememberest thou the Day of Alast?" He said: "I remember that voice and speech, which was and shall ever be, no wonder this! That voice still rings in mine ear, that soul and spirit-increasing melody." Another mystic who had ascended higher and had pierced the pearls of divine mysteries said: "That Day of God hath never ended; we are still in that Day which knoweth no end."

Section 14: "These words were specifically mentioned so that it…"

These words were specifically mentioned so that it might be understood that the comprehension of these matters depends upon the knowledge of the mystics. How strange that any soul who has not grasped these stations and attained understanding should consider himself a mystic! If thou hadst knowledge of the words of the mystics, thou wouldst not have raised objections at this stage, for the mystics hold that the divine names are ever-operative, as inaction is not permissible. Thus have they said that at every instant the Name "He Who Causeth to Die" returneth all created things from their contingent existence to their contingent non-existence. Likewise, at every moment the Name "He Who Giveth Life" and "He Who Causeth to Rise" bringeth all creation from contingent non-existence into contingent existence. In this sense have they interpreted the blessed verse "Nay, but they are in confusion as to a new creation."

In this case, that subsequent creation existeth not in the prior instant, and likewise in the prior instant that subsequent creation is unknown. How then can they conceive of the perfecting of any thing among things? For that thing which existeth in this instant existeth not in the next, as there is renewal and

origination for this thing—how then can perfection be achieved? If thou sayest it happeneth in the very instant of its coming into being, this requireth not nor did require the passage of time. If people were capable of comprehending the meanings of divine words, a detailed exposition would assuredly have been given at this stage, that they might detach themselves from all prior knowledge of before and after, and turn to the fresh spring of mystical knowledge that floweth today from the right hand of the Throne of the All-Merciful.

Hearken unto the words of this evanescent one and make not the matter obscure unto thyself. None hath understood or will understand the divine words, for the key to their mysteries hath ever been in the hands of the Omnipotent, the Almighty. Until the hand of divine power unsealeth the vessel of divine knowledge, none hath discovered or will discover it—nay, none hath perceived or will perceive even its fragrance. Even as none comprehended the treasuries of Quranic knowledge until the Hand of Power of the previous Manifestation unsealed them. In brief, perfection hath been and will remain in the hand of God's power.

The perfection of every dispensation hath been through the subsequent Manifestation, and true perfection is realized at the time of His appearance. Yet souls such as these weak ones have not had and do not have the capacity to comprehend it. Thus have they failed to understand how fifty thousand years can pass in a single hour. And if any soul hath made such a claim, it was merely in blind imitation, save him whom God hath taught from the gems of His knowledge. How many divine sciences remain deposited in the heaven of innate divine knowledge! When will holy Manifestations and exalted Daysprings appear on the horizon of contingent being, become capable of comprehension, and have these sciences descend from the heaven of the Divine Will according to their capacity? The Command is in His grasp. He doeth what He willeth and shall not be questioned about what He hath willed.

And as to this, that he hath written that one must not deviate by so much as a hair's breadth from the commandment of the Most High Lord, it is not clear whether this decree is your decree that must be obeyed, or the decree of the Point of the Bayan. The Point of the Bayan declareth that His deeds are the measure for all, and that whatsoever that blessed Being doth, all must do likewise. It would seem that thou hast not beheld the Bayan at all, neither hast thou any knowledge thereof. Thou speakest by the instruction of Satan and art moved by his promptings.

O soul who claims to possess knowledge and considers yourself enlightened, show some sign of your own existence and be not like sheep that any shepherd may lead wherever he desires. And would that the shepherd were human—you have found a wolf for a shepherd who has devoured all your knowledge, certitude and the fruits of your belief in divine unity at the very first encounter. Now you are but a lifeless corpse, a nonentity—and such a corpse and nonentity you are observed to be that not even a hundred trumpets could stir you or bring you to motion. By the one true God, my heart burns for you and your like, for no hatred or animosity exists in these hearts. Whatever has been said and will be said is purely for the sake of God and will continue to be so.

Moreover, the Most Glorious Beauty—may the spirit of all else be sacrificed for Him—performs all deeds, were you among those who perceive. This servant has associated with Him night and day for several years, and by God besides Whom there is no other God, not a single act that could be considered even

slightly reprehensible has been witnessed from this Blessed Beauty. All things testify and continue to testify to the sanctity of His holy Being. Throughout the nights and days, nothing has been heard from that pure and holy household except the remembrance of God and the exaltation of His Word. If you yourself were to show a little fairness, you would testify that He is sanctified above the idle fancies of all else and exalted beyond the comprehension of all save Him.

What deed could be greater than sacrificing one's life in the path of the All-Merciful? Have you not heard what befell Him over twenty years in God's path? Although that vile slanderer has attributed his own deeds and those of his master to the Most Pure and Holy Beauty, and you too have accepted this without any proof or evidence, yet by God, His pure hem shall never be sullied by his words or the words of his like.

As to what was written that the claimant had fallen under a shadow—although naught was ever heard from the Most Holy and Pure Beauty save utter servitude—yet these insinuating words were and shall remain utterly vain. By this reasoning, the Exalted One—may our spirits be sacrificed for His sake—must have been under the shadow of the divines of His age, since He appeared in that time; and if they deny the divines, then He must have been under the shadow of the Messenger of God. How small was their station, how limited their understanding, how meager their comprehension, and how grandiose their claims! But I bear witness that before His Manifestation He was under the shadow of the Prophet, and at the time of His Manifestation He stood above every bearer of a Message.

His words—- magnified be his delusion:

> "If such a person and his companions should, in their exposition and writings, lay claim to having sought and attained superiority over the Most High Lord, what a contradiction would this be!"

And it is in manifest opposition to the first claim. To assert two contradictory matters from any great personage, nay, from any conscious being, is reprehensible. No rational person maketh claim to two manifestly contradictory matters, especially if he claimeth that the Most High Lord hath been created from a single word of mine. God forbid! What claims do appear from some individuals who feign to manifest the qualities of great souls, by way of testing certain people, and how some of the common folk do believe them and, without reflection, give credence unto them!

Say: O ye who join partners with God! If ye would hearken unto Me, weep for yourselves and bewail your paucity of understanding and discernment. Mention of those who turn away hath been revealed in the Book, both before and after. His exalted Word declareth: "Like unto an ass bearing books." Say: The contradiction existeth in your own selves. Remove it, that naught may be seen save pure unity and absolute oneness. If thou desirest to comprehend this claim and perceive that which He hath spoken, that perchance thou mayest attain unto the never-failing holy Fountain, these are His words, exalted be His glory: "O people! Verily I am the Beauty of Ali among you, and the Self of Muhammad within you, and the Essence of the Spirit between earth and heaven, if ye but knew it."

And this is precisely what the Point of the Bayan hath declared—that His Will was this Will and ever shall be, and His Purpose was precisely this Purpose and ever shall be, and this Purpose and Will were exactly

that Purpose and Will and ever shall be. Mention hath been made of contradiction, yet unknowingly, for in truth this contradiction hath been proven regarding all the Prophets, since each subsequent Prophet was under the shadow of the former Prophet, and despite this subordination claimed superiority which, God forbid, according to the words of the ungodly would be contradiction and thus invalid. Far be it, yea far be it!

Say: O thou who dost recline upon the couch of desires and nurse from the breast of heedlessness, ignorance and passion! Contradiction hath never found and shall never find its way into the holy presence of God's sacred Manifestations. This contradiction existeth in creation itself, not in the Cause of God. Accept the words of this servant and free thyself from the burden of these allusions and utterances, that thou mayest become light and soar in the holy spiritual atmosphere, arriving at that sacred station which is sanctified from all human limitations, where thou shalt find that realm purified from mention of contradiction, opposites, change, variance, conflict, discourse, disputation, indication and evidence. For that most pure realm was not created from the contradictory elements, nor did it come into being from the four different elements. It appeared from the element of spirit. Its air is identical with its fire, its fire with its air, its water pure earth—all are united without change or variance. Its moisture is identical with its dryness, its dryness with its coldness, and its coldness is the reality of heat, and from this heat is created the motion of all existing things. Were it not for heat, there would be no motion, for heat is the doer and motion is the deed.

But such souls as are created from the clay of greed, the fire of pride, the air of self, and the water of heedlessness can never draw nigh unto that most holy and pure realm which was and ever shall be sanctified from the knowledge of all who dwell in the kingdom. Should the thought of drawing nigh occur to them, they would be instantly consumed. Whatsoever was mentioned in former Manifestations is mentioned in this most wondrous and transcendent Revelation, exactly the same, word for word, letter for letter. Contradiction and opposition return to their own kind and their like, while unity and harmony remain for the loved ones of God in both beginning and end. O fair-minded one! Do not assume subordination by thine own words, and see no contradiction in what appears from the Most Glorious Beauty.

And furthermore, they wrote concerning one who claims that the Bab was created from one of his letters. Such fabricated, ungodly words that this unbelieving soul has cast upon you have appeared from wicked, ungodly souls in all ages during the appearance of the Divine Manifestations. This is not unique to this wondrous Dispensation, nor has it ever been. Even as in the Dispensation of the Point of the Bayan—may the spirit of all else be sacrificed for Him—they attributed falsehood, calumny, unbelief and infidelity to that Divine and Goodly Tree, as all have heard and know. Therefore, if such words appear from such deniers, it is no cause for wonder, for this has ever been and shall ever be the way of that rejected one and his like.

By God! Every person of insight has had and shall have their certitude and belief in the Truth increased by such words, for these things have been and shall be among the traditions of the Cause, even as is recorded in all the Books of old and recent times: "And their people schemed against their Messenger to seize him, and disputed by means of falsehood to refute thereby the truth; then I seized them, and how

awful was My punishment!" And in another place: "And never came there unto them a Messenger but they did mock him." Therefore, whenever such objections are raised, the truth of the divine words recorded in His Books becomes manifest to those possessed of certitude and insight.

Say: O blind one! That which hath been sent down of wondrous and sublime utterances hath been sent down by the Truth. Hast thou not heard that which was revealed from the heaven of oneness—glorified be His grandeur and exalted be His might: "O people! I was lying asleep in My house, silent in My remembrance, when the breezes of God wafted over Me and quickened Me with the truth, and caused Me to speak in praise of His Self, and made Me a guidance and remembrance for all the worlds. And whenever I desire to be silent, the Spirit of Holiness speaketh through Me with truth, and the Most Great Spirit stirreth Me, and the Spirit of Eternity moveth the Pen of Glory—if ye be of them that know.

"O people! Fear ye God, then be ashamed before His Beauty, and speak not that for which all atoms, and beyond them the Tongue of God, the True, the Faithful King, would curse you. This is not from Me, but from Him, were ye to perceive. By God! Were the matter in My hands, I would have concealed Myself from your eyes and would not have cast My heart beneath the talons of the wolves of the earth. God is witness to what I say.

"Beware, O people, lest self and passion prevent you from ascending to the Most Exalted Station. Look with the eye of fairness upon the proofs of the Prophets and Messengers. By God! This is verily the Youth of the All-Merciful, Whom God hath manifested amidst the concourse of creation, chosen from among His creatures, and revealed with the ornament of His Self among the worlds." And He saith at every moment, addressing the Jewish people: "O concourse of the obstinate ones! By God, the Promised One hath come to you, and this is indeed the Spirit. If ye desire to crucify Him, do what ye wish, and be not of the patient ones." Then He addresseth the people of the Gospel, saying: "If ye wish to dispute with Muhammad, the Apostle of God, verily this is Muhammad amongst you; do what ye desire, for He hath sacrificed His soul in the path of God, the Supreme, the Mighty, the Powerful."

Section 15: "Then He addresseth the people of the Furqan…"

Then He addresseth the people of the Furqan, saying:

> "O concourse of tyranny! If ye wish to suspend in mid-air Him Who is the Manifestation of My Self, Who was named Ali, by God! This is Ali Who hath appeared before your faces, O concourse of wolves, then O band of swine! Do with Him as ye please and tarry not even for a moment, for He hath taken no helper or supporter for Himself. God hath taught Him in truth what hath befallen Him and what shall befall Him, O hosts of satan!"

Then He addresseth the concourse of the Bayan, saying:

> "O concourse of tyranny and infidelity! The Promised One, concerning Whom ye were promised in all the Tablets, hath come to you. By His Beauty! He hath appeared in truth and hath not protected Himself in the path of God, the Supreme, the Mighty, the Praiseworthy. He was in the hands of His enemies every night and day, and hath promoted the Cause of His Lord through His exalted Self, the Mighty, the Beautiful. There hath befallen Him that which cannot

> be mentioned in words, and none hath known it save God Who sent Him in truth and caused Him to be made manifest unto all the worlds. If ye desire to slay Him as ye slew Him before, do what ye wish, for He awaiteth what was promised Him in all the Tablets, if ye be of them that know."

Then Ali, from the right of the Throne, addresseth the concourse of the Bayan, saying: "O servants! Did We not announce to you this Revelation in all the Tablets? Did We not take from you the covenant of His Self in the morn of the Bayan? Then be ye ashamed before the Beauty of the All-Merciful, and do not that which would cause the denizens of the Highest Paradise to lament. Fear God and be not among the wrongdoers. By God! I have sacrificed Myself in My longing to meet Him and in My desire to attain His presence and to be with Him at all times, and I weep for what ye have inflicted upon Him, O company of oppressors!

"Alas, alas! After My counsels, ye have perpetrated that which none hath ever perpetrated against another. Therefore have wept and continue to weep the Manifestations of the Prophets and Messengers. By God, O people! I placed all matters in His grasp, and moved not in My days save in remembrance and praise of Him, and uttered naught except His name, and commanded the servants only to enter beneath His mighty and impregnable shadow. Would that ye had done as the Jews did to the Spirit, or acted as the people of the Gospel acted toward Muhammad, the Apostle of God, or committed what the people of the Furqan perpetrated at the time of My manifestation with clear sovereignty.

"Nay, by My life! Ye were not content with what these had done, but commit that from which the essence of all religions would seek refuge, were ye but aware. Would ye slay Him Who shed His blood in God's path? By God! After His blood was shed upon the earth, His exalted and glorious name was inscribed thereon. O people! Be ashamed before God, and refute not the truth by what ye possess, and commit not that which would deprive you of the sweet savors of God, the Mighty, the Wise. Hear My words, then return unto Him, then repent and seek forgiveness, that He may forgive you through His wondrous mercy and purify you from the defilement of rebellion and the corruption of your own selves, O heedless ones!

> "By God, O people! I have revealed in the Tablets what shall befall Him. Soon shall appear what hath been inscribed by the Most Exalted Pen upon preserved tablets of glory. Then shall the tribes of the highest cities lament while ye rejoice within yourselves and make sport of God's verses after We have announced them to you in glorious and impregnable scriptures. O people! He is My spirit and I am His spirit, and My will hath ever been His will. Make no distinction between Me and Him, for all that appeareth from Him is beloved of My heart and soul, were ye of them that believe in divine unity."

These wondrous divine words which have been sent down from the clouds of the grace of the All-Merciful—this servant hath mentioned them that perchance the heedless servants might become aware and not judge by their own standards, and might perceive at least this much: that they who turn away from these wondrous divine verses have been and shall be opposed to and at war with the Truth. For the Revealer of verses is the Truth. Now if they are at war with the Lord of all worlds, they themselves know there is no escape for any soul today and no refuge to be found, save either to acknowledge what hath

appeared or to reject all scriptures, books and psalms. This is the word of truth, and after truth there is naught but manifest error.

The example of those who turn away is like those souls who, at the time of the appearance of the Primal Point, would say—turning away from God and objecting to Him—that this Siyyid claimeth Guardianship, or some would say He claimeth Prophethood, and some would say He claimeth Divinity, and each of these deluded ones would utter some word, not perceiving that one must determine who is the Revealer, and the Revealer can only be known through the verses themselves. They have lost who disbelieved and ascribed partners unto God and rebelled against God, the Protector, the Self-Subsisting.

And furthermore, thou didst make mention of manifestation, and by God that soul and his guide comprehended neither the manifestation nor the Manifester, for had they comprehended they would not have objected to the Truth. It would have been more fitting that thou shouldst have attributed these words to that one who opposed God, for he, garbed in but one of the names, showed pride before the Truth and disbelieved in Him in Whom he claims to believe. He recites His verses while striking at His very Being. He acts yet perceives not; he speaks yet understands not. He and his like are all equal in God's sight, except that he is more evil and more unjust. May God protect us and His loved ones from his evil and their evil, for verily He is the Protector, the Ruler, the All-Knowing, the All-Informed.

And furthermore, thou didst mention the common people, saying they accept without understanding. Now judge thou fairly: This servant hath been in His presence day and night for six years, associating with each one, and I speak of what I have seen with mine own eyes. Yet thou, merely on the word of a wicked, malicious atheist—and heaven hath not cast its shadow upon one more corrupt than he—now sayest that these servants have accepted the Truth without understanding. By God! Even donkeys would laugh at the intelligence and perception of that unbeliever who hath suggested these words to thee, let alone human beings. Nevertheless, he hath regarded these servants as common folk and stated that we have accepted the Truth without understanding.

Surely thou considerest thyself learned. First, how didst thou come by this knowledge, having never attained the presence of the Most Glorious Beauty? No fair-minded person would commit such an act—to take up, without awareness, the mere word of the most wicked and corrupt of men, writing whatever flows from his pen and sending it to various cities. Would that thou hadst at least followed the practice of religious students, for among that group acceptance depends on three concepts: first the subject, second the predicate, and third the judgment relation, after which acceptance is established and proceeds. What was the subject thou didst understand, and which was the predicate? By God, thou hast committed what none of the ignorant have committed.

Yea, these servants have accepted the Divine Manifestations in the past and, through God's grace and bounty, shall continue to do so in the future. God willing, we shall not be veiled by any veil nor be hindered by any obstacle. By God, whatsoever thou hast heard from that wicked atheist was pure falsehood and sheer calumny. Thou knowest not with whom thou hast associated. By the Truth of God, hell itself fleeth from his breath, and retribution seeketh refuge with God from his face and presence. By the Truth, if these servants had heard one word of truth from these two persons… Thou knowest not what they have done. They have arisen with all manner of oppression and then, seeking to cast doubt in

people's hearts and to conceal their own abominable and reprehensible deeds, they have attributed such calumnies to the Truth as cannot be numbered. I hope they shall see no good in this world or the next and shall be tormented with earthly punishment before the punishment of the hereafter.

In any case, a word is mentioned for God's sake, that perchance thou mayest be cleansed from thy notions of understanding and acceptance, from thy axioms and theories, and mayest enter the stream of acceptance which is the essence and reality of understanding. The Primal Point—exalted be His grandeur—hath said: "Before He maketh Himself known unto you, ye enter into the fire of love." Before that Ancient Beauty revealed His identity, ye entered into the fire of His love, and these servants for many years heard His praise and mention from all the servants, until we arrived at the stream of nearness and at every moment witnessed what no one had ever seen or heard. And beyond all these things, divine verses descended at every moment like the spring rain. Nevertheless, how can hesitation be permissible when the Point of the Bayan explicitly declares in every passage: "Strive to the utmost that thou mayest not hesitate for even the time it takes to say 'yea,' for that same amount of time thou wilt be in the fire and all thy deeds will come to naught."

This servant was greatly ashamed at these words. Thou thyself didst confirm this servant, but a veil intervened. We beseech God to lift it through His power, that thou mayest witness the Sun of thy Lord's countenance rising, shining, and dawning forth amongst the worlds. By God, amazement upon amazement, what hath withheld thee, that thou hast girded thy loins to violate the sanctity of the Truth and hast arisen with utmost endeavor to dispute and wage war. By God, the sword of thy rejection is sharper than a sword of steel, for the latter woundeth only the outward body while thy sword hath cut the hearts of all beings, both seen and unseen. Yet thou art pleased with thyself as though thou hadst committed no wrong. We beseech God either to return unto thee what thou hast wrought and done and committed, or to absolve thee of thy sins and guide thee unto Himself and grant thee the grace of meeting Him, the Mighty, the Inaccessible.

If you consider these servants common folk, I swear by the Educator of all creation that this very statement of yours proves the validity of this Cause. For at the beginning of the Manifestation, sixty objections were raised against the Truth, including this very same statement. And in the past too, during the time of the Manifestations, the tongues of the ungodly uttered these same words, as revealed in the Perspicuous Book: "The chiefs of the unbelievers among his people said: 'We see thee but a man like ourselves; nor do we see any who have followed thee but the meanest among us in judgment, nor do we see in you any excellence over us; nay, we deem you liars."' They counted all the believers in Truth as lowly and common folk. By God, even cattle would be ashamed of such statements from that godless one. Say: Know thyself and speak within thy bounds. The power manifest in what he has uttered is now evident. We associate no partners with our Lord, nor do we turn to anyone but Him, by God's might and power.

At this point, as it is observed that the deniers are drinking from the cup of vainglory and the goblet of pride—for they have called the mystics of God common folk—it becomes necessary for this servant to mention some verses of the Primal Point, may the spirit of all else be sacrificed for Him, so that at least the learned may be distinguished from the ignorant. His exalted Word states: "Say: God hath not created

anything more precious in His estimation than knowledge. Through it all things are created, all are sustained, all die, and all are brought to life. This is your knowledge of God, then of the Manifestation of His Self in every Revelation, then of what appears from the Manifestation of His Self.

Other than this is not considered knowledge by God, if ye but knew. And at the time of the next Revelation, all knowledge is your knowledge of Him and what is revealed from Him, not what was revealed before. Your knowledge of what was ordained before will not benefit you then, rather you will be questioned about it. In every Revelation, it behooveth the guides to comprehend what is revealed in that Revelation, not according to the distinctions you make," until He says, exalted be His mention: "Nay, the matter is that you should abandon all that and count yourselves and your knowledge as naught if you truly believe in God and His verses."

Now some reflection upon these divine words is necessary, that perchance they may understand the knowledge that has ever been praised and beloved in God's sight. And count not as learned those who turn away from God. By Him Who strengthened the Spirit with the Spirit, if today all who are in the heavens and earth should manifest all earthly knowledge yet hesitate in this wondrous Cause, they would be counted among the ignorant in God's sight. This is confirmed by the text of the Point of the Bayan, may the spirit of all else be sacrificed for Him. His sublime Word, addressing the Letter of the Living, states:

> "If thou believest in Him, it matters not whether thou knowest anything or knowest not—nothing shall diminish from thy excellence. But if thou art veiled from Him, even if thou possessest all knowledge, it shall profit thee not."

By the explicit text of that Essence of Being, today the title of 'learned one' shall not be applied to anyone except those souls who are adorned with the garment of faith in this wondrous Cause.

Section 16: "Strange it is that despite these clear verses…"

Strange it is that despite these clear verses, you have still called the believers in God common folk. How quickly has the breath of the All-Merciful been cut off from those hearts, and how completely have they become veiled from the Most Holy Breath. For had even less than an atom of His knowledge and wisdom wafted over the souls of the opposers, they would never have occupied themselves with such utterances as the lowliest followers of the Quran have for years used as proofs. Alas for them for what they have wrought against God, and they are among the lost.

Hearken to another melody of that King of Oneness, addressing the Letter of the Living. His mighty utterance declares:

> "Verily, everything knoweth itself by itself. Who then can know it through aught else? Yet shouldst thou, on the day of His manifestation, recognize Him through the most learned of the Bayan, and shouldst thou see Him steadfast in His Cause, and then ascribe human nature to Him, thou wouldst not have negated the Letters of Negation to affirm the Manifestation of Divine Unity."

How mighty are His words, how wise His allusions, how evident His proof, and how glorious His utterance! Yet you, O people of the Bayan, have wronged the Self of God and His Essence. He verily did not fall short in His exposition. He has ordained for you all paths and has revealed to you all that was hidden from you, and has detailed all things in detail as a mercy from His presence upon you, and as guidance and remembrance to all the worlds. Yet you have confused God's Cause among yourselves just as the peoples before confused it among themselves, and thus their efforts were rendered vain in this world and the next, and they were a wicked people, the greatest losers.

Despite the fact that the Beauty of the All-Merciful declares that if thou shouldst see the most learned of the Bayan's scholars hesitating on the day of His manifestation, rising and shining forth of the Most Great Light, and shouldst ascribe human nature to Him, thou wouldst surely be among those who have not negated the Letters of Negation to affirm the Manifestation of Divine Unity.

Today, whosoever attributes human nature to any of those who have turned away, be they of the highest or lowest rank, is deprived of all the bounties of the All-Merciful, let alone attempting to establish any station or rank for such souls.

Consider that the one addressed in this revealed verse is one of the Letters of the Living, who was and will be, by the explicit text of the Point of the Bayan Himself, foremost among all the Bayan. He declares that they are the first creation of the Bayan, and that all have attained to the Divine Law and Divine Manifestation through the existence of these Letters. Yet He has thus limited those souls, as was mentioned. Therefore ponder, O ye who have eyes to see! Ponder, O ye who have insight! Ponder, O ye who are chosen! Ponder, O ye who are righteous! Ponder, O ye who possess knowledge, wisdom and understanding!

Say: By God! All that was revealed in the Bayan has returned to the Point, and it is now held within the grasp of Power and Might. We desire to explain it once again, despite your wishes, O company of unbelievers, just as We have explained it time and again. And this is one of those times that has caused the dwellers of the heavens and earth, and then the inhabitants of the cities of names, to tremble, were ye but to know it. Say: He was indeed My Self, and now His Self hath appeared with truth and spoken between the heavens and the earth, declaring in truth that all verses have returned to My verses, and have been resurrected in My words, and have appeared by My leave and descend from the heaven of My will, if ye be of them that are assured.

Then were all manifestations consummated by My manifestation, and all dawning-places illumined by My dawning, and all rising-points made resplendent by My rising and appearance. Where then are the seeing eyes? Where are the knowing hearts? Where are the sanctified minds? Where are the pure souls? Where are the illumined breasts, that they may know and understand and see and witness that which hath appeared and shone forth from the horizon of God, the Mighty, the Powerful, the Great? Say: Die in your wrath! He hath appeared in truth and feareth no one, and awaiteth what hath been ordained for Him by His Beloved, the Mighty, the All-Knowing, the Wise.

And He saith at every moment, addressing your swords and spears and arrows: "Come ye! Draw near! For I yearn for you!" To this beareth witness My longing and yearning, then My passion and My melodies,

were ye but to perceive. Verily, He Who hath appeared in truth is My Beloved and I am His beloved; He is My Self and I am His Self. That which issueth from My tongue is His most wondrous, most sweet, most holy, most sublime utterance. Whosoever possesseth the least perception, less than a hair's breadth of insight, will surely witness the appearance of God and His grandeur, and will discover the fragrance of His holiness in the sweet scents of these melodies, and will be among those firmly established in this Most Great, this perspicuous Cause.

Say: I am alive through His life and move through His love, even as He was alive through My life and breathed naught but My remembrance and praise amongst the worlds. My soul be a sacrifice for Him and His soul a sacrifice for Me; My all be a sacrifice for Him and His all a sacrifice for Me. Whensoever I say that He is a sacrifice for Me, it is the very same as His saying that He is a sacrifice for Me. Beware lest ye perceive any difference, O ye who are endued with insight! Thus hath God sent down at this moment from the signs of His grandeur upon the Mount of the Heart, and We have revealed them unto you that ye may give thanks unto God, your Creator, O people of the Bayan, and be not of them that are veiled.

O thou who art immersed in the ocean of allusions! Know thou that thy objection and opposition return not unto My Self, but unto God, my Lord and thy Lord and the Lord of our forefathers. For I am but a servant who hath believed in Him and in His Messengers and His chosen ones, and I find no existence for myself, for He hath raised Me up in truth and sent Me unto all the worlds. If thou desirest to object, then go unto Him and say by what means Thou didst send forth Him through Whom My being and the realities of the ungodly were struck with terror. And if thou findest Him and art able within thyself, then mention unto Me a word from His presence, that perchance He may deliver Me from thee and from the company of the wicked, and make Me to be of them that are detached.

Say: O my Lord! Thou knowest the people of the Bayan—wherefore didst Thou send this servant of Thine? Therefore, behold him beneath their swords and claws and talons. O Thou in Whose hand is the dominion of the kingdom of the heavens and earth! Have mercy upon him, O King of Kings, then aid him with the truth, for verily Thou art the Mighty, the Exalted, the Conquering, the Powerful, the All-Purposing.

By Him Who sent Me with the truth! I am bewildered at His action regarding Me, for He raised Me up in days wherein no breeze of God, the Mighty, the Powerful, the All-Knowing, had ever wafted. And thereby was I afflicted with that wherewith none of the chosen ones had ever been afflicted, and to this His All-Knowing, All-Informed Self beareth witness. Dost thou imagine that I speak of Mine own accord and exist through Mine own existence? Nay, by the Lord of the worlds! Rather do the winds of His will move Me as He pleaseth and willeth. And whoso hath understanding will discover in the stirring of My soul the stirring of God, the Sovereign, the Mighty, the Conquering, the Powerful. Canst thou remain still when the fever of thunder seizeth thee, causing all thy limbs to tremble? Nay, by Him Who created thee in truth, if thou art of them who perceive! Even as it moveth thee and thou canst not remain still, likewise do the winds of God's Will move Me, and if thou wishest to object, object to Him, for I am but a penitent servant. I find no stillness for Myself, nor rest, nor movement save by His command. None denieth this save every deceitful transgressor, sinful one.

Indeed, in all Dispensations the first to turn away have been the divines of the age, for had the divines not denied the rights of God, none would have turned away, and whatever corruption hath appeared in the earth hath been due to the denial of the divines. As He explicitly stateth, exalted be His mention:

> "Verily the first to veil themselves from the Point of the Bayan were they who claimed knowledge for themselves, yet in God's sight they comprehend nothing and understand not."

Thus in God's sight such souls are not reckoned among the learned, while those souls who have attained to faith are established upon the seat of knowledge, even though they may not know a single letter of outward learning.

Today knowledge and ignorance, the highest and lowest, nearness and remoteness, truth and falsehood, the living and the dead, the mature and the infant, the mindful and the heedless—all are distinguished and made known through their acceptance of His Revelation. Whoso believeth in Him is among the most exalted of the learned, the most honored of people, the most discerning, the most God-fearing, the most understanding, the most elevated, the nearest, the most truthful, the most precise, and the most comprehending. Thus hath it been sent down in truth from the heaven of mighty glory. This is why the Point of the Bayan saith in this regard, exalted be His mention:

> "O God! Do Thou guide all who love Me to Thy religion, for the matter before Thee is equal: if the lowliest of creatures should believe in Thy proof and Thy signs, he becometh the most exalted, and if the most remote should believe, he becometh the nearest."

The purpose of these utterances is that all may know that in God's sight the learned are those who have known Him and who have not hesitated to say "yea." These are the people of knowledge, its guides, the possessors of divine protection, the treasury of wisdom, the wellspring of utterance, and the dawning-place of remembrance. All good names refer to such souls so long as they remain firm in the shadow of God. Outward learning hath not been and will not be of account in this station. This is why that Point of existence and Countenance of the Desired One hath, in His revealed words, given countless counsels to the learned, admonishing them all not to become proud of their knowledge, wisdom and utterance at the time of His appearance, that they might attain unto the knowledge of God and what lieth with Him.

This is why the Point of the Bayan saith, exalted be His mention: "Perchance on the day of His manifestation one might become, through pride in his learning, a student of Him Who is the Source of knowledge—how mighty indeed is this matter, for His knowledge is none other than His Own Self!" And He saith, exalted be His mention: "No greater pleasure hath been created in the realm of possibility than for one to hear His verses, understand their meaning, and make no judgments regarding His words nor draw comparisons with the speech of any other. Just as His Being is the Manifestation of divinity and lordship over all things, likewise His Word is the manifestation of divinity and lordship over all words, for were it human speech, verily the speaker would have proclaimed:"Verily, I am God; there is no God but Me, and all else is My creation. O ye letters, fear ye Me!"

O people of the Bayan! Though ye have attained unto such bounds that none could ever imagine achieving such sanctity and detachment, and though it appeareth that were a hundred thousand gates of divine knowledge to be opened, none would hearken, much less comprehend—hear ye the divine

counsel and reflect each day upon the previous Manifestation and the events of His days. Perchance these occurrences shall not fade from sight and may cause steadfastness.

At the outset of the Revelation all the divines arose in denial. According to the text of the Point of the Bayan—may the spirit of all else be sacrificed for His sake—meaning the religious authorities who were in all regions, that Day-Spring of Oneness revealed a Tablet to each one by name, wherein He detailed their rejection. Copies of these Tablets exist to this day. He wrote to the divines of Najaf and Karbila one after another, and likewise to the divines of Persia name after name, and similarly to the divines of the land of Sad and the land of Qaf and other countries. So tightly were the doors of justice closed that not a single one of those people renowned for their learning became assured of that divine Tree of Knowledge, that Fountainhead of heavenly wisdom and Dawning-Place of the merciful utterance.

The one who, before all others, attained the supreme honor and became the Gate of Mercy, the Gate of Knowledge, the Gate of Guidance, and the Gate of Grace for all created things was the Bab-i-Baha'u'llah. Assuredly everyone hath heard the details of that holy being who had no fame among the people and occupied neither pulpit nor prayer-niche. He was one of the disciples of the late Haji Siyyid Kazim—upon him be God's mercy and blessings. Most of the outward divines pronounced this holy soul an infidel, and among the disciples of the late Siyyid were some who were more renowned than he. Thus one day when Mulla Mihdi Khu'i, who was one of the companions of the Siyyid, was asked about the Bab's knowledge, he named several individuals and preferred them all in outward knowledge and excellence to the Most Great Gate and Most Noble Word.

Section 17: "None of the famous and well-known souls became…"

None of the famous and well-known souls became believers. Rather, they arose in rejection and opposition. Among them were Mulla Hasan Gawhar, Mirza Muhit, Mirza Karim Khan, and likewise others who were known in Azerbaijan and its surroundings. In brief, all the renowned divines, whether of the Shaykhi school or the traditional school, hesitated in the Cause of God, nay rather, rejected and denied it. Due to their rejection, knowledge was withdrawn from these heedless souls.

However, Jinab-i-Bab-i-A'zam—meaning the first to believe—and the seventeen souls who were with him, having attained the honor of faith, were all mentioned by God as guides to knowledge. As He saith, these souls are, in all the most beautiful names, gates of mercy unto all people. This is set forth in detail in the Persian Bayan. Consider ye this, and exert your utmost endeavor that in the Day of His Manifestation ye remain not deprived of any matter, nor fix your gaze upon aught of all that hath been or shall be created. For verily, should any soul in that Day turn his attention, even for less than a moment, to anything besides the Truth, he shall be removed from the wellspring of nearness by that very measure.

Keep your hearts purified from all things, and lift your gaze above the signs and tokens, the nearness and remoteness which ye have conceived in your minds. For none hath ever gained, nor shall ever gain, knowledge of God's hidden Will and His concealed Purpose. At every moment He hath appeared, and shall continue to appear, in a wondrous new way. How often doth He manifest Himself in such wise as no one hath ever conceived! Take refuge in God and supplicate Him day and night that He may manifest

Himself in such manner as may be easily comprehensible to all mankind, that perchance they may not be deprived of the outpourings of that Most Great Ocean and the effulgence of that Sun of inner meanings.

The previous Manifestation—may my spirit and my being be a sacrifice for Him—hath given abundant counsels regarding this matter and hath mentioned it in countless utterances, in such wise that no thought can arise in any mind save that it hath been inscribed by His Most Exalted Pen. For instance, should anyone fix his gaze upon the Bayan, He saith: "Beware lest thou be veiled by it from its Revealer." Should anyone cling to the Letters, He saith: "Beware lest thou be veiled by the Letters from their Creator and their Fashioner." Should anyone pride himself on knowledge, He saith: "None deserveth to be called learned save him who recognizeth the Manifestation Himself." Should anyone be bound by signs, He saith: "Beware lest ye be veiled by them," for none knoweth the manner of the appearance of that Ancient Being.

He manifesteth Himself as He pleaseth. Should anyone look to perfection, He saith that the acceptance of all things dependeth upon accepting that Source of truth, and ever shall it be thus. Should He pronounce all to be perfect, none may say why or wherefore, and should He declare all to be imperfect, none may object. Should anyone be fixed upon a specific time, as all are veiled by this in these days, He saith that whenever He appeareth, all must acknowledge the Tree of Truth and render thanks unto God. And should anyone look to the leaders and mirrors of the age, addressing them He saith: "Ye have become evidence through My word; beware lest ye be veiled from My very Self in the latter Manifestation."

Therefore unto that Lord belongeth my praise and the praise of all things, my glorification and the glorification of all things, my remembrance and the remembrance of all things, for He hath not failed in counseling His servants regarding this Most Great, this Mighty Announcement, and hath answered beforehand all the objections that lay in the hearts of His servants, lest there should recur in His Manifestation that which would sadden His soul and grieve His heart. Now observe ye the Cause of God and observe ye the condition of the servants—how heedless they are! Those souls who came into being through His word, instead of offering thanks, praising His Name, glorifying His mention, remembering Him, and showing gratitude for His bounty, have all drawn forth the swords of malice. We beseech God to preserve this Wronged One from these extremists and unbelievers, to aid His Cause, to manifest His proof, and to exalt His testimony between the heavens and the earth. My spirit and my soul be a sacrifice unto Him, for He has left no counsel ungiven to His servants.

Especially since they witnessed pride and arrogance from the divines in the previous Dispensation, they have greatly counseled this group and reminded them through goodly exhortations and healing words, lest they follow previous practices and become heedless of the Truth at the time of the Manifestation's appearance. For through the rejection of those souls, all people turned away save whom thy Lord willed. As they say—exalted be His mention: "In every Revelation the people of that Revelation become veiled by the divines of that Revelation, while they are heedless that beyond the matter, through a single nay' from Him all these become untrue. Be vigilant regarding the Revelation of Truth, that on the Day of His manifestation thou shouldst not acknowledge Him merely through the acknowledgment of the people of the Bayan, for all their acknowledgments before Him are confirmed through a single yea' and nullified through a single 'nay."'

Similarly in this connection, addressing the divines of the Bayan, He says—exalted be His glory:

> "O divines of the Bayan! Have mercy upon yourselves, then show mercy by not becoming veiled from Him Who shall appear with the truth through the conditions of your religion. For your entire religion before Him is like the day when God first created that religion. You gaze toward the Primal Point, yet you are tried like all those of previous Revelations, sleeping through the night while counting yourselves believers, and in your day you are like the divines who preceded you. God will not judge you for anything, so watch over yourselves, then be vigilant."

O people of the Bayan, show mercy to yourselves and to God's Cause. Do not become the cause of discord, and do not commit that which would divide the all-embracing, unifying Word. Reflect purely for the sake of God upon the matters that have occurred. By God, besides Whom there is none other God, whenever the Truth has appeared in any time or age, it has manifested in such wise that for the insightful and fair-minded there remained no occasion for pause, doubt or uncertainty, except for those souls who caused themselves to fall into confusion. Therefore fear God, O people of the Bayan, and hold fast unto God, O people of the Bayan, and have mercy upon yourselves, O people of the Bayan, and oppose not Him in Whom you believed in His previous Manifestation, through Whom was established the faith of every believer, the certitude of every assured one, the unity of every unifier, the knowledge of every learned one, and the remembrance of every mindful one. This is the best counsel from this servant unto you, if ye be of the fair-minded.

And further thou didst write that if one claims "I am that same Point of the Bayan," this can mean either that he is identical in person—which is manifestly false since the repetition of divine manifestations is impossible and self-evidently invalid—or that he is a renewal of likeness, which is even more clearly false, for in such case he must needs ordain exactly the same laws without any difference, so how can change be permitted?

It appears thou hast not yet grasped the meaning of divine manifestation, not knowing its locus. Here is the place of the One manifested, not the manifestation itself. If thou wouldst observe with the eye of insight, thou wouldst discover the Source of endless manifestations. This answer was given before, precisely stating what the Primal Point declared: Set aside talk of manifestation and its non-repetition; comprehend the Manifested One and detach thyself from aught else.

What say ye regarding the Primal Point—may the spirit of all else be sacrificed for Him—Who declared that the Point of the Bayan is identical with the Point of the Furqan (Muhammad), and throughout the Bayan stated "He Who is made manifest is identical with Him Who shall be made manifest, and He Who shall be made manifest is identical with He Who was made manifest," and likewise declared "Verily I am He and He is verily I."

Moreover, the Manifestations of Divine Unity are, in one respect, united, and in another respect appear with different manifestations. In that all have dawned from the Dayspring of the Divine Command and have spoken by God's leave, and all were commanded to teach mankind, all are one. Thus He saith "We make no distinction between any of them." Yet in another station—that of religious laws, names and

earthly aspects—each appeared with a distinct name, law, temple and form. If thou wouldst observe with the eye of insight, by God besides Whom there is no God, thou wouldst behold all as one reality, one manifestation, one movement, one deed, one work, one law, one name and one path. Strange that thou hast not understood this exposition while even children of this Revelation have comprehended it, for in Persian Tablets revealed during the years of sojourn in Iraq from the heaven of glory, all these degrees were explained in detail. Blessed are they who have attained and understood.

Yet thou still hast not grasped the nature of manifestation and hast imagined divine power to be like thine own power, making His Cause dependent on thy cause. Evil is that which thou hast imagined. Verily He manifests as He willeth, even as He hath appeared in truth despite the deniers.

Just as the Primal Point—may the spirit of all else be sacrificed for Him—declared, this Manifestation declares likewise. Reflect that thou mayest know. This is that promised Manifestation which all were promised in the Bayan. Today the deeds of whosoever turneth away from this Manifestation are rejected and unmentioned before God. Verily He declareth now "I am God, there is no God but Me" just as the Point declared before, and likewise shall He Who cometh after declare. Hast thou not seen that He saith: though the Sun rise a hundred thousand times, it would still be one and the same sun that hath risen and will rise?" And He says: "Consider in like manner the Manifestations of Oneness."

Know thou that two perspectives are to be considered in the theophany [tajalli]: from one view it is repeated, and from another view it is not repeated. These two perspectives pertain to the outward manifestations of the earthly realm, while the theophany itself, in its own station, hath been and shall ever remain sanctified above these two perspectives. However, the comprehension of this station is somewhat difficult. Whosoever desireth to comprehend it as it truly is must present himself before the Divine Countenance, that he may know that which he knew not before and discover that which was hidden.

Furthermore, he hath regarded the renewal of likenesses as impossible. If the renewal of likenesses of Divine Manifestations be impossible, how then can the renewal of satanic likenesses, which are existent and evident beyond any possibility of denial, come to pass—as is clearly seen in every city where examples of these dark temples are manifestly present? Take heed, O ye possessed of understanding!

Verily, revelation from the Revealer has been, and shall ever be, continuous in the forms of the Manifestations, wert thou of them that truly understand. And if thou wouldst soar higher and purify thine heart from the words of the ungodly, thou wouldst thyself perceive that which thou now deniest without consideration. The mention of recurring revelation is neither permissible nor impermissible.

Hearken unto the words of this servant and observe with pure heart and illumined vision the words of God and His Revelation. Pride not thyself in two fabricated words cast forth by Satan. Consider the peoples of the past and their divines, who compiled hundreds of thousands of books, all intended to establish the truth of the Truth, yet remained deprived by those very books after His appearance. Nevertheless, the deniers remain heedless and have newly taken to writing treatises. Woe unto their fingers and their sight and their hands! At the time of Revelation, no word remaineth in its proper place save by the leave of Him Who is the Manifestation of Revelation.

The Point of the Bayan—magnified and glorified be He—hath declared that in the Day of His Manifestation ye should not protest against Him with His own words. Yet through Satan's promptings ye have protested and continue to protest with the fabrications of the turning away souls, and of these very protestations of you and your like He hath given tidings. God, the Most High, the Most Great, speaketh truth. The text of the Bayan revealed in the Bayan declareth, exalted be His remembrance:

> "Strive with utmost endeavor that in the Day of the Manifestation of Truth ye protest not against Him with His words, for all the Bayan is the utterance of His previous Manifestation, and He is more knowing than all creation of that which He hath revealed, for the spirit of all things is within His grasp, and with all there is naught but a shadow if they be steadfast in the truth—otherwise they are unworthy of mention. Thus, if a person be the Plato of his age in every science, if he believeth not in the Truth, will his knowledge profit him? Glory be to God! Rather, for him knowledge is that whereby he knoweth God and His Messenger and the Manifestations of His Cause and the Manifestations of His decree, and naught else do they who possess hearts call knowledge."

Say: Open thine eyes, O heedless one, then hearken to what the Dove warbleth upon the branches of the Lote-Tree of the Bayan, by God, the Powerful, the Mighty, the Bestower! Observe how lofty and elevated is the Cause, that that Essence of Oneness and Being of Eternality hath forbidden His own words from that Most Holy, Most Pure, Most Manifest, Most Luminous Court, explicitly declaring that at the time of His appearance ye should not protest against that Temple of Inner Meanings and Manifestation of Divine Glory with the words of the Bayan. Yet the people of the Bayan are unashamed—would that they had protested with His words! Rather, they have protested and continue to protest against those Essences of Oneness and Exemplars of Eternity with rejected fabrications emanating from malicious souls.

What regret for these souls who, through two fabricated utterances, have remained deprived of the shore of the divine ocean of knowledge and been forbidden the holy, sanctified breezes by a putrid odor! Would that they had been content with mere protestation! Nay, by Him Who caused the Tongue of the Spirit to speak forth in praise of Himself, they were not content with disputation alone! Nay, by Him Who loosened the tongue of the Spirit to praise His Own Self, they are not and will not be satisfied with disputation, but have turned and continue to turn with swords of malice and lances of hatred toward the Most Exalted Horizon.

Section 18: "Likewise He states—exalted be His utterance…"

Likewise He states—exalted be His utterance—that none hath comprehended the Bayan, nor shall any encompass its knowledge save that Divine Temple and Mine and Source of heavenly knowledge. Nevertheless, those souls who have risen in opposition claim knowledge and continue to make such claims, though by God besides Whom there is no other God, they cannot and will not equal even a primary school child in the school of true knowledge. Indeed, were they to enter that presence, they would find themselves utterly wanting. He declares that the spirit of all things has been and shall ever be within the grasp of that most holy and exalted Manifestation, and all possess naught but a shadow thereof, and this only if they remain firm in the truth; otherwise, He declares them unworthy of mention.

Consider now to what depths these souls have fallen—by God, to the nethermost abyss, did ye but perceive it! Today all earthly knowledge is counted as nothingness before God and unworthy of mention. Rather, the divine knowledge that was intended and praised in all heavenly Books and Scriptures has been knowledge of His Self-Manifestation in every Dispensation at the time of its appearance. Today, whosoever attains unto this, though he know not a single letter, is accounted before God as the most learned of all; and whoso is deprived of this greatest bounty—God forbid—though he be learned in all books, is witnessed before God as the most ignorant of all mankind.

Hearken unto another utterance of the Exalted One of the Bayan—may the spirit of all else be sacrificed for His sake—His words, exalted be His majesty:

> "Likewise consider that at the time of the manifestation of that Ancient Beauty, even if all the people of the Bayan were to attain the essence of knowledge, it would yield no fruit except through belief in Him. Take heed, O people of learning, and fear ye Him."

Thus did He speak. By God, this servant is ashamed to mention what hath been revealed by the Primal Point—may the spirit of all else be sacrificed for His sake—and these words of yours that have darkened the world with gloom and dust. Raise thy head from slumber and witness the light of thy Lord's revelation, that thou mayest perceive what thou wert heedless of and be of those who turn repentant unto God Who created me and thee and made us of those who have attained to the days of His presence and are numbered among the victorious ones. I beseech God that a breeze of His grace may blow, perchance it may bring that dead one to the realm of life, and that by His bounty and grace He may grant him a drop from the Water of Life and the flowing Kawthar from the right hand of thy Lord's throne, the All-Merciful. He, verily, hath power over all things.

Apart from these considerations, what say ye concerning John son of Zacharias and Jesus son of Mary? For John son of Zacharias was sent before Jesus and claimed prophethood, as all Islamic sects acknowledge and confess his prophethood. He appeared with laws and ordinances, such that whenever anyone came before him and acknowledged his mission, he would baptize them according to the manners revealed from the heaven of divine will and teach them divine words, and also gave glad tidings to the people of the appearance of the Most Great Word, that is, the Spirit of God.

After the Spirit appeared and the divine Word emerged from behind the veils of concealment with the effulgences of divine unity, shining and radiant, the people objected because outwardly that Holy Being associated and kept company with sinners, as is recorded and written in the Gospel itself that He consorted with publicans. Thus in many instances they objected to that King of divine unity, especially one day when some of the heedless ones came before Him and objected: "O Spirit of God! The companions of John the son of Zacharias were extremely ascetic and devout, to such a degree that they fasted during the day and stood in prayer during the night in remembrance of God. But what we observe of you and your companions is that you are not occupied with worship and remembrance, nor do you refrain from the property of others." The Spirit reflected within Himself, then raised His head and said: "If John was as you say, why did you kill him, O company of unbelievers?" He means: "According to your words, I am a sinner while John the son of Zacharias committed no wrong, and you all acknowledge the

asceticism and piety of that manifest Beauty—so why did you kill him?" Thus was the denier confounded and returned disappointed and at a loss.

They likewise objected that "You have changed the law of John even though his Cause has not yet been established among the servants and his cycle has not been completed, for only a short time passed between that Manifestation and this Manifestation. He gave ablution to the servants with water while you claim to give ablution with the Holy Spirit, as your companions have done. And they fasted while your companions eat, and he appeared in complete detachment such that he never disposed of people's property even to the extent of a mustard seed, while each of your companions who passes by fields does not refrain from taking and eating, and furthermore they do not practice any deeds." He said: "These are days of joy and pleasure. A time will come when they will practice all deeds." His meaning was that since these are the days of attaining the presence of God, they are in truth the station of the paradise of divine unity, and in that station if there is some neglect in certain outward matters, God, exalted be His glory, will forgive, and after the Spirit's ascension to the Supreme Companion, they will surely practice whatever they are commanded to do.

By God! The appearance of the Primal Point and this most wondrous and most glorious Manifestation is exactly like the appearance of John the son of Zacharias and the Spirit of God, and everything has occurred in accordance with reality. Just as John was a Prophet and Messenger from God and also the herald of the subsequent Manifestation, saying "O people, I give you glad tidings of the Kingdom of God and verily it has drawn nigh," and in another instance "The Kingdom of God has drawn nigh," and likewise he was the bearer of laws and a religion, and likewise during the days of his Manifestation the Spirit appeared—the Primal Point, may the souls of all else be sacrificed for Him, after taking a covenant from all and giving glad tidings of the subsequent Manifestation, says: "Verily noon approaches while you are sleeping," which is exactly what John the son of Zacharias spoke of and heralded.

And in this Dispensation, the same objections that were made against Jesus the son of Mary have been made by the divines of the Bayan, as you write that the cycle has not been completed, and likewise write that the laws should not be changed, implying that the laws have been altered—this utter falsehood has been suggested to you. For He specifically ordained that the Persian Bayan should be followed.

Moreover, the changing of laws has no bearing on rank, such that every Manifestation claiming precedence over the previous Manifestation must change the laws and abrogate previous commandments. As the Point of the Bayan Himself stated: "Were it not for the objections of the people of the Furqan, I would not have abrogated the laws of the Furqan." Furthermore, according to your own belief and that of all others, David was one of the most exalted Prophets and the Author of a Book, yet He commanded the people to follow the laws of the Torah. Likewise, it is recorded of Jesus the son of Mary that He said: "The Son of Man came not to judge the world but to give life unto the world." From this statement it becomes clear that at the beginning of His Revelation He did not intend to change previous laws, just as John the son of Zacharias did not change everything except in certain matters. What is certain is that the Spirit (Jesus) changed the Sabbath law and designated Sunday instead, and likewise abolished the law of the sword and prohibited divorce.

But in this Revelation, if you observe, although at first nothing was manifested except pure servitude, nevertheless the wolves of the earth from among the people of the Bayan arose in opposition and objection, emerging from the thickets of hypocrisy to oppose the Luminary of the horizons. This despite the firm ordinance of the Bayan, recorded in all the Tablets of God, that should anyone appear with verses, you should not oppose him, nor dispute with him, nor argue with him. And they emphasized this law to such a degree that, by God besides Whom there is none other God, no law more binding and established than this was revealed in the Bayan. It seems as though the entire Bayan was revealed concerning this most wondrous and impregnable matter.

Nevertheless, the first to oppose and his like arose in opposition and perpetrated that which no oppressor had ever done. You were not in that land to witness—by the Point of the Bayan and all the Prophets and Messengers, I speak the truth and reality. When they observed that the divine verses were being revealed like torrential rain, and the mighty divine ocean was surging, and the celestial Tree was adorned with wondrous and transcendent fruits, and the winds of grace were blowing from the right hand of the divine Throne, and the exalted heaven was adorned with the stars of new sciences and knowledge, they arose in hypocrisy and attempted to cut down the divine Tree. And when they failed in this, their malice became apparent, all the emigrants were troubled, and the people of the sanctuary engaged in lamentation and weeping, and the Beauty of Oneness departed from among the people.

Then they arose with calumny and falsehood, intending through false accusations and evil imaginings to conceal that vile deed. Then they did what they did, as you yourself know what that corrupting falsifier who came to that land said and did. And yet none confronted or spoke against that source of perdition. Nevertheless, he called himself oppressed and cast upon his like what Satan casts and continues to cast upon his allies. Woe unto them and those who followed them! By God, they are in manifest loss!

Another claim is that each subsequent Manifestation must be more perfect and complete, as the appearance of every Messenger and Prophet has been greater than the previous one, and the Bab likewise made this claim in relation to those before Him, such that each successive one has abrogated what came before. End quote.

First, if the eye of fairness were opened, one would observe that the like of this Revelation has never appeared in creation. This is attested by what has been sent down from the heaven of God, the Protector, the Mighty, the Powerful. Open your eyes that you may witness how the Beauty of the Manifestation was then seated upon the throne of grandeur and independence, with the Point of the Bayan at His right hand in sovereign might and glory, and Muhammad the Messenger of God at His left hand with the lights of God, the Exalted. And before His face stood the Spirit with a company from the Concourse on High, descended in truth, would that you might understand. Then behind Him were ranks of the angels of heaven with ewers of the water of everlasting life and cups of pure drink sealed, would that you might know. And they all lamented and wept and cried out at what befell the Beauty of God, the Protector, the Mighty, the Self-Subsisting.

Had you possessed insight and turned to the Most Great Prospect, you would have witnessed with your own eyes and ears the divine lights from the Manifestation of the eternal sovereign Glory. But the ophthalmia of vain imaginings has so afflicted the eyes that even if they were to enter the Most Holy

Court, I doubt they would attain His presence. Just as the dung beetle, though it dwell near the garden of paradise, has been and will remain deprived of the fragrance of its flowers. Likewise the blind, though they stand before the sun, have been and will remain barred from its rays. They have no portion of this Most Great Ocean.

As thou hast mentioned that every successor must needs be greater and more exalted than his predecessor—hadst thou not been perturbed and unsettled, I would have related unto thee in this connection that which I have heard from the Truth. This is a matter wherein none save God should speak, for to do so would be mere idle talk. God knoweth what He intendeth in that which He hath revealed, for none but the Manifestation Himself hath ever been or shall ever be cognizant of the hidden pearls of meaning treasured within the ocean depths of God's holy utterances. All this knowledge lieth with my Lord, and none hath access to it save Him, the All-Knowing, the All-Informed. Since the people of the Bayan are seen to be more veiled than the deluded ones of the past, it would be better that we exercise forbearance and keep concealed that which we have understood, lest another outcry be raised. The all-encompassing power and all-pervading mercy of God have never been and shall never be confined within bounds. He doeth what He willeth and ordaineth what He pleaseth.

Section 19: "Concerning the abrogation of previous laws, the Point…"

Concerning the abrogation of previous laws, the Point of the Bayan—may the life of all else be sacrificed for His sake—hath said that all dependeth upon the will of Him Who shall be made manifest. Should He desire, He may confirm the commandments and prohibitions of the past, and should He desire, He may abrogate them. His is the command. None may question Him or say "why" or "wherefore" in aught that He doeth and ordaineth. Whoso saith "why" or "wherefore" hath indeed disbelieved in God, opposed His Own Self, disputed His sovereignty, denied His Cause, and is numbered among the idolaters.

Another of his statements: "If the claim be made by way of reflection, like unto the holy Imams in relation to Muhammad, who claimed to be His likeness while being under His shadow, then the matter is clear, for it beseemeth not such a one to claim superiority in such circumstances."

The mention of this station hath been made in the previous utterance. These words of that vile idolater, which are more contemptible than the prattle of children, have been and shall remain unanswered. O man! What reflection, what mirror! This sacred precincts is sanctified above mention and utterance, and exalted beyond the comprehension of all created things.

At this point a story comes to mind: In the days when the Primal Point—may He be glorified and exalted—was imprisoned on Mount Maku, even as now He is imprisoned in this land. But compare not this imprisonment with that imprisonment, for now He is both the prisoner of the government and the prisoner of the people of the Bayan. The imprisonment of the previous Manifestation was confined to the government alone, but if thou dost observe carefully, in this imprisonment all governments are partners.

In any case, in those days His Holiness Vahid—that is, Aqa Siyyid Yahya, upon him be the glory of God—had raised the standard in support of the Cause, as thou hast heard. In all lands the divines rose up in rejection and denial, and from all pulpits they engaged, God forbid, in cursing and denouncing the Primal

Point and His companions. The Imam-Jum'ih of Tehran, although in truth he was not hostile and his sense of justice exceeded all others, one day ascended the pulpit and declared:

> "I have heard that among other things, His Holiness the Bab considers air to be purifying. Tell me, O man, in which book of which jurisprudent or divine has such a statement ever been seen that air is purifying?"

He had failed to realize that this was not a matter of jurisprudence—it was a station beyond such mentions and words. He was, of His own accord, the Renewer of Laws. The Imam had understood Him to be merely one of the jurisprudents who had pronounced on this jurisprudential matter contrary to the divines and had deemed it permissible.

And now you also know not what has been transmitted and what command has appeared from the horizon of God's Will. Nevertheless, you pride yourself on these words which were and are worthy only of those who cast them forth, and which you too have written at their instigation. And surely through Satan's prompting you have sent them abroad, even as He specifically foretold—and verily He is the Truthful, the All-Knowing. God shall soon render void what they possess through His word of truth and shall make manifest the schemes of such souls to His near servants.

It behooved you first to inquire of the Manifestation Himself what His claim was and what His proof, that you might become informed thereof. Had He declared "This is that same Manifestation which the Point of the Bayan foretold and concerning whom He took a covenant from all," then all these objections would have been and would remain fruitless, and you would not have troubled yourself to compose those fabricated letters of those who cast them forth. Fear God, and say not that which thou knowest not, and follow not every clamoring one. If thou desirest to become informed of the truth, ask God, thy Lord and the Lord of all the worlds.

Another statement, which shows the utter heedlessness of the one who cast it forth, is this:

> "The utmost is that he is one of His guides and mirrors, and mirrors have their ranks, and only one will fully reflect His lineage. The line of the perfect mirror will be one after another. The rest will not fully reflect."

And this he confined to Mirza Yahya.

He who cast this forth to thee hath erred and sinned in what he committed, and hath denied God Who created him from dust, and hath slandered Him unto Whom he must return in his future abode and dwelling place, and he is among those who have torn God's Book to pieces. He hath lately made mention of perfect and imperfect mirrors. By God, the Pen is bewildered as to what response should be given to such heedless ones. The Primal Point Himself, in the station of communion, declareth: "O my God! Each year send forth a mirror that it may be a guide unto Thee and reflect Thy glory." He further declareth that one should be sent forth in every city. Now if we were to accept your statement, it would be in conflict with the words of the Point of the Bayan. The highest station of mirrors is that which He—exalted be His glory—hath described: "Say: O ye suns of the mirrors! Ye gaze upon the Sun of Truth. If ye would but see,

your existence dependeth upon It. Ye are like unto fish moving in the sea, yet veiled from the water, and ye are questioned about that whereby ye subsist."

Say: O heedless one! Observe how He addresseth the suns of the mirrors, who occupy the highest station, saying they must gaze upon the Sun of Truth. Then He declareth that they are like unto fish that move in the sea yet remain veiled from the water, and they are questioned about that whereby they subsist.

By God! If the people of the Bayan were fair in their judgment, this one revealed verse would suffice them all—they would become detached from the words of the idolaters and would witness today the meaning of these divine utterances. Even as this objecting soul who considereth himself a mirror, and whom some have unwittingly assumed to be a mirror—even if we were to accept this claim—hath remained deprived of the Sun of Truth. As can be observed, he gazeth upon his own self, clinging to vain imaginings, far removed and barred from the Sun of Truth. He moveth in the water while abiding beneath the effulgences of divine lights, yet remaining distant, veiled and deprived thereof. Likewise today all mirrors are being questioned, as all stand at the place of questioning. Whosoever hath strayed from the stream of divine knowledge is accounted as stone, nay, unworthy of mention. And whosoever hath recognized Him and taken shelter beneath His loving-kindness is numbered among the primary mirrors in God's presence. Thus hath the matter been decided, that perchance the people might comprehend.

Now ponder awhile upon this utterance, that thou mayest attain unto the Kawthar of Oneness which floweth from the wellspring of divine words. Say: O heedless oppressor! Where in the Bayan are these limitations recorded that thou hast attributed, having fabricated lies against the Truth, claiming that the Mirror will reflect entirely from a single lineage, and that the Exalted Lord hath confined it to such-and-such? Say: Thou hast invented falsehood against the Lord of the Throne and the exalted Seat. From these words, the reality of the understanding of him who hath imparted to thee and inspired thee hath become evident. Well done! How finely ye have fettered the outstretched hand of God! They speak as the Jews spoke, yet perceive it not. Dust be upon the mouths of such utterers, and clay upon the heads of these immature ones who have sullied the purity of the Cause and the sanctity of the divine words with the dust of ignorance and limitation. The Cause of God hath ever been sanctified above such limitations.

By God, besides Whom there is none other God! They are seen to be more veiled than the basest of previous peoples. Yet the guide was greatly pleased with this word, and hath surely designated you, or will designate you, as one of the martyrs of fire in recognition of this service, for he hath always desired to restrict the Cause of God to himself and his progeny, and you have endorsed his desire before he even expressed it. O disciple—meaning you—a hundred thousand praises be upon you, for having abandoned the Creator for the sake of a vile creature who, by God besides Whom there is none other God, even Satan himself shuns and flees from his deeds. Shame upon him and upon those who follow him! By God, through his calumny the pillars of the Throne have quaked and the supports of the exalted Seat have trembled.

Hearken to the call of this servant, and wash away this scroll of self and passion which, through the promptings of Satan, hath been inscribed with false and groundless surmises. Step forth from the narrow confines into the vast and glorious expanse. Speak not of what thou hast not seen, and write not of what

thou hast not comprehended. Soon shall we all—thou and he and we—return to dust. O thou who claimest fairness, wherefore hast thou with such vehemence girded up thy loins to undermine the Cause of God, and for the pleasure of a worthless and ignoble creature attributed such calumnies to the Truth? The blasts of divine wrath have seized you—and what wrath could be greater than this, that ye worship the calf and know it not, then call upon God to bring forth from its loins another calf for you to worship, that ye may be numbered among the worshippers. And from the progeny of this calf yet another calf, and were this lineage to be cut off, ye would surely grieve within yourselves and lament and weep as ye weep for your fathers and mothers—nay, with greater lamentation, were ye to comprehend.

Consider how heedless are these souls, that when the Sun of inner meanings hath risen with supreme grandeur and glory from the horizon of Truth, they have not recognized it even to the extent of what proceedeth from the loins of cattle. Say: Shame upon you and your modesty! The Temple of Divine Unity hath rent asunder its robe of grandeur by reason of your tyranny, O company of the obstinate!

It is a matter of wonder that ye have accepted Siyyid Muhammad-i-Isfahani as truthful, though he had no knowledge whatsoever of this Cause and was never associated with it, while ye have regarded as false all those who were well-informed of it. Through his promptings ye have drawn the sword of malice against the Beauty of the Lord of the worlds. Cast aside these satanic whisperings and devilish deceptions. I swear by the Sun of inner meanings that those who circle round it are ashamed even to mention these false mirrors of yours. Ye have not understood even this much—that mirrors have no existence in and of themselves; rather, when facing the sun, they reflect its light, and after turning away they are and shall be as naught. A hundred thousand mirrors are created and shall be created by a word, and so long as they remain beneath the tree of affirmation and the Sun of Truth, they are counted among mirrors; else they are reckoned among the stones of hell and the people of fire.

Another statement: “We acknowledge that He hath precedence over the Most High Lord, and that His is the Resurrection, and that His Dispensation hath been exalted, meaning that I am that Promised One of Whom the Bab spoke, through Whom the Bayan would be abrogated, and who shall be the Abrogator.” The falsity of this statement is more obvious than the sun. First, the Bab Himself declared, in such wise that none can deny, words to this effect: “Were the creation of that Manifestation not complete, God would not manifest the subsequent Manifestation.” And He explained the meaning of completion thus: that whatever He had ordained and commanded, being from God, must be fulfilled without deviation, that a people must be created under His shadow, and all His utterances, whether concerning lofty stations or religious ordinances, must come to pass—else the appearance of such a Person would be vain and all divine tidings would prove false.

Say: O ye asses! The truth is whasotever the True One proclaimeth it to be, and is not rendered void by the words of the idolaters. Rather, that which is today more obvious than the sun is that the deniers themselves have been and shall ever be false. Say: Take thy reins, O thou deceiver, O thou deluded one, the like of whom the eye of time hath never witnessed! I know not to what souls I might liken such beings, for in their denial they have no peer, equal or likeness.

Say to that vile idolater: O heedless one! Deem not the Truth to be false, and count not the words of Truth as vain. By God, O thou denier, the fragrance of divine utterances is vastly distinguished from aught

else, such that were it to be in the East of creation and a word be spoken, one who dwelleth in the West would detect its holy fragrance, were he purged from the odors of the idolaters. Whatsoever proceedeth from the Truth—exalted be His glory and majesty—whether in deed or word, hath been and shall ever be binding upon them that are endued with hearts, and none hath the right to object or protest. To this testifieth every possessor of understanding, knowledge and perception. But since they were created from ignorance, they shall never be conscious of this and shall remain among the heedless. One must first recognize the Truth and what He declareth, and His proof. After the establishment and manifestation of clear evidence and proof, all such words and their speakers and utterers have been and shall be consigned to the fire, and verily the fire is their abode—what a wretched abode for the idolaters!

Section 20: "Concerning what the Bab declared, "If the creation…"

Concerning what the Bab declared, "If the creation of that Dispensation be not completed…", know that the matter of completion hath ever been in the grasp of divine power. Neither you nor those like you have comprehended or ever shall comprehend this, for it may happen that people follow a religion for a thousand years, yet the word 'completion' would not apply to it; and it may happen that all are made complete in a single day. None save God is aware of completion or its absence, for the completion of every matter dependeth upon His Will. As mentioned before, if He willeth, He can cause all people to return to a single soul, and from that same soul return them to His Own Self, resurrecting and manifesting them. Likewise, the resurrection of all souls and their completion may be accomplished through one person's recognition of Him Who appears, whereupon the completion of the previous Dispensation is realized in His very Self. All this is ordained by the Mighty, the Powerful. Yet the veiled and the deluded have not attained to this station nor achieved its recognition.

Oft doth it happen that the Sun of Truth appeareth and shineth forth while all people remain veiled, even as all signs of affirmation become manifest, established and confirmed in the very Person of the Manifestation, while the decree of negation applieth to all else. This is a hidden mystery which none hath understood save him whose eyes God hath opened and illumined with the light of certitude. Even as the Point of the Bayan—may the souls of all else be sacrificed for His sake—declareth, exalted be His grandeur:

> "Let not the multitude of people and their attachment to their own cause veil thee, for if it be supposed that in some Dispensation the Tree of Truth should speak forth and all should ponder concerning Him, all would be in negation of 'there is no God', though they remain upon the earth. Yet their remaining is remaining in the fire, while all affirmation belongeth to that Most Precious and Exalted Soul."

Now what sayest thou concerning this utterance of the Point of the Bayan, and how dost thou understand the completion of that Dispensation's cycle, when none had attained to His recognition? Know then that the completion of the cycle pertaineth to the Manifestation Himself and ever shall, though none comprehendeth this save he who hath drunk from the Kawthar of inner meanings from the Most Great Ocean, which hath appeared with manifest waves from the right hand of the Throne.

Likewise is the purport of the Point of the Bayan's words—may the souls of all else be sacrificed for His sake—wherein He declareth that the lengthy periods between Manifestations are due to the people's lack of capacity, and that the Sun of Truth, after Its setting in the Most Glorious Horizon, watcheth over Its servants. Whenever It observeth a soul hath appeared who can hearken unto the Word of God, in that very moment It causeth that soul to recognize It, not tarrying even less than nine times nineteen times ten minutes. In this connection They have drawn a parallel to the Point of the Furqan—exalted be His grandeur—stating that after the setting of the Muhammadan Sun, It was ever watching over Its creation.

Had It observed a soul come into being who could bear the Divine Trust, It would never have delayed in appearing. The fact that such a lengthy period elapsed was due to this reason, just as when the capacity of the first to believe appeared and he accepted the Most Great Word, there was not the slightest delay in the proclamation of the Cause, and in that instant the Word of God was cast unto Him. And if but an instant before that He had attained maturity and had been present before Him, there would not have been even that instant's delay in the casting.

O ye who are veiled! Ponder upon the divine words and verses, that perchance ye may be blessed with a drop from the surging ocean of meanings. And if ye would but see with insight, ye would observe that this wondrous Revelation itself is the cause of the perfection of the Bayan, for at the very moment of its appearance the cycle of the Bayan was completed. Moreover, they have commanded all to observe the laws of the Bayan, and they themselves have been among its foremost practitioners. And if all veils were to be rent asunder, what would ye do? Know ye that at the moment of Revelation, for every soul that attaineth unto His presence, all names and attributes and religious laws and ordinances and commands that existed before are perfected through his acceptance of the Truth, and shall continue to be perfected in him. Therefore ponder, that ye may be numbered among those who truly know.

Regarding what thou didst write, that all His utterances, whether concerning exalted stations or religious ordinances, must needs be fulfilled, else the appearance of such a Being would be futile and all divine tidings false: Know thou that all that is in the Bayan hath been manifested and gathered before God. However, at that time, such souls were as dead and as nothing, and thus remained unaware. After its revelation, these utterances have enriched no one, nor will they ever do so, inasmuch as the perfection of all things hath depended upon acknowledging Him, the glory of all things upon His Command, and the deeds of all upon His acceptance.

For instance, should He choose to withdraw all that was bestowed in the previous Dispensation, none hath the right to object, for He hath been and ever will be All-Powerful. A single utterance from the Point of the Bayan—may the souls of all else be sacrificed for His sake—is here mentioned, that perchance thou mayest become aware and be numbered among those who perceive. His words, exalted be His glory, are these:

> "The example of every verse of the Bayan is as a jewel entrusted to someone. On the Day of the Manifestation of Divine Reality, should He desire to reclaim from all what He hath given them, they should not tarry for an instant. Let not one be veiled by subsidiary matters, another by fundamental principles, yet another by aspects of divine decree, and another by manifestations of glory. Rather, all is from Him and unto Him shall all return. Recognize Him by

> His verses and be not overly cautious in recognizing Him, for to the extent of such caution shall ye abide in the fire. And if ye turn to God within yourselves, His example is in your hearts—be not veiled from Him by Him. Know ye the One for Whose recognition ye were created."

Consider now how far ye have strayed from the shore of the ocean of divine knowledge, and to what extent the veils of self and desire have deprived you of the Creator and Revealer of Names. By God! Ye have done contrary to what the Point of the Bayan desired. His decisive verses ye have distorted and misinterpreted through false imaginings. Ye have not drunk a drop from the ocean of sanctity, nor have ye been touched by the breezes of glory and detachment. Although the Kawthar of utterance hath flowed from the Fountain-Pen of the King of all creation, at times ye mention subsidiary matters and at times fundamental principles. By God, ye have no purpose save to cling to one of the cords of self and thereby raise objections against the Sovereign of Oneness.

Observe how the divine words have been fulfilled. They explicitly stated that on that Day none should remain veiled by mention of subsidiary matters, fundamental principles, decree, or manifestations of glory, for that Ancient Beauty is, in His very essence, to be obeyed, and whatever He ordaineth at the time of His appearance is the divine decree and His command among the servants. Nevertheless, thou and thy like have raised objections against the Truth through mention of principles and ordinances, and today are all seen to be in the fire, save those who have held fast unto God, the Almighty, the Glorious, the Unconstrained.

O heedless ones! They have emphasized this to such an extent that they have said: On that Day, be not overly cautious in recognizing Him, for to the extent of such caution shall ye abide in the fire. Nevertheless, you have perpetrated that which none of the manifestations of negation and the dwellers of hell have perpetrated. Another verse from the revealed Bayan is mentioned for the sake of God, that perchance you may cast off the tattered garments of hatred and attain the robe of divine glory. His words, exalted be His grandeur:

> "But be not deceived by love for the Point and the Letters of the Living, for that Day is the Day of Test. If anyone loved that Point and those Letters and was guided by their guidance, it is proof that he had loved this Point and these Letters."

Consider how firmly and perfectly they have mentioned this most exalted, most mighty, most holy Cause in the Book, to the extent that they say "Be not deceived by love for Me and remain not veiled from that Ancient Beauty." Nevertheless, at all times you have raised and continue to raise countless objections. And if you say this Manifestation is not that Manifestation, this is the same claim that all previous peoples made at the time of the appearance of the Divine Manifestations. For example, at the time of the appearance of the Spirit of God and His Word, all used the previous books to prove His falsity, and all opposed and denied Him except those whom thy Lord willed—who were but a few. Likewise during the appearance of the Seal of the Prophets who shone forth from the horizon of Batha, all denied, saying "Thou art not that promised Manifestation," and they mentioned fabricated proofs and wrote treatises to refute the Truth. Similarly during the appearance of the Point of the Bayan you have observed and continue to observe what they have done and are doing. What difference is there between this group and that group?

Today the person of insight must look to the Manifestation Himself and the essence of the Cause. If he witnesses the same evidence and proof by which he proved the Primal Point and the Divine Countenance, not the least hesitation is permitted, for to the extent of that hesitation he will be in the fire. Otherwise, for those who gaze toward the Most Great Prospect, the Manifestation Himself has been His own proof. This servant is bewildered as to what to mention, for it is observed that you remain deprived of understanding the explicit divine words, let alone their implicit meanings and allusions. And it seems you have had and have no desire to understand. Therefore the words of this servant and his melodies are like the playing of a lute for those who are deprived of hearing. This verse is appropriate at this point:

> "The mystic hint of Sana'i before the ignorant is like playing the lute before the deaf, or being a mirror-bearer before the blind. God has set a seal upon your ears and a veil of fire upon your hearts."

O heedless one! He says, exalted be His mention:

> "Be not veiled by the veils of knowledge and wisdom, for these will surely bar you from the path of God."

Yet you send scientific allusions as gifts before the King of Knowledge, and offer dried leaves as presents to the Paradise of Divine Unity. Would that you even possessed knowledge and wisdom! Nay, by God, ye are naught but mere nothingness and dried hides containing small stones that rattle when shaken, devoid of true existence and genuine motion—a mere calf's body making a lowing sound.

Today, no argument can keep its referent from His Cause, and nothing whatsoever that exists between the heavens and the earth has been or ever shall be sufficient except through entering beneath the shadow of His Cause. Were the whole earth to be filled with books, they could not compare with a single letter that issues forth today from the tongue of the Ancient of Days. Cast away these futile investigations that neither nourish nor enrich, and purify your hearts from the whisperings of those who traffic in allusions, that perchance ye may attain to this divine springtime and this wondrous paradise. Sever yourselves from all else and cling fast unto Him. Strive that perchance ye may not remain veiled from the Creator and Establisher of all things by words, allusions, names and their manifestations. This is why the Point of the Bayan, exalted be His glory, hath said—mighty be His utterance:

> "All this is so that on the Day of His Manifestation ye may not remain veiled by names, but rather look to that by which the names subsist in all things, even unto the mention of the Prophet, for verily that name is created by what God revealeth."

If ye were fair-minded, ye would perceive from this utterance of the All-Merciful that from which ye are today veiled. Thus have ye remained deprived of the Creator thereof through a name whose nature and essence ye know not. A few souls have gathered together and with imaginary and conjectural hands fashioned an idol, then prostrated themselves before it. With hands of ignorance have ye fashioned the calf's body, then taken it for yourselves as a lord besides God. Woe unto you, O concourse of unbelief and hypocrisy!

We shall pass over all verses and words, and establish anew today a criterion for the knowledge of God. Weigh both sides in the balance, though in truth it is for the Truth to test and weigh His servants, not for the servants to weigh Him, for the Truth and whatsoever proceedeth from Him have been and shall ever be sanctified above the standards of men. Nevertheless, We have consented to this that truth might be distinguished from falsehood, since ye recognize not the divine proof as proof and have rejected His evidence. Therefore, as a completion of God's argument against you, it is proclaimed that whatever criterion or evidence that group considers a standard for recognizing truth should be established as the measure, that truth may be distinguished from falsehood. This word is mentioned according to your beliefs so that no excuse may remain and truth may become manifest to everyone like the sun. Otherwise, truth hath been and shall ever be sanctified above the standards of the servants and their proofs, arguments and evidences, for verily the divine standard today is the Truth itself, and His proof and evidence is whatsoever proceedeth from Him, if ye would but understand.

Section 21: "And whereas thou hast impiously suggested…"

And whereas thou hast impiously suggested that the appearance of such a Person would be vain and that all divine tidings are false—may God silence the tongue that uttered this, and break his hand and fingers and pen, for he hath transgressed his bounds and slandered God, the All-Compelling, the Almighty, the Glorious, the Self-Subsisting, and hath committed that which hath dishonored the Cause among the servants, whereat even the denizens of hell shall disavow him, how much more the near ones of God.

Say: First, thou knowest not these tidings, nor art thou in any wise acquainted with their meaning, even as the peoples before, through their failure to comprehend the divine utterances, tarried on the shore of the ocean of oneness at the time of the manifestation of the Embodiments of Lordship and were thus deprived. For instance, in the Gospel concerning the signs of the subsequent Manifestation it is stated that the sun shall be darkened, and the moon shall not give its light, and the stars shall fall from heaven. And because of these very words the people of the Gospel to this day have not accepted the Muhammadan Dispensation. Now what sayest thou? Were these tidings false, or did that people fail to comprehend their meaning?

Likewise the mention of the Seal of the Prophets in the Quran, and likewise the signs of the subsequent Manifestation and the signs of the resurrection—the cleaving of heaven, the rending of earth, the crushing of mountains, the rising of the dead from their graves, and similar utterances that were among the signs of the resurrection and which today, because of these very words, have prevented all from recognizing the Lord of Names and Attributes. What wilt thou do now—confirm or deny? For outwardly that which was written hath not come to pass. Either thou must say all is false, or say they failed to comprehend the meaning. And concerning the text of the Seal of the Prophets, I know not what thou wilt say, for the Primal Point explicitly declared that Prophets have come from the beginning that hath no beginning and will come unto the end that hath no end, although they deemed it impossible that after Muhammad anyone should come claiming prophethood.

Say: O heedless one! Know that none hath ever comprehended, nor ever shall comprehend, the meanings of the divine words as they truly are, save the Manifestation of divine knowledge and wisdom.

Even as the Point of the Bayan explicitly declareth that none hath understood, nor shall understand, the divine gems of meaning treasured within the words of the Bayan save the subsequent Manifestation. And if all peoples had comprehended the meanings of the words, they would never have been deprived of the Daysprings of revelation and inspiration, even as today the veiled ones among the people of the Bayan, through their failure to comprehend that which was revealed in the Bayan, remain deprived of the Beauty of the All-Merciful. By God! Were they to gain the slightest awareness, they would become detached from recognition, nay from their very selves.

O thou who art heedless of the Kawthar of meaning! Account not the words of God as falsehood, nor deem them vain. Rather, behold thyself as powerless to comprehend them. And when thou findest thyself unable to understand any of them, inquire of the Source and Mine of divine knowledge, that perchance thou mayest not remain athirst from the outpourings of the ocean of meanings, nor be drowned and perish in the seas of satanic imaginings. Not a single letter of that which hath been revealed is vain, nor shall it ever be so. Rather, the pearls of meaning are all concealed within every letter of the divine words that have been sent down, and none can bring them forth save one possessed of great power. And if thou shouldst—God forbid—perceive vanity or imperfection in the revealed words and manifestations of power, it would be better for thee to remain among the veiled ones. Say: Set up thy mirror before thy face that thou mayest see thy skin and know what is therein. Perchance thou mayest be enabled to return, and become penitent, repentant, acknowledging, affirming, and submitting to thy transgressions and misdeeds. And verily, He is the Forgiving, the Merciful.

He sayeth, great is his delusion: Not yet have any of His conditions and commands come to pass. As for the signs of the appearance of the Qa'im that the people of the Furqan believe in—though the signs at the time of His manifestation did appear and the people understood them not—the signs after His manifestation have not appeared. If the people of the Furqan should object, asking what are the signs after the manifestation, what would be the answer? Would the people's failure to understand the signs at the time of manifestation and the non-appearance of signs after the manifestation cause them to be veiled from the Truth? This is far from the Truth. Consider thyself: How is it possible for a seed to yield another seed, which is its fruit and resurrection, without first manifesting its roots, leaves and branches?

Ye have reached such a state that ye continuously write in refutation of yourselves without even being aware of it. For ye have written that the signs of the appearance of the Qa'im appeared at the time of His manifestation but people did not understand them. Now consider from whence came this lack of understanding. Without doubt, it arose from the imaginary expectations of the people. For they had conceived certain meanings from what was mentioned of the signs of His appearance, and when they did not witness these in accordance with their own imaginings in the physical world, they failed to recognize the Point of the Bayan. Even as thou thyself and thy like were not enlightened until the Revealer of the Bayan interpreted the words of the past.

And after the manifestation of the Merciful Being, a few accepted while most denied. This is precisely what thou and thy like among the people of the Bayan are doing today, for ye have not understood the meaning of the divine words and yet, unaware, ye cry out that this Revelation should not have appeared, that the creation of the Bayan is not yet complete. Had ye understood, ye would never have been veiled

by such words. Ye have regarded the Truth as powerless like unto yourselves. By God! If a soul were confident in the power of Truth, he would never hesitate over such words, for He is able to cause all books to return through a single one of His words, and likewise to begin anew. Verily, He is the Powerful over whatsoever He willeth, and verily, He is the All-Knowing, the All-Wise.

The signs after the Manifestation have all appeared, yet ye have failed to perceive them. Even as, by your own admission, the people of the Qur'an failed to recognize the signs at the time of their appearance. Every sign that was deemed necessary after the Manifestation appeared, yet they failed to recognize it. As thou hast written, inquire of the Source of divine knowledge that thou mayest be assured that all signs have been fulfilled, though such souls as these remain veiled from comprehending them all.

The primary sign after the Qa'im was to be the Manifestation of Husayn. Ye acknowledge the former while denying the latter. If thou wouldst but reflect upon this single word, thou wouldst discover infinite mysteries. Concerning the Manifestation of Husayn after the Qa'im, it is written in your own books of traditions that all the Prophets and Messengers shall gather beneath His banner, and likewise that the Qa'im shall return and join Him. If ye would ponder these words somewhat, ye would understand that the statements in the Books accord with what hath been revealed in the Bayan. Know ye that all the signs after the Manifestation have appeared—some ye failed to perceive and others ye denied. Such is your condition, were ye to know it.

What say ye now concerning the Point of the Bayan—may the souls of all else be sacrificed for His sake—Who made no mention of any sign, but explicitly declared that whenever He appeareth all must acknowledge Him and render thanks unto God, and must look to the Manifestation itself and to that which proceedeth from Him? He clearly stated that He hath the authority to appear in whatever manner He pleaseth, and none hath the right to object. He gave countless admonitions to the people of the Bayan, lest they protest against the Merciful One using the Bayan and what was revealed therein. Nevertheless, thou hast objected based on thy vain imaginings and spoken of the completion of the cycle. The Truth Himself hath appeared, uttering the verses of the Point, declaring that through His Manifestation the cycle of the Bayan hath been and shall be completed. Yet so veiled art thou that thou considerest not the Truth to be above His creation, saying it must needs be completed through creation, when in fact God's Cause was not and shall never be completed without Him. Rather, it hath been and shall be completed through His holy Self, would that ye could perceive it. All that thou hast spoken is but rebellion against God, the Powerful, the Supreme, the Self-Subsisting.

I know not what ye would have done had the Point of the Bayan mentioned signs, nor what objections ye would have raised. Is there to be found in the Bayan a single word bidding you rise up to slay one who manifesteth divine verses and holy attributes, or to sully the robe of Divine Unity with personal calumnies? Nay, rather, throughout the Bayan He saith that should one appear claiming "I am your Beloved," none hath the right to object to Him, even if He should manifest no proof.

And now the Sun of Inner Meanings hath risen from the horizon of divine favor, uttering divine verses in such measure as none can reckon. Yet some among you say the previous cycle was not completed, while others say He hath appeared too soon.

Say: O ye unjust ones! The Abha Beauty Himself declareth, the meaning whereof in Persian is this: O people! I was as one among you, reclining upon my couch and fast asleep. The breezes of the All-Merciful wafted from the right hand of Divine Unity, awakened me and caused me to speak forth His praise amidst the heavens and earth. O people! I swear by God that I have never glorified myself, nor have I ever denied the divine verses, nor do I now. I acknowledge that which is in your hands from the Bayan, and am assured of the Lord Who created all things. Have mercy upon me and oppose me not. And if ye turn not unto this Divine Cause, at least raise not objections against it. O people! Had the choice been mine, I would surely have concealed myself from your sight, and would never have consented for myself that which none among all created things hath borne. For not a day hath passed except that I have been afflicted with abuse, taunts and mockery. But the Holy Spirit spoke within my breast, and the Most Great Spirit uttered through my tongue. This is not from me, but from the Almighty One Whose power encompasseth and transcendeth all things.

O people! The nearness or remoteness of the Manifestation hath never been in my hands or yours, but rather in God's hand it hath been and ever shall be, held fast in His grasp of power. He hath manifested it as He hath willed. Fear ye God and be not of the oppressors. O people! Drink ye from the chalice of divine utterances the living waters of inner meanings. If ye perceive from it the holy fragrance of detachment, then in that moment judge with fairness and bring not upon it that which would cause the dwellers of the pavilions of Paradise to lament, and be not of the heedless ones.

O people! In truth I speak unto you that which I have been commanded by your Lord. The breezes of truth are clearly distinguished from falsehood. Fear ye God and be not of those who remain far. O people! Never have I opposed anyone, and with the people of the Bayan I have associated with utmost mercy, kindness, humility and lowliness. In days when all hearts were troubled with dread and all souls were shaken by the scourges of wrath, I stood forth by myself among the enemies, and at all times the arrows of foes have pierced my breast, and none could reckon my sufferings save the All-Knowing Lord of the worlds. Many were the nights when all were at rest while this servant was in chains and fetters, and many were the days when ye dwelt secure in your homes while this servant was afflicted in the hands of enemies. To all this ye are yourselves witness if ye speak with truth and be of the truthful.

O people! Are ye powerful, or is the Lord of all worlds? If He is powerful, He hath manifested the Manifestation of His Self howsoever He willed, and if the sin be the servant's, this was not from him but from the Creator of earth and heaven. O people! Hear ye My call, and drink ye of the Living Waters from the cup of the All-Merciful in these days, and be not of them that are deprived.

This is the meaning of the divine words which this servant hath mentioned according to his understanding, that perchance ye may realize that this Cause hath never been and is not in the hands of anyone, and no one hath been or will ever be informed of the nature of its appearance. All are captive in the grasp of His power and might. He is the Ruler. He manifesteth whatsoever He willeth, and all are commanded to gaze upon the Manifestation Himself, not upon words and allusions.

I swear by God that when divine verses were being sent down unceasingly from the heaven of the eternal Will, the one who turned away from God and Siyyid Muhammad joined together and schemed that perchance through certain calumnies they might deprive the people of this heavenly stream. Thus one

ran to Istanbul while the other constantly occupied himself in this land with writing fabricated letters. By God, besides Whom there is none other God, despite the utmost kindness and mercy shown to these two persons and to all others, it is strange that although ye yourselves have heard of the attributes of the Blessed Beauty and most of the people of these lands have seen with their own eyes, nevertheless through two words of calumny the tree of mischief hath erased all from your hearts and ye have arisen with such vehemence in rejection and protest. We beseech God to aid thee to know His Self and to detach thee from allusions, that thou mayest become aware of that from which thou wert veiled and be among the successful ones.

Section 22: "If thou wert to become informed of what…"

If thou wert to become informed of what befell these servants during these years of sojourn in Adrianople, and if thou wert to be fair, thou wouldst weep and lament. The One God is My witness that in every hour a resurrection took place, for at every moment he whom thou considerest, through Satan's promptings, to be a god besides God, would appear with some abominable act and repugnant deed. I adjure thee by God Who created all things through His Will: Can thy mind comprehend that they would deny bread to one who was related to them? What benefit that they were not and are not? Merely to subvert the Cause they ran to the great city for a morsel of bread, and what complaints they made in this land!

By God, I speak no falsehood and have no purpose save that My heart is consumed that ye have taken such souls as your lord and have deprived yourselves and others from the Exalted Truth. These are the final days of these servants, although ye imagine that we have come to this land for worldly purposes. But God is Our witness and Our guardian as to how We came and what Our purpose was. Ye yourselves know that this servant had no need of bread in his own place that he should run from city to city for bread. Rather, the breezes of the All-Merciful attracted these servants, were ye of them that understand.

In any case, they have wasted their own honor and that of these servants and the Cause, and yet they counsel this servant and write admonitions as to why thou hast not believed in such souls and art not convinced. Their baseness hath reached such a degree that they have fraudulently circulated lists showing how many of the emigrants have departed and how many still reside in this land, and they have cut off whatever reached some of the poor ones and claimed it for themselves. By God! It would be better for man to eat of the Zaqqum tree than to partake of such bread. Thus have they sent to this land the detailed list of souls that was given there, and none was aware of these particulars save the tree of corruption and those with him.

Would that they had claimed the remainder for themselves as well. By God! These servants would have been grateful. Know thou that, by the truth of Truth, most of the emigrants have no clothing, and yet they have ascribed worldliness to these souls who have moved for the sake of God and who have turned toward the Divine Beauty in this direction with lamentation and wailing, while claiming detachment for themselves. Would that thou wert aware of them and what they possess and what they have perpetrated in their vain lives to preserve their leadership—would that thou wert of those who are informed!

As for what thou didst write concerning the planting of the seed and its details, from all these words it appeareth that thou hast not become aware of a single letter of divine knowledge and hast not understood the purpose of the Revelation—what it was and what it shall be. Now, having passed beyond the supreme example, thou hast spoken in objection to God concerning the lower example. We submit that it is exactly as thou hast written and mentioned. Did this seed require watering or did it not? He saith: I am that wafting of the breezes of oneness which bloweth from the right hand of the Ridvan of "Know God through God," and the education of all things hath been and shall be dependent upon this divine wafting and this holy and spiritual breeze. And He saith: I am that life-giving Kawthar whereby the seeds of knowledge and meanings and the ears of divine and eternal wisdom sprout forth, and without the wafting of these breezes and this sweet and palatable water, no seed of knowledge hath ever grown or shall ever grow from the Ridvan of the breasts of humanity. Yet still ye speak and write, and ye perceive not what ye say.

Leave aside this ungodly view and observe with the eye of unity, that thou mayest behold all Manifestations as one soul and all religions as one religion. All these differences have been and shall be according to the exigencies of time, station, and the capacities of the Manifestations of existence. By God! There have been blessed, holy, and sanctified lands wherein, at the time of the casting of the seed of Revelation, other ears of corn appear quicker than the twinkling of an eye. This is the station of the world of Command, and creation is powerless to comprehend it, even as He saith: "His command, when He intendeth a thing, is only that He saith unto it: Be! and it is." And these are the lands concerning which He saith: "Vegetation cometh forth by permission of its Lord." But from the lands of ungodly souls nothing ever groweth save that which the Truth, exalted be His mention, hath foretold in His words, exalted be He: "Nothing cometh forth save that which is poor." In the lands of such souls, even if the Revelation were delayed a hundred thousand years according to your reckoning, never would good ears of corn grow from such barren land, nor shall they ever grow.

Assuredly ye will say the cycle is not complete and hath not reached perfection. Woe unto those who recognize the favor of God, then deny it! With thine own eyes thou perceivest how the hidden meanings have sprouted from the seed of divine utterance and stand fresh and verdant in the paradise of oneness. Yet ye have denied and continue to deny. Perchance thou hast not seen or heard and art not aware. God willing, may it be so, and mayest thou not be among those who have seen with their own eyes yet denied, and have heard with their own ears yet turned away.

Apart from this, His most holy Being hath ever been, and will forever remain, sanctified above all similitudes, for neither likeness nor similitude hath access to that station. When similitudes are mentioned, this is but in consideration of human understanding, that they might, according to their capacity, comprehend certain divine matters through such limited examples. Should the Exalted One so will, He could, with a single breath of the winds of grace, adorn all withered trees with the glory of spring, and with a single word cause all seeds of existence to sprout into ears of wisdom and knowledge. It is as though ye have placed a mirror before you and, seeing therein your own weakness, ignorance, contrary conditions and foolish assertions, have attributed all these to God.

Return unto God, O thou that sleepest! Would that thou wert counted among them that sleep, for the sleeper is himself at rest and others find rest from him. As hath been said, no deed of the oppressor is better than sleep, for in sleep both he and others are at peace. Reflect upon thy wrongdoing, O oppressor, by whose tyranny all things have lamented and the souls of the holy ones have been distressed! Fear God and follow not thy desires. Cast away what thou hast and take what is with God through His power, that perchance the eye of loving-kindness may be turned back toward thee and make thee to be numbered among the just.

Thus speaketh He at Whose word the peoples of the world have wailed:

> "Another objection is this: Were the eulogies of His Holiness the Bab directed toward a specific individual named Baha, toward a particular designated person, or toward the name Baha itself? If they were intended for a particular designated person and a specific individual, this constitutes a first assertion and requireth proof. Let him declare wherein the Bayan this is stated and in what terms it is expressed! And if these eulogies were directed toward the name Baha, verily this name is among the Names of God. The eulogies of the Names of God are not exclusive to the name Baha alone. He hath likewise extolled the name Jalal and Jamal, and in like manner all the Names of God. Therefore every Mirza Kamal and Mirza Jamal should lay claim to this Cause. Moreover, Dayyan and Mirza Ghawgha and Shaykh Ismail and Haji Mulla Hashim have also advanced such claims, yet their pretensions have proven false. Hence mere assertion shall not suffice, else these personages would needs be that same Promised One."

Hold thy pen, O thou who hast divested thyself of the robe of fairness and justice! Through that which hath flowed from thy pen, thou hast violated the sanctity of God amongst His servants. Thy pen and the tablet upon which thou hast inscribed what thou hast inscribed disown thee. By God! Had thine ear been attentive, thou wouldst have heard, at the moment thou wast engaged in these utterances, the lamentation of the denizens of the Supreme Paradise, then the cry of the chosen ones, then the wailing of the holy ones, then the outcry of all created things at what hath been brought forth by the word of God, the Supreme, the Most High, the Most Great. Restrain thy tongue, O enemy of God! Hold thy pen, and cast aside thy tablet. Be thou ashamed before God Who created thee by His command for this Revelation which hath appeared with the truth and at which the heavens of your certitude have been cleft asunder, O heedless ones! Dost thou imagine that anything can be hidden from His knowledge? Nay, by the Lord of the worlds!

When that which flowed from thy pen did flow, the eye of Ali in the heaven of destiny wept, and gazed upon thee, addressing thy soul: "O thou wretched one! God hath blackened thy face, for thou hast committed that which none among the ancients hath committed, nor will any among them that shall come after ever commit." Did We not counsel you in all the Tablets not to say "why" and "wherefore" at the time of His manifestation? Yet thou, O godless deceiver, hast made God's Cause the object of thy mockery, and at every moment thou dost smite My body with the swords of malice and hypocrisy, and art unaware of it. Thou thinkest that thou art steadfast in My Cause, and by thy reasoning thou seekest to prove what hath appeared from Me, while at every moment thou dost slay My beloved Being, and art not ashamed before God unto Whom return the affairs of all the worlds. Through your actions I have been

put to shame amidst the company of them that are nigh unto God, then His chosen ones, then His holy Prophets, the sincere ones.

By God! Through thy claim to the Bayan, its letters and words, its realities and meanings have wept, while thou dost rejoice and laugh and sport and art of them that scoff. God will soon seize thee with His wrath and His might, for He is the most severe of punishers. Hast thou not pondered within thyself by what proof thou hast believed in Me and by what evidence thou hast associated thyself with Me, when all who are in the heavens and earth disown thee and will disown thee, and My Self beareth witness to what I say? He Who hath been raised up among you—did He not appear with My signs, My Manifestation, My sovereignty, My grandeur, My proof, My evidence and My testimony? Why then did ye disbelieve in Him while professing belief in My Self? Nay, by My All-Knowing, All-Informed Self! Ye have believed neither in My Self, nor in My signs, nor in that which was sent down from time immemorial from the heaven of God's dominion—the Mighty, the Powerful, the Most High, the All-Knowing.

Be fair then, O heedless one! And free thyself in this hour for God, thy Lord and the Lord of all worlds. He Who reciteth unto you at all times the verses of God—if thou believest not in Him, oppose Him not. Fear God, for He hath transcended thy faith and the faith of thy like, wert thou but aware. All things are abashed before God because of the connection that existed between thee and them, for all things terminate in the shadow of His Name, the Creator—thus hath the matter been ordained, wert thou but aware. Therefore do all things disavow any connection with thee and seek refuge in God from thee, O thou by whose deeds the hearts of the Prophets and Messengers have been consumed!

Thy purpose in what flowed from thy pen was naught but mockery and derision of God. Indeed thou deridest thine own self and thy leaders, though thou perceivest it not. Even as the servants before thee mocked God's Messengers and His trusted ones, thou hast come after them with that which hath shaken the pillars of tranquility, the foundations of certitude, the essence of repose, and the supports of the mighty throne.

Hearken unto My words and transgress not thy bounds. Know thyself, O thou who associateth partners with God and His signs, who disputeth with His Self and warreth against His Being! Desist from what thou hast perpetrated. By God! Through thy deeds the tempests of vengeance have been loosed upon all creation. Soon will they seize thee and thy friends. There is no God but Him. His is the power and might, His the grandeur and dominion. He sendeth down whatsoever He willeth by His command, and He is verily the Almighty, the All-Compelling.

All things are astonished at what hath impelled thee to rise up with such presumption and audacity against the Most Holy, Most Glorious Beauty—that Supreme, Most Ancient Beauty of Whom the Point of the Bayan (may the spirit of all else be sacrificed for His sake) hath said that no allusion of those who allude can reach Him, and no reference from those who refer can attain unto the sublimity of His station, the greatness of His glory, and the exaltation of His majesty. Yet thou hast written in mockery that which none hath ever dared to write or perpetrate. Strange indeed that thou art not ashamed while mentioning the Point of the Bayan! By what proof and evidence hast thou deemed such presumption permissible?

Section 23: “This servant’s perplexity is of small account…”

This servant’s perplexity is of small account—all the denizens of the highest Paradise are bewildered by the likes of you. How swiftly did ye disbelieve in Him in Whom ye claimed to believe! Even if thou didst not comprehend this Cause, at least thou shouldst have paused in the face of such manifest signs of divine grandeur and verses revealed from on high. Though if thou wert to look to the Bayan, thou wouldst find no justification whatsoever to object to such a Being, no matter what He might ordain.

Fie upon those who have inspired thee and filled thy breast with rancor and hatred for God! Alas, alas! Alas which no pen can describe! Alas which no utterance can convey for what thou hast done to please him from whom even hell-fire fleeth in its essence!

In all the Bayan, He forbade all who are in the Bayan from contending and disputing with each other, saying that even if you wish to dispute with one another concerning proofs and evidences, you should mention and record your proofs and evidences with the utmost courtesy and modesty, lest from such disputation any grief should come upon that Essence of Glory and Sun of meanings in the days of His manifestation and radiance. Even as He says—exalted be His grandeur: “And when you desire to dispute with proofs and evidence, write your proofs with utmost modesty and speak with consummate courtesy…” until He says—exalted be His mention: “Lest you meet God your Lord having committed acts which sadden God your Lord by causing grief to the Manifestation of His Self while you remain heedless and unmindful.”

Would that thou hadst acted upon even this much of the counsel of that Beloved of all creation! Nay, by God! You have not acted upon a single word of the Bayan except what matched your own desires. We seek refuge in God from this sin, for His words were sanctified above your selves, your desires, your knowledge and your understanding. Would that thou hadst been content with merely disputing with the Manifestation of the Lord of Lords! Thou showed neither modesty nor observed courtesy, committing that which from this day until the day that hath no end will cause every modest and courteous person who beholds what thou hast written to feel ashamed and embarrassed. By God! Thou hast committed that which hath caused the hearts of them who are nigh unto God to burn.

Would that thou hadst regarded the Truth as equal to even one of the people of the earth, for thou hast not dared and darest not to show such temerity and speak thus to such people. By God! Were the very essence of modesty to hear, it would disassociate itself from thee, and the reality of courtesy would seek refuge in God from thy deed. Courtesy is part of man’s character and by it is he distinguished from others, and whosoever hath not attained unto it, his non-existence is and hath ever been preferable to his existence. And thou hast done to the One for Whom the very essence of courtesy was created that which every modest person would be ashamed to mention. The veil of your courtesy and modesty hath been rent asunder, O company of transgressors!

That sacred Essence Who saith: “O people! I have come to you from the dawning-place of the Spirit with God’s tidings, the Sovereign, the Self-Subsisting. I speak not of Mine own accord, but rather your Lord, the All-Merciful, speaks through this truthful, articulate, mighty and beloved Tongue. O people! Slay me not with the swords of hatred, nor pass judgment against me in a manner that would violate the sanctity

of God, the Omnipotent, the Mighty, the Best-Beloved. O people! He speaks to you through my tongue and uttereth within my breast and hath raised me up by His command. By God! I find no movement nor stillness save by His bidding. Reflect that ye may understand. Can the water of life flow from turbid springs? Nay, by the Lord of all worlds, if ye but knew!

O people! This is the fountain of God's Will from which the rivers of His Purpose have flowed in truth as He pleased. He, verily, is the true Judge, the Truth itself, the Knower of the unseen. If ye possess the power to taste, then drink thereof, that perchance ye may discover the sweetness of His Word and the fragrance of God, your Lord. This is the word of truth, and beyond truth there is naught but error, if ye would but understand.

Do ye object to Him Who sent me and speaketh within my breast? If so, woe betide you and that which ye do! When He Who hath come unto you with the verses of God declareth that they have been sent down from His presence, doth it befit anyone to object? Be fair then, if ye be fair-minded. O people! I cannot draw a single breath except by His leave, and ye can perceive the breath of the All-Merciful from this breath which God hath sent forth in truth, if ye would but receive it with your hearts.

Strip not yourselves of the robe of propriety and fairness, and speak not that which ye have been forbidden in the Tablets of your Lord, the All-Compelling, the Self-Subsisting. He who is deprived of propriety is naked, though he be clothed in all the silk of the earth. This hath been sent down in truth in preserved Tablets of glory. He who hath no propriety hath no faith, as testifieth that which was revealed in the Bayan, if ye would but witness it. Propriety was created in the Bayan for this Beauty, as were all goodly names, if ye would but know.

By the life of Him Who hath appeared in truth! He intended none other than Myself in the Bayan, and breathed naught but My remembrance, and ordained all good things solely for My beauty. Were it not for My mention, the Bayan would not have been revealed, nor would the Beauty of the All-Merciful have spoken a word among you, for unto the likes of you naught but your own words are befitting, if ye would but comprehend.

The Bayan was revealed for My sake, and I now recite it at all times, and that which is now being revealed is itself the Bayan, if ye would but know. That which is now revealed beareth witness to what was revealed before, and that which was revealed by Him serveth as proof for that which is now being revealed from the Pen of God, the Omnipotent, the Mighty, the Best-Beloved.

O people! I am His Self and He is My Self. He hath sacrificed His Self for My Self, and I have taken My self and My spirit in My hands to sacrifice them in His path, then in His love and good-pleasure. To this beareth witness every atom, if ye would but hear. Fear God and make no distinction between Me and Him, though God hath placed this beyond your power. Were all who are in the heavens and on earth to gather together to create division between us, they would be powerless and unable to do so.

He is now seated at the right hand of His throne, His fingers between His teeth, gazing thoughtfully upon you, O concourse of unbelievers, by reason of what hath appeared from you. He groaneth and weepeth at what hath befallen Me and what shall befall Me hereafter from you, and even now He recounteth unto

Me that which lieth hidden in your breasts, and He weeps, and by His weeping the dwellers of the Supreme Concourse lament, but ye neither know nor perceive.

Nevertheless, ye have wrought that which hath no likeness upon earth. Were ye to have the slightest awareness, ye would perceive that your objections have been directed against the Truth itself, for He was and ever shall be the Manifestation of Truth, having no connection with anyone else. Though ye perceive it not, even as the peoples before you raised objections unwittingly—had they been aware and perceived that these objections were directed against the Truth itself, they would never have engaged in such protests. For this reason have the Manifestations of negation ever inflicted upon the Manifestations of affirmation that which the pen and tongue are ashamed to mention or describe.

Soon shall that which hath been foretold come to pass, for mere rejection and protest shall neither suffice nor avail you. The Ancient Beauty declares: O deaf one! I shall mention one note from the notes of the Dove of My previous Manifestation, that perchance thou mayest somewhat comprehend. And though thou comprehend it not, the realities of all things shall hearken, yet they shall not rend the veil of modesty nor cast off the robe of propriety from their temples. And this is what He said to the Letters of the Living and Vahid-i-Akbar, upon them both be My glory, when they inquired about this most holy and exalted Manifestation. His words, exalted be His grandeur:

> "By Him Who is uniquely possessed of might and majesty, Who brought forth all things from naught according to His design—certitude itself is ashamed to be certain of Him or to prostrate before Him, and evidence is ashamed to serve as proof of Him to another. Wouldst thou recognize Him through aught else, or through something inferior to Him wouldst thou bear witness? Shall I adduce proof of Him through other than Him?"

Consider how He states that certitude itself is ashamed to be certain of Him or to prostrate before Him, and evidence is ashamed to serve as proof of His own Self—yet thou, shameless and immodest one, hast arisen to subvert the Cause of God in such wise as hath no parallel in all creation. Thou hast rent asunder the veils of modesty and reverence with the fingers of unbelief. We beseech God to rend thy veil, to expose thy wicked self before all the worlds, to strip thee of the cloak of concealment, to divest thee of the garments of reverence, and to reveal to His servants what thou truly art. Verily, He is the Answerer of they who call upon Him. By God, O heedless one! By thy deeds all things have been thrown into commotion, the veil of chastity hath been rent asunder, and the pillars of the Concourse on high have quaked.

I swear by the Beloved of all creation that henceforth ye have not and shall not observe the sanctity of any divine Manifestation, save for ungodly souls, and that only on account of the delusions and vain imaginings that lie hidden within such souls. One other utterance from the Revealer of the Bayan, purely for the sake of the All-Merciful, is here imparted, that perchance a breeze from the Paradise of divine utterances might waft over the peoples of the world, and that holy souls might emerge from behind the veil of concealment into the realm of manifestation, attain to God's good-pleasure, act upon that which was aforetime revealed, count these days as a precious opportunity, and likewise perceive to what degree the sanctity of this Revelation hath been observed in the sight of God, that perchance they might be withheld from such audacity.

His words, mighty be His might: “I have indeed received thy letter, and were it not for what it contained, I would not have replied upon this paper, nor at this moment, O Ali, which was ordained in creation. How mighty is the mention of Him about Whom thou hast inquired! That mention is far loftier, mightier, more glorious, more impregnable, and more holy than hearts can comprehend, than spirits can bow before, than souls can praise, or bodies can extol His splendor. How great was thy question and how small thy being! Can the sun which is in the mirrors of His manifestation in the Point of the Bayan be questioned about that Sun before Whose countenance all suns prostrate themselves on the day of His appearance—if they be true suns; otherwise they are unworthy of His holy elevation and lofty mention.

Were it not that thou art of the First Unity, I would have imposed limits upon thee, since thou hast inquired about God Who created thee, sustained thee, caused thee to die, and resurrected thee in this form through the Point of the Bayan in that unique Manifestation. Say first, when thou wishest to mention Him in thy knowledge: ‘Glory be to Him Who possesseth the Kingdom and the Dominion’ nineteen times.” Until He says, exalted be His mention: “I have written an essence concerning His remembrance, which is that He cannot be known through My indication nor through what is mentioned in the Bayan. Yea, by His glory, that word is greater in the sight of God than the worship of all on earth, for the essence of all worship leads to that.

Therefore, as thou hast known God, know the Manifestation of His Self, for He is far more glorious and exalted than to be known without Him or to be indicated by the signs of His creation. Verily, I am the first servant who hath believed in Him and in His verses, and who hath plucked from the virgin gardens of His knowledge the gardens of His words. Yea, by His glory, He is the Truth, there is no God but Him, all are upheld by His command.”

Now from these revealed utterances of the Point of the Bayan, exalted be His grandeur, consider the station of those mirrors who have presumed rights for themselves apart from God, and observe the station of those who oppose and object. That Essence of Glory, the Beloved of the worlds, through one letter of Whom all in the Bayan were created, mentions with such reverence that He says, “Were it not that thou art of the First Unity, I would have imposed limits upon thee.” Now ponder somewhat what was intended by this supreme limitation. If ye possess the least understanding, cry out at these words and raise the call “Oh, how great is our remorse for what we neglected in regard to God!” And this while the questioner had mentioned nothing contrary to respect and reverence in his petition—merely for asking a question was such limitation imposed, that he and the other people of the Bayan might become aware and not inquire about Him except through His own Self, for He is His own proof and is not known except through Himself, as He states at the end of this Tablet that whosoever beholds that Ancient Beauty with any eye but His own shall never truly know Him.

Section 24: “His word, exalted be His mention: “Therefore witness…”

His word, exalted be His mention: “Therefore witness with the eye of thy heart, and look not upon Him except through His eye, for whosoever looks upon Him with His eyes shall attain unto Him, else shall he remain veiled. If thou desirest God and His presence, then desire Him and look upon Him. Likewise, in glorification of His Self and manifestation of His station, He saith in another place—exalted be His

glory:"Verily He, exalted be His remembrance, maketh known His own Self unto all things, and I am ashamed to say that all things know His Self in the same way that I have made all things to know through My verses, for all that thou findest of all things was created for Him. God is far more glorious and exalted than to be known through His creation; rather, creation is known through Him."

Consider with what courtesy and glorification He maketh mention in all these utterances concerning the subsequent Manifestation. He saith that He, of His own Self, maketh known His sacred Self unto all things, and I am ashamed to say that all things know His Self. If thou wouldst reflect even slightly upon these utterances of the Tongue of the All-Merciful and be nourished by the sweet fruits of knowledge concealed therein, thou wouldst shatter the idol of fancy fashioned by the hands of vain imaginings and turn thy face toward the Ancient Beauty. Yet it is most unlikely that thou shalt attain to this bounty, for thy presumptuousness hath exceeded all bounds.

By the Point of existence and the Beauty of the Adored One! This servant is astonished at the likes of you. These are the words of the Exalted One, yet thou makest mention of "Mirza Jamal" and "Mirza Kamal" in mockery of God. Ye imagine that through such words the sanctity of God amongst the people would be diminished, even as those who turned away from God fabricated such calumnious statements against the Beauty of the All-Merciful. Yet they are heedless that in the sight of every person of insight, through these very words ye have uttered, ye were and shall ever be more contemptible, more evil, and more remote from any virtuous mention than aught else. Every person of honor shunneth all such conditions of those ungodly souls, and every person of dignity seeketh refuge in God from the violation of sanctity that ye have committed.

Likewise, from these mentioned utterances it is established and proven that none other than His sacred Self can serve as proof of Him, and the questioning of any besides Him for the knowledge of His Self hath ever been and shall ever be rejected. Whosoever desireth to know that Essence of the Unseen must know Him through His own Self and through that which proceedeth from Him, not through the words of before or after. By Him Who holdeth my soul in His hand! The sublime mystic verses of divine unity are witnessed in the garden of these divine words, and the fruits of heavenly knowledge are manifest from the Lote-Trees of the recorded words. Yet none save those possessed of insight, spiritual sense and taste hath any portion thereof, and today none among the people of insight, taste and heart is mentioned save the people of Baha, whose faces God hath illumined with the lights of His beauty, whom He hath sanctified from all else, whom He hath acquainted with that which hath caused hearts to tremble, whom He hath established beneath the shade of the Tree of His Cause, and whom He hath detached from all the worlds.

And now, since the people of the Bayan walk contrary to the good-pleasure of God and traverse the wilderness of fancy, and are deprived of the purpose of God and His signs—even as thou hast written asking where in the Bayan and in what terms this blessed, most great, most ancient and most glorious Name is to be found—therefore this servant has descended from the Most Far Retreat and the Lote-Tree beyond which there is no passing—which is the station of "Know God through God"—and has turned his gaze to the realm of limitation, which is the station of remembrance and allusions, that perchance they

may accept what this servant mentions in this station and, clinging to the cord of divine utterances, be delivered from the whirlpool of mortality and step forth into the luminous realm of immortality.

As to what thou hast written concerning the designations of the Bab for a certain person or for the name Baha, say first: By what proof did ye acknowledge the Bab—may the spirit of all else but Him be His sacrifice—Who named Himself the Remembrance and Who referred all the Most Beautiful Names to His blessed Person, and by what evidence did ye become assured and convinced? By that same proof and evidence, observe now: All names and their kingdom are and shall be created by the Word of Him Who is the Manifestation, and all circle round Him, but thou knowest not and art of the heedless. He saith that whatever mention was made of the Most Beautiful Names in the Bayan—all was intended for and shall be the subsequent Manifestation. Likewise, whatever mention of good was revealed in the Bayan was primarily intended for the subsequent Manifestation and secondarily for the first to believe in Him.

Today, by the explicit text of the Point of the Bayan, such souls as turn away from this wondrous Cause are deprived of the mantle of names and attributes, and all are reckoned before God as beasts. Say: Die in thy wrath, O thou that deniest this grace and diest upon hearing of it! Verily He hath appeared with the truth, and around Him circle the Manifestations of the names and their kingdom, then their realities and their designations, wert thou of those who know. He hath no need of aught else, nor of the names that exist among you; nay, all are in need of Him, and all are of those who beseech His grace. Then do the essences of the names lament because of thy wrong and thy deed, and seek refuge with God from thee and thy like, saying in address to thee:

> "O thou that art heedless! We were created and raised up by a command from God, the Powerful, the Mighty, the Omnipotent. We are servants at His court, circling round His gate, and take pride in our relationship to Him, while He, verily, is independent of us, wert thou of those who perceive."

When thou wert consumed by the fire of jealousy and hatred, thou wert not content that He Who created by His command the kingdom of names should attribute to Himself any names therefrom. This is a wrong the like of which hath never appeared in creation. Then do the tribes of the cities of eternity lament because of your wrong, O company of the heedless!

Say: He is the One through Whom the names take pride if they be attributed to even one of His servants or if he be called by them. But thou didst not perceive this within thyself and wert of those who are far removed. Say: By God! I am verily Ali in the kingdom of eternity, and Muhammad in the heaven of names, then the Spirit in the cities of eternity, then Husayn in this Most Great Revelation. And We have other names in the realms of eternity which no one knoweth save God, the Single, the All-Knowing, the All-Informed. Die in thy wrath, O thou that art heedless! The nobility decreed for names lieth in their relationship to My Self, the Mighty, the All-Knowing. No name hath been elevated in the kingdom except through its turning to My sanctified and transcendent, mighty and inaccessible direction. By My Self! Every goodly name returneth unto My Self, and every wondrous mention endeth at My Beauty, if thou be of those who are certain.

Though one other than I be called by all names, they shall not be true of him. Nay, the realities of those names curse thee the moment they leave thy lips, flee from thee, and return to their ultimate abode, this sanctified, impregnable, and exalted station. If thou shouldst call darkness light, would that name be true of it? Nay, by the Lord of the worlds! Or if thou shouldst call a pottery shard a pearl, would this name befit it? Nay, by thy Lord, the Merciful, the Compassionate! Dost thou object to Him before Whose countenance all names prostrate themselves, Who moveth not except by His leave, and Who shineth not save through His resplendent, transcendent, holy, manifest and luminous Beauty? Fear God, follow not thy desires, and contend not with Him Whom God hath sanctified above every name and description, above all mention and utterance, and Whom He hath made, through His Own Self, an evidence unto His Own Self, and through His Essence, a witness unto His Own Essence, the Mighty, the Sublime.

Verily thy Lord hath created the kingdom of names like unto the creation of all things through His Word ʻBe' and it is, if thou be of them that perceive. Should He so desire, He would return them to utter nothingness, for He is verily powerful over whatsoever He willeth, and He is indeed the All-Knowing, the All-Wise. Hearken unto My words and turn unto God Who created thee for the knowledge of His Self, and dispute not His Cause after its manifestation, and be not of them that cavil. Purify thy heart, then thine ear, that thou mayest hear the melodies of God from His most pure, most luminous, most truthful and most trustworthy Tongue. Dost thou imagine that any other than He is capable of bringing forth the like of what He hath brought forth? Nay, by His Own Self, the Almighty, the Self-Subsisting! Or that any beneath Him can speak before His countenance? Nay, by His Beauty, the Mighty, the Best-Beloved! He shall never be confounded with any other than Him, and that which proceedeth from Him shall be sanctified above all that hath appeared in the worlds, would that ye knew.

Say: Verily He at times calleth Himself by all names, and at times He sanctifieth Himself above them and above all that hath been created between the heavens and the earth, and above all that was and will be. Say: All affairs are in His grasp. He doeth what He willeth by His command, and whoso saith why' or wherefore' hath indeed disbelieved in God, the Almighty, the All-Compelling, the Self-Subsisting. Fear God and follow not the path of the first one who turned away from God. Shun him, then seek forgiveness from thy Lord, that He may cause to waft over thy reality that which shall dispel the odors of such as these. Verily He is the Forgiving, the All-Merciful. If thou hearest, it shall be to thine own benefit, and if thou deniest and turnest away, it shall be to thine own detriment, for verily thy Lord, the All-Merciful, is independent of all that is in the worlds. He is indeed the Sanctified, the Most Exalted, the Mighty, the All-Praised.

Know thou that whatsoever mention of the word ʻBaha' appeared in the Words of God was revealed specifically and manifestly for the visible, designated and apparent Temple, and all mercy today is for him who believeth in Him, and all retribution is for those souls who are not convinced of Him and turn away. Nay, those names which they heard concerning the first one who turned away and attributed to him, all pertained to this Revelation, and the deniers, unknowingly, have altered them. This injustice stemmed from none other than that primal tree of rejection and corruption.

Furthermore, even if there were no mention of this Revelation in the Bayan according to thy fancy and that of thy leaders, and even if the word ʻBaha' had not been revealed in the Book, what harm would it

do to the Revelation? He declareth: I have appeared with the same proof as the Primal Point, nay greater still, would that ye could perceive it. And by God, besides Whom there is none other God, they have never wished that anyone should adduce proofs in support of their Cause save through the Revelation itself and the verses sent down. Indeed, such questioning would only be permissible when He Who manifests God's Revelation declares that the proof lies in His name. Far exalted is He above this! The proof has been and shall ever be the Manifestation itself, and naught else but that which hath appeared from Him and been revealed through Him. This is that same proof whereby all the Prophets and Messengers have been sent forth. Whoso turneth aside hath turned aside from God, his Creator, and hath disbelieved in His signs, and is recorded by the Pen of God upon the Tablet as one of the idolaters.

The Point of the Bayan Himself—may the life of all else be sacrificed for His sake—advanced no proof save the verses. In numerous gatherings they brought Him forth and demanded proof, yet naught appeared from that Repository of divine names and attributes save verses. And to each and every soul who sought proof and evidence, the answer was given to fix their gaze upon the divine verses, for these have ever been God's proof, sufficient for all who dwell on earth. In this most mighty Revelation, most people have witnessed whatsoever they desired to see, whether of the divine verses revealed, the like of which none hath ever seen, or of learned expositions and extraordinary signs. Nevertheless, they have denied the reality, the essence, the being and the very self of the Primal Point, and remain unaware. Now ye make mention of names, while people have ever turned away from the sovereign Truth that is known, inclining instead to the idle fancies of their own souls.

Regarding what was written: "if it refers to a specific Person and Individual, where in the Bayan and in what passage is this found?" Therefore, purely for the sake of God, this servant will mention certain revealed verses which have descended from the heaven of the Will of the Most Exalted concerning this most mighty, most ancient and blessed Name and this most impregnable, most holy Manifestation. Although, by God besides Whom there is no other God, never did the Abha Beauty designate anything as proof and criterion of the Cause except the verses revealed from the heaven of the Divine Unity. Even though you have mentioned these same words in objection to God, and your purpose was never understanding, therefore this servant, to complete God's proof, will mention some of the revealed words of the Bayan.

And verily if you are not guided by them, just as you were not guided before, perhaps other servants will be guided by them. Although His own Self was the proof, yet I wish you to realize at least this much—that you are among those of whom He says "Even if they see every sign, they will not believe in it." And in another place, His exalted Word: "Verily those against whom the word of thy Lord is proved true will not believe, even if every sign should come unto them, until they see the grievous chastisement."

Section 25: "For the Sun is shining with a hundred…"

For the Sun is shining with a hundred thousand effulgences and lights, and the Point of the Bayan in all Tablets declares "Know Him through His own Self and His verses." In truth it is forbidden for all souls to adduce proof of Him through anything except His most holy, most mighty Self and what appears from His presence. However, this servant will bear this transgression and has sought and continues to seek pardon

from the Ancient King. Were this servant to mention all that has been revealed regarding this matter which you have raised, Tablets would not suffice, for countless verses have descended from the Kingdom of eternity.

Therefore we will confine ourselves to a few passages, and these are His words, exalted be His grandeur:

> "Even thus did We send down the Qur'an aforetime, but ye remained veiled from My purpose. That is what the night and day revolved around for eight years while you unified yourselves in worship of it, yet remained veiled from its mystery after its fulfillment. That is the Balance of Guidance in the Bayan in which you believe until the time when the Sun of Baha shall shine forth. That is the Manifestation of God—if you act according to it you will be among the believers and will abide forever in paradise; otherwise you will perish."

Today the Manifestation of God is manifest and the Sun of Baha is shining and gleaming from the highest horizon, while those who turn away have utterly perished and been reduced to nothingness, as you can observe if you be fair-minded. Thus was He alive in the Most Glorious Horizon, if you could hear or if you could see. I adjure you by God Who has caused all things to speak forth His praise, that after this firm word and assured verse and this glorious divine Manifestation, there remains no possibility for anyone to turn away or hesitate. Nay, by His very Self, the True One, if you but knew! In another place He says, exalted be His majesty and glory:

> "From the first moment the Sun of Baha rises until it sets is better in the Book of God than all the night, could you but understand. God has created nothing except for that Day when all shall work for the meeting with God and His good-pleasure."

A pure eye is needed to behold the Scene of transcendent glory and to perceive the meaning of the divine words. Hearken unto the call of the King of utterance, Who with the utmost clarity hath made mention of the next Revelation, that perchance those embodiments of error might not hesitate after its appearance, and might not perceive any likeness or peer or equal for the Manifestation of Divine Unity, inasmuch as the oneness of the Divine Essence is not established except through the Manifestation of His Revelation, and His sanctification from all semblances and likenesses is not proven except through the Manifestation of His Revelation. And if any likeness, equal, or peer be ascribed to the Manifestation of His Revelation, the Ancient Being's sanctification from all similitude would not be established, and the hallowing of His Self from duality would not be realized.

Therefore be ashamed before God and ascribe not any partner unto Him in His dominion. Verily He was one in His Essence, and God is witness to what I say. And in this connection He saith—exalted be His glory: "Verily, the time of departure draweth nigh, and on that Day ye shall not recognize it." And whoso meeteth Him, his meeting shall be identical with meeting Me; be ye not satisfied for him with that wherewith ye would not be satisfied for your own selves.

Nevertheless, all have transgressed their bounds and heeded not the divine counsels, and have consented to that which the Jews consented not for the Spirit, and likewise the people of the Furqan consented not for the Point of the Bayan. This is naught but ignorance and immaturity. And if thou hast not heard until now, hear now and be ashamed before the Truth. Return from the left hand of error to

the right hand of guidance. Soon thou and thy like, and whatsoever ye have uttered, shall perish, even as today ye are perishing, for every soul that is not mentioned before God—all things testify to its extinction. Purify thyself from the world, speak not of that which thou knowest not, and mention not that which thou comprehendest not. Know thy limit and thy station, and transgress not thy rank.

He explicitly declareth that the appearance of the Sun at the point of decline hath drawn nigh, and ye know not and comprehend not that day, even as ye have not comprehended and recognized it. And that Ancient Beauty hath never made any but explicit utterance concerning the next Revelation, unlike previous Books wherein all was mentioned in abstruse allusions. The fingers of divine power in the year sixty rent asunder all those veils, and made mention of the next Revelation throughout the Bayan with explicit clarity, without any allusion.

A matter which He left to the vision and understanding of the servants is that He made differing mentions regarding its nearness and remoteness, although in reality all these differing words return to a single point and no difference can be perceived. However, this very fact that they outwardly appear somewhat different was for the purpose of distinction. Thus in one place He mentioneth Mustaghath, and in another place He saith it will not reach Mustaghath, and it is hoped that it will be raised up before the Word of God. And in one place He saith that none knoweth the time of the Revelation save God—whenever it occurs all must acknowledge the Point of Truth. And in another place He saith that if He wisheth to appear at this moment, He hath the authority, and none may say why or wherefore. And to one of the Letters who asked about that Most Great Revelation, He saith: “Perchance thou shalt attain unto His presence.” Likewise, a Tablet was revealed from the heaven of the Divine Will wherein He hath said that it should be observed in the school of the subsequent Revelation.

All these outward verbal differences are resolved through one decisive Word. And He giveth a clear warning that at the time of the manifestation of that Essence of Purpose, ye should not look to that which was revealed in the Bayan, but rather fix your gaze upon the Manifestation Himself and that which is revealed from His presence. And it is evident to those possessed of insight that the concepts of before and after, near and far, have never existed and shall never exist in the realm of Truth, inasmuch as He hath been and ever shall be able to raise up the first and the last in a single moment if He so desireth. For these limitations pertain to creation, even as fifty thousand years of the Day of Resurrection passed in but an hour.

O ye who are unconscious from the wine of ignorance and heedlessness! How long will ye walk in darkness and follow the promptings of self? Remove your hearts from human limitations and fix your gaze upon the Sovereign of Oneness, that perchance ye may attain the station of “Know God through God” and be freed from questioning. Ask not the sun what its name is or what proof there is of its radiance.

O sightless one! Its effulgence is its proof and its radiance is its evidence—this hath been and ever shall be. Hearken unto the Word of the All-Knowing, the All-Informed, Who hath explicitly declared that in this holy and eternal Manifestation, all shall perish save those who cling to the Ancient Ark in this Most Great Revelation—these are they who are deemed the people of the holy Ark in the sight of God, the Almighty,

the Most High, the Most Great. Whoso holdeth fast unto this Ark hath attained salvation, and whoso turneth away hath perished. This, verily, is a revelation from the All-Knowing, the All-Informed.

His Word—exalted be His glory and His sovereignty—declareth:

> "O Concourse of Light! We, verily, by God the Truth, speak not from desire, nor do We reveal a single letter of that Book save by God's leave, the Truth. Fear ye God and doubt not in God's Cause, for the mystery of this Gate is concealed beneath the canopy of the verse and inscribed above the veil of concealment by the hands of God, the Lord of concealment and of the verse. God hath created around that Gate oceans of elixir water, reddened with the oil of existence, and creatures with the fruit of the divine purpose. God hath ordained for it 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. There do the angels of the heavens bear God's throne in the eight souls, and the decree in the Mother Book hath been witnessed. Soon shall the sinners be brought before the All-Merciful around the throne, through truth with truth, symbolically."

Thus endeth the passage.

Had ye understanding, by these very verses revealed in the Qayyumu'l-Asma, ye would all sacrifice your lives in the path of this universal divine Manifestation. But comprehension hath been taken from such souls by what your hands have wrought. Therefore are ye deprived of the outpourings of the All-Merciful and the rain of wisdom from the presence of the All-Glorious in this spiritual springtime, this King of divine seasons and days. Ye have strayed far from the good-pleasure of the All-Knowing Sovereign, wandering like beasts in the wilderness of desires and the garden of allusions.

Verily, in this day none are mentioned in God's presence save those who have embarked upon this divine Ark. These souls are rarer than red sulphur, and soon shalt thou witness how most people, unknowingly, shall be drowned in the depths of the ocean of ignorance and rejection, and remain deprived of the divine Ark, save for a limited number. How long until the winds of divine bounty shall blow and pass over these temples dead of self and passion, giving them life and turning them toward the realm of Oneness?

And when He saith that the angels of heaven bear God's throne in the eight souls—this is clear proof that the people of the Bayan shall not be convinced of this Manifestation save for a few, even as He mentioned eight, for thus hath it been at the beginning of every Manifestation. This is not particular to this Manifestation, nor hath it ever been. And what is meant by the throne in this context is the Command of God; it hath been and ever shall be the Word of God, and the first that proceedeth from the Tongue of God it hath been and ever shall be. And it is that Word at which all who are in the heavens and on earth shall be seized with terror, and all who dwell in the realms of Command and Creation shall be thunderstruck.

And it is that Word which hath been designated in the Tablets of God as the Most Great Weight, which no soul is capable of bearing. And it is that Word after whose manifestation all the tribes shall lament, and the foundations of all things shall quake, and none is capable of bearing this Throne save the angels of the heights who, by God's aid, shall bear this Most Great Trust, and through its acceptance shall the Temples of God's Cause be made manifest and the Most Great, Most Wondrous Word shall speak forth.

And in one station the Throne is the Manifestation Himself, Who is visible amongst men, for He is the Sign of Unity and the Essence of Detachment, Who in His station hath ever been One and with Whom there is none else—"God was, and there was nothing besides Him." In that station the Throne is the Manifestation Himself, and the eight angels allude to this Most Blessed, Most Exalted Name, whose numerical value, without the hamza, correspondeth to the value of Baha. And in the Primal Reality none can bear that Throne save His hallowed Self;

> "At this time none but His Essence can bear His Throne; Hear this from Me."

And this is one of the verses that flowed from the Most Wondrous, Most Sweet Tongue in Iraq.

And in another station the Throne is the first to believe, and the first to be present, and the first to be raised up, and the first to bear. He is the first creation, and the first speaker, and the first seer, and the first hearer, and the first knower, and the first assured one, and the first informed one. His hearing is the gate of divine hearing for all existence, and whatsoever hearing entereth not through that gate is not of the people of hearing and is accounted deaf before God. Likewise His sight is the gate of divine sight for all souls, and His knowledge is the gate of divine knowledge amongst His creatures, and His power is the gate of divine power, and His tongue is the gate of the divine tongue, and His heart is the gate of the divine heart, and His recognition is the gate of divine recognition.

Through His utterance is made manifest that which was hidden, and through His seeking doth the water of life flow forth, and through His attention doth the cloud of divine mercy bestow its bounty, and through His hearing is the divine Word revealed from the treasury of divine knowledge. Wouldst thou but attain unto a measure of understanding, and through this very grace and bounty that hath been vouchsafed in the mention of the First, and the First Word, and the First Point, and the Pillar of Destiny, and the Mystery of the Heights, thou wouldst become somewhat acquainted with the bounty and mercy and generosity and grace of Truth.

Section 26: "In brief, the blind hath no likeness…"

In brief, the blind hath no likeness to the seeing, nor hath the deaf any kinship with the hearing. In this revealed verse lie infinite meanings, but until one who thirsteth for the Salsabil of inner meanings be found, the Divine Cup-Bearer will not proffer the enduring, spiritual chalices. Consider with what explicitness the condition of the deniers and transgressors hath been revealed in the Book of God, and how the meaning of the blessed revealed verse hath become manifest. These transgressors were and shall be from among the people of the Bayan, and whatever harm befalleth the Beauty of the All-Merciful shall come from the people of the Bayan, even as no harm came to the Point of the Bayan except from the people of the Furqan. Yet by God, besides Whom there is none other God, there hath at all times befallen this Most Great Branch that which hath befallen no one else. Had the people of the Bayan been possessed of insight, that same blessed verse "Verily I am alive in the Most Glorious Horizon" would have sufficed them all.

Likewise, He—may my spirit be sacrificed for His Being—hath not failed to counsel the people of the Bayan and to proclaim His message unto them. In no age or dispensation hath a former Manifestation

made mention of a subsequent Revelation with such detail and explicitness, as ye all can witness, would ye but be fair. Hearken to the mention of this servant and deliver thyself from darkness upon darkness. Make not thyself deserving of endless chastisement for the sake of two fleeting days, and busy not thyself with perverting the religion of God and His Cause. How excellent is this verse in this connection:

> "Circle not religion for bodily gain, nor turn to irreligion. Sow not worldly seeds in the soil of religion through craftiness."

I conclude all the verses that have been sent down with these most wondrous, most impregnable, most holy and most exalted words which have descended from the heaven of glory of the Primal Point, that perchance their holy fragrances may perfume the seekers of the sanctuary of the All-Merciful and the lovers of the countenance of the All-Glorious, though such souls as these may not perceive its fragrances. With regard to the souls of the yearning ones is this mentioned. I swear by the King of all horizons that whosoever heareth it shall attain unto a wondrous life and shall become detached from hearing the words of all else but God, and any heart that comprehendeth it shall surely become a source of God's infinite knowledge. Nothing could be more explicit to be mentioned, nor hath anything more evident appeared from the Kingdom of utterance until now.

How similar is this mention and praise of the Primal Point to the story that is related of Shaykh Ahmad—upon him be the glory of God—when during a journey he had undertaken for pilgrimage, he had said to one Haji Muhammad Isma'il, who dwelt in the Land of Sad, "Convey my greetings to the Bab," mentioning His blessed name. The purpose of the honored Shaykh was none other than to guide that soul and other souls. After hearing these words of the Shaykh, that person was bewildered as to who was meant and why such blessed words had issued from his holy tongue, until he returned from the pilgrimage journey and several years had passed, and the Exalted One arrived in the Land of Sad and mention of Him was raised among the people that someone had appeared claiming to be the Bab. At that time that person became aware of what the Shaykh had meant.

Yet the likes of you have not become aware and will not become aware from these clear, manifest, and brilliant statements. His words, exalted be His glory:

> "Ye are before a people among whom the Point will be made manifest. Advance not if they be of the believers. Say: These are better than all who are on earth, and had God known of any better than them in faith, He would have made them manifest from among them. Unto his father and his mother and those who were with him and those of his near kindred who believed in him do ye submit, if ye would deal kindly with every soul that ye might perchance understand this before it is manifested, and after that ye shall understand and know. Upon thee, O Baha'u'llah, and upon those near of kin to thee be the remembrance of God and the praise of all things at all times, before time and after time."

The purpose of the Point of the Bayan in these verses was to specify the source of the Manifestation. Now, O thou who art devoid of fairness, observe with what courtesy He hath commanded. He saith to the people of the Bayan: "Seek not to precede the people from among whom that Primal Point will be made manifest," if they be of the believers. And by this latter statement the cord of relationship of those who

claim kinship to this Revelation, who today have turned away from the Truth, is severed, as He hath expressly declared, saying: “That people are the best of all peoples on earth, for had there been any people better than they, that Essence of Divine Unity and Treasury of Godhood would have appeared among them.” And He biddeth the people of the Bayan to convey greetings from God to the father and mother of that Most Great Luminary, and likewise to His kindred who believed in Him.

It would not be strange if the foolish among the people of the Bayan were to say:

> “Since His father and mother are no longer living, to whom shall these divine salutations be conveyed?”

O ye that are blind! At the very moment these words were revealed from the tongue of the Lord of all worlds, they reached their destination. This emphasis in the Bayan was intended to ensure that nothing would occur in the Revelation that would grieve that Essence of Purity. And after these divine exhortations and mentioned ordinances and these wondrous and exalted words, that Most Holy and Pure Being, turning toward the seat of revelation and His kindred, hath voiced praise and glorification. By God! With such sweetness hath this Kawthar of utterance flowed from the tongue of the All-Merciful that were but a drop thereof to reach all who dwell in the heavens and the earth purely for the sake of God, all would become intoxicated by that divine wine, would turn toward the Court of His presence, and would regard all else as utter nothingness.

By the express text of the Most Exalted One, may the spirit of all else be sacrificed for His sake, all were commanded to offer praise and salutations at the time of His appearance, yet none succeeded in this, and they regarded the divine counsel as vain and erased His testament from their hearts. Indeed, though they presented not themselves with praise and salutations before the King of Glory, yet with spears and arrows did they assail Him from every direction. And unto God belongeth all command, before and after, and He praiseth His own Self and Essence, were ye of them that know. And since none succeeded in conveying these praises as commanded by the All-Merciful, therefore did that Divine Essence in this wondrous and most merciful Revelation Himself convey praise and glorification unto His own Self by God’s leave. His word, exalted be His praise:

> “O Well-Beloved of Baha! I have conveyed Thy praise and glory, and then the praise of all things before Thee, unto Mine own Self, that Thy Word might be established among the worlds and Thy signs be made manifest to them that know. And when I speak concerning Thee, O Well-Beloved of Baha, there flows forth the praise of God and His glory, then the praise of the Concourse on High, then the praise of them that dwell in the cities of eternity, then the praise of them that swim in the oceans of grandeur, then the praise of all the worlds before time, after time, and in every time.”

At this point, from the Most Exalted Kingdom these most wondrous and sweet words in communion with God, the Most High, were revealed: Upon Thee, O Baha’u’llah, Well-Beloved of Baha, be the glory of God and His splendor, then the splendor of the Concourse on High, then the splendor of them that dwell in the cities of eternity, then the splendor of all things, then the splendor of Thine own Self unto Thine own Self through Thine own Self, and the splendor of this Glory that hath appeared to aid Thee amongst the

worlds. O Well-Beloved of Baha! By Thy might and majesty, Thou hast not fallen short in conveying Thy message to Thy servants and in directing Thy creatures, and in all this Thou hast desired naught save their submission before the Sovereign of Thy Oneness and their humility before the manifestations of the lights of Thy countenance.

By Thy might, O my Beloved! I find myself abashed at what thou hast conveyed for My manifestation, in that Thou hast not drawn breath save in My remembrance, nor spoken save to establish My Cause, nor hath there flowed from Thy Pen aught but that which had as its purpose the mention and praise of Me, and in every condition there hath appeared from Thee that which pointeth to My Self and expressly declareth My manifestation and speaketh of My beauty.

Yet how can I make mention of Thee, O My Beloved, when, by Thy might, the successive trials and continuous tribulations leave Me no opportunity to weep for Mine own Self? And how can I praise Thy most exalted and mighty Self? Whenever I desire to praise Thee with laudation or draw near unto Thee through the wonders of Thy remembrance, I am prevented by the chains of Thine enemies and the opposition of the oppressors among Thy creatures, such that when I turn to the right, I find a book of perdition from one of Thy creatures wherein is that which causeth the pillars of all things to tremble, and then the pillars of the kingdom of Thy most beautiful names.

And whenever I turn to the left, I find a book from the transgressors wherein is that which causeth the realities of Thy chosen ones and the hearts of Thy Prophets to cry out and lament in grief, after Thou didst command the people of the Bayan, who claim to believe in Thy Self and to acknowledge Thy singleness and to submit to the manifestations of the lights of the might of Thy oneness, that each soul should write in every Vahid a book establishing Thy Cause in this Revelation whereby the Sun of Glory and Power hath shone forth from the horizon of the heaven of the might of Thy mercifulness, that the servants might remember thereby and await this News wherewith Thou didst give them glad tidings in all Thy Tablets and Scriptures and Pages of Thy glory, saying in truth, addressing the people of the Bayan:

> “And in every Vahid ye write books of proof for Him Whom We shall make manifest, some of you unto others, that ye might act according to what ye write on the Day of His appearance.”

But they, O my God, cast Thy commandments behind their backs and forgot what Thou didst counsel them in Thy Tablets. Would that they had been content with that! Rather, each one of them wrote a book whereby Thy Self was consumed with grief, and the realities of all things, and the hearts of them that are nigh unto Thee among Thy loved ones, and them that are sanctified among Thy chosen ones, and they spread it throughout the lands that thereby God’s sanctity might be lost among His creatures, and God’s glory among His creation, and His dignity among His servants. By Thy might, O my Beloved! No morning hath dawned except that mine eyes have turned toward that which hath caused my heart to burn, my soul to tremble, and my spirit to grieve. And by this have I wept with mine inner eyes, and there wept with my weeping the eyes of those whom Thou hast honored among Thy creatures, chosen from among Thy creation, made the repositories of Thy revelation, the treasuries of Thy knowledge, the manifestations of Thy Cause, the daysprings of Thy power, the sources of Thine inspiration, and the dawning-places of the suns of Thy bounty.

No evening hath fallen except that there hath befallen me that which hath withheld the breezes of Thy mercy from all created things and hath shut the doors of Thy grace in the face of all beings. By Thy might, O my Beloved! I have become bewildered in my affair, and Thou beholdest me as a fish writhing in the dust, and hearest the cry of my heart, O Thou in Whose hand is the dominion of all signs! All this hath befallen me after I called them to the quarter of Thy gifts and favors, made known to them the ways of Thy Cause and Thy good-pleasure, and commanded them to submit before the gate of Thy mercy and to enter the precincts of Thy oneness. Whenever I called them, O my God, through what Thou didst inspire me of the wonders of Thy words and the gems of Thy verses, they arose in such opposition that none can reckon save Thee Who hast reckoned it through Thy sovereignty and knowledge.

Therefore, O Beloved of Baha, Quickener of Baha, Inspirer of Baha, Remembrance of Baha, and Friend of Baha, weep Thou over the soul of Baha. By God! It hath remained solitary among Thy creation and alone among Thy servants. They do with it what they will, and I have no helper to prevent them from their deeds or drive them from the sanctuary of Thy holiness and the pavilion of Thy glory and majesty. Praise be unto Thee in all this and in all that hath befallen my soul in Thy path. Though Thy servants have stripped from my temple the garment of joy and the vesture of gladness, honor and reverence, yet Thou hast, through Thy grace, given me that which none can affect, even were all who are in the heavens and earth to unite against me.

Praise be unto Thee for what Thou hast bestowed upon me through Thy bounty, O Beloved of my heart and Goal of the hearts of them that know! Through Thy love, I shall never be dismayed by anything, even if the clouds of destiny should rain down the arrows of tribulation. I have committed my affair unto Thee and placed my trust in Thee. Thou art sufficient unto me, my Helper and my Succourer. Through Thee have I dispensed with all creation. Praise be unto Thee, for Thou art my God and the God of all in the worlds.

Section 27: “Would that they had given respite…”

Would that they had given respite for the Beauty of the Lord of the Worlds to occupy Himself with the praise and remembrance of God! By God! Through the oppression of the idolaters, He hath not found opportunity even to lament over His own soul, much less to engage in remembrance and praise, despite the Point of the Bayan having commanded all the people of the Bayan to write, in every Vahid, books to one another, reminding each other in those books of the wondrous mention of this Most Great Manifestation, that these books might serve to establish the Cause of God and remind those souls, so that all might be prepared to acknowledge and submit at the time of the appearance of the Primal Will, the All-Embracing Word, and the establishment of the Ancient Being upon the throne of the All-Merciful, even as He hath said—mighty be His mention:

> “In every Vahid, ye shall write books of attestation to Him Whom We shall make manifest, from one to another, for on the Day of His manifestation ye shall act according to what ye have written.”

Yet what the people of the Bayan have actually done is this: at the appointed time and divine promise, they have all written tablets rejecting the Beauty of Unity, sending them to one another and even

dispatching some to the presence of the Throne. Among these is the Book of Perdition by that heedless soul who appeared in His presence. Fie upon your faithfulness! Fie upon your shame! Fie upon your courtesy! Fie upon what your hands have wrought, O company of the heedless ones!

Consider, O people of the Bayan, how greatly that Sovereign of the Throne of Destiny did guide you—exactly as one would teach birds to speak. By God, He taught the people of the Bayan even more than this, and spent His blessed time ensuring that at the time of His manifestation no one would commit any act that might cause sorrow to that tender, refined and luminous Heart. Thus in one passage, after firm and decisive counsels, He says—exalted be His glory:

> "Verily His example—exalted be His mention—is like unto the sun. Were infinite mirrors to be set before it, they would all reflect the sun according to their capacity. And if none face it, the sun still rises and sets, and the veiling pertains to the mirrors. I have not failed in counseling that creation and in devising means for their turning to God their Lord and their belief in God their Creator."

Now consider how in that statement where He bade that at the beginning of each Vahid they should write a book establishing the next Manifestation, what wisdom He showed. Likewise in this statement where He says that if infinite mirrors face the sun, its reflection will appear according to the capacity of those mirrors, and if all remain veiled, the sun will still rise resplendent in the fullness of its light and radiance. As is evident, its outpouring upon all mirrors and their reflection of it neither increases nor diminishes its power. The wisdom in this statement of that Beauty of the All-Merciful was that the people of the Bayan should not, on the day of the manifestation and dawning of the Sun of inner meanings, cling to mirrors, for the existence or non-existence of all mirrors is equal before that inaccessible and exalted Sun.

Would that the Primal Point were here now to witness how you have taken mirrors unto yourselves and made them the standard for recognizing Him but for Whom their realities, essences and mysteries would never have been created. You have so transgressed in God's Cause that you have made your acceptance of Him contingent upon the acceptance of the veiled mirrors. Woe unto you, O company of the wrongdoers and the heedless! Despite these clear and evident statements and these firm and decisive counsels from that Sun of Divine Unity, after the completion of the first Vahid and the appearance of the Luminary of the horizons, all broke God's Covenant and arose in hypocrisy, forgetting the divine counsels and guidance as though taking them in jest. Woe unto them for what they have committed before the face of God, the Exalted, the Great.

Concerning what thou didst write, that if the attributes revealed pertain to the name Baha, this name is one of the names of God and the definitions of God's names are not exclusive to this blessed name—and thou didst mockingly mention Mirza Kamal and Mirza Jamal—thereby thou becamest the first to mock the Primal Creation, then Abraham, then Moses. By God! Thou art the first who mocked the Spirit, then mocked Muhammad the Messenger of God, then mocked Ali at the time when the dawn of inner meanings broke forth and the Sun of utterance shone forth through the sovereignty of God, the Supreme, the Self-Subsisting. And thou wert the first to mock this Revelation whereby was established all that was sent down from the beginning that hath no beginning, and whereby every soul ascended to the heights of

divine realities, and every assured one entered the paradise of God, the Powerful, the Mighty, the Beloved. Take up thy pen, O thou who mockest God! By God, the Supreme Pen hath lamented over it, and over what was and what will be. All that thou hast perpetrated returneth unto and endeth with the pen of the first one who turned away from God, the One, the Peerless, the Sovereign, the Supreme, the Self-Subsisting.

Verily the essence of his pen fled from him and appeared before God, and cried with such crying that all things wept for it, and it lamented before its Lord and complained of its wielder. If thou art among those who recognize: the reality of the pen of him who turned away from God did appear one day before the Divine Throne and lamented with such lamentation that the denizens of the highest paradise wept at its condition. Strange it is that ye heard not and heeded not the wailing and sighing of all things at that time. From that day until now, all holy ones and near ones, and the realities of all things, have been engaged in weeping, lamenting and anguish. At this point it becometh necessary to mention his supplication before the Divine Throne, that perchance prepared souls may, through the lamentation of that wronged one, comprehend the wrongs inflicted upon the Best-Beloved of all creation by the tyranny of the oppressors of the Bayan. And this is what the Pen confided to its Lord, the Lord of all things, and the Lord of all the worlds:

“Glorified art Thou, O Lord my God and my Beloved! Thou art He by Whose command the shrill voice of the Most Exalted Pen was raised between earth and heaven, and by it Thou didst ordain upon the tablets what Thou hadst ordained through Thy preserved knowledge and Thine irrevocable command. And through what Thou didst inscribe upon the Tablet there appeareth in creation that which was ordained by Thy Will and decreed by Thy Purpose. Therefore, O my God, hear Thou the call of this Pen which hath been removed from the shore of Thy nearness and Thy presence and hath been afflicted between the fingers of one of the most wretched among Thy creatures. By Thy might, O my Beloved, I am seized with fear at the force of Thy wrath and the manifestations of Thy vengeance. Thus dost Thou witness the agitation of my soul, the trembling of my heart, and the perturbation of my body, for Thou hast made me to be subjugated by the fingers of this idolater who hath never inhaled the fragrances of justice from the paradise of Thy justice and Thy gifts, nor perceived the sweet scents from the garment of Thy grace and Thy favors.

“Therefore, O my God, by Thy might, were Thou to command me, I would surely rend his belly by the power which Thou hast ordained in my inmost being, that thereby my soul might find rest and my heart be solaced, for he hath sought my aid in tearing the veil of Thy glory and sanctity, and hath committed that which hath caused the hearts of Thy chosen ones to burn in the pavilion of Thy majesty, and the hearts of Thy trusted ones in the chambers of Thy hallowed might and the tabernacles of Thy sacred detachment. I beseech Thee, O my Beloved, by Thy sovereignty, then by Thy Name and Thy Manifestation and Thy grandeur, that if Thou dost not command what I have besought of Thee, deliver me from this vile one and his fingers.

“Alas, alas, O my Beloved! Thou didst create me for Thy remembrance and Thy praise, and lo, I am deprived of that for which I was created, and there hath appeared from me that which hath rent the veil of grandeur and majesty, and changed the countenances of the denizens of the most exalted Paradise,

and annihilated the realities of those who dwell in the kingdom of names, and shaken the pillars of the cities of eternity. How then, O my God, can I raise my head among the pens, for the shame which hath caused my head to be bowed in the presence of them that are nigh unto Thee at the revelation of the lights of Thy Beauty, and the station of them that profess Thy unity at the threshold of the gate of Thy grandeur?

By Thy might, even if Thou shouldst clothe me with the robe of forgiveness, and cause to waft upon me from the direction of Thy favor the breezes of Thy Name, the All-Merciful, and immerse me in the seas of Thy tenderness and Thy favors, and forgive me for what I have committed in Thy days, by Thy might, my heart would not be at rest, nor would my soul be tranquil. Grant me, O my Beloved, that though by Thy grace and favor Thou mightest purify me from disobedience, how can there depart from me the fragrance of shame which wafteth from my self unto my self at all times, and hath made me deprived of the breezes of that Ridvan which Thou hast made to be above Paradise?

"And verily, O my God and my Master, if Thou shouldst forbear with me through Thy clemency and forgive my sin through Thy grace and bounty, how can I raise my head toward the city of Thy might and Thy presence? By Thy might, I have reached such a state of abasement that if Thou shouldst look upon me with the glances of Thy mercy, Thou wouldst surely weep over this poor one who hath become despairing of himself and of all things, having been made deprived of the splendors of the lights of Thy Beauty which have shone forth from the horizon of the heaven of Thy might and Thy will. Alas, alas, for my despair on this Day wherein Thou hast opened the doors of Thy reunion to all who are in Thy earth and Thy heaven, and hast called all to the seat of Thy nearness and Thy presence!

Alas, alas, for that which was ordained for me in the tablets of Thy decree, whereby Thou hast erased my portion and the sweetness of my communion at the witnessing of the lights of Thy countenance! Would that I had been deprived of all that Thou hadst ordained for the best of Thy creatures, and had not associated with those who knew Thee not! O my God! I have consorted with those who knew Thee not and prostrated not before Thee, and through my assistance there appeared from them that which hath caused the hearts of Thy trusted ones and Thy chosen ones to burn.

"If I say this befell me through what I deserved, then by Thy might, O my Beloved, I find no stability for myself when the winds of Thy decree blow, nor any existence for my being before the court of Thy power and might, nor any mention in the presence of the manifestations of Thy glorious oneness. And how can one who hath no existence before Thy manifestation and power move without Thy leave and will?

"And if I say Thou hast afflicted me with this without my deserving it, this would be injustice from me toward Thee, for I have not comprehended the mysteries of Thy Cause and the modes of Thy wisdom and decree. Thus am I bewildered in my affair, and my understanding can never ascend to the heaven of Thy wisdom which Thou hast made hidden from the eyes of Thy creation, nor can the bird of my knowledge soar into the atmosphere of Thy knowledge which Thou hast concealed in the treasuries of Thy protection. Therefore my perturbation increaseth and my grief, my anguish and my tribulation grow more intense.

“Alas, alas, O my Beloved! How can I mention what I witness of the manifestations of Thy deeds and the modes of Thy Cause? At times I behold that Thou hast taken with the fingers of Thy mercy one who was like me and made him to consort with Thyself and to be intimate with Thy beauty, and Thou takest him with the fingers of Thy glory and grandeur and causest to flow from him the seas of life through a drop whereof Thou hast resurrected the realities of contingent beings and the hearts of all who dwell in the realms of existence, and through whose scratching Thou hast attracted the hearts of those near unto Thee and the hearts of the sincere ones.

And at times I behold that Thou hast afflicted me through the fingers of the idolaters and made me to be subdued beneath their fingers, and there hath appeared from me that which hath caused the hearts of the Concourse on High to tremble, then the dwellers of the cities of eternity, and hath rent asunder the livers of those whose faces Thou hast honored by turning away from aught else but Thee, and whom Thou hast sanctified from the signs of the people of Thy earth, and whom Thou hast caused to draw near in the shadow of Thy grace and bounty. By Thy might, I fear that through my disobedience the Pen of Thy Command might be stayed and the tablets of Thy decree and the pages of Thy destiny might be suspended. Would that I had never existed and had never been mentioned!

Section 28: “By Thy might, O my God, I shall…”

By Thy might, O my God, I shall find no existence for myself after this, and if Thou dost not return me to nothingness, then judge between me and this oppressor through whose deed my face hath been altered among the sincere ones of Thy creation and those near unto Thy loved ones. And verily in this hour, O my God, I have fled from him unto Thee and have come to Thee with the clamor of those who have lost, and the cry of the disobedient, and the lamentation of the sinners. Therefore judge between me and him through the sovereignty of Thy decree and the dominion of Thy justice and power. Is there any judge besides Thee, O my Beloved, to whom I might appeal and to whom I might flee? Nay, by Thy might! There is no refuge except Thee and no escape except unto Thee.

And verily this wronged one standeth before the court of Thy justice and mercy, and this poor one hath clung to the hem of Thy riches, and this deprived one hath taken shelter in the shadow of Thy holy sanctuary and Thy favors. I beseech Thee by Thy Name through which Thou hast shattered the idols of fancy and desire, and hast adorned those near unto Thee with the robes of Thy knowledge and forgiveness, and hast stripped from the idolaters the garment of Thy names and favors, that Thou send down from the clouds of Thy power and the heaven of Thy grace that which will calm my heart and tranquilize my soul.

Alas, alas, O my Beloved! Now hath perturbation and desperation seized me at the establishment of the throne of Thy chosen Name, for if Thou shouldst punish the oppressor who hath wronged me throughout the duration of Thy kingdom and sovereignty, my soul would not rejoice thereby, nor would my loneliness depart, nor would my agitation and desperation be calmed, for my face, O my God, has turned pale from shame at what has proceeded from me. This is a stain that will not leave me even if the winds of Thy forgiveness should blow upon me from the right hand of Thy tender mercy throughout the eternity of Thy

might and oneness. Therefore, dost Thou see, O my Beloved, any loser more lost than I, or any abased one more abased than I?

I have ever yearned, O my God, throughout all days for reunion with Thee, to such extent that I slept at night hoping to meet Thee, and raised not my head in the morning save in longing for Thy presence. I remained in this state until the winds of Thy decree blew from the right hand of Thy will, and the manifestations of Thy ordainment appeared from the horizon of Thy decree, turning me from Thy direction to the direction of Thine enemies. Alas, alas for this blowing! Alas, alas for this passing! Alas, alas for these messengers which seized me by Thy power and deposited me in the presence of those who associate partners with Thy Self and those who oppose Thy Beauty! Would that they had been content with what they perpetrated in Thy days and inflicted upon Thy Self! Nay, by Thy glory! These ones will not rest until they shed Thy blood among Thy creatures and devour Thy flesh with the teeth of hatred in the kingdom of creation—these wretched ones from whose pride and vainglory Pharaoh would flee, from whose tyranny and transgression Nimrod would run, and from whose evil and rancor Satan himself would seek refuge in Thee!

Alas, alas, O my Beloved! I called upon Thee when I grew on the shore of the sanctuary of Thy oneness, by Thy Name the Kind, then by Thy Name the All-Merciful, then by Thy Name the Most Merciful, then by Thy Name the All-Forgiving, then by Thy Name the All-Affectionate, then by Thy Name the Loving, then by Thy Name the All-Sufficient, then by Thy Name the Bestower. Whenever I found myself grieved, I cheered myself with the promise of nearness to Thee and meeting Thee, and whenever I became agitated, I calmed myself with the remembrance of the days of attaining Thy presence. When my creation was completed, one of Thy servants uprooted me from my place, and I was transferred from hand to hand and from market to market until I arrived at the market which Thou knowest through Thy knowledge that encompasses all things. Then one of Thy creatures and beings purchased me. But O my God and my Beloved, by Thy glory, when he took me in his hand, I saw that he was unaware of that, and I was bewildered within myself, for this commotion emerged from me without any choice.

In the innermost secret I called upon Thee with the call of the yearning ones and the cry of the hopeful ones, that Thou shouldst unveil to me the mystery of that which Thou hadst concealed from me behind the veils of Thy ordainment and the clouds of Thy decree, until he carried me to the land wherein Thou didst establish Thyself upon the throne of Thy oppression. I found the fragrance of the garment from its soil and the breezes of sanctity from its air, and such joy and delight seized me that I saw myself upon the heights of glory and majesty, as if I had become sovereign over the highest kings in the realms of eternity and a ruler over all who dwell in the kingdom of creation.

I remained in this state until my bearer reached a path that branched into two paths—one to the right and one to the left—and he turned from the right to the left. Alas, alas! Then I found agitation within myself and was terrified, and everything was terrified by my terror, until he brought me to a door which when opened I found the stench of hell and the blasts of Sijjin, which if but a whiff thereof were to blow upon all created things, they would return to absolute nothingness. And I was consigned to the hands of this oppressor who rose up against Thee in opposition and from whom there came what caused the Names and their Kingdom to be changed and the Attributes to be cut off from their seats. When I became

aware of him and what he had committed through my assistance, I fled from him and from meeting him to the court of Thy mighty oneness and the seat of Thy glorious throne.

Therefore, O my God, look upon me with the glances of Thy loving-kindness, then return the gaze of Thy grace to this wronged one who hath become, through his deeds, despairing of Thy spirit and bounty, and hopeless of the wonders of Thy grace and generosity. Alas! Alas! From the greatness of my affliction and the abundance of my bewilderment and my burning, I know not what to seek from the wonders of Thy grace, for whatever the highest consciousness can attain, I witness that it neither calms my heart nor brings rest to my soul. Therefore, finding myself in this state and these conditions, I desire to commit my affair into Thy hands and within Thy grasp, that Thou mayest ordain what is best in Thy sight for my self, my essence and my reality. I beseech Thee, O my Beloved, by the Manifestations of Thy Cause in these days, and the Dawning-Places of Thy revelation and the Repositories of Thy knowledge, to send down upon me that which will illumine my face between the heavens and the earth. Verily Thou art powerful over whatsoever Thou willest, and Thou art the Almighty, the All-Compelling, the Most Mighty, the Self-Subsisting.

Then, O my Beloved, agitation seized me once again because of my grievous sin. O Thou in Whose hands lie the Kingdom of accomplishment and the dominion of decree! Whenever I try to calm my soul and speak to it of Thy mercy that hath preceded all created things, and remind it of Thy loving-kindness that hath encompassed all who are in earth and heaven, saying to it "Be thou at peace and grieve not, for my Beloved is merciful, my Sovereign is generous, my Lord is compassionate and my Creator is forgiving," there appeareth therefrom the fire of remorse and shame, consuming my patience and its patience, my forbearance and its forbearance, my tranquility and its tranquility. Therefore my crying before Thee shall never cease, nor shall my wailing before Thy face end.

By Thy glory! I fear that the dwellers of the heaven of Thy joy and the tribes of the kingdom of Thy gladness will be saddened by my sadness. I beseech them through Thee not to prevent me from my crying and lamentation before the court of Thy oneness, for those who circle round Thy throne and have drunk from the Kawthar of glory and hope, and have found the sweetness of nearness and reunion, it behooveth them to look upon one who is far from the court of Thy nearness and is deprived of the wonders of Thy bounties.

Alas! Alas! O my Beloved! Alas! Alas! O my Purpose! Alas! Alas! O my Desire! Alas! Alas! O my Hope! Alas! Alas! How can I lift my head before the Pen of ʿAli which Thou didst make the Dawning-Place of Thy revelation and the Rising-Point of Thy inspiration? How can I look upon the Pen that is attributed to Muhammad Thy Messenger, whereby the mysteries of Thy decree were inscribed and the tablets of Thy Cause were written? By Thy glory, O my Beloved! I am nigh unto returning to nothingness from my shame and what hath befallen me in my days. Can I behold the Pen whereby flowed what Thou didst send down upon the Spirit from the measures of Thy Cause and the mysteries of Thy laws and Thy decree, and from which appeared that whereby the sanctification of Thy Essence from all likeness and the purification of Thy Self from all similitudes was established? Or can I hear the scratching of the Pen of Moses whereby He wrote Thy laws and Thy judgments and the essences of Thy oneness and the traces of Thy uniqueness?

O My Beloved! How shall I behold the Pen of the Friend which Thou didst raise up by Thy command and make as the lamp of Thy revelation amongst Thy servants and the Word of Thy Cause amidst Thy creatures? Alas, alas, for my shame which shall not depart from me through the perpetuity of Thy glory and the continuance of Thine Essence! Grant me, O my God—though Thou hast immersed me in the oceans of forgiveness—how shall there depart from me the odors of rebellion such as none besides me hath wrought in Thy days? O my God! By Thy forbearance, whereby Thou didst not seize upon Thine enemies but rather sustained them through the sovereignty of Thy decree, to such extent that whosoever desired to draw the sword of hatred against Thy face, Thou didst sharpen it by a wisdom that was veiled from the eyes of Thy creatures; and by Thy loving-kindness, which the circumstances of Thy creation and the deeds of the idolaters in Thy lands did not withhold—I beseech Thee to return me to nothingness, then raise me up in Thy days through the sovereignty of Thy Will once again, that perchance there may be erased from my heart what appeared from me in the first instance, and that I may become oblivious of what I have committed, that Thou mayest make this oblivion a bounty unto my soul, a mercy unto my being, and a kindness unto my essence. Verily, Thou art the Almighty, the Most Exalted, the Mighty, the Generous.

By Him Who holdeth my soul in His hands! If all who are in creation were to be adorned with the robe of justice, they would, upon hearing the lamentation of the Pen and its sighing before the All-Merciful, every one of them become detached from all who are in the heavens and on earth, turn towards the court of the Friend, and become severed from the world and whatsoever hath been ordained therein. However, in these days when such souls are rarely to be found—save very few indeed—how long must it be until holy and luminous countenances emerge from the Divine Sanctuary, attain unto the breezes of God and His words, and become independent of aught else but Him? These are among the choicest of creation in the sight of God, the Sovereign, the Supreme, the Self-Subsisting.

Although this servant mentioneth any matter, afterwards he perceiveth himself to be remorseful, for it is not known whether the heat of Divine love will be kindled in those hearts; even as in the Dispensation of the Sixty, when the verses of the Point of the Bayan (may the spirit of all else but Him be sacrificed for His sake) were brought before any soul, they would, with utter disdain, take them in one hand, glance at them for about ten minutes or less, cast them aside and say: “These words are but fabrications.” Had they been in the least fair-minded, they would not have exchanged a single letter thereof for all that is in the heavens and earth. Hearken unto this servant, purify thy heart and hearing from all that thou hast heard and understood, and then observe the verses that were sent down aforetime upon the Prophets and Messengers, and behold these most wondrous and most exalted verses, and judge thou fairly. Assuredly, if thou act according to what hath been mentioned, thou shalt attain unto the truth and become sanctified from the whispers of the evil ones.

The intention was to mention all the verses that were sent down from the heaven of the Will of the Lord, the Most Exalted, in this most wondrous and most exalted Cause. They forbade it and said:

> “Wait awhile until it becometh known at what level and station the people of the Bayan stand and persist, and their essence be apprehended”

- meaning those souls who are and have been observant of naught but God—and thereafter, if it be deemed fitting, the hidden verses of the Bayan and their concealed meanings shall be sent down from the heaven of the Will of the All-Merciful, that some may perceive that the Pen of God hath not moved except to describe this Most Great Revelation. And its hidden meanings have descended from the heaven of the All-Merciful's will, that some may comprehend that the Pen of God hath not moved save to describe this Most Great Revelation, and the Tongue of God hath not spoken save to extol this Most Pure Beauty. The Command is in God's hands, and verily He hath power over all things.

Section 29: "Therefore, this evanescent servant hath been content…"

Therefore, this evanescent servant hath been content with such verses as have shone forth from the Dayspring of the mouth of the Sovereign of the Bayan. Yet it behooveth every person of insight in this day to sanctify his heart from all allusions, indications and names, and to fix his gaze upon the Manifestation Himself and that which proceedeth from His presence. All have been commanded thus in the Bayan, for all names and attributes have been and shall ever be His creation. Today most of the people of the Bayan are halted at the stage of names, and in the sight of God they are counted among its worshippers. They who occupy the Most Great Vista are, in the sight of God, those souls who have with their own hands plucked and partaken of the fruits of the divine Tree in this springtime of matchless glory. They who cling to aught else but this Tree are rejected in God's sight and are reckoned among the people of negation and fire.

At this moment the Spirit proclaimed: Write! No greater injustice can be witnessed than for one to seek proof and testimony concerning the Manifestation of Truth from any source save that which hath appeared and been revealed from His presence. Fix your gaze upon the Truth. If that proof whereby the authority of the Primal Point was established be witnessed and made manifest from God, then there remaineth no excuse for hesitation. In such circumstances, no justification from anyone will be or ever hath been acceptable, even should they cling to the words of the first and the last ones. Thus doth God expound His Cause, would ye but understand.

And concerning what you wrote about Dayyan, Mirza Ghugha, Shaykh Isma'il and Haji Mulla Hashim making claims and being proven false, etc.—similar objections were made by the ungodly at the beginning of the Dispensation of the Bayan, who would say that certain individuals before the Bab had made such claims and were proven false. Therefore, God forbid, this assertion is like the words of those souls who turned away from the Truth through such statements. In every Dispensation, the ungodly of that age have busied themselves with similar objections. However, such objections have never prevented, nor will they ever prevent, the insightful mystic and the detached sage from following the path of God. Rather, they will cause steadfast souls to become more firmly established. It is very clear that the greater the Manifestation and the more evident the Truth, the more intense has been and will be the opposition of the letters of negation, as can be observed. However, regarding these souls you mentioned—first, how has their falsehood become evident to you?

As for Dayyan, who was named in the Book of God with all His beautiful names, he never made any claim that was contrary. In the first year of His Cause, some prayers from him were sent to the Most Holy Court,

and in those tablets nothing was observed except expressions of humility, submissiveness, and faith in God and the Manifestations of His Cause. But when that known person observed that someone had appeared and written prayers, the fire of his jealousy was so intensely kindled that he issued a decree for his execution and that of his loved ones. Thus, that Manifestation of Divine Unity was martyred by his decree, as attested in the Bayan. Later in his book he attributed false claims to him that were never true, while that which was revealed about him in the Bayan was far above what he had claimed. Look therefore in the Bayan that you may be among those who understand.

And there were some souls whom that known person rejected and pronounced all of them as unbelievers, yet in God's sight these souls were not and will never be rejected. Rather, a single hair of theirs is better than him, if you be of the discerning ones. Among them was the honored Aqa Siyyid Ibrahim, upon him be the Most Glorious Beauty of God, concerning whom verses were revealed, including what shall be mentioned, that you may understand and realize that no one was focused on the Primal Point and what was revealed from Him, but rather for love of leadership and preservation of his own glory, he committed what no one from the beginning of creation until now has committed. His mighty word states:

> "Bear thou witness O Abraham! Thou wert in the day of the Throne of thy Lord's Manifestation, and verily We were, before and after, among those who make truth to appear. Behold how We created thee and sustained thee and caused thee to die and brought thee back to life until this time, while those who were given the Scriptures remain to this hour veiled. When thou didst descend upon God, thy Lord, the Lord of the seen and unseen, the Lord of all worlds, thou didst hear the voice of those who followed thy Cause while they imagined they were exalting themselves in their love for thee. Say: Nay, verily nay! I and those who followed me were gathered before God, my Lord, on the day when I was among the believers in Moses at the Throne of God's Manifestation. And these people do not follow, for had they followed me, they would have believed in Moses before Jesus, then in Muhammad after Jesus, then in the Point of the Bayan on the Day of Resurrection."

Observe how He designated him as the Throne of the Manifestation, saying:

> "Behold how We created thee and sustained thee and caused thee to die and brought thee back to life at this time, while those souls who had believed in thee remain veiled in the Scriptures until now, and We heard the cry of those souls who followed thy Cause while they imagined they had attained lofty stations in their love for thee."

Say: Nay, verily nay! I was gathered before God with those souls who followed me when the Throne of the Manifestation appeared in the name of Moses, but those veiled souls did not follow me, for had they followed me, they would surely have attained to the recognition of and belief in the subsequent Manifestations and those holy beings.

Say: O thou who art deaf to the age! Pay close attention and heed the divine words which explicitly and without allusion designated him as the Throne of the Manifestation, and after this mighty and transcendent station all names circled round him. Were he to be addressed as "Thou art God" or "He is

God" or "from God" or "unto God" or "the Essence of God" or "the Identity of God"—all these stations are established and realized in his rank. Yet today the people of the Bayan, following the decree of that notorious one whom they call Abu'd-Dawahi, have so objected to him and spread the ruling of his unbelief that he has now for some time withdrawn from all, save that the curse of God be upon the wrongdoers!

Observe now to what extent they have transgressed in the Cause of God and what deeds they have perpetrated in rebellion against God. Then He addresses that glorious Name, saying in His mighty utterance:

> "O My Khalil! In the Sacred Scrolls there hath never been, nor shall there ever be, any limit to the thrones of God's Manifestation, yet the people remain veiled from this mystery. O My Remembrance in all heavenly Books after the Scrolls! In these thrones there is naught save that which pointeth to God, their Lord. Say: All are from God and unto God do they return. O My Name in the Bayan! Observe how Mine evidences have been awaited in every Dispensation, yet until this time I had not opened the gate of the Name in any previous Manifestation. This is of God's grace unto them that are in the Bayan, but the people know it not."

One whom He explicitly addresseth, saying "Thou art My Khalil in the Scrolls and My Remembrance in all heavenly Books, and My Name in the Bayan," they call the Father of Calamities, and they perceive not. Say: God hath seized your hearing, your sight, and your hearts, yet ye hear not, see not, and understand not. Read the Kitab-i-Mustayqiz, which is among the works of him who turned away from God, whom the Lord hath seized, and behold what allegations he hath made against these holy Temples. The matter became so grave that when this Name came to Iraq, all arose to slay Him, and the Most Glorious Beauty restrained the people day and night until He safely returned to His abode. Thus was the matter, and God is witness to what I say. Praise be to God that his Kitab-i-Mustayqiz is available to all—otherwise, by Him Who created all beings from nothing, he would deny it, even as he hath denied most deeds.

Would that he were mentioned in God's presence as even one of those souls he hath rejected! Thou hast taken fancy as thy lord instead of God, and thou perceivest not what thou sayest. But God witnesseth what ye have wrought in your vain life, and He shall soon seize you with His might, for He is the most severe in punishment. Despite this, he hath regarded such forsakers as followers of the Bayan, while considering Him through Whom the Bayan was revealed as a forsaker. By God! He speaketh naught but his own desire, and walketh in naught but the wilderness of fancy and pride, thinking himself to be among the guided ones.

Moreover, these souls have not appeared with divine verses, and if thou sayest they were bearers of verses yet were rejected, this is thy transgression against God, the Protector, the Self-Subsisting. For if the bearer of verses could be false, no faith would remain for thee or anyone on earth, since the faith of all is established through the Divine Manifestations Who have appeared with verses. If, God forbid, the bearer of verses could be false, by what proof wouldst thou establish the truth of the Point of the Bayan? Grievous is the word that cometh forth from your mouths, O company of the deniers! It is evident that thou hast mentioned these souls merely to subvert the Cause of God, and hast compared this

Manifestation to them. Know thou that these souls were not, nor shall they ever be, rejected in God's presence. Rather, the rejected one is he who denied them, opposed them, and decreed their death.

Among those persons who wrote was Haji Mulla Hashim, whose petitions to the Divine Throne are still extant, and from whom nothing was seen except the utmost submissiveness. O thou who claimest mystical knowledge—thou hast brought all mystics to naught! It hath been heard that one of the philosophers was once in the land of Sad, and the divines of that land pronounced him an infidel and ordered his expulsion, and a group attacked that poor man. Among those persons was the renowned Mulla Ali Hakim-i-Nuri. That wronged one at that time said nothing to any of the divines, but turned to the aforementioned philosopher and spoke words that are not fitting to repeat, meaning that "thou considerest thyself a philosopher—why then dost thou object to a philosopher?" Now, with these objections, thou still claimest wisdom and mystical knowledge. Turn unto God Who created thee and fashioned thee, and oppose not those who have believed in God and His signs and who have suffered in His path what none of the world can reckon. The acceptance or rejection of souls hath never been, nor shall ever be, sufficient through imitation. Many a curser whose curse returneth unto himself, and many a rejecter whose rejection reverteth unto him while he perceiveth not and is among the heedless.

Say: Die in your wrath! The idol of fancy and desire hath been shattered. By God, besides Whom there is none other God, he hath clung to a fancy that hath no equal in all creation. I know not by what proof and evidence he hath given preference to one who hath rejected those souls. Hearken unto the counsel of this servant and never reject anyone, for the Point of the Bayan specifically counseled all that none should oppose another. Even that known person—by God besides Whom there is none other God—though he arose with utmost guile and scheme to cut down the divine Tree, and that which was hidden in his breast was revealed, yet they did not oppose him until his writings appeared, which were all in rejection of God and His signs, and which exist now in his own handwriting. Therefore divine verses were sent down from the heaven of the Command in refutation of him who opposed God—and this was not from Him but from God, the Powerful, the Supreme, the Mighty, the Self-Subsisting.

Verses are specific to the Manifestation, as the Point of the Bayan explicitly stated that after the setting of the Sun of Truth none would hear divine verses except at the time of the next Manifestation. And this same known person would, night after night and at dawn, be in the presence of the Qa'im receiving divine verses, yet afterwards became so proud from mere two words that he committed that which none of the manifestations of negation had ever committed. Any person with the slightest understanding knoweth that he was always in service to the Ancient Beauty, and if he comprehended anything, it was but a drop from the surging ocean of this sea. Nevertheless, thou hast written that which no person of intelligence hath ever written. By God! Were a hundred thousand like him able to speak in His presence—as these servants have witnessed with their own eyes—yet you speak with mere fancy. In any case, may God curse that Satan who has misled both him and you, and how many calumnies you have attributed to the Truth for the sake of outward leadership. God willing, we hope he will not be provided with the wheat of Rey.

Furthermore, I know not what Mirza Ghugha has done that such hatred against him has taken root in hearts like his, to the extent that they write treatises in refutation of him. There are many souls who, in

their ecstasy and yearning, utter certain words—they too have mentioned something. They should not be so intent on violating the sanctity of God's servants. Fear God and hurt not the hearts of His servants. Nothing has appeared from the likes of you that would give off even the faintest fragrance of truth. We beseech God to rid your hearts of rancor towards His loved ones, for verily He has power over all things.

Section 30: "The words of the Questioner—- great…"

The words of the Questioner—- great is his opposition and grievous his hypocrisy—:

> "And if the Claimant to this station possesseth any proof other than verses, let them declare it. And if it be verses, then Mirza Yahya, in addition to explicit text and conclusive proofs standing in opposition, layeth claim to a station loftier, greater, and more excellent, and hath in his possession voluminous tomes."

By God! He has spoken words that one is ashamed to consider. How quickly you have altered God's balance and violated His sanctity! How swiftly you have engaged in distorting His words! By God! Every person of insight has perceived and continues to perceive your station and the station of he who cast these words from what you have written. Woe unto him and those who follow him! This servant is bewildered as to which of these absurdities he should hear and respond to. After all, what has driven you in these few days of life to occupy yourself with these vain, egotistical ravings at Satan's prompting, remaining deprived of the shore of the sea of oneness? Suppose all people took him as lord besides God—what benefit would accrue to you or him? Nay, by Him in Whose hand is my soul, rather loss in this world and the next.

He has written that if the Author of this Revelation has anything besides verses, let Him bring it forth. This explicitly contradicts what the Primal Point—may the spirit of all else be sacrificed for Him—has revealed throughout the Bayan. And whoever has spoken or speaks these words is cursed, and every atom and all who dwell in the kingdom of Command and Creation curse him. Yes, by God! You have considered people foolish, for if people were not foolish, neither you nor that opposer would have been able to openly speak contrary to what God has spoken. The Primal Point has explicitly stated throughout the Bayan that the proof of the next Revelation has never been and will never be anything but verses, yet you have explicitly written "if He has any proof besides verses, let Him bring it forth." You speak of that of which you are unaware.

The station that you have sought to establish for that opposer of God was contingent upon the word of the Primal Point, and the Primal Point was established through divine verses. Consider now how far ye have strayed from the path of truth and fallen into the wilderness of error. Reflect upon what thou hast committed and uttered, that perchance thou mayest awaken from thy deeds and be of them that seek forgiveness of God, Who created all things by His command and manifested the Manifestation of His Self through His sovereignty, and made His Cause sanctified from thee and from thy imaginings and from thy vain fancies, and from the idle fancies of those idols whom ye have taken as lords beside God. Woe unto them from the torment of a barren day!

Indeed, thou art confident in the foolish ones of the Bayan, and rightly so. Now, let us set aside the verses. Whatsoever that known person manifests, if nothing superior to it appears from the fountainhead of divine power, we shall submit to thy fabrications and to that person who hath associated partners with God. By God! In this matter too ye are not steadfast, nor shall ye ever be, for we know that known person: in claim and assertion greater than all that is great, yet in manifestation and deed smaller than all that is small. O thou destitute pauper! Would that thou hadst at least taken as lord one like unto thyself. What benefit is there when thou art seen to be so heedless? Otherwise, I would have mentioned certain matters that thou mightest properly comprehend delusion and become aware of its deception.

As to what has been written that ʿif it is verses, Mirza Yahya stands opposed and claims superiority, more and better, and has many volumes in his possession'—how base is his station and how grandiose his words! This claim from that source of pride, self and passion is like an ant in a barren valley claiming lordship—nay worse in the sight of all who possess enlightened vision. For his very essence was created by a single letter of these divine verses of might, and whatever words appeared from him were at his own level. Open your eyes that you may know. What he possesses will never be mentioned before God unless he returns to Him, repents and becomes of the penitent and the seekers of forgiveness. By God, he has committed what none before him committed!

Now judge fairly yourself why such words have appeared claiming that he stands opposed and claims superiority, more and better.' Even the ignorant would be ashamed of such words, let alone the wise. O sightless one! The very fact that he has written stands opposed' is clear proof of his falsehood. Those possessed of sacred discernment can smell the stench of pride, arrogance and rejection of truth from these very words. It seems he has never recited the Quran which states: "And who is more unjust than he who fabricates lies against God or says It has been revealed to me' when nothing has been revealed to him, and who says I will reveal the like of what God has revealed."' Reflect a little on this revealed verse that you may become convinced that whoever says ʿI will reveal the like of what God has revealed'—these very words invalidate and belie him.

O truly deaf one! Hear the melody of the divine Dove singing upon the highest branch of the Tree of Utterance, saying that if you appear at this time, I will be among the first to prostrate and believe in you. Yet you show no shame before this utterance of the Merciful One and explicitly write that you stand opposed' and claim superiority, more and better.' By God, these very words are clear proof of the rejection, unbelief and hypocrisy of such souls. Likewise He says, exalted be His mention: Even if all the people of the Bayan become like him in the essence of knowledge, it would bear no fruit except through believing in Him. And it is very clear that none can be like Him in the essence of knowledge except the Point Himself. That Sun of Truth speaks thus about Himself, yet you busy yourself with such unworthy mentions about one through whose words you seek to falsely prove His Cause. Alas for you and him and those who follow you both! By God, they are in manifest error.

Moreover, you write that ʿhe has many volumes in his possession.' This claim is exactly like the claims of the deniers at every Revelation who boasted of their writings and compositions while objecting to the Sovereign of Names and Attributes. If someone's books could make him self-sufficient, then surely the books on earth at the time of the manifestation of the Point of the Bayan—may the spirit of all else be

sacrificed for Him—would have sufficed them. Nay, by God! All are poor at the gate of His riches, all are ignorant at the gate of His knowledge, all are powerless before the manifestation of His might. Verily, He is self-sufficing, independent of all else, and He is the All-Powerful over the worlds.

I ask thee to judge fairly: if one person possesses a single ruby, and another a hundred thousand loads of pebbles, which one wouldst thou consider wealthy and self-sufficient? Even if a hundred thousand books should appear which have yielded and will yield no fruit except through acknowledgment of the Manifestation—for words are as the niche and the love and remembrance of God as the lamp. If that niche be deprived of the lamp, it becomes a useless instrument. Words are good when from them can be inhaled the fragrances of divine love; after the loss of this station, they appear as the lowest words of the people of earth. Fear God, and oppose not any of His servants, and mention none but Him in His holy court. Rend asunder the veils, then speak forth thy Lord's praise amongst the worlds.

In this connection, hearken unto what the Source of the Bayan hath revealed in His testament to one of the Letters of the Living. His exalted Word declares: If thou shouldst recite or transcribe but one verse from the verses of that Ancient Essence, it would be more meritorious in the sight of God than transcribing the entire Bayan, for on that Day that single verse would be thy salvation while the entire Bayan would not save thee. It is like one who, in the time of God's Apostle, would transcribe all heavenly books and whatever was written under their shadow, yet would be judged as naught, while if he transcribed but one verse of the Qur'an, he would be judged as having faith. This is the essence of knowledge and deed.

Consider how lofty and mighty is the greatness of the Cause, and how base art thou and thy words and the words of the idolaters. The shining Sun will not be veiled by such barriers, nor will the Manifestation Himself be tainted by the defilement of these words. Verily, He hath ever been sanctified from you and your words, and He is God's proof among His creatures. It behooveth all who are on earth to follow what appeareth from Him, not what they possess. This is the truth, and beyond truth there is naught but error, if ye be of them that know.

How many are like unto asses carrying a burden of books yet unaware of a single letter therein, as hath been mentioned in previous books and expressly revealed in the Perspicuous Book. By God, besides Whom there is none other God, those volumes thou mentionest would best be effaced with water, or returned by someone to their source, for they ought to be, in his opinion, a grave for his words. These servants have seen many such volumes. Would that thou hadst shattered the idol of vain imaginings and looked with the eye of insight upon its contrived words. By God, every person of wisdom and vision laugheth at it and at what hath proceeded from it. And by that which hath proceeded from Him, every person of understanding and insight knoweth.

And further, from that fountain of pride and vainglory was uttered these words—his worthless utterance:

> "It is easy. They claim that all the verses written by the Claimant throughout His lifetime, I can write better, finer and more eloquently in a single day, such that even a child could discern the difference."

All of your virtues and his are made manifest from this single utterance. This servant is bewildered as to what to mention in this regard, for he hath uttered words which, by God, even Pharaoh did not speak in the presence of Him Who conversed with God. By the peerless One God! If he were capable of speaking before a single one of those who circle round the Throne—let alone before the Source, the Manifestation, and the Fountainhead of divine bounties! And now, put this very claim to the test. That objector is present, and the servants of the House are also present. If he can match the servants in any manner whatsoever, then "we shall believe in all that ye have said." Even though excessive speech hath never been, nor ever shall be, proof of truth. Since thou hast produced these vain arguments in opposition to God, this servant hath therefore mentioned these words in reply, lest there remain for thee any excuse, proof, argument or evidence. Otherwise, the Most Holy and Pure Court hath been and shall ever be sanctified above all these proofs, mentions, words, allusions and implications to which ye have clung.

O heedless one! Until now, nothing equal to that which hath been sent down from the heaven of utterance hath ever been sent down, and all that exists in the heavens and earth cannot equal a single verse thereof. If thou regardest these things, then present thyself and observe how, at the time of the revelation of verses, none can keep pace in recording them. Put it to the test, O thou who testest after that which behooveth no one to test God. Rather, He testeth His servants and trieth them, even as He hath tested thee and cast thee into the nethermost hell.

To every person of mature understanding, these proofs of yours have been and shall ever be as the words of children. Ye have made God's Cause a plaything, a sport, a jest and mockery. God shall soon seize you with a consuming power from His presence, for He is the All-Compelling, the Almighty, the Omnipotent. The odors of thy proofs and arguments have caused the flowers of the divine proof and testimony in the paradise of understanding to wither. If thou wouldst observe thy words with fairness, thou wouldst more readily perceive their repugnancy. Hath anyone ever heard, from the beginning of creation until now, that a soul would oppose the Truth in the manner thou hast opposed in this infernal book of thine? Nay, by the Lord of all worlds! The eye of creation hath not witnessed one more veiled than thee, nor hath the eye of invention seen one more heedless than thee. Yet thou dost rejoice in what thou hast written and art of them that exult. We beseech God to transform thy joy into supreme sorrow, except if thou shouldst repent and return unto Him and be of them that repent.

Furthermore, that deluded unbeliever hath written, stranger still, that they themselves claim that their expressions are verses, and their messengers say that their seven-year-old children also speak verses. How then can the verses of "Him Whom God shall make manifest" be proof of His truth when His creation also speaks verses and His young child speaks verses? And if they say that verses appear both from the station of creation and letters, and from the primal Point and Tree of Truth, then verses themselves would not be proof of the truth of the original Tree, and something else must needs be explained as to what that might be.

Section 31: “Yea, verily, were He to desire that every…”

Yea, verily, were He to desire that every soul should voice His praise, He is able to do so, for He is the Omnipotent, the All-Powerful. And were He to desire to manifest a soul with all signs, He would be capable through His sovereignty, and none may object to Him, and God is witness to what I say. He hath caused a child among children to speak as proof of Him and testimony to His Self, and this is a station for which ye should thank God and praise Him. Yet ye have opened your tongues in objection to this Remembrance Who hath appeared with the Most Glorious Name between the heavens and earth.

Consider now whether any ignorant one hath made or would make such an objection. Nay, by God, except thee and thy like who have been created from the air of self, the water of rejection, the fire of envy and the dust of hatred. Die then in your wrath! He hath verily appeared with the truth and there is no turning back. Your Lord, the All-Merciful, hath decreed for Himself that He shall raise up in all realms those who shall serve as proofs of Him, who shall arise between heaven and earth, who shall speak His praise and raise the standards of victory amidst all creation. These are servants whom God hath made pure from all else save Him, detached from what ye possess, and who hold fast to God’s strong and mighty cord. These are they whom the signs of all who are on earth and the proofs of the ungodly shall never deter.

Say: O ignorant one! Thou hast failed to distinguish between favor and vengeance, hast reckoned pure good as evil, and hast deemed the very essence of mercy and justice as the embodiment of tyranny. Yea, a child of the household, at the age of six, did speak forth the verses of God, and that child is present now. By God! That same tree of corruption did repeatedly declare that what proceeded from him had not been witnessed from any soul from the primal beginning until now, and most nights and days he was occupied in offering praise. And now matters have reached such a pass that not only hath he turned away from the Exalted Truth—nay, he hath not even spared the children, nor will he. And they shall not stay their hands until they have dyed the earth with these pure bloods, and this is what hath been sent down in the Tablets, if ye be of them that perceive. Time and again have We declared that We caused him to speak forth verses in his childhood, that it might serve as a proof of this merciful Revelation and this holy, eternal Manifestation. Yet thou hast reckoned this supreme favor as vengeance, and instead of rendering thanks unto the Exalted Truth, thou hast begun to voice complaints.

And as to what thou hast written—that they themselves claim that my utterances are, in their own eyes, verses—this is naught but mockery of God. They have cited, in derision, the words:

> “Take thou hold of thy rein, O ignorant one! This is a station from which thy hands, and the hands of the idolaters, are cut off.”

The Point of the Bayan hath declared that whatsoever existeth upon the earth hath ever been, and shall ever remain, His verses—how much more, then, that which hath descended from Him, and appeared from His presence. And the Truth speaketh, saying: Know thou that this is verily He Who hath appeared aforetime and shall appear hereafter; and whoso maketh any distinction between Him and Him Who hath appeared or shall appear hath, in truth, disbelieved in God and in His signs—even though he possess

eyesight keen as a sharpened blade—so that all the Manifestations may be beheld in this Manifestation, which hath appeared in truth, with clear and manifest verses.

Know, moreover, that whatsoever proofs and evidences have been made manifest from the beginning that hath no beginning, by all the Prophets and Messengers, have been but the testimony of this Revelation; and that which, in this Revelation, is the Proof shall ever remain the Proof of the proofs, both of those that were before and those that shall come after. Yet have We singled out this Child with speaking verses, that certain souls who have attained unto but a sprinkling of the limitless outpourings of this Most Great Ocean may not wax proud against the Exponent of the verses. For there was one who, though the Object of his attachment had ever stood before him, remained deprived of a mere drop from the Ocean of oceans, and returned unto his abode in the Fire—and verily it is the abode of the wicked. Wretched is the dwelling-place of these evildoers, were ye of them that are assured.

Know that between the sun and its reflections upon walls and stones there is an infinite difference which even the weakest sight can discern, how much more so a penetrating vision. Moreover, when the image of the sun appeareth in a mirror, can it be said that this is the very sun of heaven? Nay, the difference between earth and heaven is evident, and none but the deceitful and malicious would deny this. Similarly, today if thou wouldst refine thine hearing and purify it from what thou hast heard from the idolaters, thou wouldst find the words of him who hath turned away from God to be like the words of children, nay more contemptible, compared to the verses revealed from the heaven of the All-Merciful's Bayan. By God! No comparison can be made; indeed their mention is unworthy save when they believe through divine grace, and after denial they are and shall be utter nothingness.

Know that divine verses have ever been the fundamental proof, yet from this most mighty Revelation there hath appeared, apart from verses, that which all have been and shall be powerless to produce the like thereof. Fear God and follow not thy vain desires, but follow the Truth which hath come to thee from the Dayspring of the Spirit with the tidings of God, the Almighty, the Supreme, the Self-Subsisting. Verily it sufficeth thee above all else, and naught else shall suffice thee even shouldst thou cling to all that is in the heavens and earth, if ye be of them that are certain. This is God's counsel unto thee and unto His servants. Whoso accepteth his Lord's counsel, it shall be to his benefit, and whoso turneth away, verily God is independent of what was and what shall be.

Furthermore, regarding the suggestion of that opposer that they had acknowledged them—now Mirza Yahya maketh the same argument, that even if you or a thousand others should speak verses, as the Bab declared He could raise up by the number of all things those who could speak verses, they must still acknowledge me and be under my shadow, for I am the First Mirror and all are reflections of me, since the Divine Nature has appeared through me, as confirmed by the Point of the Bayan.

Assuming confirmation, there have always been and will always be Mirrors for the eternal Truth, and none has enumerated their beginning, nor has this been exclusive to any particular soul. All things have been and will be Divine Mirrors. However, the previous Manifestation complained of all mirrors, saying in His mighty words: "I shall complain to Thee, O Mirror of My generosity, of all mirrors who gaze upon Me with their own colors." And addressing that Name, He says: "Thou art that Primal Mirror that hath eternally reflected the Truth and will forever continue to do so." In another instance, He called the first to

believe the Primal Mirror. These mentions pertain to the earthly realm, otherwise mirrors have neither beginning nor end. All these mirrors have been and will be created by a Word. So long as they remain beneath the Tree of Unity, the lights of Truth shine therein such that naught is seen in them save God. But after deviation they have been and will be manifestations of Satan. By Him Who holds my soul in His hand, this complaint He made of all mirrors is a mighty proof, were ye to perceive.

This station of mirrors mentioned in the text of the Point of the Bayan—yet thou dost speak of mirrors before the Sun, when all mirror-suns are and shall be utter nothingness before His dawning. If the Manifestation Himself should apply the term "mirror" in the primary degree to all things, it is the truth wherein there is no doubt. Hearken to this servant's call and deliver thyself from these barren wastes to enter holy realms. By God, such utterances but increase delusions and veils. The more thou occupiest thyself with such words, the further removed and deprived shalt thou be from the matchless flowing waters of the Eternal Lord. Cast aside these examples and fix thy gaze upon God and what appears from Him, for all things end in Him and appear from Him. These words suit only those like yourself who make outward claims to learning which in your own estimation you have called knowledge. Send not a drop of bitter salt to the sweet flowing river. Know that whatsoever can be termed existent has been and shall be created.

Thou hast mentioned the Divine innate Nature [of the Prophet—fitrat]—all things were created according to Divine Nature but thou hast not understood it. Moreover, hear the call of the Divine Nature Who was sent in human form and spoke these words before the Most Great Gate, mighty be His splendor: "And among the ungodly is one who said these verses were not revealed according to the Divine Nature." By God, the Truth, the Divine Nature hath now appeared in the form of a servant and stood before the door with humility and submission, crying out and saying: "Woe unto you, O company of the deluded ones! By God, I was created by His command—thus doth she testify for herself, though these wicked ones comprehend not. By God, she glorieth in her relationship to Our true Self, though We have ever been independent of her. We created her and all things by Our command, and none deny this save every froward infidel."

These are verses that were previously sent down from the Most Glorious Heaven concerning the original divine nature, and this is among the teachings of the people of the Furqan, as revealed in God's Book: "Set thou thy face towards religion as a man of pure faith—the nature framed of God in which He hath created mankind." Hence it is related in the prophetic tradition: "Every child is born in the state of nature," and so forth. This nature is the same as the divine nature, and this station holds true so long as one abideth beneath the shade of faith. After changing therefrom one is counted among the idolaters, as the rest of the tradition states: "It is his parents who make him a Jew, or a Magian, or a Christian."

Say: O thou confused and perplexed one! Today thou dost witness with thine own eyes and ears that the ocean of verses surgeth and, like a torrential rain, descendeth from the heaven of God's will. Nevertheless thou writest that Mirza Yahya claims that the Author of verses is but a reflection of him. O thou deprived one! This station is sanctified above reflector and reflected. Were there to be found even a single person who had truly grasped the Bayan, the earth of understanding would expand such that all

would acknowledge they had not comprehended a single letter thereof. But until now such hath not been witnessed, and afterward the matter resteth in His hands.

He saith—great is heedlessness—"Setting aside all other statements, Mirza Yahya now claimeth every station beyond which none higher can be conceived, saying that whoever maketh a claim must produce the like thereof or better." These words have issued from naught but the source of pride, the mine of falsehood, and the dawning-place of iniquity. Should his claim to be a mirror be accepted, the Primal Point—may the spirit of all else be sacrificed for His sake—hath said that if a mirror should claim "I am the sun," it is evident to the sun that it is but a reflection of it. By God, this revealed statement of the Bayan is an explicit text proving that they would oppose the Truth after Him, and that souls claiming to be mirrors would, in the presence of the Sun of Truth, claim to be the sun themselves. Woe unto him and unto you for what ye falsely attribute to yourselves and then unto God, while ye perceive not.

Furthermore, it is the height of shamelessness to write that today whoever maketh a claim must produce the like of Mirza Yahya's verses or better. O thou blind one! He was powerless before that which was sent down from the heaven of the Bayan from God, the Powerful, the Mighty, the Bestower. By God, all things are bewildered by these statements he hath uttered. His very existence today is unworthy of mention, let alone his words. Every person of understanding knoweth that if even a word of the words of Truth be found with him, he hath taken it from this Most Holy, Most Pure Spot. I beseech God to grant thee great awareness, that perchance thine eyes may be healed of the ophthalmia of vain imaginings and thou mayest gaze upon the words of the All-Knowing Sovereign, until thou seest all words as utter nothingness before a single letter of the words of God. Thus hath the decree been sent down from the heaven of wisdom as a grace from Him unto all the worlds.

He saith—how feeble is his understanding—"Now, my brother, by God, the matter has become confused for you. If you truly want to understand that there is no ulterior motive in this work, you yourself are my representative. If this becomes clear to you, write to me about it, but with fairness. This is very easy for you. Civil politics has no connection to the essence of truth. The former is the practical wisdom that they call moral refinement, household management, and civil politics—which is the science of conduct with people and with those individuals who are connected as servants and disciples. Each person should indeed be moved with kindness and good character according to what suits their nature. But you have made a mistake: You have confused this practical wisdom with the essence of truth, and this has become a veil for you.

If you want to test this, set aside a day to conduct an examination. Read one page from the Qur'an, and with utmost swiftness have someone who claims to possess the truth write the content of that page in a particular rhymed prose without pause or deliberation, and then another time with a different rhyme and expression, and so on. Whoever can write thus is truthful in their claim, otherwise they are false—unlike Mirza Yahya who [only] claims this station [but does not demonstrate it]. Test both of them yourself and inform me, but with fairness. Certainly, whoever possesses this station is true, and their words are true, and all others are false."

Section 32: “By God, every person of penetrating vision laugheth…”

By God, every person of penetrating vision laugheth at thy words! It seemeth the fragrance of the divine Ridvan hath never wafted upon thee, for today whoever is related to the Truth must needs manifest some evidence thereof. By God, thy words appear baser than those of previous peoples. Since the hatred of God was in thy heart, thy pen hath been deprived of the grace of mention and writing. The Cause hath become obscure to thee, as thou hast left the party of the All-Merciful and turned to the party of Satan. It is evident to every person of insight that we, these servants, after five years of association, relate what we have seen with our own eyes and heard with our own ears, day and night, while thou hast clung to the word of a vile one who was rejected by this servant, let alone by the dwellers of the realms of inner meaning, and hast utterly deprived thyself of the splendors of the lights of the dawn of inner meanings which in these divine days have risen and shine forth.

Now, O fair one, judge fairly: Has the Cause become obscure to us, or to you? And whereas thou hast written that there is no self-interest involved—by God, this very statement is pure self-interest and sheer ego. As thou thyself hast written, “Go now and test it,” making this servant responsible to test and then inform thee of whatever becomes manifest. Yet thou wast not present here and hast not tested it thyself. Why then, before testing, hast thou attributed so many fabricated, slanderous, and self-motivated falsehoods to the Truth and engaged in pure denial? Consider now who is self-interested. By God, wert thou to be fair, thou wouldst find thyself in manifest loss. O thou ocean of self-interest, fear God Who created thee by His command, and speak not that which every atom would belie. Fear God and be of the God-fearing. Observe now how disgraceful and evident are thy deeds and actions before God, and how thy mind hath been seized by the hand of power such that thou writest and provest thine own self-interest and hatred, yet remainest unaware. Thus doth everyone in the heavens and earth testify to thy self-interest, and thy very self beareth witness to thine own self-interest, and this is a certain truth.

The self-interest of the idolaters hath reached such a point that some like thyself have raised objections and spoken against the creation of the All-Merciful, raising protests. Thou hast testified to the creation and then objected due to personal interest. One is bewildered which statement to believe. On one side, the embodiment of corruption hath written to various quarters making complaints and denying the divine qualities of the Manifestation of Divinity—these words they have written abroad. On the other side, they have suggested to you to write thus to those who circle round the House. If the character is righteous, what meaning hath the denial of those people? And if its absence be true, what significance hath thy mention? By God, every person of insight is certain that they have not spoken and will not speak the word of truth. According to the exigencies of the time, whatever they deem beneficial to their vile selves, that they speak and use as evidence.

In any case, these servants testify that verily He is of a mighty character, and we testify that He is God’s proof among His creation, His evidence among His creatures, the Manifestation of His Cause in His lands, the Dawning-Place of glory among His servants. All that hath appeared from Him is truth like unto His own being, and all else is non-existent in His court and null in the presence of the manifestations of His sovereignty. Verily, He is the Beloved of the mystics and the Goal of all worlds. Whoso turneth away from Him hath turned away from God, the Almighty, the Powerful, the Supreme.

O people of religion! I adjure you by the Lord of the Day of Judgment whether from these words can be detected the faintest trace of truth. Nay, by His very truth! These words resemble the utterances of the most degraded people of the earth who, in their quarrels with one another, declare “My power is greater than yours” and “My strength surpasses yours” and similar vain talk that is common among the ignorant. By God! Now is the time to lament for the Cause, for behold how the Point of the Bayan, with all His station and glory, showed such humility, submissiveness, resignation and contentment towards this Revelation, and yet you speak words from which even the basest would recoil, using them to prove the falsity of the Truth. Indeed, the Cause of God has now been so debased that all that is in the Bayan has become dependent upon your word and that of Mirza Yahya, Siyyid Muhammad, Ali Muhammad Siraj and such souls. This is like the latter days of the Dispensation of the Qur’an when all divine matters and the firm divine law became dependent upon and conditional on the word of some sheikh among the religious leaders.

It is evident that this is from the promptings of Satan. You seem to have no awareness of yourself, having fallen prey to the tempest of passion and desire which carries you wherever it wills. You have not considered that the very basis of this matter is considered blasphemy by those endowed with insight. They have differed about blasphemy: some maintain that blasphemers are those who name God with names not permitted in the Divine Book; some hold that blasphemers are those who derive names from the divine names and worship these derived names instead of God, as they have taken Manat’ from Mannan’ (the All-Bountiful), and Uzza’ from Aziz’ (the Mighty), and Lat’ from Allah’, prostrating themselves before these names and worshipping them. Others maintain that blasphemy is the same as corruption, and that corruption is in meanings rather than words, for ʿlahd’ means to conceal, and such souls are those who conceal the meanings of divine words according to their own desires—that is, they interpret them according to their own wishes and continue to do so. And some maintain that blasphemers are those who clothe other meanings in the garment of their own words. These are the meanings of blasphemy that are known among the people.

Now this matter which has been requested lies not beyond these categories, and in every case has been and will be blasphemy. The delivery of this passage has been made a miracle for you, and furthermore, this is the easiest of paths. It is strange that it should appear difficult to you, for when the meaning exists, the limitation of words has been and will be exceedingly simple and easy.

Now observe how lacking in understanding you are, and beyond these stations—by God, besides Whom there is no God—we have seen with our eyes and heard with our ears what is greater than can be imagined. It is certain that you are not and have never been convinced by the word of this servant, for if you were, that same letter which was sent to you some time ago would have enabled you to distinguish truth from falsehood. In this case it is necessary that either you come yourself or appoint another representative to appear before me with all the heavenly books. This servant makes a covenant that divine verses shall be revealed in such wise that no one will be capable of transcribing them. Now this is a statement which you yourself have mentioned and requested—come and observe.

Apart from this, Truth has not been and will not be known by such means, for He is the measure of all things, and His creation has not been and will never be the measure for knowing Him. This matter is

fundamentally unsound, as was mentioned, and you do not even have enough understanding to know that it is said "Test not the Lord," for it befits Truth to test and try mankind, while it is not fitting or proper for His creation to test Him. However, since you have made this the criterion and are not satisfied with God's measure, finding it insufficient, I have requested that they accept this through their grace and bounty, and they have accepted, as they now declare: "Bring the heavenly books before God, thy Lord and the Lord of the first and the last, then read what thou willest as thou willest, and from the heaven of God's might there shall be revealed in every word, words of transcendent glory in such wise that all the worlds would be powerless to reckon them, and in whatever manner thou desirest and in whatever way thou pleasest God will in truth send down from the heaven of holy exaltation that which all created things together would be powerless to transcribe."

These decisive words have been revealed in response to your request, but they have said that it is certain you will make another excuse, for the word of truth "increaseth the wrongdoers in naught save loss." I know not by what excuse you will seek to justify yourself next, or to what measure you will cling. By God, O servant, you are far removed from the shore of justice and distant from the seat of nearness. I know not what has possessed you, when you have not appeared in my presence, nor attained the presence of the previous Manifestation, yet before any trial, by your own admission, you have occupied yourself with these slanderous words and denied those who are informed of the Cause while confirming one who, like yourself, had absolutely no knowledge of anything.

And beyond these stations, your words contradict each other, as in this instance you have written that whoever possesses this station is assuredly true and his words are true and all others false, yet later you write that even if one should bring forth this Cause, it would still not prove him to be that promised Soul but rather he would be one of the saints of the Bayan's dispensation, and this only after Mirza Yahya's confirmation. Now judge fairly: if truth is certain, how can it depend on confirmation from one beneath it? This cannot escape one of two conclusions: either you must acknowledge that the first statement was idle talk uttered without awareness, or else the second statement. By God, the signs of divine wrath have become manifest in such souls, for you are unaware of what you write and say.

Know that today, whatever your mind or the minds above or below you may comprehend, none of these can serve as the measure for recognizing truth, for truth is exalted far above, sanctified beyond, and free from all these things. Should a soul ascend to the highest degree of knowledge or rise to the loftiest summit of understanding, it would profit him not and bear no fruit except after acknowledging this Most Great Revelation. Thus was the command revealed in the Bayan, then in the Qur'an, then in the Gospel, the Torah, the Psalms and the Sacred Scrolls, if you be of those who are certain.

He saith, great are his falsehoods and forgeries:

> "Judge fairly: if one who has been nurtured twenty years in this dispensation and twenty years among the mystics should write four words, nay a thousand words, on mystical topics in the form of verses, what relevance does such acquired knowledge have to innate knowledge? The difference between these two is as was explained. And even if they did write in that manner—though this would be difficult—it still would not prove him to be that promised One, nor would it prove the denial and rejection of Mirza Yahya, rather they would be among the saints of the

Bayan's dispensation, and this only on condition of confirming the Fruit, not through denying and wronging him."

Firstly, O mendacious calumniator, whence hath it been established that He pursued any worldly vocation? What studies had He undertaken aforetime, and who had been His teacher? Secondly, who were those mystics that had consorted with that Most Holy Beauty? Thy very soul doth give thee the lie in that which thou hast calumniously imputed, yet thou dost not perceive it and art numbered with the heedless.

That which standeth clearly established and manifest is this: that so long as His father remained in this life, He consorted with none save, on rare occasions, with such souls as were wont to visit His father in service unto him. All the people of Persia are well aware that His father likewise, outwardly, was not numbered among the learned. Search thou perchance that thou mayest find a path unto the truth.

And even if some among the mystics did visit the house and meetings did take place, this had no connection whatsoever with teaching or learning, and these are but words that Mirza Yahya hath insinuated. And if, by way of supposition, it were even as he alleged, all the atoms of creation bear witness that Mirza Yahya was himself in service unto Him. In any case, he too would have been a partner therein.

Consider now, O thou bereft of equity, what thou hast spoken and what thou dost say! During the period of the Bayan, with whom did He consort? Every soul that was admitted to His presence would acquire divine knowledge and the mysteries of celestial wisdom, and never in the presence of the Most Inaccessible Sanctuary was any soul able to utter a word, how much less to receive aught from Him. Even as this servant hath been in Iraq and hath beheld with mine own eyes. Ask ye of the people of Iraq, that perchance ye may be informed and be numbered with the knowing!

Moreover, from the first appearance of the Point of the Bayan—may the spirit of all else be sacrificed for Him—until now, there hath been no rest, as in most times He was imprisoned and in the hands of enemies. After His father, they specifically brought Mirza Yahya to Mulla Mihdi of Kand as his teacher, who would come for one hour daily to instruct him. Now inquire in the land of Ta if anyone can be found who would say He studied or acquired knowledge—then the truth would rest with you.

Section 33: "However, none of these matters has ever been…"

However, none of these matters has ever been or will ever be proof of anything. Well have they cast hatred into thy heart, and well have calumnies been imprinted in thy breast. In the Revelation of the Point of the Bayan, these same words emerged from the ungodly, claiming He associated with the Shaykhis and took what He wrote from the words of Shaykh Ahmad. Similarly they alleged He studied with such and such person in the land of Shin and acquired outer knowledge. God's curse be upon him who inspired thee and cast into thy breast that which made him deserving of His wrath.

And further regarding the form of verses mentioned—this is a claim the ungodly have long uttered, sometimes speaking of shell and kernel, sometimes mentioning form and prime matter in the verses. Whatever issueth from their mouths returneth unto themselves, and verily thy Lord, the All-Merciful, is

innocent of them and what they say. O blind one! Thou who canst not distinguish between right and left, how hast thou become a judge of what is innate and what is not? A truth whose arbiter thou art is worthy only of thyself. Had there been found one with sight, he would know and be convinced that not all the words of the world can equal one verse revealed in truth. All people who have been deprived of the shore of divine knowledge were so because they made their own understanding the measure of the knowledge of Truth. Thus were they barred and forbidden from the Kawthar of inner meanings. Every people today await with their own proofs and arguments, hesitating about the Manifestations of Divine Unity. This is the state of souls who had some desire for knowledge, but as for the likes of you who stand against the Countenance of Truth with pure hatred and sheer rancor—ye have no mention with God and never will.

Would that thou couldst hear what thy very members were saying to thee while writing thy words! Even the hair on thy body sought refuge with God from thy evil, deceit and guile. Know thou that the exalted Truth hath been in a new condition each day, and the understanding of people hath never been and will never be the measure of His knowledge. Many souls who in the previous Revelation were accounted of the loftiest paradise were in the subsequent Revelation recorded among the lowest hell, as the Point of the Bayan—may the spirit of all else be sacrificed for Him—hath explicitly stated regarding this station, and it was mentioned before.

And as to that which hath been written by the pen of fabrication and falsehood, namely: that there was no proof for the denial and excommunication of Mirza Yahya, etc.—- Then doth the Tongue of God proclaim: ʿCursed be God the first wrongdoer who wronged the Primal Point in His latter Manifestation, and who denied His verses, and gainsaid His Revelation, and repudiated His proof, and contended against His sovereignty, and warred against His Person, and sought to shed His blood, after He had come unto them with the verses of a glorious and manifest God.' All the atoms of existence bear witness that He never opposed any soul, but was more compassionate unto every soul than that soul was unto itself. And all things testify to this truth, if ye be not among the deniers.

As to His own Self, He dealt with all in utmost love, until after the great separation certain writings were discovered from Mirza Yahya, the gist of which was mentioned before. In those writings he attributed all the evils of the first and the last unto the Truth. After observing those fabricated, forged and false tablets, there was revealed in refutation of him who opposed God that which was revealed—and this was not from Him but from God, the Revealer, the Mighty, the Gracious.

O thou who art devoid of justice! By God besides Whom there is none other God, if there existed in thy heart even an atom's weight of divine love, thou wouldst surely have written unto him asking by what proof and evidence he had set about to cut down the divine Tree and had objected to that Being Who declareth:

> "O people! I am God's proof amongst you, and His evidence within you, and His mercy unto you, and I have come to you from the horizon of meaning and utterance with a momentous tiding that was, in truth, great. God hath sent Me and dispatched Me with verses wherewith He sent all the Prophets and Messengers, and then ʿAli in truth. By what proof then do ye deny this Cause which hath shone forth from the holy horizon with manifest sovereignty? O people! Do ye object to Him through Whom your faith and the faith of every believer was established,

through Whom your names were exalted and your ranks were elevated and the Word of God was made manifest in all regions—and God is witness to this?"

Despite this, thou didst not utter unto him one word of counsel for the sake of God, but rather took up the sword and engaged in his deeds. This was an objection against him, not against the Truth. By God, he committed that which none other hath committed. One who had pronounced the death sentence upon all the Prophets he regarded as right, while objecting to Him through Whom truth appeared and by Whom truth was established. Alas for thee and for what thou didst perpetrate in thy vain life! Woe unto thee for having wasted thy life while being unaware!

Any soul possessed of the least discernment would assuredly know that had they so wished, he would never have existed. For twenty years in this Cause, and twenty years before it, they strove with utmost kindness and care in protecting and educating him. The fruit thereof is what ye have heard. The heavens and earth have wept, then the air and the waters and the rocks and the trees and the fruits and the leaves—but the idolaters are in great joy.

Furthermore, where were ye in this land that ye understood oppression and attributed it thus? By God, besides Whom there is none other God! If anyone were to converse with that opposing soul—let alone deeming the oppressor to be oppressed and the ungodly to be a believer in divine unity—while you yourself acknowledge the divine attributes, yet still attribute oppression, unaware of what you say. At all times he was occupied with multiple women in a place of comfort and pleasure. Yes, in this land that corrupt master—who God willing shall see no good and attain not his purpose—has inspired in him whatsoever he has inspired, and all these matters stem from his schemes, although he himself is the very root of the tree of opposition. By God, besides Whom there is none other God! He has appeared with such cunning and deceit as has had and has no peer or likeness in creation. Your understanding has become evident—how well you comprehend the matter! The winds of unbelief and hypocrisy move you however they wish.

His words—great is their calumny—"In brief, you are most astonishing. Previously, whoever renounced the world and its leadership was praiseworthy. Now you have called him fearful, and you write of one to whom the Bab would address His tablets 'From God and unto God' at their opening that he hid in women's veils. How strange! How strange! You were seekers after truth, and how well you have undermined the former Prophets! Jesus who took refuge in caves, and the Prophet who hid in a sack, and Zechariah who found shelter in a tree, and all the saints who, from fear or other cause, would not draw breath but fled from city to city and land to land."

You have lied against God Who created all things! You have no knowledge of what proceeded from the Primal Point, nor do you possess it. Several volumes were revealed from the heaven of the Point of the Bayan's will, in some "From God unto God" and in some "From God unto Him Whom God shall make manifest" is mentioned, and the purpose of all was this most mighty, most holy Manifestation, from Whom you and your like have turned away and Whom you utterly deny. One was specifically revealed for Mirza Asadu'llah, whom the Point of the Bayan named Dayyan and designated with all the divine names, while your guide cursed and reviled him and issued the decree for his death, and that poor soul was martyred. Likewise one was specifically revealed from the heaven of the mighty, powerful Will for Aqa

Siyyid Ibrahim, whom your guide named Abu'd-Davahi. Some of what befell these two souls has been mentioned before—read it that you may discover the virtues of your guide and what befell them both.

These words are mentioned that you may not speak unawares and be moved by every wind, and that you may not turn away from the Truth Who, if He wishes, is able to return to a handful of dust all the names you have enumerated. For one station of describing the Truth is that since He beholds in all things the signs of His own revelations, therefore to the lowliest sign appearing on earth do all names and attributes return and shall return, for the purpose of the divine names by which He is addressed returns to that divine revelation which has been revealed within it without direction. And so long as this Verse remaineth manifest in all things, continuing over all things, the ascription of all the Names unto Him is true; but after turning away, each one is deprived and returneth unto the abode of fire. And were it observed that thou wert capable of true understanding, assuredly would the ocean of meanings and divine knowledge bestow upon thee a dewdrop of its bounty. But it is better that thou shouldst remain deprived and continue to speak with these same limited, inverted, and veiled words. From the people of Sijjin there issue forth naught but the words of Sijjin.

It was written: "previously whoever had renounced worldly affairs and leadership was praiseworthy, but now you have termed it fear, writing that such a one has hidden in women's tents." That which has been revealed from God is the truth, and He is truthful in what He has said and says. You have found a fine detachment indeed—detached from the truth, not from all else. By God, I am ashamed to mention his deeds, for you are unaware. Those who were with him are still living. One who in carnal desire reached such a state that he did not spare the sacred precincts, and violated the sanctuary of the Point. By God, he tore the veil of the Greatest Covering. This shameless, discourteous one you call "detached".

In previous years he had designated seven fiery martyrs—one of those souls, after being informed, repented and returned to God, and God clothed him in the robe of forgiveness and the mantle of His grace, and elevated him to the Most Glorious Paradise above the Lote-Tree of the Uttermost Boundary, he who was named Moses in the Kingdom of Names. Verily, he ascended to the highest horizon and is now in the Most Glorious Prospect, around whom circle the dwellers of the cities of eternity. That blessed soul was Mirza Musa-i-Qumi, upon him be the glory of God, who broke the idol of fancy and desire and established himself in the Most Glorious Arc by God's leave, Creator of earth and heaven, and then returned to God. Another soul never accepted this falsehood, as if the Holy Spirit had informed and preserved him from the calumnies of these calumniators.

In brief, were details to be mentioned, it would take too long. Three of those souls remain, and in that pamphlet these souls were martyred, and it was explicitly written that each should send him a virgin daughter along with gold and silver. That pamphlet exists today. You have surely counted these things as detachment. By God, these mentioned deeds were virtuous compared to his other actions, which I am ashamed to mention. Until now the divine veil had concealed his faults, but when he rent the veil, God revealed them. How strange, most strange—nay, strangeness itself proclaims "Strange! Then strange again!"—that he cannot distinguish between pottery and pearl, and having departed from this Most Holy Court, has attributed calumnies to the Prophets and Messengers, and has opened his tongue in abuse of the monarchs of existence to prove an illusory matter.

O uninformed one, listen! As for Jesus son of Mary, from the beginning of His mission He conversed most days in the Temple with the Jewish leaders, and proclaimed the Cause without dissimulation, as is recorded in the books. You have not seen the Gospel text stating that when that holy, divine Spirit was brought before one of the Jewish scholars named Annas, who asked Him "What is your claim and what do you say?", Jesus replied, "Why do you question Me? Ask the Jewish people, for I have not spoken in secret, but rather all I have said was in the Temple and in Jewish gatherings." Then one of the soldiers present struck His blessed face, saying "Why do you speak so boldly to the high priest?"

After that, the learned one decreed that His Holiness be taken before Caiaphas, who was the judge of that year—that is to say, in that year the religious ordinances of the Jewish nation were vested in him. Yet notwithstanding that it is explicitly stated in the Book that every day in the Temple He proclaimed the Cause of God openly, he hath now written that Jesus was in caves and dared not draw breath for fear of His life. Most grievously hath he transgressed and exceeded the bounds of his station!

At this juncture, a statement from Jesus is mentioned, that perchance thou mayest enter the divine garden through the living waters of the All-Merciful's utterance: "When He saw the cross, He carried it Himself, then embraced it saying: 'Come, O beloved cross, for thirty-three years have I awaited thee and sought after thee, desiring to die nailed upon thee for love of My sheep."' Though none but the spiritual ones can perceive the fragrance of these words, and none but the people of the All-Merciful's presence can comprehend the sweetness of this utterance, such souls have been and will remain deprived. As they have not understood this station—had they understood, they would not have written with such audacity and disrespect about those Suns of the horizon of detachment. Hear what He said when all the Jews had gathered for His execution, and when they brought forth the cross and His blessed eyes fell upon it. He said: "Come, come, for thirty-three years have I awaited thee and longed for thee." Where is this station compared to what thou hast understood and written?

Section 34: "And regarding this point there has been disagreement…"

And regarding this point there has been disagreement. What is recorded in the Gospel is that they hung that Ancient Beauty upon the cross and He surrendered His spirit, and after thirty-six hours He arose and ascended to heaven. And what is recorded in the traditions of the people of the Furqan is that He ascended to heaven before that. But the truth of the matter is with my Lord in the Book wherein no event of the first or the last is omitted. For most people have not understood the meanings of divine words and have spoken, thus remaining veiled from the original purpose.

This is a brief account of the story of the Spirit that was mentioned. And now this Spirit addresses you saying:

> "Come, come, O company of deniers, with your swords and spears and arrows, for I long as He longed. By Him in Whose hand is Husayn's soul, I am even more eager and in greater anticipation, but you do not perceive."

For you have not tasted of the living waters of inner meanings, nor drunk from the spring of love. Alas, alas for what you have falsely attributed to God's Prophets and the wrong you have done to His

Manifestations, the Dawning-Places of His revelation, the Rising-Points of His inspiration, the Repositories of His knowledge, and the Treasuries of His wisdom. And you have only done this to validate the deeds of your leader. Thus has your soul embellished a matter for you and made you among the transgressors. Is one who was hidden behind a veil like one who sacrificed his soul in God's path?

Have you not read the Quran where He says, exalted be He:

> "God has preferred in rank those who struggle in His path over those who sit still by a mighty reward."

Is one who sat at home like one who strove in God's path? There is a vast difference between detached souls and limited souls who are idolaters. Make no comparison between them, and sully not the holy garment of the Prophets with the dust of thy vain imaginings and idle fancies. They who move not from the fear of their souls shall be like unto thee—glorified be they above that!

O thou imitator, lost in vain imaginings! Of what use are such souls? By thy words hath been made manifest thy reality and what hath been and shall be the belief of thee and the deniers of God. Thou hast likened the Gems of Being unto thyself, measuring the Suns of Truth by thy own idolatrous soul. By God! All things trembled at thy words. Know thou this much: that whatsoever thou comprehendest, even at the highest point of thine understanding, is but thy own vain imagining, pertaining to thy own self, from which the chosen ones of God are sanctified and pure. I swear by the Sun of the heaven of inner meanings that at all times and seasons they have eagerly awaited to sacrifice their lives in the path of the All-Merciful, while thou, in mockery of God, writest that the Prophet concealed Himself in a sack. From thy words is evident thy power—no other expression couldst thou find but this vile utterance. Fie upon thee and upon thy shame! The nature of thy guide hath been and shall be like unto thine own.

I swear by those same Manifestations of sanctified glory that hadst thou possessed even a trace of love, though all thy members were hewn asunder by sharp swords, such base expressions concerning the Manifestations of Divine Unity would never have flowed from thy withered tongue. Thy guide too spoke many such words, and that same Siyyid Muhammad mocked him. Praise be to my Beloved Who hath deprived such beings of the recognition of His Manifestations and forbidden them the sweetness of His love. Hast thou not heard how the Seal of the Prophets—may the souls of all else be sacrificed for His sake—for twenty years had His blessed life imperiled in the hands of His enemies, with no night bringing hope of morning, and no morning bringing hope of night? By God! At all times was He expectant and yearning to sacrifice His life in the path of the Friend and hasten to the Supreme Companion.

O crow of the barren land! Speak not of the Parrot of the realm of Divine Unity. O buzzing fly! Make no mention of the singing of the Most Exalted Pen, for thou dost but harm thyself and burden Us. Hast thou not heard how Husayn ibn Ali—may the spirit of all in the kingdom of creation be sacrificed for them both—with what eagerness and yearning He laid down His life in the path of Truth? And if thou sayest, as the atheists have said, that He was helpless before His enemies and had no choice but to be slain—this is but tyranny from thee and from them against God, the Protector, the Self-Subsisting. For at the very moment He departed from Medina, He departed with this very intention and purpose. By God! He set forth with longing for the meeting with His Beloved, and traversed the stages of His journey in search of

reunion with Him. Thus when that Beauty of Divine Unity left Medina, He went specifically to bid farewell at the sacred resting-place of the Primal Point of existence in both the seen and unseen worlds, His purified Grandfather, and spoke these most wondrous and sweet words:

"Thou knowest, O my Beloved, that I seek only the face of God with certainty. Verily, patience hath been severed from me in my love for the Beauty of God made manifest. And Thou knowest what the son of adultery intendeth for my blood deliberately. Nay, by the glory of Thy presence, I shall never pledge allegiance to him, whether secretly nor openly. O God, bring near the day of my blood, and then My tears upon the dust as I recline. Would that my day were the day of my blood, while I lay thirsting in the dust!" By God! From but a single breath of those breezes that wafted from the paradise of His love for God, His Beloved, all existence hath been perfumed and the denizens of the kingdoms of the unseen and the seen have been attracted.

And through His words in that station the Concourse on High was bewildered, and all creation lamented with the lamentation of the yearning ones and wept with the weeping of the lovers. And by the fire of His love were kindled the torches of love betwixt earth and heaven. And through His turning toward the land of Taff in sacrifice of His soul unto God, all contingent beings have turned toward the shore of God. But this station is comprehended only by the sincere lover and the truthful devotee, and God hath placed it above thy understanding and the understanding of thy guides."

Take thy reins, O thou who mocketh God and His loved ones, His chosen ones, and His friends! This Husayn declareth at this moment: God hath made this prison the land of Taff for My soul, and at this moment I stand ready for the swords of fate and eagerly await the arrows of tribulation. I shall not fear anyone, nor flee from any soul, nor veil My face. Verily, He was resplendent between the heavens and the earth. And I say: O spear, come with thy point! O guard, bring forth thy lance! O Shimr, hasten with thy dagger! Verily, I have sacrificed My soul, My spirit, and My being in the path of God, the Protector, the Mighty, the Self-Subsisting.

In all days I have awaited and still await martyrdom, and I am aware of what thou hast said to certain pillars through the instigation of the tree of corruption. But know thou that the deeds of Truth are distinct and separate from all else, and in no matter does anyone resemble Him. He is the Manifestation of unity and the Dawning-place of oneness amongst the servants. When the Ancient Beauty arrived in the great city, He revealed certain verses, some of which are mentioned here that perchance thou mayest remember and fear and stay thy pen from calumnies, and perchance thou mayest be among those who return and repent unto God Who created thee and created all things, and all unto Him shall return. And these are they:

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.

They have revealed what hath been revealed, and what remaineth shall be revealed. None were the authors thereof save those who have calumniated Him among the servants, and thou art one of them. The knowledge of God encompasseth what ye have wrought. At such time He saith:

> "O people of the Bayan! This is My head which hath been made bare between the heavens and the earth and awaiteth your swords. Strike ye it then as ye will, and be not of them that tarry. And this is My breast, yearning for the darts of hatred. Strike ye it then as ye will, O ye company of calumniators! And this is My throat which longeth for your daggers. Cut it, for We have offered it up in the path of My Best Beloved and the Best Beloved of the worlds. We give thanks for all of this and praise Him. He is indeed the Object of My soul, and whatsoever hath appeared and shall appear from Him hath been My purpose, were ye to perceive it."

Know thou that the station of the Prophets is far exalted above what the likes of thee can comprehend. Those Suns of Oneness have ever been possessed of divine yearning and longing, and whatsoever befell those holy souls in the path of the Beloved, all were content and thankful therefor, neglecting not for a moment the propagation of God's Cause. Hast thou not heard how Noah lamented in the Cause of God? He would stand before his people each day, summoning them to the fountain of divine glory. Each day after His proclamation, they would so grievously afflict that Manifestation of the Cause that it defieth description. Some days the trials visited upon Him were so severe that they thought He would perish. All these things He bore for the love of God. And if thou hast seen mention in the Book of the fear of the Prophets, such as what is recorded concerning Moses, neither thou nor thy leaders have understood His command. If thou wishest to understand, ask and God will explain to thee what He possesseth, for with Him is the knowledge of all things and the knowledge of the heavens and earths.

As for the account of Zacharias, if thou hast heard its premise, ponder it somewhat, for from that very account the details become clear. This servant deemeth it inexpedient to mention what hath been outpoured from the source of divine knowledge. Know this much: that all the Prophets gave up their lives in the path of Truth with utmost longing, and some who did not suffer outward martyrdom were secretly given poison or otherwise oppressed—and the knowledge thereof is with my Lord. Even as thy leader—and by God besides Whom there is none other God—was engaged in such deeds, but God preserved the Manifestation of His Self through His sovereignty, for He is verily the All-Powerful, the Almighty.

As for the account of the Primal Point—may the spirit of all else be sacrificed for Him—when multiple couriers were bringing that divine Temple from Fars to transport Him to Adhirbayjan, some of the companions, including the honored Azim—upon him be the glory of God—wrote to certain of the friends residing in the Land of Ta, saying that they had satisfied His escorts with some treasures and would secretly remove His Holiness from among that people by night and conceal Him. When this matter was presented before the Most Holy and Exalted Presence—magnified be His grandeur—that Beauty of Oneness smiled, and from His blessed smile the companions perceived His approval of what they had intended. After assembling the means, while He was in Kulayn, they presented themselves in the Most

Holy Presence and stated that tonight He must depart from among these people. Again He smiled and said, “The mountain of Azerbaijan also has its portion.” This is from the Truth, appeared from the Truth, was upon the Truth, and from it wafted the fragrance of Truth, but you and your like do not perceive it and are among the heedless.

He said: Write to that soul—one word is spoken for the sake of God, hearken to it: Do not, through enmity to this Prisoner, violate the sanctity of the Prophets, rend not asunder the veil of grandeur, and waste not the honor of God. Fear God Who created thee and all things, and be not among the calumniators of God’s Prophets, His trustees and His chosen ones. By Him Who holds my soul in His hand, each one of them calls daily unto his Lord saying:

> “Would that I had a thousand souls and a thousand bodies and a thousand lives to sacrifice in Thy path, O Thou Beloved of the worlds, O Thou Desire of them that yearn, O Thou Enchanter of the hearts of the lovers!”

And if thou wishest to give examples in these matters, refer them to this Prisoner Himself, like the other deeds thou hast attributed. Sully not the hem of divine sanctity with the dust of self and passion. This is My counsel unto thee: if thou hearkenest, it shall profit thine own self, and if thou turnest away, it shall rebound upon thee. God is witness between us both.

Section 35: “Hear the call of this servant and counsel…”

Hear the call of this servant and counsel those calumniators. Enough have they striven to destroy. The matter has reached such a point that they have gone to all people continuously spreading calumnies. Say: Fear God and do not calumniate against Him. Fear for your own sakes. He protected you for numbered years and concealed your deeds and actions, yet when you felt secure in yourselves, you emerged from behind the veil and calumniated against Him as none among the corrupt ones have done. The Tongue of God, the Mighty, Powerful, and Gracious King bears witness to this.

He said—great is his cunning and arrogance—“You have stated that Mirza has arisen alone to promote the Cause of Truth—how can one distinguish whether this arising was for the exaltation of God’s Cause or for the love of position, leadership, glory and wealth? Yes, they arose for God’s Cause who ate grass and leather in Mazandaran, not those who spend their days and nights in Baghdad and elsewhere drinking tea with samovars and maintaining grand establishments, with companions and servants in coffeehouses among the rabble and riffraff, engaged in worthless conversations, feasting on colorful dishes, devoting their energies to sweets and banquets and entertainments, while the companions wander homeless seeking rest. What arising in God’s Cause has this been!

Every atom bears witness to this, even if your wicked self be among the deniers. After being exiled from the land of Ta, the fire of divine love had been extinguished in all hearts and the lamp of His affection had been dimmed in the hearts of the mystics. In the early years after arriving in Iraq, no breezes of the Cause blew from any direction, nor were the fragrances of the garment of the All-Merciful’s love wafted from any quarter. So difficult was the situation that all hearts were troubled and most souls were shaken. And if in some lands there were a few numbered souls, they were extinguished, veiled and hidden. Judge thou

fairly: who stood firm in the face of the enemies at that time when there was neither glory nor any souls through whom authority might be established? Thus He dwelt alone in Iraq.

Since in the eyes of the people of Iraq these followers were considered contemptible and of no account—to such a degree that nothing but cursing, reviling and abuse would be uttered by anyone in reference to this community—no one would associate with them so as to become the recipient of the living waters of divine knowledge and the limitless Salsabil of heavenly wisdom. Solely to mingle with others, He would frequent for a time a coffeehouse situated on the bank of the Tigris, where He would converse with some of the people of Iraq. Later they began to associate with Him, and the Cause of God became so exalted that all began to voice the praise of God and turn toward the Goal of their desires. O sightless one! If thou hadst sight equal even to that of a bat, thou wouldst assuredly acknowledge that His sitting in a coffeehouse for less than a moment is better than thyself, thy being, and all that thou hast done or shalt do, and all the deeds of those like thee.

How similar is this objection of thine to those raised by the Jews against Jesus, Son of Mary, when they protested against Him saying,

> "This man of Nazareth sits in the company of publicans in their houses."

True indeed spoke my Beloved, the Beloved of the mystics, that whatsoever was manifested in the days of all the Messengers of old must needs be manifested in this new divine Manifestation, letter for letter. Moreover, certain souls must arise in opposition who are the most wicked among all peoples, past and present, as is now witnessed. But since thou art utterly deprived of both outward and inward vision, thou hast been and shalt remain in denial of the radiance of the Sun of Truth and its meanings.

After the exaltation of the Cause in that land, pure and sanctified hearts from all regions turned towards the realm of oneness, and every soul that attained the presence—whether from Iraq or elsewhere—received answers to whatsoever they asked and attained their heart's desire. Yet the sun's rays are not veiled by the denial of bats, even as the light of His countenance remained unconcealed by thy denial, opposition and rejection of God. During that period in Iraq, there was not an hour of peace nor a moment of rest, as enemies lay in ambush from every side. Thou knowest this, yet thou deniest it. Thou art among those who recognized God's favor, then denied it. Say: Woe unto thee, O rejected idolator!

In certain days it was reported that orders had been given to arrest these people and send them to the Land of Ta. The Blessed Beauty specifically commanded all to depart from Iraq, and this firm decree was executed in such manner that when the renowned Zaynu'l-Abidin Khan came into His presence and, through Aqa Siyyid Husayn-i-Qannad, sought permission to remain, no permission was granted and he too departed from Iraq. He said:

> "I wish to bear alone the afflictions of all, that whatever they intend may befall Me, and that the loved ones of God may remain protected."

Yet thou, O slanderer, dost besmirch such words of the Sun of sanctity and detachment with expressions of hatred. Hast thou not heard what transpired in the final two years in Iraq, and what befell Him, to such extent that most people and all the divines arose in opposition? Judge fairly: in such circumstances, could

any soul retain hope for life, much less thoughts of leadership? The actions of Truth have been and shall ever be proof, witness and testimony to the Cause of Truth.

One who is detached from all on earth, manifestly radiant as the sun amidst enemies, His blessed body target of hatred's arrows from every direction—yet thou art unashamed to write that which caused all things to lament. Beyond this, if thou hast heard of the tribulations of the Beauty of Oneness in Iraq, what sayest thou of the Land of Ta, O heedless one? This same Mirza Yahya and Suleiman Khan were in Dizashub, and afterwards came to the Land of Ta where he remained hidden for some days in Suleiman Khan's house. Then, when the means of mischief were gathered, he fled until there occurred what occurred. And the Ancient Beauty was openly and visibly dwelling in His own residence, such that they came and seized Him—though by God besides Whom there is no God, in those very days He had returned from the Land of Tuff and had no knowledge whatsoever of these events. For four successive months He remained in chains and fetters, and the hardships of those days need no mention—what they inflicted!

Likewise before that in Mazandaran, when this same Mirza Yahya was present, they took Him captive and paraded Him from city to city and place to place. And on the day when all the divines and others gathered to stone the Beauty of Oneness, and that Blessed Beauty was brought before the oppressors, there occurred what occurred—the Pen is ashamed to recount what was visited upon the Manifestation of God's Self. And afterwards when they intended to punish Mirza Yahya, He said "He was with Me; if any wrong was done it was by Me." Thus they left him alone and inflicted upon that Ancient Beauty what they inflicted. Similarly He interceded for other companions, including the honored Mulla Baqir, Letter of the Living, upon him be the Glory of God, who is still living—inquire of him.

And beyond these instances, in Niyala, a village in the frontier region, five hundred persons or more suddenly attacked that Beauty of Oneness, and there befell in that land what befell. If thou would be fair, from the beginning of this wondrous Revelation until now He hath never seen rest, and yet he hath written what he hath written. Why did these things occur and for whom did they occur? Perhaps thou wilt deny even these events, for from such souls nothing is strange.

Now ask thy guide who hath turned away from God what hardships he hath suffered in this Cause. It is evident that he hath ever been occupied with eating and drinking and taking possession of maidens and women, and deeds which, by God, I am ashamed to mention. After causing mischief in the Land of Ta, he fled to Iraq and entered Their house, and was so afraid that despite the presence of the Ancient Beauty, whom all knew was sought by everyone, yet by Him Who holdeth my soul in His hand, at the mere report of news from Iran he would flee from Iraq to the outlying regions, all the while constantly engaged in satisfying his carnal desires. Nevertheless he hath denied what is evident and written "How is it known this uprising was for God?"

O thou deluded one who turnest aside, whence hath it been made known unto thee that it was for other than God? Never hath that sanctified Soul preserved His life for a single moment. In this station one passage from the communings that He held with God is mentioned, that perchance thou mayest be reminded within thyself and be numbered among those who remember. The purport thereof in the Persian tongue is this:

> “O my God, never have I preserved My life in Thy path, nor have I dissembled with Thine enemies. In all seasons have I been afflicted at the hands of foes, and in sundry circumstances the decrees that have befallen Me were such that I desired to sacrifice My life. But Thou, O my Lord, through wise purposes and hidden benefits concealed from the eyes of Thy creatures, hast preserved Thy servant. Yet this preservation was not for the sake of his comfort, but for the fulfillment of another decree. And Thou art praised in all Thy works and beloved in Thy will.”

Now if such as thee were to contemplate the divinely revealed words, they would become apprised of matters whereof none hath been informed, but it hath been decreed otherwise for thee and for them.

Thou hadst written that those who aided the Cause of God were they who had eaten leather in Mazandaran. He said: In the days We were imprisoned in the Land of Ta, during those first days there was not even any leather for anyone to eat. Alas for thee, O thou who art heedless of all good and doer of all evil! Thou speakest of that whereof thou hast no knowledge, and this is not from thyself but from what Satan hath cast into thy breast. We beseech God to seize him with the grasp of One mighty and powerful. All atoms bear witness that the Ancient Beauty stood alone against His enemies, such that certain of the loved ones from the Land of Taff wrote in those days beseeching that they might remain concealed for a few days, for the situation had become so difficult that each day everyone who came before Him would mention some fresh news of the plots of the plotters and the intentions of the opposers.

To such a degree did the enemies rise up in opposition that in the streets and markets they stationed certain ones to slay with bullets any who passed by. Nevertheless, He did not conceal His blessed countenance for a moment, but would go forth alone from the house, showing no regard for anyone, and ever saying “How I long for reunion with the Beloved!” The denizens of the Supreme Paradise were astonished at His deeds, and all were moved to cry out “Blessed be God, the best of creators!” Yet thou hast denied them all, for thou hast become intimate with the most wicked souls and hast disassociated thyself from the Truth.

Indeed, the only difference was that this most wondrous Manifestation forbade the people from killing, strife and contention. Thus throughout the years of sojourn in Iraq, no instance of warfare occurred. It was explicitly revealed in the verses that the promotion and teaching of the Cause was and would be through goodly exhortations and healing utterances, not through disputation and combat. So firmly was this decree established that in certain divine words it is recorded that “It would be more acceptable in My sight for a person to harm one of My own sons or relatives rather than inflict injury upon any soul”. Consider what hath been revealed in the Tablets, that perchance thou mayest be just within thyself and be of the equitable ones. Therefore during this period nothing occurred except that several from this community, by the command of thy guide, killed one another, but otherwise molested no one. And in all the Tablets it was revealed that the purpose of this Manifestation was unity and concord, not separation and discord.

And regarding what you wrote about the nine people in Baghdad and elsewhere who in the days and nights partook of tea with samovar and arrangements and apparatus, etc.—O most despicable being! By God, besides Whom there is no other God, if you and your guides had even an atom’s worth of nobility,

you would never have uttered such words and would not have grieved the Spirit of God to please vile souls. Until now no base person has spoken such words as you have spoken—no, by the Lord of all worlds, except you and your like. Hearken to the call of the Point of the Bayan, then be ashamed before His beauty, and strike not His Beloved with the swords of hatred, nor His Purpose with the spears of indecency. Fear the Day when all existence, both seen and unseen, shall be convulsed, and when the skin of all beings shall quiver.

His word—exalted be His might and glorified His grandeur: "Then on one of the nights of God, nineteen—the number before you—gather ye together up to the number of Mustaghath if ye are able, and grieve not if ye cannot." He states that up to the number of Mustaghath, if possible, gather in one assembly—permission is given. Yet you, not understanding, have objected to God mentioning tea and samovar and foods and sweets and gatherings, even though it is the command of the Point of the Bayan Who says—exalted be His mention: "Verily, host ye nineteen persons in nineteen days, even if ye have but water of unity to offer." Likewise He commands that it is obligatory for every soul to have the number of unity in crystal in their home. And He also says—exalted be His mention: "And your means by which ye live secretly—make them of gold and silver." Yet you, base in nature and most despicable, have objected to tea and samovar. The Primal Point did not mention any of these statements except that no one should claim "I ate barley bread and thus attained the highest station."

Section 36: "Yes, it is true that man should be…"

Yes, it is true that man should be content with little and be grateful, and not become heedless of the Truth due to abundance. This is the essence of the matter. Otherwise, austerity or its absence has never been a sign of truth or falsehood. The sign of the loved ones of God is apparent and visible on their countenance, just as today the divine meanings are inscribed with an agate seal on the foreheads of God's loved ones, declaring "This one is of the people of God among the worlds." By God, they had no purpose in this statement except that perhaps through divine grace the servants might be freed from such limitations. They said if it were possible today, I would command all the people of God to sit upon golden chairs, for whatever has been created was in its primal reality specifically for the believers in God. How far is this view from that view which objects to drinking tea, even though it is from the religion of the Bayan!

O people of the Bayan, reflect upon the objections of the deniers, what they have brought forth. Reflect, that ye may be among the insightful concerning them. How quickly they have changed all divine conditions, for the Exalted One—may the spirit of all else be sacrificed for Him—would partake of tea every day and commanded all the loved ones to drink tea, and He says "I have not attained this station through austerity." As the Ancient Beauty hath affirmed: "Never have I submitted to austerities, nor have I been among the learned. Rather, this grace that hath been manifested hath been through the bounty of the Lord, without any merit on My part. However, out of necessity, there were many nights when no divine bounties were before Me, not even bread. Likewise, for two consecutive years, there were outwardly no means of sustenance. Yet in all conditions We have been thankful and shall remain content."

Today the loved ones of God must not in any way impose hardship upon themselves. When possible, they should partake of delicate foods and in all circumstances move within the bounds of moderation. If there be but one food, this is more beloved in the sight of God; yet they should strive, according to their means, that this single food be of a delicate nature. The wealthy must not forget the poor, for the poor are God's trust among His servants. O people! Spend of that which God hath provided you and be of those who prefer others before themselves, even though poverty be their portion. Thus hath it been revealed in the Bayan, then in the Furqan, then in the Gospel, the Psalms, the Torah, and the Sacred Scriptures of God, the Sovereign, the Mighty, the Self-Subsisting.

Verily, the Cause of God hath ever been sanctified from all such matters. All that hath been created between the heavens and the earth hath been created for the Manifestations of His Cause. Yet, by God, besides Whom there is none other God, these luminous Souls dawning from the horizon of oneness have ever been content with little and have given precedence to others over their own blessed selves in these matters. Many a time did they send whatever was present in their house to the loved ones, while the members of their household remained hungry that night or day. Praise be to God in all conditions, for He knoweth what ye know not, O company of calumniators!

If all that is on earth and whatsoever hath been created therein of delicate bounties and pleasant fruits were to be present at one feast for the sake of a soul that believeth in God, this would not be extravagance, nor shall it ever be. But if thou and thy like were to partake of a morsel of bread, that would be extravagance and ever shall be, for extravagance lieth in heedlessness of God. That very morsel of bread, through which that one who hath turned away from God is tormented, seeketh refuge in God from having become his portion. By God, all that he eateth doth lament and cry out, saying:

> "O my God! For what sin hast Thou made me the sustenance of this transgressor who hath denied Thee and Thy signs?"

But thou hast not perceived this, nor shalt thou ever perceive it.

Furthermore, by God, besides Whom there is none other God, and by the truth of His blessed Countenance, most times there was no daily food in their household, and many were the days when bread for the household would be obtained near eventide, and that on credit. On occasions when some of the companions would host a feast, they would, for the love of God, call upon some of the friends, and after the recitation of divine verses and holy words, each would receive his portion according to his capacity. The purpose was to manifest love. At any rate, in those days it was unthinkable that an obscured objector like you would appear to raise such protests. But by God, besides Whom there is no other God, that objecting soul who has instilled all these words in you has always lived in comfort, occupied with multiple wives in pleasure, and I swear by their own right that he has never ceased to possess worldly ornaments. Whenever the slightest controversy arose in Iraq, he would depart for Basra and other lands, as all are aware. But words of truth only increase your hatred and aversion.

O heedless and blind one! What say you about Husayn ibn Ali, who when departing from the blessed and holy Medina, moved with golden howdahs and with all manner of outward means, such that ones like you say that when His camel driver saw that His blessed waistband was adorned with pearls, he therefore

after the martyrdom of His Holiness went and then occurred that which this servant is ashamed to mention. Surely you will attribute that also to worldly desire.

Apart from all these matters, in this Revelation until now no worldly means have been accumulated that you or others might object. At all times We have been in grievous affliction and hardship, were you to be fair-minded. And as for what that ill-willed detractor has written, claiming that the Beauty of Oneness associated with vagabonds and ruffians and engaged in worthless discourse—your later words contradict your earlier ones. You write that for twenty years He associated and kept company with mystics, then write that He consorted with vagabonds and ruffians. Die in your rage, O heedless one! You are the one described in the former Book by His exalted words:

> "like the dog: if you chase it, it pants, and if you leave it alone, it pants."

In all conditions they speak according to their desires and walk the paths of self. Yes, by God, if He had not associated with vagabonds, He certainly would not have associated with Siyyid Muhammad and his master. The vagabonds and ruffians were such souls as these, otherwise who were these vagabonds and ruffians you speak of?

You have certainly deemed the divine verses to be worthless, for He spoke naught but divine verses. Go and ask the people of Iraq—they have conveyed to you many truthful words. Everything gives you the lie, but you do not perceive it. Moreover, O unjust one devoid of fairness, where were you and when did you see Him sitting with vagabonds and ruffians? You have surely deemed the believers in God to be worthless rabble. In every age at the time of each Manifestation, the ungodly have ever spoken these same words, as God has said:

> "Nor do we see any who follow you but the lowest among us."

As mentioned before, it befits you to utter such words. By God, this very statement of yours has been and shall ever be proof of the truth of the Truth. God's curse be upon the first oppressor who wronged the Primal Point in His latter Manifestation, who slandered His own self, denied His verses, and filled his breast with rancor and hatred. And by this curse, all who are in the heavens and earth do curse him.

And by God besides Whom there is no God, such tribulations have befallen this wronged Beauty as have befallen no one from the beginning of creation until now. You have denied a matter evident to all the world. For instance, all have witnessed that He never compromised with anyone regarding God's Cause, nor sought refuge with any soul. Thus in Iraq when the Minister desired to meet with Him, He did not accept until finally He went to the mosque, as all have heard. And after arriving in the Great City, He went to no one and turned to no one, as all can testify. Yet despite this, you write of such a Soul that He consorted with vagabonds and ruffians, while one who complained to everyone for a morsel of bread—whose written petitions still exist—whose wife sent bread to the palace, who ran to Istanbul seeking refuge with every soul—the deeds of such a one are acceptable while the deeds of the Truth are unacceptable? Yes, by God, thus it befits you and your kind!

Reflect a little on how momentous are these very words of yours and how you have imagined you could veil the radiant Sun behind the veils of self and passion and nullify His deeds. No, by God, none but your

like would heed such words, for all have witnessed the deeds of the Truth with their own eyes. One day He declared that trials greater than these lay concealed within the pavilion of destiny and must needs be made manifest. Thus did I behold a dream in Iraq, from which this was understood. He spoke, and His words are truth: "I was sleeping on a dark night following a dusty one, when I saw the Prophets and Messengers gathered around me. They were seated about me, all lamenting, weeping, crying out and wailing. I was astonished within myself and asked about them, whereupon their weeping and crying intensified. They said: 'For thy sake, O Most Great Mystery and Ancient Temple!' and they wept such that I wept with their weeping.

"Then I heard the weeping of the Concourse on High, and in that state they addressed me, saying: 'Great indeed is thy tribulation, O Lote-Tree of the Extremity, and mighty thy ordeal, O Mystery of the First and the Last! Upon thee be patience, O Most Great Sign and Manifestation of the Primal Point! Then upon thee be patience, O Furthermost Tree and Manifestation of the Decree in the Kingdom of Accomplishment! Soon shalt thou witness with thine own eyes what no assembly of Prophets hath seen, and shalt behold what none in all the worlds hath beheld, and shalt hear what no ear of the chosen ones and loved ones hath heard. Therefore patience, patience, O Hidden Mystery of God and Treasured Symbol and His Inevitable Word and His Sealed Book!'

> "And I remained with them that night as we conversed with each other until dawn approached. I raised my head from sleep and pondered within myself what tribulation this could be that none in creation had witnessed, and I related it to no one until there appeared before me one of the divines of Iraq who was called Abdul-Salam Effendi. When he arrived, We welcomed him and informed him, relating what God had shown Us in the dream. He was struck with profound grief in Our presence. Thus was the matter, though the people remain in evident heedlessness."

This was the dream He beheld in Iraq and mentioned, and in these days some of it hath been fulfilled, for We have heard from your words what none before hath heard, and have witnessed what no soul hath seen. And He said: "In all conditions We remain patient and thankful." The whole purpose of such souls is to ask why the Truth hath appeared. By God, this is not from Myself, but from Him Who sent Me with the truth and made Me a mercy to all the worlds!

Thou didst mention his statement, "His fetters are heavy," and hast said that the woman who was sent unto the palace presented this plea, saying: "First, that oppression would lead unto yet more than this. Moreover, hail to thee! for, with thy claim to truthfulness and thy vaunted shrewdness, thou hast practised underhand intrigue against the other Prophets and saints. Did not Fatimih—because of Fadak—take the hands of Hasan and Husayn, and go with them unto the emigrants and the helpers? Bravo unto thee!"—ended.

Be silent, O thou that hast disbelieved in God! Then be silent, O thou that hast associated partners with God! Then be silent, O thou that hast warred against God!

And were I to repeat that word from that moment until the end which hath no end, thou wouldst still deserve it—nay, even were it but to remind thee of what thou hast dared to commit in the presence of God, O thou that art heedless of the Cause of God, and that exaltest thyself against the Self of God.

After the arrival in this land, the Blessed Beauty and Kalim and Mirza Yahya each established their abode in separate dwellings, and this land is not a place wherein one soul may work injustice upon another. And the injustice which that associator of partners with God did perpetrate occurred at a time when the Great Separation had not yet come to pass. And after the manifestation of that which was in His breast, separation and division occurred, even as hath been mentioned. And never again did any meeting take place, nor did any verbal discourse ensue between them. Ask ye, then, of the people of that land, that ye may find a path unto the truth.

Section 37: "Moreover, the country belongs to the Sublime State…"

Moreover, the country belongs to the Sublime State, and in this land all are imprisoned and estranged. After revealing what was in his heart, no one associated with him except Darvish Sidq-ʿAli, who maintained contact due to his services. Likewise, one person served the Most Holy Beauty and another served His Holiness the Kalim, while the rest of the companions were all scattered in separate dwellings. What then was this oppression, and whence did it arise? Though all atoms know that the oppression came from that oppressor, they consented to their own disgrace and caused division.

Yet you say that which you do not understand, counting the root of the tree of oppression as justice, and the tree of grace and justice as the oppressor. This is deception from you and from them in God's Cause. You lack the wisdom to reflect upon what you have heard. In those days when his wife went to the palace—I swear by God—at the beginning of the month specifically for her, from those ornaments that were brought every month along with a bundle of goods, Darvish who was his agent—and is still present—took them. Several people who had newly arrived in this land were all aware, including Jinab-i-Mirza Haydar-Ali, Salman, and Ustad Abdu'l-Karim from the people of Sad. Nevertheless, he specifically sent his wife to the palace, saying these very words about the Blessed Beauty: "He brought us here and gives us no bread or clothing." Such a scandal arose in this land that one of the consuls here expressed great astonishment to someone, saying that a strange thing had occurred today, and all the Persians arose in derision, saying this sect has no chastity or virtue.

Your own heedless self knows well enough that if a Jew should come to them, worldly ornaments would not be withheld from him to the extent possible. Yet you wrote what you wrote and defiled Fadak. But rest assured that in every land you have a Sayyidatu'n-Nisa, and from that lineage there are many perfect mirrors, one after another, present in every land. The Blessed Beauty resided in Iraq for twelve years, and no one saw from them any act that was in the least contrary or opposed—ask all the people of Iraq. Now from that lineage of perfect mirrors, one after another, one is in Iraq—you should ask the people of Iraq about her condition. He wrote to her "Verily We have made thee a brilliant light unto the worlds," and likewise "He is the Light within the Light," and "Verily the likeness of His light is as a light of light from God's light."

And to the mother of abominations he wrote this very blessed verse of the Qur'an: "O Mary! Be devout to thy Lord and prostrate thyself and bow down with those who bow down. Verily God hath purified thee and chosen thee above the women of all worlds." Now take pleasure in that Sayyidatu'n-Nisa and that perfect mirror. Would that you had gone there too and made one prostration. God's curse be upon those who altered God's word from its place and turned away from His beauty and took for themselves a calf besides Him. What is wrong with these people that they can hardly comprehend a remembrance from God, the Most High, the Most Great.

I swear by God, I am lamenting as I write these words, for the Cause hath reached such a pass that one must needs engage in such remembrances. Ye have indeed violated the sanctity of God and of your own selves. Purify thy heart from the defilements of the imaginings of the idolaters, and associate not the mention of the Prophets and Messengers with the mention of the souls of the idolaters, for all those Daysprings of the All-Merciful gave up their lives in the path of the Beloved and paid no heed to any who dwell on earth for the sake of earthly sustenance. Now judge thou fairly—thou who art among the people of analogy—with these servants, how they have likened one deed to another deed. Be fair that thou mayest be treated with fairness, then show mercy to the Cause for which the blood of them who are nigh unto God and His sincere servants was shed.

His utterance, great is His falsehood:

> "Let me submit that regarding the arrival of Haji Siyyid Muhammad in Istanbul, I am fully aware of everything and was present. On the first night he came to the embassy of Mushir ud-Dawlih, and present were Haji Mirza Safi and myself, and that is all. Mushir ud-Dawlih asked him why he had come, to which he replied it was for his own deliverance. I also saw Ali Pasha until his messengers came and began speaking ill of him, and he too spoke as much as necessary in response to these calumnies."

May God blacken the face of the liar! If he came specifically for deliverance, why did he provide a list of names that no one knew about? There were eight persons, yet he wrote that we were twenty-one, and delayed for six months until through a thousand deceptions he achieved his aim and that of his master. They sold Joseph for a few dirhams—woe unto them and their loyalty! By God, through their actions they have caused God's Cause to be lost among the people.

The decree that came from Istanbul states that some of his companions came and complained that he was not providing them with bread, and that decree still exists. Nevertheless, he wrote what he wrote. God's curse be upon those who exchanged God's sanctity for worldly ornaments. When alone with the devils they disavow God and His Cause, then write to fools like themselves saying "We are the leaders of the Cause and the mirrors of the servants and the fruits of unity and the leaves of detachment." But those whom God has given penetrating vision witness and become aware of what they have perpetrated in their vain life, and they are not confused, for from all their deeds they detect the stench of lies, hypocrisy, deceit and discord. Indeed they are among the gems of creation among God's servants and creatures, and upon them be God's remembrance and praise now and forever and ever.

By God, you are a fine disciple indeed, well occupied with spreading immorality after witnessing. But to the seeing and informed one the matter is not hidden, and we are aware what calumnies he has spoken and how he has girded himself to kill, even saying that they specifically sent someone to Tehran for an abominable purpose. God's curse be upon the slanderers and liars!

Now observe the action of truth—that they entered that same city and never associated with anyone, and showed no hypocrisy to anyone regarding God's Cause. When that vile one saw that the Persian ambassador was displeased with them, purely out of deceit, dissimulation and hypocrisy he entered that place and sought refuge, saying what he said. If he wanted deliverance, no one had any quarrel with him. He was no more well-known than Haji Mirza Ahmad, nor more respected than others who had gone—indeed some did not even mention him. By God, he came specifically for a stipend, as evidenced by the petitions that he and Mirza Yahya wrote to Mushir, which still exist here in this land.

From Istanbul they inquired about all matters from here, for he said seven persons had gone and the rest were occupied with work, while he and Mirza Yahya were twenty-one persons without stipends. The Governor specifically sent and inquired about what the Sublime Porte had mentioned. And you inquired about what the Sublime Porte has mentioned, while you write that it was for deliverance. Now that they have achieved their utmost desire, would that they would cease writing to various places that they have no bread!

Now judge fairly: from which fragrance of truth can this deed of the Truth and this deed of this group be perceived? By God, such leaders are indeed most suitable for the likes of you! And do not suppose that the Persian ambassador is unaware. No, by God! A day shall come when they themselves will acknowledge the deed of truth and deny the deed of those souls. And even if it remains doubtful to you, it shall not remain doubtful to them.

And as to the other messengers, I understood not of whom thou didst speak. If thou didst intend this servant who standeth before the Countenance, then—by God!—he came unto that city for a purpose peculiar unto the Cause, wherein he had no concern with that person; even as he went not unto anyone. All are witnesses and can testify that that impure soul, in this land, ascribed unto the Truth every foul and grievous deed, and in that region uttered such words as none hath ever spoken against anyone. This servant who standeth before the Countenance now declareth: Didst thou not thyself, O lying one, come and relate, saying, "Sayyid Muhammad saith this and that," and didst thou not recount many unseemly words concerning him, alleging that he had spoken them? Thou didst even say that it was not meet that a word be spoken regarding the stipend; that whatsoever it might be, it should be set aright.

And I, in reply, said: There hath been no opposition, nor shall there be. The turning away from those souls hath taken place at the command of God, not for outward matters. Let them leave the stipend altogether unto those idolatrous souls. There hath been no war or contention. And in divers gatherings I besought thee that we might assemble with him in one place, that it might be made plain unto thee that what thou hast attributed unto him is sheer calumny. Thou didst answer: "He will not consent."

By God, all existence is bewildered by your lies and our truthfulness! O thoughtless one! This Mirza Yahya was in their service for years—has anyone ever heard that any of their associates spoke an unkind or

unpleasant word about him? Every ignorant one knows that whatever has occurred has been and will be a disgrace to the Cause. By God, they have always said that they would rather be martyred a thousand times than have these matters mentioned among people—that one of their associates has complained about bread and sent petitions to cities. God's curse be upon those who have committed that which has caused all things to lament and has burned the hearts of those near to God!

By God, besides whom there is no God! We would all rather have been slain than have these words emerge. What we now say, we are compelled to say, for it is observed that a group has girded themselves to violate the sanctity of God's Cause, as they were not and are not adherent to any religion, and for the sake of leadership have cast and are casting themselves into peril. For nearly five years they have remained in this land, and never did they send anyone to the Sublime Porte nor make any request, and whatever befell them, out of respect for God's Cause we remained patient. For the sake of God's Cause we have endured, yet that wicked one has committed that which none before him has ever committed. We hope they shall not attain their purpose, just as he destroyed the sanctity of an entire lineage—he who had and shall have no station.

Judge for yourself: where was his name ever mentioned? When did the officials of the exalted government ever know him? You yourself know by what means he became known, yet out of animosity toward God you conceal it. You are among those who have covered up the faults of the ungodly and what they have perpetrated to destroy the sanctity of God. Thus has the matter flowed from this Tongue that speaks with truth and faithfulness.

His words—how great their foolishness:

> "Strange indeed it is that for nearly twenty years you worshipped Mirza Yahya as god—as I myself witnessed when you confessed this in Isfahan in my presence. Now that he is rejected, what answer shall I give to Aqa Mirza Muhammad-Ali and Mirza Abu'l-Hasan and others and Mirza Husayn of Varzneh? For these people each day cling to someone new, accepting him as truth and later rejecting him as false. This stems from their lack of discernment, for truth does not become falsehood—this is contradiction. Their religion is mere caprice, just as Mirza Abu'l-Hasan said to me in Tehran: What a pity about you—by what proof was he first truth and God, and now false and an infidel servant?' O what amazing lack of fairness! I ask you by God, is this just? In some stations, when we moved together and were on the same level—now none of us can claim superiority over another, even if we have become ever so perfect."

First, this argument applies to you and those like you, for you considered as leaders for many years souls more evil than any ever created, such that by their decree they martyred most cruelly the Manifestation of the Divine Self. Second, we had sincerity toward him and acknowledge it, for we observed certain attributes in the words of the Most Glorious One and imagined the source of those attributes was that illusory person, until God revealed to us what He revealed, and we learned of his deeds which neither Nimrod nor Pharaoh committed. Thus we shattered the idol of fancy and recognized what was intended in His most wondrous and novel words. Then we learned about him and the origin of his cause that which was concealed from you and your like. If you only knew, you would flee from him, rend the veils of glory, turn to the Dawning-Place of Beauty, and be among those possessed of certainty.

We praise God that by the arm of trust and detachment we broke the idol of fancy and entered the stream of certitude. Would that you too had been there to witness with your own eyes. We praise and thank God for this at all times. By God, had you an atom of fairness, you would surely speak day and night of the qualities of these servants, for our deeds bear truthful witness to our faith—a clear and evident testimony. For we have broken the chains of blind imitation and attained to truth, and become free of the fancy that had seized all hearts. O destitute pauper, you are deeply immersed in fancy. Would that you had seen him and known him and learned what he possessed. If only there had been a meeting where you could have heard the knowledge he would mention in gatherings, and become aware of that from which you are now veiled.

Section 38: "Though you know us not, we know you…"

"Though you know us not, we know you, that you may learn and be among the knowing ones. We are servants whose vision God has made piercing. We have known Him through His Self and detached ourselves from all else. No preventer's prevention, no schemer's scheme, no deceiver's deceit, and no doubter's doubt has held us back. We thank God that we have recognized His Self, Who was promised in His holy, firm and wondrous tablets. Neither the veils of those who disbelieved in God, nor the shrouds of those who associated partners with His unique, single, mighty and praiseworthy Self prevented us from recognizing Him.

How strange that you occupy yourself with such investigations! When the mighty river appears, is it fitting for anyone to turn to the water of a pond? Be fair, O donkey! When the sun shines forth, is it proper for anyone to seek light from a lamp, even if it be a true lamp? Be fair, O heedless one, by whose heedlessness all things lament, though you remain behind thick veils. When the Most Great Ocean surges, would any rational person turn toward a desert mirage? No, by our Lord, the Merciful, the Compassionate! But you will never find what we mention, for your heart has become deprived of the sweet fragrances of God, the Mighty, the Exalted, the Wise.

By God, the very women do feel shame at thy proofs! Satan was known by a name in every heaven and was the teacher of the Kingdom, and for more than a thousand years was distinguished by all the names, and then in one moment became "the rejected one." These are among the wondrous mysteries of the divine power. Dost thou deny them? And verily, shouldst thou deny them, His servants who are endued with certitude will affirm their truth.

Hast thou not heard how Judas Iscariot was one of the twelve apostles of the Gospel, yet afterwards manifested such treachery as to deliver the Word of God to the Jews? Would that your leader had followed his example, for he at least repented after that vile deed. But thy guide hath exchanged and sold the Point of the Bayan and all the Prophets and Messengers and the sanctity of God for the vanities of earth, as was mentioned, and thou art well aware of this.

And what sayest thou about Ismail, son of the revered Sadiq? After he had written to all provinces that he would be the Imam and leader of the people after him, certain things became manifest from him and His Holiness dismissed him, specifically to Baghdadrah and certain companions who objected,

> "O son of the Messenger of God! This is a grave matter—how can one be the Imam of the people and be true, then become false?"

His Holiness mentioned bada'—go and see the tradition of Kulayni.

O poor one, thou knowest nothing of any matter—neither of the Bayan, nor the Quran, nor the Torah, nor the Gospel. In the appearance of this Cause many upheavals occurred, which this servant hath not mentioned for the sake of brevity. It is recorded in your own books, just as even now some in various regions consider Ismail the Imam. Thou hast not even seen the evident books and art not informed. Your station is such that you speak empty words and rely on such proofs. To one possessed of insight and knowledge these things are not and never shall be doubtful. Many events have occurred of which no one is aware, for God had previously veiled them. Would that thou hadst abandoned vain desire and dwelt for a time in the path of the Friend for God's sake, so that some of these hidden matters might have been revealed to thee.

Again, thou knowest nothing of Balaam son of Beor, who was far more renowned than your leader. His authority was established, yet after the appearance of the Sun of Moses from the horizon of thy Lord, the Most Merciful, the Most Compassionate, he did what he did, and thereby God changed his light into fire. Verily He hath power over all things. Would that thou hadst knowledge of thy leader. By God, besides Whom there is none other God! The Hand of Power and Might took a handful of dust and breathed into it a spirit from among the spirits created by His Will. When it stirred and arose, He clothed it with the garment of names between earth and heaven, for a wisdom which none knoweth save His All-Knowing, All-Informed Self. There hath not been and shall not be more than this. When he turned against God, God turned against him as he turned. Thus doth He recompense His transgressing servants.

Listen to the words of this servant and become not the cause of people's delusions. Have mercy on the Cause of God and on mankind. In every age deluded souls have gathered together and deprived the people from the shore of the sea of oneness. Consider for a moment how many delusions existed among the followers of the Quran concerning the appearance of the Qa'im, the resurrection, and the Hour. After the manifestation of the Primal Point, may the spirit of all else be sacrificed for Him, it became evident that all had erred and had not partaken of a drop from the ocean of knowledge. That Ancient Beauty, with utmost difficulty, shattered the idols of fancy and desire. Now similar souls desire to afflict people with new delusions. Say: Fear ye the one true God and commit not that which would cause blood, instead of tears, to flow from the eyes of them who are nigh unto God. Deem not truth to be falsehood, nor reckon falsehood as truth. Verily, truth hath ever been truth, but thou hast not recognized it.

It is certain that after the Point, truth is confined to the Letters of the Living, inasmuch as all created things in the Bayan were and are created under the shadow of the First One, and the right of every rightful one is established through these souls, as are all attributes and goodly names. Nevertheless He addresses one of the Letters of the Living who had inquired about the subsequent Revelation, saying:

> "Were I to know that on the Day when the Day Star of Reality shineth forth thou wouldst not believe in Him, I would now pronounce the decree of unbelief against thee. And were I to know that one among the Christians would believe in Him on the Day of His manifestation, I

> would now pronounce the decree of faith regarding him, though he is not now a believer and no praiseworthy deed hath proceeded from him."

Reflect a little and recognize the truth.

These souls are truth so long as they abide beneath the shadow of truth, for at that time naught can be seen in them save truth. But after they pause,

> "dominion returneth to the dominion and the created thing returneth to its essence and likeness."

That truth which hath never been and never shall be false is the Tree of Truth. Know thou this, if thou be of them that comprehend. Thus hath the matter been set forth from the presence of an Ancient Bestower. Reflect, O servant, that thou mayest be among the guided ones.

O heedless and immature one! Know thou that there have been and shall ever be infinite degrees in the Manifestation, and distinguish the manifestation of Names from aught else. Many are the souls who are manifested through Names without any trace thereof—this is due to a wisdom which none shall comprehend. And if thou desirest to understand it, ask of God, thy Lord, with humility and reverence and manifest contrition, that He may teach thee what is with Him. Verily, He is the All-Knowing, the All-Informed. In previous Tablets, somewhat hath been revealed from the Pen of Command concerning this station. If thou desirest, look into those Tablets; perchance thou wilt be content therewith. The purpose of this mention is that thou shouldst not remain veiled from the Source by Names, though veiled in such wise that it can never be supposed to be rent asunder save by God's will and pleasure.

The Point of the Bayan—exalted be His grandeur—hath also made mention of the transformation of essences, let alone Names, as some of which were previously mentioned. Likewise He saith—exalted be His mention:

> "Verily, in every Revelation the proofs of its affirmation are transformed into negation. But God, in that Revelation, confirmeth His Cause and perfecteth His handiwork, for therein light is not transformed into fire except in the Revelation of God. Indeed, My grief is for all who are in the Bayan from that day."

Consider how explicitly He declareth that light is transformed into fire, even as the light which you had supposed to be light hath had its essence transformed into fire, yet is unaware and, in utter heedlessness, hath been and continues to be engaged in perverting the divine words. Know that when He states "except in the Manifestation of God," it is not to be understood that prior to His advent the light doth not change. Yea, by His own Self, the True One, all have been and will be transformed save the Manifestation Himself. These imaginary notions have persisted among the people until this Revelation unveiled them. When ye rent asunder the veil of God's sanctity, the veil of your own concealment was likewise rent by the fingers of might and power.

The difference lies in this: during the interval between the ascension of the Manifestation of Divine Unity to the Supreme Companion and the subsequent Revelation, no outward Will is visible that could

pronounce judgment, even though He is eternally living in the Most Glorious Horizon. But since outwardly none recognizes Him and all souls are debarred from His presence, the law of transformation remains concealed until the time of Revelation. For at that moment, should the light tarry less than that in saying "yea," the judgment of fire from the source of divine knowledge would be pronounced against it, as was witnessed in the previous Revelation and is now visible to both outer and inner sight. Souls who called themselves light were judged as fire by God, though they move about unaware.

At all times take refuge in God lest thou remain veiled from the Manifestation Himself, for He is the Essential Purpose and ever shall be. He is the sign that "there is none like unto Him" and the token of "He begetteth not, neither is He begotten." Indeed, the Manifestations of "He begetteth not, neither is He begotten" are created beings, if ye be of them that are assured. Yet none shall grasp this station save the detached ones who possess sublime knowledge.

This is why the Primal Point of Will—may the spirit of all else be sacrificed for Him—in describing the Letters, Mirrors, Light and their like, from the highest ranks of names and attributes to the lowest degree of things, declareth that these have no reality of their own. Having faced the Sun of Truth, infinite effulgences have shone upon them. At this station, naught is seen in these Manifestations except God. He saith: Fix not your gaze upon the names, but rather upon that by which the names subsist, and likewise that by which the attributes subsist. For all are and shall be adorned with wondrous and sublime names through their turning unto God and their faith in Him. Some are called Letters, some Mirrors, some Luminous Guides, and others Manifestations of Beauty, Glory, the Living, the Ancient, and such divine names. The manifestations of divine effulgence differ according to their stations and capacities, though the effulgence is one and He Who causes it to shine forth is one.

And the one possessed of insight and knowledge doth perceive that all these names have regard unto that faith which was and is within them. Leave aside vain imaginings and contemplate the first who believed, and likewise the second who believed, for no soul hath been described in the Bayan with attributes surpassing these two souls and the other Letters of the Living. Even as in their Tablets of Visitation they have been mentioned with such words as "O Essence of God" and "O Being of God" and "O Self of God" and the like unto these expressions. Now if the first who believed had not been that soul but another soul, assuredly this station would have been conferred upon him. If thou shouldst immerse thyself in this ocean, thou wilt comprehend some of the veiled, hidden, and concealed mysteries, and thou wilt distinguish the Sun of meanings from its shadow, and thou wilt not commit that whereover all the atoms are engaged in lamentation.

Consider, for instance, if He should take up a handful of dust with His blessed hand and declare it to be that dust which all the world must needs adore—this would be the truth, without any doubt. And likewise if He should take up a hundred other handfuls of dust and regarding each one pronounce the same decree, this judgement would obtain and would continue to obtain. For in this station, one looks to the Command itself, which hath proceeded forth from the Source of Command, and not to the thing itself considered as a thing in its own right. And with such words did they make mention. Now, had the "first to believe" been some other than the one mentioned, surely this station would have been conferred upon him.

Know thou that those veiled souls have become heedless of the station that befitteth a Testator, and of that which transcendeth it in authority, prophethood, messengership and lordship. First, I swear by God besides Whom there is none other God, that never did the Primal Point utter such words specifying any soul in the Bayan. Yes, He did graciously address a missive to Mirza Sulayman, at the beginning of which was a word that all were unable to read. Mirza Sulayman himself, in the days of his return from Maku, claimed this word meant "Successorship" and that it was written to him, and in the innermost secret of his heart he laid claim to this station. Would that ye had clung to him in this Cause, for he is more worthy before God than this soul to whom ye have adhered. Beyond this, no such mention was ever made, save that some have written tablets and attributed them to the Primal Point—all of which are lies, by the Lord of Glory!

Section 39: "Secondly, this station is not one that we…"

Secondly, this station is not one that we would seek to deny to any soul or affirm for them, for the glory of a Successor lies in that whereby succession is established, and was and ever shall be thus. After its cessation it hath no mention before God and never shall have. As the Primal Point—may the spirit of all else be sacrificed for Him—hath said in this regard, these are His mighty words:

> "For the essence of all is that whereby one remaineth veiled from that which maketh a successor a successor. Look not upon this station of successorship as having a specific station, but rather look to that whereby it is established, which is the Command of the Tree of Truth. For if, hypothetically, the Messenger of God had not appointed anyone by the name of successor, today mention would be made without successorship. All this is so that on the Day of Manifestation thou remain not veiled by names, but rather look to that whereby names are established in all things, even unto the mention of Prophet."

Now ponder a while that thou mayest know that all are honored through His Command and glorified through His mention, and this station holdeth true so long as they transgress not their bounds. At the time of the raising of the Primal Cause, all these names become separated from their bearers and return to the Kingdom. If again a binding Command is revealed, all names among the most beautiful names of God become true of them, else they return to their station ere they can say "why" or "wherefore."

In brief, set aside these limitations and fix thy gaze upon that Point that pervadeth all things. Deem not that Point to be imaginary, even as aforetime all servants remained in their imaginings and until now have not recognized nor ever shall, save whom thy Lord willeth. This same Mirza Yahya, through whom thou hast turned aside from the Truth, was present before Me like any other servant, and the words of God were cast upon him just as now there are some present before the Face and words are cast upon them in like manner during all nights and days. But there is a difference, for that deluded soul, when two words issued from his tongue, committed that which not even the Manifestations of negation would commit, while these souls present before the Face speak with the most wondrous utterances, and yet they have no authority save after His leave. Thus hath the matter been, if thou be of them that know.

Although the words of the idolaters have taken root in your heart and their removal is difficult, unless you drink from this heavenly fountain of grace which flows and streams through the springs of words by the

words themselves. Thus have We informed you and told you and recounted to you that from which you were veiled, that you might rend asunder the veils through the power of your Lord, the Mighty, the Bestower, and witness what you have not witnessed before, and know that of which you were heedless. But you shall never achieve this except by detaching yourself from all that has been created in the heavens and on earth, and turning to God, the King, the Omnipotent, the Mighty, the Chosen One.

O servants! In recognizing this Revelation, rely not upon the words and allusions of those who oppose it, nor upon the acceptance or rejection of such souls. Rather, fix your gaze upon the essence of the Cause itself. For most people have been and will forever remain veiled and deluded, while the leaders of the age, seeking to preserve their authority, have forbidden and will continue to forbid the people from approaching the court of the Divine Unity and recognizing the signs of God. Consider, for example, the Revelation of the Point of the Furqan, Who appeared with the verses of God, and in the Furqan no proof or testimony was sent down except verses. Nevertheless, after the ascension of the Point of the Furqan to the Most Exalted Companion and the cessation of the sweet-scented breezes of the All-Merciful, the Cause fell into the hands of the divines.

These souls entirely prohibited people from recognizing the verses, saying, “You cannot comprehend God’s verses; their knowledge is with us alone.” Thus did the authority of the verses vanish, and the reins of the people fell into the hands of such souls, who raised them on such delusions as cannot be mentioned. As you have seen and heard, they interpreted according to their own desires all the verses that were revealed concerning the subsequent Revelation, the Resurrection, and the like, and the people unwittingly followed these souls until matters reached such a pass that the harm of these delusions afflicted the Tree of the subsequent Revelation.

Then, after the appearance of the Promised One in the year sixty, the breezes of grace wafted anew, the heavens of knowledge were upraised, the earth of understanding was outspread, and the verses of God were sent down from the heaven of Will. Yet, due to their former delusions concerning the authority of verses, the people hesitated, saying, “We cannot comprehend them.” But God, exalted be His mention, is far too great, too generous, and too merciful to send the Manifestation of His Own Self, commanding all to recognize Him—which recognition is identical with the knowledge of God Himself—and yet send a proof beyond human comprehension. Glory be unto Him!

At last, they remained occupied with and veiled by their own delusions to such an extent that they were not satisfied with the verses of God, despite the explicit text of the Furqan:

> “Is it not enough for them that We have sent down unto thee the Book?”

All insisted that the comprehension of verses transcends their minds and understanding, and that something else must appear. They have altered God’s blessing and His proof, and desired other than what God desired. Therefore did most turn away and return to the abyss. And the more intense grew the opposition of the idolaters, the more firmly did that Sun of inner meanings establish the authority of verses, to such degree that He confined all proof and testimony to verses alone.

And, to spite the idolaters, this verse was sent down from the heaven of oneness:

> "Were an ant to desire to penetrate the Qur'an and its inner meaning and the inner meaning of its inner meaning according to the measure of its eye's pupil, it would be able to do so, for the mystery of eternal self-subsistence and the effulgence of oneness have permeated all things."

And this verse was revealed that all might become aware that the gates of mercy and bounty are not closed: whosoever turns to God and directs himself toward Him will comprehend the authority of God's verses through the verses themselves. The comprehension of that station neither was nor will be dependent upon outward learning, but rather upon pure souls and holy hearts that turn to God. Blessed are they that turn unto Him!

Furthermore, that essence of meaning tore asunder all the veils and fancies that existed before and by which people were veiled and deluded, and they returned to the horizon of "Verily, I am alive in the Most Glorious Horizon." Now certain deluded souls, in order to establish and preserve their leadership, have first sought to erase the authority of verses from the Bayan, and in this matter they have striven mightily and continue to do so, employing every deceit and stratagem in this cause. But God refuses to do aught save establish His verses through truth, even though the idolaters deny them. And now in their hypocrisy they have reached such a state that if anyone speaks of the authority of verses, they mock and ridicule him, exactly like the peoples of old—nay, these are even more ignorant and greater in hypocrisy, were ye to understand.

Forever have the veiled souls limited the knowledge of God's all-encompassing Manifestation, and for this reason most of the servants remain deprived of the divine outpourings and heavenly favors. For instance, one day that same traducer mockingly mentioned that the Point of the Bayan had stated that no one is capable of producing a single verse, yet we see that some souls are able to speak two words of verses. Therefore, by this reckoning, these souls must also be true. By God! Whoever has inhaled the fragrance from the paradise of inner meanings would recognize from these words his unbelief, his hypocrisy, his rebellion and his objection against all the Prophets and Messengers.

It was observed that he had never partaken of the fountain of inner meanings and remained utterly deprived of God's spiritual paradise. For it is entirely clear what His Holiness intended by this statement, and the Word of Truth, even if it be but two letters, has been and ever shall be the sovereign over all the words of the people of earth. And by God! From the fragrances of that single Word do those who are true discerners perceive the divine fragrances and turn to His paradise. Consider: if a cup be taken from the sweet waters of the Euphrates, those possessed of taste would recognize from which source this water came, and from its sweetness would trace it to its source, even though outwardly it was but a cup of water. And since the source of knowledge, understanding, grace, bounty, favor, power, glory and grandeur flows and streams forth, therefore from that Word do the sincere and near ones comprehend and trace it to its source. Thus have We expounded it unto thee that thou mayest be guided by the guidance of God thy Lord and pay no heed to the hosts of Satan.

And if someone should speak two words but falter at the third, it is evident that these were not and never will be from this flowing, streaming Source. By God, O servant! Truth in all its aspects has been and ever shall be distinguished from aught else. Deceive not thyself—wouldst thou test it, present thyself and

request a single verse from the verses of God. Then shalt thou witness the ocean that surgeth by itself for itself, whose waves know no end, and thou shalt witness the repository of meanings and knowledge, and the treasury of wisdom and understanding, and be of those who are assured.

In this Most Great Revelation, as the Primal Point, exalted be His grandeur, specifically declared throughout the Bayan that it would be made manifest through verses, it has therefore been revealed through verses—though verily all that hath proceeded from Him is a proof unto all the worlds. In this Most Great Revelation, all the signs of power, both in the horizons and within souls, have been made manifest, which none deny except every deceitful dissembler.

It behooveth everyone today to shun the company of wicked and idolatrous souls, for they have appeared with such deceit as hath no parallel in creation. Even as they wrote from the land of Sad to Jinab-i-Ism'ullah Aqa Siyyid Mihdi, upon him be the glory of God, that the mother of all iniquities and sins had sent a letter to that land stating that a tablet had been buried in their house, written in the hand of the Exalted One, and that she had unearthed that tablet wherein were inscribed statements attributed to the Primal Point recommending Mirza Yahya to the Most Glorious Beauty. By God, besides Whom there is none other God! We were all astounded at the fabrications of these souls and the deceit of this people.

Thereafter, the Source of Command decreed that they should go and ask her from which part of the house she had unearthed that tablet, and to show it, that perchance she might become aware of herself and be numbered among the penitent. With such intensity have they arisen to calumny, and these matters are but instructions which Mirza Yahya writes and sends from here. The curse of God be upon the liars and fabricators! The Primal Point in the highest Paradise disavoweth them, saying:

> "Perdition be unto you, O concourse of unbelievers, and fire be upon you, O company of the malicious!"

Today one must sharpen one's vision, purify one's heart and sanctify one's breast that one may distinguish oneself from all else. Though this station is most lofty and mighty, yet to the fair-minded it is most easy and accessible. The people of the Bayan have now reached such a state and have raised such objections against the Truth as none since the beginning of creation hath ever raised. All these servants have for years been circling round, and by God the Great, they never possessed aught of the ornaments of the world, and if they did, we all shared therein. Whosoever entered the Most Great House was as if he were its master, treated with the utmost kindness. Nevertheless, the people of the Bayan have objected to all that hath proceeded from the Truth, even to the drinking of tea and likewise to matters of dress and the like. Fie upon them and their shame!

I know not what hath come to pass that every soul remaineth halted at some obstacle and afflicted thereby. In these days a tablet was revealed and sent forth from the Dawning-Place of the Will of the All-Merciful, specifically for one of the eastern friends. It is mentioned here for the sake of awakening, that perchance they may become aware and hearken to the words of the Primal Point in His second manifestation from the most wondrous and glorious Tongue, and may feel ashamed at His cries and lamentations and wailing, and may be content with what they have wrought. And this is what was revealed from the heaven of God, the Exalted, the Great:

In the Name of God, the Most Holy, the Most High, the Most Exalted

This is a Book from the Primal Point to those who have believed in God, the One, the Single, the Mighty, the All-Knowing. Therein He addresses those among the people of the Bayan who have hesitated in this Cause, that they might perceive the wondrous words of God and arise from the slumber of heedlessness in this resplendent and luminous dawn. Say: We commanded you in the Book not to take precedence over that company from which would appear the Beloved of the mystics and the Object of desire of all who are in the heavens and earth. And We commanded you that should you attain unto the presence of God, arise before His countenance and then speak forth on My behalf these mighty and exalted words:

> "Upon Thee, O Baha'u'llah, and upon Thy kindred, be the remembrance of God and the praise of all things, in this time and before time and after time."

And We made these words a glory for the people of the Bayan, that through them they might ascend to the holy heights and be numbered among those who have attained. Yet they abandoned that which they were commanded, such that none appeared before His countenance as We had enjoined them in mighty and glorious Tablets. Rather, they cast at Him from every direction the darts of hypocrisy, whereat I wept and the denizens of the realms of grandeur wept, and then the Faithful Spirit.

Section 40: "O people, be ye ashamed before My beauty!..."

Say: O people, be ye ashamed before My beauty! Verily, He Who hath appeared in truth is the Glory of the worlds, were ye of them that know. And verily, He is Baha'u'llah, and upon Him be the remembrance of God and His praise, then the praise of the Concourse on High, then the praise of the denizens of the immortal realm, and the praise of all things at all times. Beware lest ye be veiled by what hath been created between earth and heaven. Hasten ye unto the paradise of His good-pleasure and be not of them that slumber.

Say: Verily His beauty was My beauty in truth, and His Self was My Self, and all that We revealed in the Bayan was revealed for His firm and wondrous Cause. Fear God and dispute not with Him of Whom We informed you and gave you glad tidings of His manifestation, and took the covenant of His Self before the covenant of My Self, and all things bear witness to this, were ye of them that deny. By God! Through one note of His melodies were all realities brought forth anew, and through another note were drawn the hearts of them that are nigh. Beware lest ye be veiled by aught from Him Whose meeting was the essence of My meeting, and Who sacrificed Himself in My path even as I sacrificed in His path out of love for His mighty and exalted beauty.

Say: But for Him, the Ha would not have mounted the Ba, nor would the form of the Ha have settled upon the Vav, nor would there have been created what was and what will be, were ye of them that perceive. And but for Him, I would not have cast Myself before the ungodly, nor would I have been suspended in the air. By God! Through My yearning for Him and My longing for His Self have I borne what no Prophet or Messenger hath borne, and I accepted all this upon Myself lest there should befall Him that which would grieve His most tender, most delicate, most subtle and mighty heart. And We counseled you

throughout the Bayan that none should cause grief to another, lest grief should touch Him—else what have I to do with mention of you or occupation with you, O company of them that have forsaken!

Verily, I desired naught in the Bayan save His Self, nor from all remembrances save His remembrance, nor from all names save His blessed, most mighty, most holy, most wondrous and glorious Name. By My life! If I made mention of the mention of Lordship, I intended naught save His Lordship over all things, and if there flowed from My pen the mention of Divinity, My purpose was none other than the God of the worlds, and if there flowed from My pen the mention of the Desired One, He was indeed My desire, and likewise regarding the Beloved—verily He was My Beloved and the Beloved of them that know. And when I made mention of prostration, I intended naught save prostration before His exalted, mighty and impregnable countenance.

And if I praised any soul, My heart's intent was naught but praise of His Own Self. And if I commanded people to any deed, I desired naught save deeds done for His good-pleasure in the day of His manifestation. To this testifieth all that hath been sent down upon Me from the heaven of My Lord, the All-Knowing, the All-Wise. I have made all things dependent upon His confirmation and good-pleasure, for He is the One Who hath ever been, of Himself, the God of all worlds and the Desire of all seekers. And were ye to fix your gaze, ye would witness the Manifestations of "He doeth what He willeth" abiding in His shadow among the worshippers. Yet ye have done unto His Self what neither the people of the Furqan did unto My Self, nor the company of the Jews unto the Spirit.

Alas! Alas! For the anguish of My heart and the lamentation of My soul for what hath befallen My Beloved at the hands of the company of the idolaters. Fie upon you and upon your fidelity, O concourse of oppressors! We created fidelity and courtesy for His Self, that perchance at His manifestation ye would do naught that would grieve My reality and the realities of all things. Yet ye have transgressed what was prescribed in the Book of God, the Exalted, the Great. Ye have rent asunder the veil of modesty and the covering of reverence, and have committed that which the Pen of Creation between earth and heaven is ashamed to mention.

Alas! Alas! For what ye have wrought against this Wronged One, the Alone, the Stranger. I know not what ye will do to Him hereafter. Nay, by My All-Knowing Self! Rather, I do know, and with Me is the knowledge of all things preserved in a Tablet which God hath guarded from the eyes of the idolaters. We informed Him beforehand of what hath befallen Him and what will befall Him, though He was indeed, of His own Self, aware of what lay within the breasts of all beings. Not an atom's weight escapeth His knowledge, nor doth aught that hath been created by a word from Him elude His grasp. There is no God but He, the Single, the Resurrector, the Life-Giver, the Death-Dealer.

Say: O people! He is the One Who, were He to will to make all who are in the heavens and on earth an enduring testimony from His presence, would be able to do so, and this would be easy and simple for Him. He is the One Who created the Paradise of the Bayan for His Self, and from it all things began and unto it they return, were ye but to know. Yet with Him in Whose grasp lieth the kingdom of creation ye were not content that He should call Himself by any of the names, though these and their dominion were created by His mighty and impregnable command. Alas! Alas! For your heedlessness, O people of the Bayan! Alas! Alas! For your veiling of yourselves, O company of idolaters!

When ye had exceeded all bounds regarding your own selves and had attained, in your estimation, the highest peaks of knowledge, ye made mention of the successorship of one of His enemies and sought thereby to adduce proof against God through Whom the laws of religion were ordained for all men, both first and last. Ye have returned to that which the people of the Furqan adduced as proof, though We had forbidden you in His presence from all mention save by His leave—and God is in truth witness and well-informed of this. Look, then, to your condition and your knowledge. Fie upon you and upon your minds, then upon your understanding, O most lost of people! Know ye not that We have rolled up what the people possess and have spread out another carpet? Blessed be God, the King, the Spreader, the Mighty, the Bountiful!

Say: O people! Do not fabricate lies about My person. Verily, I have spoken naught but in remembrance and praise of this Revelation, and have breathed naught but in love for it, and have turned to none but His radiant and luminous countenance. I have made the Bayan and all that was revealed therein as but a leaf from among the leaves of the Garden of Paradise unto His own Self, the Help in Peril, the Mighty, the Powerful. Beware lest ye usurp it and return it to him who sought to shed My blood once again through following his own desires and passions, and was among the warmongers.

We have expounded the Bayan from a single Word, then returned it unto that Word, and commanded the Word to appear before the Throne that the creation before it might bear witness and that His all-knowing and wise Self might rejoice therein. Judge ye fairly then: is it fitting that its owner should dispose of it, or one other than him? What ails you, O concourse of the veiled ones? We commanded the people of the Bayan to wear silk and keep themselves and their garments clean lest His eye should fall upon what He loveth not. Thus have We set forth all things in detail in a perspicuous Book. All this was for His sake, if ye be of the fair-minded.

We created the heavens and the earth and whatsoever lieth between them for His loved ones—how much more so His radiant, mighty and luminous beauty! Yet ye have clung to what We ordained for Him and have opposed My Beloved thereby. What ails you, O concourse of the hateful ones, and what shall profit you this day, O company of mischief-makers? Ye have opposed Him and all that hath proceeded from Him, after We counseled you in the Tablets that whosoever should call to mind the mention of His Most Great and Wondrous Name should rise from his seat and say “Glory be to God, the Lord of the Kingdom and the Realm” nineteen times, then “Glory be to God, the Lord of Might and Power” nineteen times, unto the end of what We revealed in a mighty and glorious Tablet.

Yet ye denied Him and His verses, and were not content with that, and observed not the rights of God regarding Him, and heeded not God’s command concerning His exalted and knowing Self, until ye opposed each and every one of His deeds, and were among the mockers. Among you were those who said “He drinks tea,” and those who said “He eats food,” and those who objected to His attire, though every thread of His garments testifieth that there is none other God but Him and that He is the Goal of all those near unto God.

I myself bear witness that at times He had but two garments in His presence, that He might change from one to the other—thus doth the tongue of truth, the All-Knowing, bear witness. And on some nights the family of God had naught for sustenance, yet He concealed His plight to preserve God’s firm and mighty

Cause—this after He had created all things for His own Self and held in His hands the keys to the treasuries of the heavens and earth. Fie upon your shame, O people of the Bayan! By God, I am ashamed of your deeds and I now disavow you, O concourse of satans! Alas, alas for His trials among you! Alas, alas for what hath befallen and continueth to befall Him at every moment!

O people, be fair, then ponder: were ye still enshrouded in such veils, why would I have manifested Myself, and what would be the fruit of My manifestation, O company of hypocrites? God hath raised Me up to rend asunder the veils and purify you for this Revelation, yet ye have done unto Him that which causeth Mine eyes and the eyes of the holy ones to weep. The faces of earlier peoples have turned white from your deeds, for ye are more veiled than they and more heedless than the hosts of the Torah, the Psalms and the Gospel. Would that I had not been born of my mother and had not manifested myself among you, O company of the disappointed ones!

By Him Who hath sent Me with the truth, I have encompassed the knowledge of all things, and all that hath been treasured in the treasuries of God's protection, and all that hath been veiled from the eyes of the worlds. Yet have I not found souls more wretched than you and more remote from Him. For after We had expounded it in the Tablets and counseled you in all the pages, We had not thought that anyone would appear in the realm who would dare oppose God, in Whose grasp lie the kingdoms of the heavens and earth. We are bewildered by your creation and know not by what word ye were created, O ye at whom are amazed both the hearts of the people of the Supreme Concourse and the hearts of the sincere ones and those brought nigh.

Thus have We related unto thee, O servant, in this Tablet, that which the Dove of Utterance warbled at that time before the throne of thy Lord, the Mighty, the All-Praised. And verily thou shouldst read what hath been revealed therein, then preserve these pearls of inner meanings from every treacherous thief among the hosts of Satan.

And if thou findest one possessed of insight, spread it before his eyes that he may witness and be among the successful ones. Perchance those of Our chosen servants possessed of vision may become aware of what hath befallen the Beauty of the Chosen One at the hands of these transgressors who have taken the Calf as their lord instead of God and worship it morning and evening, and are among those who rejoice. And thou, grieve not for what hath befallen Us, but be patient even as We have been patient, for He is the best of helpers and protectors. Remember thy Lord at all times, then speak forth His praise among His servants, that perchance through His praise the fire of His love may be kindled in the hearts of the righteous, and all may arise to praise God, their Lord and the Lord of all that is seen and unseen, and the Lord of your ancient fathers. And praise be to God, the Lord of the worlds.

Every possessor of insight and understanding would surely lament both for the Truth and for himself upon reading these revealed verses—for the Truth, in that it hath been afflicted at the hands of such oppressors in ways that the eye of creation hath not seen nor the ear of invention heard; and for himself, in that he hath failed to arise as befitteth this wondrous Cause. We beseech God to raise up through His sovereignty souls who shall make up for what these people have failed to do, that these sanctified souls may arise to do what is worthy and befitting of this Revelation. He who circleth round the Spirit saith: Conceal not, but rend asunder the veils and reveal what hath been treasured in secret of the knowledge

of God, the Self-Subsisting, the All-Compelling.' And they who circle round the Mind say: Beware, beware! Be patient and disclose not that which would frighten the temples of the heedless and disturb the hearts of the ungodly. Cast upon the servants that which befitteth their station and rank. Beware lest thou cast upon the infant the stations of maturity, or upon the deprived the mysteries of God's sanctuary, or upon the deaf the melodies of God, the Mighty, the Beloved.'

Section 41: "O thou who art unfair and unseeing! Why…"

O thou who art unfair and unseeing! Why didst thou not question the tree of rejection as to why one whose name had been known and celebrated for twenty years, and through whose words they had established their own selves, should now be condemned to death by their decree? And through His Words, they have established proof for themselves. Yet now they have issued a decree for His death and have perpetrated that which none hath ever perpetrated, and at every moment they are engaged in devising new schemes to subvert His Cause. And this, while thou and thy like were all created by His Word. But what can be said? For whatsoever may be uttered will never influence these veiled ones and idolators, and hath never done so.

And this is most evident, that were a soul to be touched by but a spark from the fire of divine love, he would never occupy himself with such words, nor would he raise such objections against the Sovereign of Names and Attributes—objections the like of which have never appeared in all creation. God shall soon raise up a people who will be awakened by His words, who will recognize His purpose, who will turn unto Him, and who will detach themselves from all the worlds.

And concerning what thou hast written as to what answer I should give to Mirza Muhammad-ʿAli and Mirza Abu'l-Hasan and others: Thou art not, nor hast thou ever been, the Judge of all creation. Be thou the judge of thine own self, and think what answer thou shalt give unto God. The answer to creatures is easy. O shameless one, devoid of modesty! Thou hast expressed perplexity regarding the answer to a few creatures, yet hast never given thought to thine answer unto God. Consider now with fairness: if thou expressest shame and perplexity at answering a few mortals, what shall we say in answer at the Most Great Throne, where all the Prophets and near ones are present? Witness thyself in that station, then witness all the people of the Bayan assembled together, and the Primal Point at the right hand of the Throne addressing thee and them.

In Persian it is mentioned that thou mayest fully comprehend. He saith: "O people of the Bayan! Did I not inform you in all the Tablets that after Me a Manifestation would appear?" All must surely say "Yea," and by thy very self, the Truth, He gave these glad tidings in all the Tablets and took from all the covenant of that Most Great Luminary. Then He saith: "Did I not say that that Ancient Beauty would be made manifest through the verses of God? Did I not say that the dwellers of the Mount would fall senseless and die at that station? Did I not say that the highest Tree of affirmation would be made low by the lowliest tree of negation?

Did I not say that every possessor of light would appear dark in the presence of the radiance of His countenance? Did I not say that none save His own Self would be cognizant of His Manifestation? Did I not say that at the time of His appearance ye should not be veiled by what was revealed in the Bayan?

Did I not say to the Letters of the Bayan, who are the first to be created in the Bayan, that ye should not remain deprived of that Ancient Beauty? Did I not say that all of the Bayan is but a leaf amongst the leaves of Paradise in the presence of that Tree of Divine Unity? Did I not say that He hath power to reject one who is highest amongst all creation? Did I not say that all the people of the Bayan are His creation in His previous Manifestation?"

Assuredly ye must confirm all this, for all is specifically revealed and recorded in the Tablets of the Bayan. Despite these countless exhortations and firm, irrefutable counsels, by what proof and evidence have ye drawn the sword of oppression against this Blessed Beauty, and all have arisen to violate His sanctity, and intended to shed His pure blood, and from every direction have advanced with the swords of discord—notwithstanding that He hath appeared with such evidence as that wherewith I appeared before, and likewise before that Muhammad the Messenger of God appeared, and before that the Spirit. If ye say: "Whence are these verses from God?" I say: By the same proof whereby ye recognized My verses to be from God, although ye all confess that these wondrous verses have spread throughout all regions and at every moment He hath spoken verses such that all are and shall ever be as nothing before a single word thereof.

Nevertheless, ye have taken as lord one who is an opponent of the Truth. Some of you have clung to the fact that I called him "the Fruit" [thamarih], even though it is revealed in My Book that if there be seen any Branch, or Leaf, or Fruit that boweth not down before that Sun of Truth on the Day of His Manifestation, he is not of Me and returneth not unto Me.

And some have clung to the notion that I took him as a Mirror, even though by My express text a hundred thousand like him are made manifest and radiant from a single effulgence of the Sun. And yet ye have not even understood the matter of that Mirror. Even granting he be that Mirror, there is no doubt that ye have accepted him as such based on My word. I have explicitly stated that ye should not remain veiled from that which hath been revealed in the Book by that Manifestation of the Lord of Lords. Likewise have I stated that the people of the Mount become as dead and as naught before that Most Great Manifestation, and a hundred thousand such mirrors were and shall be but sheer nothingness before a single one of those holy souls dawning from the horizon of oneness.

And if ye say that this Mirror hath now made this same claim, there is no doubt he hath lied in this assertion, for I have specifically revealed that if a mirror claimeth to be the Sun, it is evident before the Sun that he is but a shadow thereof. And from this very statement of Mine it is proven that the Mirror, by your supposition, would claim to be the Sun, and this very claim of his in these days is proof of his falsehood, for after the dawning of the Sun of Oneness, in opposition to his own self, in rebellion against his own essence, in pride against his own being, and in denial of His Cause, he hath spoken these words, and most of you have followed him.

Fie upon you, O people of the Bayan! Again fie upon you, O people of the Bayan! Again fie upon you, O people of the Bayan! And fie upon you unto the endless end! For by your deeds my heart hath melted, my liver burned, my bowels entangled, my limbs severed, my pillars shaken, my skin shuddered, my soul trembled, my being maddened, my inner reality cried out, and my outer and inner self, my first and last, grieved.

That which ye mention and continue to mention, ye attribute to Me and cling to him based on My word, while My own authority is established by the Bayan, and I have specifically stated that ye should not remain veiled from the All-Merciful by the Bayan. I know not after this by what excuse ye cling and to what rope ye hold fast. Ye heed not My Cause and have not accepted God's counsel. One who now warreth against God ye have designated by one of My names, and ye contend and dispute with My very self, even though I have explicitly stated that all Manifestations of Names in that glorious and sanctified Manifestation are but servants, just as I have said:

If I say He is One, that is but a name among His names. And if I say He is All-Glorious, the Manifestation of that name is a name among His names. And if I say He is Most Holy, He is the One Who is made manifest by that name through His like. And if I say He is Mighty, every mighty one boweth down before the loftiness of His might. And if I say He is Beloved, every beloved hath been enraptured in love of His knowledge and the glory of His might. And if I say He is All-Compelling, He is that One whom whosoever taketh as his proof on the Day of His Manifestation, God hath made Him all-compelling over all things by His command. And if I say He is Self-Subsisting, that is the Manifestation of one of the upholders of the carpet of His oneness.

Exalted, exalted be His mention, then exalted, exalted be His glory! The Persian rendering whereof is this: that if I say He is One, this "One" hath been one of His names. If I say He is All-Glorious, the dawning-place of this name hath been a name among His names. If I say He is Most Holy, He is such a Soul as hath been made manifest and doth manifest Himself by this name through His like. And if I say He is Mighty, every mighty one is prostrate before the loftiness of His might. And if I say He is Beloved, every beloved hath rent asunder the veil of his heart in friendship and love of Him. And if I say He is All-Compelling, He is that Sovereign that whatsoever soul taketh Him as proof on the Day of His Manifestation, in truth God maketh Him all-compelling over all things by His command.

And if I say He is Self-Subsisting, then that is the Manifestation of one of the upholders of the carpet of His oneness. Though by this explicit statement I have described all the Most Beautiful Names as servants at His threshold, and have declared that Essence of Purpose and Countenance of Promise to be sanctified, holy and pure above all else, yet you have seized upon a name from my Book and through that name have brought forth that which no people before have ever brought forth.

Thus speaks the Tongue of God, the Sovereign, the Powerful, the Exalted, the Great. These are the words of the Primal Point, may the souls of all else be sacrificed for Him. Can any soul provide an answer? No, by God! Rather, we are all humbled and ashamed and remorseful, for those who have turned towards Him have not arisen to fulfill the conditions of turning to Him, and as for those who have turned away, it is evident what they have perpetrated and continue to perpetrate. Moreover, according to the explicit text of the Primal Point, all the Most Beautiful Names—whether the All-Compelling, the Self-Subsisting, those above them or below them—are all souls who, in this wondrous Cause, provide proofs of this Manifestation through their own evidence. Consider then the station of those souls who have adduced proofs through their exposition and pen in confirmation of this Most Great Manifestation, and have written that which has been cast upon pure hearts. By God! They are among the most exalted and radiant

of creation, such that none before them has surpassed them, nor shall any soul among those who come after ever surpass them.

O soul commanding to evil! Why did you occupy yourself with mention of those souls and express bewilderment at their answer, while remaining heedless of the deeds of those who gave their lives in the path of this Cause, the act of each one being in itself a clear proof in establishing this most wondrous and impregnable Manifestation, and a manifest testimony between the heavens and the earth? Among them was the beloved of martyrs, Aqa Sayed Isma'il of Zavareh, who by his own hand sacrificed his head for love of this Manifestation, and no one could be found to match him in detachment, piety and godliness. Thou wast not guided by the deeds of such a soul, and thou hast sent before the Divine Throne mention of souls whose path is not now known, and perchance God will confirm them in His Cause and detach them from thee and thy like, and make them among the sincere ones.

In any case, it hath become necessary to mention in this place the details concerning the illustrious martyred Siyyid—upon him be the glory of God, and upon him be the might of God, and upon him be the light of God, and upon him be the grandeur of God, and upon him be the mystery of God, and upon him be the majesty of God, and upon him be the radiance of God, and upon him be the praise of God, and the praise of all things, and the praise of all the worlds—that perchance thou mayest become aware of those souls of whom the Point of the Bayan, exalted be His power, gave tidings that before the appearance of that Sun of Oneness they would be set ablaze with the fire of His love, even as He, addressing the next Manifestation, hath spoken words whose Persian meaning is this, His mighty and glorious Word: "Although all the servants have been and will be veiled from Thee, yet for Thee servants will also be created who will be set ablaze with the fire of Thy love before Thy manifestation," even as the aforementioned Siyyid was set ablaze before His manifestation, and assuredly the like of that soul shall appear, though ye and your kind deny or disbelieve.

The story of that martyr is that he arrived in Iraq and took up residence near the Most Great House, in the house of Aqa Muhammad-Rida—upon him be the glory of God. The aforementioned name requested of the Most Glorious that He would at some time honor his house with a visit. Several days passed and He delayed in response, until one day He accepted and honored that place with His presence. The aforementioned person, according to his means, prepared a gathering and brought several trays of sweets, fruits and confections into His presence. Then the Face of God turned to the face of him who was martyred in His path and addressed him: "Come, and all that is present before thee is from God's bounties and favors."

Section 42: "He spoke before God with humility, submissiveness, imploring…"

He spoke before God with humility, submissiveness, imploring and contrition, saying "I desire from Thy wondrous gifts that Thou grant me of Thy spiritual bounties." Then the Spirit's face became radiant and He said "Come, O servant" and commanded him to be seated before His face. Then the Tongue of God spoke words from which dripped drops of meaning upon all that was and will be, and I am unable to describe or mention them, nor do I know what the hand of grace bestowed upon him of its hidden spiritual bounties, to such extent that his soul, spirit, essence and being were attracted by them, and the

dominions of longing so overcame him that he became oblivious of himself and of all who are in the heavens and earth, and turned with his inner and outer being toward the Beloved of the worlds, until the gathering ended and the Spirit returned to His abode.

But after hearing God's words and tasting of what he desired, no one witnessed in him any calm or rest, and numbered days passed, and at every moment his longing increased and his passion for God his Creator intensified, until one morning he swept the courtyard of the House with his turban, returned, took a knife, withdrew from the people and left the city. When he reached the bank of the river, he stood facing the House, and with one hand holding his beard and the other hand cutting his throat—out of love for God, the Almighty, the Supreme, the Self-Subsisting. Thereupon a great commotion arose among the people, and cries were raised by all souls, and many gathered around him and saw that the knife was in his hand and his hand was placed upon his chest.

All existence was astounded by this, then the denizens of the highest Paradise, then the dwellers of the cities of grandeur, then the inhabitants of the Kingdom of Names and the Heaven of eternity—and they all prayed for him and glorified his countenance and descended upon him and circled round him and inhaled the fragrance of his love. And were I to mention what was manifested on that day, verily thou wouldst neither accept it nor be able to comprehend it. And God is witness to what I say.

It is mentioned in the Persian tongue that after the arrival of the Ancient Beauty, the aforementioned Siyyid sought spiritual sustenance. He was told, "Come and be seated before Me." After he was seated, utterances were made. By God! The intoxication of the wine of divine meanings in God's words so attracted him that he became oblivious to himself and both worlds. Should all the peoples of the world attempt to describe the details of that gathering, or endeavor to characterize that Kawthar of meaning which flowed from the Ocean of utterance of that Eternal Countenance, they would surely find themselves utterly powerless. The Words of God so profoundly affected that heart turned toward God that his entire being was set ablaze with the fire of divine love. God alone knows what bounties were bestowed upon him. He tasted that which none knoweth save God, the All-Knowing, the All-Informed.

After the meeting concluded and the Ancient Beauty departed, that Siyyid manifested a wondrous state at all times, and the love of God so seized him that he ultimately ceased eating and drinking. He remained in this condition for some time, until one day he composed verses in praise of God and gave them to the companions, which still exist today. Should anyone examine them, they would become aware of the burning intensity of that pure and holy being. Then one day at dawn he arose and proceeded to the Most Great House, swept its blessed courtyard with his turban, then went and obtained a blade. He visited the house of Aqa Muhammad-Rida, and hastened to the place of sacrifice before his Beloved, detached from all who dwell in the heavens and earth. At that moment all the angels of the highest paradise circled round him and accompanied him to the place of sacrifice, until outside the city near the river, facing the House, he cut his own blessed throat with his own hand, out of love for his Lord, yearning for His affection, seeking His presence, content with His decree, and turning toward the sanctuary of His reunion.

Afterward this event became known throughout the city, such that all heard of it. The chief of police with a group of Arabs and Persians went to that most holy place and witnessed that sacred form lying there with the blade in his hand, having sacrificed his life in this state. Upon seeing this all were astounded, and

this very act caused several enemies to repent of their deeds and attain to divine love. In no age had such a thing occurred. Now observe that the name of this blessed soul was also Isma'il, but this Isma'il did not return alive from the place of sacrifice before his Beloved, but rather offered up his life in His path. By God! This deed is a proof to all who dwell in the heavens and earth, but you will not comprehend it, nor will those like you. What have you to do with these realms? Go and make mention of prescribed guardianship, investigate that station, and write treatises.

Likewise other souls who in this Revelation have given their lives and even unto the place of sacrifice they were speaking in remembrance of the Beloved. Out of enmity toward God, thou hast failed to mention these souls who, like radiant suns, shine forth and illumine amidst humanity. And thou writest, asking what answer shall I give to this one and that one. Those who have denied the signs of God and followed thee and thy like have verily suffered loss in this world and in the world to come, and verily the fire shall be their abode—how wretched an abode for them that deny!

And concerning what thou hast written, asking how to respond to those who each day cling to someone else, accepting one as true and rejecting another as false—this "truth" thou hast mentioned has ever existed among creation, honored with one of the garments of names, but after transgression, pride and turning away, that garment was taken from him. Take hold of the reins of the pen, for by what flowed from it, the people of the realms of eternity curse thee, as doth testify the Tongue of God, the Truthful, the Speaking, the Trustworthy. He saith: The Divines shall, at another time, upon the sprinkling of that Crimson, All-Compelling Light, become as dead and as nothing. Yet thou newly mentionest how it could be that a mirror, according to thy fancy, could become false, or a fruit fall. It is explicitly stated that many a tree of affirmation becometh in the next Revelation a tree of negation through its turning away, yet now thou clingest and holdest fast to a single fruit according to thy fancy. Were it a true fruit, by its turning away it hath fallen from the Divine Lote-Tree and returned to its original place in the fire.

At this point a single utterance from the Point of the Bayan, the Countenance of the All-Merciful, and the Self of the All-Glorious—may the spirit of all in the realms of the universe and existence be sacrificed for Him—is mentioned, that perchance thou mayest feel shame and not stretch forth the hand of transgression toward the pavilion of divine knowledge and recognition. Although thou and thy like are accounted among the deprived ones in the sight of God, yet the face of the Bayan hath been and shall be turned toward them that are nigh unto God. He saith—and His word is the truth:

> "Make, O my God, that entire Tree to be for Him, that there may appear from it the fruits that God hath created therein for Him through whom God desireth to manifest what He desireth. For I, by Thy glory, have not desired that there should remain upon that Tree any branch, leaf or fruit that would not bow down before Him on the day of His Manifestation, nor glorify Thee through Him as befitteth the sublimity of His manifest sovereignty and the exaltation of His hidden majesty. And shouldst Thou behold, O my God, any branch or leaf or fruit upon me that would not bow down before Him on the day of His Manifestation, then cut it off, O my God, from that Tree, for it is not of Me, nor shall it return unto Me."

May my soul, my spirit, my inner being, my outer being, my hidden reality, the kingdom and the dominion, might and divinity, glory and majesty, manifestation and humanity, and all that hath been

created in the realms of eternity be a sacrifice unto Him—for He, may my spirit be sacrificed for Him, moved not His pen save in this wondrous remembrance, this transcendent and inaccessible Revelation, this most exalted and sublime sovereignty, this resplendent and illuminating Sun, and this manifest, glorious, mighty and inaccessible Cause. Consider thou somewhat what the Point of existence and the Beauty of the Worshipped One declareth. He saith: "O my Lord! I have not desired that there should remain upon this Tree any branch, leaf or fruit that would not bow down before Him on the day of His Manifestation, nor glorify Thee through that Manifestation as befitteth the sublimity of His manifest sovereignty and the exaltation of His hidden majesty."

And He saith: "If Thou shouldst behold, O my Lord, upon me any branch or leaf or fruit that would not bow down before Him on the day of His Manifestation, then cut it off, O Lord, from this Tree, for verily it is not of me." Turn to Him with thy whole heart, O My servant, and behold not the ways of the foolish. Whosoever seeketh guidance in this Day must cast away all that he possesseth and fix his gaze upon the Divine Horizon. Let thy vision be directed towards the Revelation of Him Whom God shall make manifest, and know thou of a certainty that every fruit that boweth not before Him on the Day of His manifestation must assuredly be cut off from this Tree. Verily, such a fruit hath not been of Me, nor shall it return unto Me.

Reflect thou upon this matter: the fruit of the Tree of Truth in the previous Revelation was that all the people of the Bayan should abide beneath its shade. This was the ultimate purpose of what was ordained concerning the previous Tree. Now, whosoever attaineth unto this station shall be accounted among its fruits, branches, and boughs, and whatsoever hath been ordained for them; and whoso faileth shall be cut off and cast aside. Lament thou, therefore, for the fruit that hath taken for itself a god besides God. Were it a true fruit, according to the explicit text of the Point of the Bayan which declareth:

> "Whoso faileth to acknowledge the Truth on the Day of His manifestation hath not been and shall not be of Me"

- given such a clear and manifest declaration, how can ye wonder that a fruit might prove false or be cast aside?

Behold now the greatness of God's Cause, and consider thine own station and that of thy guide. O thou child in the school of ignorance, thou art not yet mature, for wert thou mature, thou wouldst not occupy thyself with such words. Fie upon thee and what thou possessest, and what thou hast used as proof, and that wherein thou takest delight! The truly mature ones today are they who have recognized the Manifestation of the Lord of all worlds and are established upon the thrones of certitude and dignity. For thee and thy like, it is most difficult to rend these veils, yet God, exalted be His praise, hath souls who, through His breaths, shall rend all veils. These are they whose very beings hold sway over all who are in the Bayan, as do their words, their deeds, and their knowledge. Even as the Point of the Bayan hath declared that a one-year-old child of the next Revelation is mightier than all who are in the Bayan. By God, besides Whom there is none other God! Were they to reflect upon this single utterance of the Point of the Bayan, all would detach themselves from whatsoever is in the heavens and the earth, and from their own souls and beings, and would turn towards the Court of Unity.

How mighty is this word, would ye but reflect upon it! For were this Cause not supreme, how could such an utterance have issued forth from the Source of the Bayan? We thus bear witness that God, the Most High, the Most Great, hath spoken truth. For were He not mightier than all creation, He could not rend these veils of idle fancy nor break these mighty idols through the power of the Friend of all horizons. How vast is the difference between the station of these servants and the station of those who came before! These are servants upon whom the denizens of the Supreme Paradise and the realities of all things pronounce their blessings, though ye comprehend it not.

Know that what has been written with the pen of hatred and calumny—that certain people attribute rebellion to the Most Glorious Beauty—and what has been written that the pen is ashamed to mention, all such words are manifest lies cast upon you by that lying perpetrator. And whoever speaks thus has invented falsehood against God, the Protector, the Self-Subsisting. Then do the angels of sanctity address you from the Most Great Paradise, saying:

> "O thou who hast ascribed partners to God, be silent! By a drop from the oceans of His sanctification were we created and raised up. God hath made us purified from reference to aught else and sanctified from mention of all else. Thus do we glorify and praise Him in this Most Great, Most Exalted Station."

Section 43: "Then do the angels of divine unity address…"

Then do the angels of divine unity address thee from the Most Exalted Paradise, saying: "Take up thy pen, O thou who associateth partners with God! By God! Through the breezes of His unity were we created and raised up. Thus do we extol and glorify and praise Him in this station which God hath made pure from thy mention and thy praise and thy knowledge and the knowledge of all creation." Then do the angels of detachment address thee from the All-Glorious Paradise, saying: "Be ashamed, O thou who hast turned away from God! God created us from the oceans of His detachment and we have cut ourselves off from every remembrance save His remembrance. Thus do we walk in this Most Great Paradise and make mention of Him and praise Him at morn and eventide."

Then do the dwellers of the Paradise of the Divine Command address thee, saying: "O thou who art heedless of God's remembrance and who warreth against His Self! We were created by the command that flowed from His precious and wondrous Pen. He it is by Whose command the Most Exalted Pen inscribed upon the tablets whatsoever He desired. He it is Who ruleth as He pleaseth. None can question what He doeth, while all others shall be questioned, if thou be of them that know. He is the One Who chooseth for His own Self, doing what He willeth through His sovereignty. None hath the right to object to Him, for objection returneth unto thine own wretched and remote self.

We have not found anyone more veiled than thee among the peoples of former times. By God! Through the fire of thine animosity hath the fire of hell been kindled. Fear God and attribute not to Him what thy self and thy passion command thee, and be not of them that join partners with God. By God! Every atom testifieth to His sanctity, and all things to His transcendence, and the dwellers of the highest paradise to His detachment, and the inhabitants of the cities of eternity to His oneness. Were He to pronounce unbelief to be belief, He would have the power through His all-compelling sovereignty. And were He to

will to transform the sins of all created things through a word from Him, He would be able through His command. Indeed, powerlessness is thy state and the state of thy like, O thou who hast deprived thyself of the breezes of God in these wondrous and unprecedented days.

Fie upon thee and upon thy knowledge! Hast thou not recognized that judgment proceedeth from Him while no one's judgment reacheth unto Him? He is the Commander from all eternity, and no one's command affecteth Him, for all are poor before Him and were created by His precious and wondrous Word. Doth it beseem a leaf that hath fallen from the divine Tree and hath been yellowed by the winds of self to object to the Tree, every leaf of which proclaimeth that there is none other God but Him, the Almighty, the Most High, the All-Knowing, the All-Wise? Doth it beseem nothingness to object to the King of Pre-existence or to lay down for Him the laws of its own self?

Nay, by His exalted Self, the All-Glorious! Therefore hearken unto my words and seek forgiveness for the rest of thy life. Perchance God may forgive thee and purify thee from that which has afflicted thee and detach thee from thyself and thy desires, and draw thee nigh unto that which is better for thee than the kingdom of the heavens and earth. By God! I desired naught in what I mentioned save the frustration of God's Cause, and We beseech God to frustrate you and then those who supported you in what you did and committed. Verily He is powerful over all things.

This servant has taken refuge. If no response is mentioned, there is fear that some weak souls may be deprived of the truth by these fabricated words. And if mentioned—by God besides Whom there is no God—the original nature is not content to be heedless of the mention of God and to turn to the words of the ungodly. But what can be done? The duty is to respond to what you have said, lest these fabrications become a veil between the servants and the King of the Day of Reckoning.

From these words cast upon you, he had no purpose except to prevent certain souls from the direction of Paradise and to catch the servants in the snare of words. During the twelve years' sojourn in Iraq, all know how much effort was made to remove certain vices from among this community. And if, God forbid, some committed them, it was in secret. By God, O heedless one! You know not upon what ground you make these objections. Were you to know, you would instantly destroy yourself.

The greatest cause and reason for the displeasure of the Most Glorious Beauty with Mirza Yahya—by God besides Whom there is no God—was that he violated the sanctity of the wife of the Primal Point, may the spirit of all else be sacrificed for Him, although this is forbidden in all heavenly Books. His shamelessness reached such a degree that he specifically forbade his own wives in his writings, yet extended his hand of transgression and betrayal to the spouse of the Manifestation of the King of all worlds. Fie upon him and his faithfulness! Would that he had been content with himself, but after his own violation he gave her over to the ungodly, and all the people of the Bayan have heard and know of his evil deeds. His misdeeds should be asked of those who associated with him.

Beyond this, what is strange is that this very matter which he has written is clear proof and decisive evidence of the truth of this Cause, though you have not yet perceived it. One whom you yourself know was not among the learned and ascetic, nor counted among the mystics and turbaned ones, and according to you associated with the likes of Mushir'd-Dawlih, then suddenly the divine waters of

meaning began flowing from him without apparent cause, and the suns of divine wisdom rose and shone from the horizon of his will. O thou unjust one! This is a station above all stations, wert thou of the fair-minded. Thou hast regarded this most great bounty as trivial and hast imagined in thy mind that these words were uttered to lead men astray. Thou hast erred, O sinful transgressor! Every person of insight who heareth this will assuredly become more steadfast and more firm in the Cause of God, and shall continue thus.

Thou hast conceived another thought, that these whisperings might affect souls that harbor evil, but not souls that are divine. Perchance darkened and limited hearts may be rendered heedless of the mention of the King of Oneness by such false and unseemly words. Yet pure souls will turn with their whole being toward the All-Merciful. Now I ask of thee: if one should arise from among a people, having never been known for learning nor renowned among men for wisdom and justice, and should speak forth the jewels of God's words as ye have heard and continue to hear—is such a one greater, or one who hath been trained among the learned? There is no doubt that the former is more excellent, for he hath manifested through the pure power of God.

How fitting that the Truth, exalted be His glory, hath spoken words from your own tongue that have sufficed and will suffice those of insight to recognize such souls. Ever hath the Truth been the object of such objections, even as they objected to the Spirit of God (Christ) that He associated and companioned with sinners and tax-collectors. By God! This Revelation hath been visited with afflictions, despite the counsels of the Point of the Bayan, exalted be His glory, such as have befallen none of the previous Manifestations. The tribulations of all those who have gone before and those who shall come after cannot compare with merely this impure scroll thou hast dispatched to the Most Holy Court, though thou art utterly ignorant and speakest purely from desire and self. This is among the afflictions that have been witnessed, yet there have befallen this Revelation tribulations that none can reckon save God alone.

Even as revealed in the Tablet to Jud, upon him be the glory of God, one verse that hath, by God, melted the hearts of all in the horizons. His word, exalted be His grandeur:

> "Thou hast seen Me and associated with Me and known the ocean of My calm and the mountain of My patience. Consider what hath caused Me to raise the cry between the heavens and the earth."

But what benefit is there in casting divine verses before thee? It is as though a nightingale were to warble for one who is deaf. We beseech God to purify the earth from thy defilement and the defilement of those who were with thee. Verily He is the Answerer of prayers. Thy power hath been shown to extend only so far as to turn away from the Truth at the word of the most wicked and base of men, and to cling to the tree of self and passion.

And thou hadst written that in gatherings it is being said that the Ancient Beauty hath laid the foundation of corruption and sedition, and it hath become widely known that He first declared His brother the Qa'im and concealed him, and used his name to bake bread, and now having cast him aside they wish to feast.

God's curse be upon him who cast this forth, and God's curse be upon him who lied and calumniated, then transgressed and rebelled, then denied and became wretched. By God, He hath found many people

to be foolish. All know that He came to Iraq by order of the Persian government, and that Mirza Yahya, after the episode in the Land of Ta, fled and came to Iraq. Say: O thou unbeliever! He Who sacrificed His soul in God's path and was before all people, and upon Whom at every moment were showered the arrows of fate which none can reckon save God, the King, the All-Knowing, the All-Informed—most of the people rose up against Him in the days when He was in Iraq, and every day some would cry out that they should seize Him and send Him to the Land of Ta, and some said they would drown Him in the river, and some said the government would exile Him. And God is witness and knowing of this. The eyes of all things wept for Him because of the hardships and adversities that touched Him. And thou wrotest what thou wrotest—nay, God's curse be upon the liars.

All things bear witness that during the years of His sojourn in Iraq there was never any hope for life, and at every moment He was afflicted with fresh trials. Yet despite this, such base souls make mention of bread and feasting. Consider how bereft they are of manifest understanding. By God, whoever observeth thy words will clearly witness in thee the wrath of God. Glory be to God! One who is incapable of writing two Persian words in elegant phrases objects to Him through Whose will the Most Exalted Pen was created and from Whom appeared the scratching sound whereby were attracted the hearts of all that were and shall be. Fie upon thee and upon what hath proceeded from thee!

Yet it is not unlikely that these heedless people would prefer thy words to the words of truth, just as for endless years they have preferred and worshipped the calf to the truth, and are still engaged therein. It is most regrettable that man should utter such unseemly words, for words reveal the human soul. Therefore the words of the people of the Most Sublime Vision are adorned with the ornament of courtesy. We beseech God not to leave us bereft of this garment whereby man's station is made manifest among the concourse of creation and his distinction from the animal is shown. We further beseech Him to draw us nigh unto Him and to detach us from all else but Him, to purify us from the odors of fancy and imitation, and to make us among those who said "God is our Lord" and then stood firm, whom neither the derision of all creation nor the scorn of the heedless deterred.

O Lord, my God! Open the eyes of these people that they may behold Thee manifest among Thy creatures and resplendent in Thy kingdom. Verily, O my God, hadst Thou opened their eyes, they would not have afflicted me with their mockery, the stones of their suspicions, and the arrows of their delusions, even as Thou didst open the eyes of Thy loved ones and made known to them what none besides them knew. And verily, hadst Thou removed the veils from them as Thou didst remove them from the faces of Thy loved ones, they would not have remained veiled nor would they have objected. But since Thou hast concealed from these and revealed to Thy loved ones, therefore the clamor of the heedless among Thy creatures and the outcry of the doubters among the people of Thy kingdom have been raised. I beseech Thee by Thy Self to remove from them the veils that have prevented them from recognizing Thee and the Manifestation of Thy Self, that all may gather upon the shore of the ocean of Thy oneness and the seat of the glory of Thy sanctification and Thy uniqueness. Verily, Thou art powerful over all things.

As for those who have claimed they made bread in His name—by God, I am ashamed to mention such discourteous and base souls. This is the work of that wicked Siyyid Muhammad himself. Such utterances were never and will never be the utterances of noble ones. Anyone who speaks such words is like one

who says the sun is illumined by darkness, or the nightingale learned singing from the crow, or a piece of ruby derived its brilliance and color from a stone. What use is it that this heedless one does not understand, and those who were present have denied everything lest any word of truth emerge and people hear it?

This Siyyid Muhammad who, by the Great God, once prided himself to stand in the blessed presence, has now come forth attributing such calumnies to the Truth. Praise be to God that these servants have never spoken and will never speak aught but truth and righteousness, have not exchanged religion for worldly gain, and have not turned away from the Truth. All give thanks that they have attained to faith in God in this Revelation, and this servant declares:

> "Would that I had not been born of my mother, or if born had not suckled, or if suckled had not grown up—would that I had been among the perished!"

Whoever has even an atom's weight of love for God would never be content to witness such matters. To God do we commit our cause and in Him do we place our trust. We beseech Him through the wonders of His bounty to aid us in acknowledging His oneness and confessing His singleness, and to detach us from all else besides Him. Verily, He is powerful over all things. Then we beseech Him by the Name through which He distinguished between truth and falsehood, that He may enable thee to remember Him and recognize the Manifestation of His Self, and purify thee from the insinuations of these liars.

Section 44: "By God, besides Whom there is none other…"

By God, besides Whom there is none other God, such tribulations have befallen me in this land that none can reckon them. Time and again He hath said that what I endured in prison under chains and fetters, and what I suffered at the hands of the idolaters who carried me from place to place and dragged me barefoot and bareheaded from one locality to another—none of these afflictions can be counted as tribulation. The greatest tribulation, which hath no parallel in all creation and never shall have, is that the Truth should fall into the hands of an oppressor who is known for justice, for that unrighteous one, relying upon the foolish of the earth, neither fears nor cares, but does whatsoever his self commands. How heedlessly he did what his self and passion commanded him. As can be seen, one whom I nurtured and protected has, out of pride before God, turning away from Him and objecting to Him, perpetrated that which no oppressor has ever perpetrated. The cause of this oppression was his confidence in heedless souls, for had he been certain that people possessed insight and would not confirm his deeds, he would not have committed such acts.

Ever has it been that the more We have showered favor upon most of the servants, the more they have arisen in ingratitude. The tale of Satan was mentioned before—how in each heaven he was known by a name, and in the Supreme Kingdom was attributed the highest praise, and for ages remained in standing, bowing, sitting and prostration. Then he became one who sat in ambush, barring souls from the direction of the All-Merciful. Would that the idolatrous souls in these days had been content with such measures! Nay, by Him Who holds my soul in His hand, the thirst of their hatred will not be quenched save by drinking my blood. Even Satan sought refuge with the All-Merciful from them and their deeds, but people do not understand nor perceive.

It is not known what was meant by the ‘provisions’ that flowed from that unhallowed pen. Never were perishable things and worldly ornaments involved. Perhaps what was meant was the coins that were sent from the Sublime Porte specifically for the servants in every city. If this is the case, that it has reverted to one who associates partners with God and they have attained their beloved—fie upon their shame and their faithfulness! They have cut themselves off from the gate of God, have turned to and taken refuge in every other gate, and have complained about the Ancient Beauty until they achieved their desire. Well have you found the truth—hold fast to it, that perchance through following such souls you may enter the lowest depths of the fire!

O heedless one! These base souls, with the knowledge of that atheistic person, have specifically subjected themselves to such abasement for ornaments and have wasted the Cause. Nevertheless, such souls are considered righteous, while they turn away from a Truth that has never paid attention to any soul, nay, even His servants have paid it no heed. God’s curse be upon him who witnessed God’s proof yet denied it, and recognized His transcendence above all else yet turned away from Him.

O people of the Bayan! The objections of this rejected one, written at the instigation of Mirza Yahya and Siyyid Muhammad, have been specifically mentioned so that you may know what harm has been inflicted and may understand the lamentation and wailing of the Primal Point concerning the latter Manifestation. That blessed Beauty, being aware of what the idolatrous souls would do, therefore gave countless admonitions throughout the Bayan, counseling all with such emphasis that none stronger was possible. Thus it was revealed from the Supreme Pen that all should sanctify and purify themselves with utmost sanctity and purity, and likewise their clothing and household furnishings, lest God’s glance at the time of His manifestation should fall upon anything unpleasing and thereby cause sorrow to that most pure Heart. Despite these counsels, observe the condition of the people of the Bayan, who specifically wrote letters of rejection and sent them to the seat of the Throne. This exposition sufficeth for those endowed with hearts, and those possessed of might, and those gifted with faithfulness.

I bear witness, by God, that which hath befallen Us hath not befallen any of the Manifestations of old. Yet despite all tribulations, afflictions and trials that have been visited upon Us, We remain thankful and patient, harboring no grief. However, Our heart is consumed with anguish at the waste of God’s Cause. By the True One! It behooveth all to weep and lament for the divine Cause, for they have so grievously squandered the Cause of God that they have named a corrupt woman the most excellent of women. Observe how God hath exposed the falsehood of these people. By God! Through this very act the proof hath been completed unto all, for most know that corrupt woman and are well acquainted with her condition.

And from this “most excellent of women” ye can recognize the “most excellent of men”—that is, the one who wrote of her as the “mistress of women.” By God! The curse of all atoms be upon him, though he perceiveth it not and remaineth among the joyful ones. His shamelessness hath reached such a point that he hath named his own wives the most excellent of women and hath taken possession of and given away the consort of the Primal Point. Woe unto them from the punishment of a grievous day! At this point these most wondrous and sweet verses were revealed from the tongue of God, the Most High, the Most Glorious:

This is what was revealed at that time from the heaven of mighty glory: “O people! Know ye that We chose the mother of the Primal Point, and verily she was mentioned as among the most excellent of handmaidens before the Throne. And it is forbidden to apply this name to any other than her. Thus hath it been inscribed by the Most Exalted Pen in the Tablet of Decree which was preserved in the treasuries of thy Lord’s protection. She is the most excellent of women, and after her this title may be applied to the consort of the Point who hath not departed from the fortress of chastity and whom the hands of the treacherous have not touched. Thus was the matter decreed. And she who betrayed hath departed from the Point and severed her relationship with God Who ordained every matter in a clear tablet. Say: the ungodly imagined that We desired to abrogate what was revealed unto the Point of the Bayan.

> “Say: By my Lord, the Merciful! If We had desired as they imagined, none could object to God Who created all things by His command, and verily He hath power over all things. Whatsoever We desire is what God hath desired, and that which appeareth from Me is that which appeared from Him, as every person of understanding who is informed doth testify. However, through this Revelation God desired to confirm what was revealed by the Point of the Bayan and to place His laws upon the necks of the Pharaohs among the company of the rebellious, and He Himself, the Truth, is witness unto this. We desired to sacrifice Ourself in His path even as He sacrificed Himself in My path. Fear God, O people, and do not fabricate lies against Him through Whom the Sun of the Bayan shone forth and His decree appeared among all creatures. Soon We shall establish His laws and demonstrate His signs in the earth with manifest power and authority.”

On this Day, the ‘Most Excellent of Women’ is the Mother of the Primal Point, and it hath been forbidden to bestow this designation upon the handmaidens of God. Likewise hath permission been granted that this title be conferred thereafter upon the Consort of the Point, who dwelleth in Persia and hath not departed from the stronghold of divine protection, who hath observed the sanctity of God, and unto whose robe of chastity the hands of the perfidious have found no access. By My life! She is the Virgin Immaculate, the Most Holy Sanctuary, and the Supreme Infallibility. Serve ye her, O My beloved ones, with manifest sincerity, for she is the Remnant of God amongst you, if ye be of them that have knowledge. We beseech God that He may establish her in that wherein she standeth, that He may preserve her from the touch of those violators who are stirred by the winds of passion and desire howsoever He willeth—these are they who are in manifest error—and that He may confirm her in this Cause, and verily He is potent over all things.

O peoples! I desire not Mine own self in whatsoever I utter, but rather the Self of God, if ye be of the just. And We cast upon you that which your Lord, the Most High, the Most Great, hath willed. The sanctity of God’s sanctuary is incumbent upon all, and in all conditions hath their observance been beloved. Likewise those souls from amongst whom the Breath of the All-Merciful hath been made manifest—honor ye them and revere them, O peoples, and be not of the heedless! And all this bounty is assured so long as the cord of relationship remaineth unbroken.

And Thou knowest, O my God, that I love these and all that hath been related unto Thy Self, and I perceive from them the fragrances of the robe of Thy mercy and the sweet savors of the garment of Thy

glory and Thy gifts, and I yearn for their presence and for communion and fellowship with them. Therefore do I beseech Thee, O my God, by the Name which Thou hast made the Sovereign of Names between earth and heaven, whereby Thou hast shattered the idols of self and passion, whereby Thou hast cleansed and purified the knowing ones and the yearning ones from the odors of all else save Thee in the kingdom of creation—that Thou mayest kindle in the breasts of these ones the torches of Thy love, that thereby may be guided the people of Thy realm who have remained heedless of Thy remembrance and Thy praise, and have strayed far from the shores of Thy nearness and Thy presence.

O my God! Deny them not that which hath appeared amongst them, and deprive them not of that which in those days hath streamed forth from the clouds of Thy mercy and the heaven of Thy grace. Then cause them to hear, O my God, at all times, Thy melodies and songs that have been raised from the seat of the throne of Thy oneness and the chair of Thy transcendent singleness. Accept from them, O my God, what they have missed during Thy days when the Sun of Thy beauty shone forth from the horizon of Thy will, and when the King of Messengers walked among them through Thy power and grandeur. Thou seest, O my God, that at this moment weeping preventeth me from remembering and praising Thee and from praising those whom Thou hast related to the Manifestation of Thyself, for there hath passed through my mind the remembrance of my Beloved, my Purpose, my Hope, and the remembrance of His days and His circumstances.

By Thy glory, O my God! Through my being the very name of faithfulness hath been lost between earth and heaven, for my Beloved sacrificed Himself in Thy path while I remain alive in Thy kingdom amidst Thy creatures, though Thou knowest, O my God, that at every moment I long to sacrifice my spirit and my soul in His path, and at all times I await this, yet know not by what means I have been prevented from what I desire. By Thy glory! Then patience hath been cut off from me through love of meeting Thee and yearning for reunion with Thee, and my soul rejoiceth not save at the moment it beholdeth my face crimsoned with my blood. And whenever I have cast myself into the hands of the enemies, Thou hast preserved me through the sovereignty of Thy will, and whenever I have committed my body to the power of them that hate, Thou hast protected me by Thy might and strength.

Therefore, since Thou hast deprived me of what I desired in Thy path, draw me nigh unto the land whereon stood my Beloved and the Beloved of all worlds, my Purpose and the Purpose of them that have recognized Thee, that I may be cheered thereby and kiss its soil and inhale from it the fragrance of Thy holiness and the sweet savours of Thy mercy. Perchance through this my soul may find rest from its perturbation, my spirit from its burning, and my body from its trembling. I ask Thy forgiveness, O my God, for all this, for at that moment he would be living in the All-Glorious Horizon, witnessing and beholding. To this do bear witness my soul, my spirit, my being, my pen, my tongue, my outer and inner self, my beginning and my end. There is no God but Thee, the Mighty, the Most High, the Powerful, the All-Knowing, the All-Wise.

Know, O people, that this Servant of the All-Merciful hath at all times desired to establish whatsoever was revealed through His former Manifestation, the Point of the Bayan—may the spirit of all existence be sacrificed for His sake. I have moved only by His good-pleasure, even as He moved only by the good-pleasure of this Servant. Indeed, whatsoever appeareth from this Will is itself His will and purpose—

sufficient is He as a witness unto Himself. Yet the idolaters of the Bayan have imagined and traversed the deadly wilderness of their vain fancy, even to the point of attributing to this Servant the claim that the Point of the Bayan was created from but one of my letters. Nay, by God! Whatsoever hath been revealed hath been from God, the Truth—exalted be His sovereignty, exalted be His power, exalted be His grandeur, exalted be His might, exalted be His glory, exalted be His loftiness, exalted be His station, exalted be His splendor, exalted be His Cause.

Section 45: "O shameless ones of the earth!..."

Say: O shameless ones of the earth! That which hath been revealed in this Manifestation is precisely the same as the words of the Primal Point, and ever shall be. This Servant hath never desired aught save pure servitude. By Him Who holdeth my soul in His hands, servitude hath been beloved to me, to such extent that whenever I behold any spot on earth, I long to prostrate myself thereon in adoration before God, my Beloved and the Beloved of them that have recognized Him. Would that I could prostrate myself upon every particle of its dust in worship before God, my Lord and the Lord of all worlds. And if mention hath been made in the Tablets of exalted stations, this hath been in reference to the Command of God, His station, His glory and His majesty, even as the Point of the Bayan hath said: "Verily, He speaketh in all things, saying: 'I am God, there is no God but Me. O My creation, worship ye Me!"' And were it not for this station, by His beloved Self, I would have mentioned naught save pure servitude before God, the Truth. Thus hath the matter been decreed, but the people perceive not.

At this point, a prayer specifically revealed from the All-Glorious heaven for one of the loved ones shall be mentioned, that all may know that in all ranks they have manifested more perfectly than all other Manifestations, even in the station of servitude:

Praised be Thou, O Thou Who art my God! All created things bear witness to Thy sovereignty and power, and testify to my poverty and need before the manifestations of Thy wealth. Wherefore, O my God, look upon this sinner who hath ever gazed toward the horizon of Thy forgiveness, whose heart hath been turned toward the dawning-place of Thy grace and favors. From the first day when Thou didst create me by Thy command and didst quicken me through the breezes of Thy bountiful mercy, I have never turned to anyone but Thee. I have stood against the enemies of Thy sovereignty and power, and summoned all to the shore of the ocean of Thy oneness and the heaven of Thy transcendent singleness. In my days I sought not to preserve myself from the tyranny of Thy creatures, but rather to exalt Thy remembrance amongst Thy creation. And thereby there befell me that which none of Thy creatures could bear.

How many were the days, O my God, when I was alone among the sinful of Thy servants, and how many the nights, O my Beloved, when I was captive among the heedless of Thy creation. In times of hardship and tribulation, I remained articulate in praise of Thee between Thy heaven and earth, celebrating Thy wondrous mention in the kingdom of Thy Cause and creation. Though all that hath proceeded from me befitteth not the sovereignty of Thy oneness, nor is worthy of Thy station and power, by Thy glory, O my Beloved, I find no existence for myself before the court of Thy might. Whenever I desire to praise Thee, my heart restraineth me, for naught besides Thee can soar in the atmosphere of the kingdom of Thy nearness or ascend to the heaven of reunion with Thee.

By Thy glory, I witness that were I to prostrate myself before a handful of dust unto the end that hath no end, attributing it to Thy name the Fashioner, I would not find myself distant from drawing nigh unto it, and I perceive that my deed would not befit it, being bounded by my own limitations. And were I to serve any one of Thy servants, standing before him for the duration of Thy kingdom and the permanence of Thy dominion, attributing him to Thy name the Creator, by Thy glory, I would find myself deficient in rendering service to him and deprived of what beseemeth him, for in this station naught is seen save their relationship to Thy names and attributes.

How can one whose station is such make mention of Him Who with but a movement of His finger created the names and their kingdom, and the attributes and their dominion, and with another movement joined the Kaf to the Nun, bringing forth that which the highest hearts of Thy chosen ones and the most luminous perceptions of Thy loved ones are powerless to comprehend?

By Thy glory, O my Beloved, I am bewildered by the manifestations of Thy handiwork and the dawning-places of Thy power, and I find myself unable to recognize even Thy most insignificant sign, how much less Thy Self. Therefore, I beseech Thee, O my God, by Thy Name through which Thou hast caused the lovers to soar in the atmosphere of Thy will, and hast guided the yearning ones to the paradise of Thy nearness and reunion, that Thou wilt waft from the paradise of Thy loving-kindness the breezes of assurance upon those of Thy loved ones who are distressed in these days when the winds of trials have encompassed them from every direction, such that souls are disturbed by the severity of Thy decree, and the pillars of existence are shaken by what hath descended upon them from the heaven of Thy ordainment, and their agitation hath reached such a state that the lamp of Thy love and remembrance is well-nigh extinguished in the niche of their hearts. Verily, Thou art powerful over whatsoever Thou willest, and Thou art the Forgiving, the Bountiful.

O my God and my Lord! Thou hearest the clamor of Thy loved ones and their cry from all regions by reason of what hath befallen them at the hands of them whose hearts were deprived of the sweet savors of Thy love. They have no helper to help them, nor any champion to succor them, and likewise their enemies have no restrainer to hold them back from harming them. Therefore they do what they desire and work what they please. Wherefore, O my God, do Thou assist Thy loved ones through Thy wondrous help—they who have sought no helper but Thee and have turned to none except Thee, and whose eyes await the wonders of Thy gifts and favors. Then have mercy upon them, O my God, through the wonders of Thy mercy. Then cause them to enter the fortress of Thy protection and care. Verily Thou, O my God, hast ever been the shelter of the fearful and the refuge of the distressed.

I beseech Thee not to deprive these helpless ones of the wonders of Thy bounty and grace, and leave them not in the hands of them whose essence Thou hast created from naught but the fire of Thy wrath and anger, who have never inhaled the fragrances of mercy and justice, whom the world hath deceived with its delusions to such extent that they have denied Thy proof, associated partners with Thy Self, disbelieved in Thy signs, and shed the blood of Thy loved ones and trusted ones. By Thy might, O my Beloved, they have committed what none before them hath committed, and have thereby deserved Thy wrath and the scourges of Thy anger. Seize them through Thy power, then set over them one who will show them no mercy save that they return unto Thee, enter beneath the shadow of Thy care, and repent

before Thee. Verily Thou hast ever been powerful and wilt ever remain mighty. Verily Thou art the Mighty, the Exalted, the Just, the Wise.

Glorified art Thou, O my God! Do Thou assist this wronged one who hath been afflicted at the hands of the oppressors among Thy creatures and the idolaters among Thine enemies, though he hath not drawn breath except by Thy leave and command. I was lying, O my God, upon the couch of tranquility when the breezes of Thy grace and favor passed over me and awakened me thereby through Thy sovereignty and gifts, and raised me up among Thy servants to praise Thy Self and exalt Thy Word. Thereupon most of Thy creatures rose against me.

By Thy might, O my God, I never imagined they would manifest what hath appeared from them, especially after Thou didst herald unto them this Revelation in the scriptures of Thy Cause and the tablets of Thy decree. Not a word was sent down from Thee but that Thou didst take from Thy creatures and beings thereby a covenant concerning this Youth. Therefore I became bewildered, O my God, and know not what to do amongst these people. Whenever I hold my peace from the wondrous praise of Thee, the Spirit causeth me to speak between Thy heaven and earth, and whenever I am still, that which bloweth from the right hand of Thy Will and Purpose moveth me. I find myself as a leaf which the winds of Thy decree move and carry whithersoever they please by Thy command and leave.

By what hath appeared through me, every person of insight is assured that the matter is not in my hands but in Thy hands, and the reins of choice are not in my grasp but in Thy grasp and power. Nevertheless, O my God, the people of Thy kingdom have gathered against me, and in every moment there descendeth that which terrifieth the realities of Thy chosen ones and trusted ones. Therefore I beseech Thee, O my God, by Thy Name through which Thou hast guided the lovers to the Kawthar of Thy grace and favors, and attracted the yearning ones to the Paradise of Thy nearness and meeting, that Thou wilt open the eyes of Thy creatures that they may witness in this Revelation the manifestation of the might of Thy oneness and the dawning of the lights of Thy countenance and beauty.

Then purify them, O my God, from idle fancies and vain imaginings that they may inhale the fragrances of holiness from the garment of Thy Revelation. O My Lord! By Thy Most Great Name, purify me from a remembrance of any one besides Thee and from all thoughts and fancies that might prevent me from turning to the court of Thy sanctity, or hinder me from discovering the sweet fragrances of holiness from Thy garment and Thy Cause, lest there come upon me that which would hold back souls from the wafting breezes of Thy mercy in the days of the manifestation of Thine Own Self and the Dayspring of Thy Cause, and lest they commit that which would render them deserving of the tokens of Thy wrath and anger.

Thou knowest, O my God, that I was among the people of the Bayan as one of them, and associated with them in love and yearning, and called them unto Thyself morn and eve through the wonders of Thy revelation and inspiration. Yet there came upon me from them that which the dwellers of the cities of Thy creation are powerless to recount. By Thy glory, O my Beloved! I arose not but found myself a target for the arrows of their hatred, and retired not to rest but was pierced by the spears of their enmity. And though Thou hadst made me aware of what lay within their souls and empowered me over them, I concealed and forbore, awaiting Thy appointed time.

When at last the promise was fulfilled and the time accomplished, I moved the veil but slightly, whereupon all who dwell in the realm of command and creation were struck with terror, save those whom Thou didst create from the fire of Thy love, the air of Thy longing, the water of Thy grace and the clay of Thy bounty. Upon these do the denizens of the highest Paradise and the dwellers of the cities of eternity invoke blessings. Praise be unto Thee, O my God, for having preserved the sincere ones and destroyed the idolaters, and distinguished between all through another Word which issued from the mouth of Thy Will and appeared from the Pen of Thy Purpose. Thereby did those servants rise against me who were created by the word of Thy command and were raised up by Thy will, reaching such heights of opposition that they denied Thee and Thy signs and warred against Thy Self.

By Thy glory, O my Beloved! The pen is powerless to recount what befell the Manifestation of Thy Cause, the Dayspring of Thy Revelation and the Dawning-Place of Thy inspiration. Praise be unto Thee in all this. By Thy glory, O my God! I yearned for whatsoever was ordained in the heaven of Thy decree and the kingdom of Thy destiny, for that which befalleth me in Thy path is the beloved of my heart and the object of my soul's desire. This could not be except through Thy might and power. I am he who, O my God, through Thy love hath become independent of all who are in the heavens and on earth, and through it shall never be dismayed though all the harm of the world should assail me.

Would that the hour were now come when my blood might be shed upon the earth before Thee, and Thou wouldst behold me in the condition wherein Thou didst behold those of Thy servants who drew nigh unto Thee and the chosen ones among the best of Thy creation. Praise be unto Thee, O my God, for what Thou hast decreed by the power of Thy decree, and dost decree by Thy destiny and will. I beseech Thee, O my Beloved, by Thy Name through which Thou didst raise up the standards of Thy Cause and the lights of Thy countenance did shine forth, to send down upon me and upon the sincere among Thy servants every good thing Thou hast ordained in the Tablets. Then establish for us a true seat in Thy presence, O Thou in Whose hand is the kingdom of all things. Verily Thou art the Almighty, the Glorious, the Most Merciful.

The hope is that through divine bounty in this spiritual springtime all may attain unto human perfection and exchange their old, tattered and worn-out garments for new divine raiment. May all arise to serve the Cause of Truth to the utmost of their ability and power. May the people of Baha be as wings to one another for the soaring of all in these spiritual atmospheres and holy luminous realms. May they speak naught save what God hath ordained, walk not save in His good-pleasure, and utter no word except by His leave. Let them not rest content with their own understanding of the divine words, for none save God can comprehend the true meaning of His utterances. Some have spoken certain words regarding the Branches of the Divine Tree without permission, which were not pleasing unto God, for such statements lead to corruption and discord in the Cause, especially in these days when most of the opposers are waiting for disorder to arise in the Cause.

Section 46: "Fear God, O people, and be not…"

Fear God, O people, and be not of the transgressors. Remember what We have commanded you, not what your selves and desires command. Fear God and be of the God-fearing. We made him speak at the

age of six consecutive years to be a proof of this Most Great and Mighty Announcement. God made him speak to be a proof of His Cause. Those who have uttered such words have been heedless of the greatness of this Cause, for if He wishes to make all things speak, He is able, and He hath power over all things. Before the thousand years, none shall appear save him who hath appeared. Thus was the Command revealed at the beginning of this Manifestation, were ye of those who understand.

God hath sent and will send for this Cause guides who shall speak of Him and turn to Him at all times and move not except by His leave. These shall not exchange any of My melodies for all who are in the heavens and earth. These are My guides on earth, My chosen ones in the lands, and My trusted ones among the servants. Upon them be My mercy, My glory, My remembrance and My praise. They are honored servants.

It hath been known that until now the details of this most wondrous and most glorious Manifestation have not been mentioned. Were they to be mentioned, all would testify that He is the One Whom no one hath preceded and none shall succeed. Whosoever claims before the thousand years hath fabricated against God, for thereby the Cause would be corrupted and the temple of the Divine Will would not be established upon the throne of mighty glory. At the beginning of this exalted Manifestation, verses were revealed concerning this matter, some of which are mentioned in certain Tablets. Witness them that ye may be steadfast in the Cause and be of the firm ones.

Furthermore, it hath been known that what was meant by the “Vale of Nabil” mentioned in the Tablets was and shall be this Most Great Manifestation itself, and its Vale is that holy land which hath been created above the levels of Paradise. None can enter it save the people of Baha. By God! They are the people of the Valley of Nabil, the Valley of Might, the Valley of Independence, the Valley of Glory, the Valley of Power, the Valley of Might, the Valley of Immortality, the Valley of Holiness, the Valley of Sanctity, and the Valley of Grandeur. And apart from these, souls have strayed from the noble path and wander bewildered in the wilderness of self and passion. The essence of nobility at such time disavows them, their works, their deeds and all that proceeds from them. To this all things bear witness, would ye but understand.

Beware, O people, lest ye pervert the words of God from their proper place. Bear witness to that which God hath witnessed, then be as brothers reclining upon couches face to face. Unite in such wise that no trace of discord may be detected among you. Through your unity will the Cause of God be made manifest throughout His creation, His tokens be established among His servants, and His light be proven throughout the worlds. It is hoped that all may gather around this all-embracing Word, occupy themselves with the remembrance and praise of God, and appear on earth in complete detachment. May they be so enkindled by the fire of divine love that all shall be ignited by its warmth and turn their gaze toward the sanctified realm.

And whatsoever of the divine verses they fail to comprehend, let them inquire of Him Who is their Source and Origin. The purpose of these words is that no discord may arise among the loved ones of God concerning the meaning of His words. Let them know that all divine utterances proceed from one Source and return unto Him. Beware lest ye find differences therein. Though outwardly revealed differently, in their inner reality they all return to and end in the same Word and the same Point. As it hath been

mentioned in certain passages that none knoweth the meaning of God's words save God Himself. Without doubt this statement is true, for each letter of the revealed verses hath, in every one of the infinite worlds, its specific effect and particular meaning in accordance with that world. Likewise, each of the divine letters and words is a treasury of innate knowledge, and none hath discovered what is treasured therein save God.

It hath also been stated in another passage that all can comprehend the divine verses, for were this not so, the proof of His verses would not be established. These two statements appear outwardly different, yet to those possessed of insight and penetrating vision, it is clear that what is meant by ʿall can comprehend' is according to their capacity and measure, not according to that which hath been sent down from the presence of God, the Almighty, the Self-Subsisting, the All-Compelling.

Today, those who are engaged in violating the sanctity of the Bayan—as you have seen and heard—these souls, due to the foolishness of their followers, have laid claim to the Cause. God's curse be upon those who have transgressed the bounds of the Bayan, violated the sanctity of God, broken His Covenant, and denied the Primal Point and His Beloved and His Purpose, Who hath appeared in His Most Glorious Name between earth and heaven, through Whom the hearts of those near unto God and the breasts of the sincere ones were illumined. But what they have imagined shall prove vain, by God's might and power. The stronghold of His Cause shall be preserved by the hand of power, and verily He hath power over all things.

And at the end, the Dove of the Cause warbled upon the twigs of the Lote-Tree of transcendent glory, saying: "O people of the Bayan! Fear God and spread not corruption in the land after it hath been set in order, and commit not that which is unseemly. Purify yourselves from whatsoever hath been forbidden in God's Book, the Most Exalted, the Most Great. Beware lest ye shed blood, and whoso sheddeth blood is not of Me, and God is quit of him. This was revealed at the beginning of this Revelation from the kingdom of your Lord, the Merciful, the Compassionate.

Beware lest ye commit that which your minds and hearts abhor. Fear God, O concourse of believers! Be detached from the world and all that is therein, and dispose not of the property of others except with their permission. Thus have We revealed aforetime and now from the presence of One mighty and beautiful. Be God's trusted ones in the land, such that were ye to pass through cities of gold, your eyes would not turn toward them. Thus it behooveth you, O concourse of the believers! Aid your Lord, the All-Merciful, through your deeds, that God's servants may perceive from you the fragrance of truth throughout the heavens and earth. Adopt, O people, the characteristics of God and commit not that which would bring low the station of His Manifestation among His creatures. Thus doth God counsel you in tablets of preserved glory. Contend not with anyone, nor dispute with any soul. If ye find one who is receptive, remind him of the Most Great Word, and if ye find one who turneth away, turn away from him and turn unto God, your Lord, and He will suffice you against all the world.

Unite, O My loved ones, then gather together under the law of My Cause, and be not of those who differ. Verily, the nearest of you to God are the most God-fearing and humble among you, were ye of those who know. By the True God! If ye were to be oppressed, this is more beloved to Me than that ye should oppress anyone, and this is of My nature and My most excellent characteristic, were ye of those who are

assured. Be patient, O My loved ones, in tribulation and distress, and if an oppressor oppresseth you, refer his judgment to God, in Whose hand is the dominion of all things. Verily, He is powerful over what He willeth, and He is the most severe of avengers.

We have counseled you in most of the Tablets not to contend with anyone, yet ye have done that which hath caused harm to return to the Lote-Tree of transcendent glory. O people! Fear God and transgress not beyond that which ye have been commanded in the Tablets, for this is better for you than what ye possess, were ye of those who know. Shun those who have denied and associated partners with God and disputed His verses and warred against His exalted and mighty Self. Then be patient as We have been patient, and contend not with any of the idolaters. Trust in all matters in God, and verily He will aid Me as He aided Me the first time when I was in prison beneath chains and fetters, and He aided Me in truth with the hosts of the heavens and earth until He delivered me therefrom with a manifest sovereignty, in His grasp being the kingdom of all things. He aideth whom He willeth as He willeth, and He, verily, is the Omnipotent, the Almighty.

Beware, O people, lest ye cling to names and object to Him Who created them by a command from His presence—there is no God but Him, the Omnipotent, the All-Knowing, the All-Wise. Say: He created names even as He created all things, if ye be of them that know. Every possessor of power is powerless before the sovereignty of His might, and every possessor of knowledge is ignorant before His knowledge, and every possessor of wealth is poor at His gate, which hath been opened unto the face of all created things. Beware lest names debar you from their Creator. Avoid those who cling to them and are among the worshippers thereof. Say: The Prophet is he who hath heard My announcement and believed in My Self, and the Messenger is he who hath delivered My messages, and the Leader is he who hath stood before My countenance and attained unto My days, and the Guardian is he who hath entered the fortress of My guardianship and detached himself from all else but Me, and the Successor is he who hath bequeathed himself and then the servants to My love and My remembrance and My praise.

Thus hath the Sun of utterance shone forth from the horizon of the will of your Lord, the Most Merciful, in this sacred, mighty, transcendent and impregnable Paradise. And praise be to God, my Beloved and the Beloved of the mystics.

And when We address him who hath fabricated lies about God and objected to Him and sent to the Holy Court inflammatory papers wherein he mentioned that which caused the hearts of the chosen ones and those near to God to be consumed, that he might perchance awaken from the sleep of heedlessness and turn toward the Holy Court, the seat of God, the Omnipotent, the Mighty, the All-Knowing. And though he hath committed a sin weightier than the weight of the heavens and earth, yet when the oceans of grace were in motion in those days, should he repent and return, God may forgive him through His mercy which hath preceded all creation.

Say: O heedless one! If thou wouldst hearken unto this servant, then act according to that which We mention unto thee, that thou mayest be among the successful ones. Purify thyself from all save God, then say “In the Name of God and by God” and wash with water, and after completing this say: “O my God and my Beloved! Even as Thou hast cleansed my body with this water, purify my heart and my soul from self and desire, that I may know Thee through Thine Own Self and be detached from all the worlds. Then

place thy face upon the dust in humility before God, the Lord of Lords. Say: O my God and my Master! I beseech Thee by Thy Name through which trembling seized the tribes of earth and heaven, and clamor arose amidst the Concourse of Creation, and the souls of the doubters and the realities of the heedless were shaken, to forgive my grievous sins, the like of which the eye of creation hath not witnessed. By Thy glory, O my Beloved, I have come to Thee with such sins as can be equaled by no other sins among all created things through Thy most wondrous and sublime Word.

Therefore have mercy upon this sinner, then clothe me in the robe of forgiveness and purify me from human limitations, and direct me to Thy Most Great Vision in such wise that there shall remain in my breast naught save the wonders of Thy knowledge, and in my heart naught except the manifestations of Thy love, and in my countenance naught save the radiance of Thy good-pleasure. Verily Thou art the One Who hath power over whatsoever He willeth, and Thou art the Omnipotent, the Almighty, the All-Glorious, the All-Powerful. O my God! This is a sinner who hath hastened unto the city of Thy forgiveness, and this is a poor one who hath laid hold on the hem of the robe of Thy wealth and self-sufficiency. O Lord! Deprive me not of that which lieth with Thee, then make me sincere in my devotion to Thy Cause and submissive before the manifestations of the lights of Thy Divine Unity. Verily Thou hast ever been the Lord of ancient bounty, and Thou art powerful over all things.

We beseech God thereby to open thy sight and make known unto thee that which thou hast not known before, and teach thee that which shall make thee independent of all else but Him. With Him is the knowledge of the heavens and earth, and He, verily, encompasseth all things.

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BH00060: Lawh-i-Abdu'r-Razzaq

Section 1: "Thy letter reached the Most Sublime Vision…"

In the Name of God, the Most Holy, the Most Great, the Most Exalted

Thy letter reached the Most Sublime Vision, and from the raiment of its words were diffused the sweet savors of the love of the Lord of Names and Attributes. Praise be unto God that through the bounty of the All-Merciful thou hast attained unto the ocean of divine knowledge. This is indeed a great bounty, for thou hast recognized that station which most of the servants are veiled from. Today the people of the Bayan, who regard themselves as having attained the highest pinnacle of knowledge, have not sufficiently understood what was intended by the appearance of the Point of the Bayan, may the spirit of all existence be sacrificed for His sake.

Should they say the purpose was to establish Divine Unity and the exaltation of Divine Oneness, all have testified and do testify that there is no God but Him. No sun hath risen from the heaven of Divine Will except that it hath shone forth in the form of "There is no God but Him," and no fragrance hath wafted from the Divine and Heavenly Paradise save that it hath borne the sweet scent of Unity. Indeed, all that they have mentioned concerning the stations of Unity and the heights of detachment had a purpose, yet

all remained veiled from that purpose. In such case, nothing remaineth for these souls save a verbal unity to which all give utterance.

By the Sovereign Who doeth what He willeth! Words in this Most Great Revelation are powerless to bear the hidden meanings which lie concealed within the Divine Pen. Consider the Pharaoh-like souls among the people of the Bayan—they have not rent asunder the veils of words, much less attained unto the meanings thereof. Although those possessed of insight have comprehended infinite meanings from every word of this Revelation, this is confined to such souls and remaineth concealed from others, sealed with the seal of protection. Were capacity to be found, that from which they are now veiled would be made manifest unto all.

Should they say the purpose of His appearance was to establish the outward divine ordinances among men, all Messengers were commissioned with this service, and in the eyes of them that are endued with insight, this station is but one of the degrees in the revelation of Divine Power. Most people are so veiled that the veils of previous religions have vanished in comparison. Out of their hatred for God, they cling to new objections at every moment, although all know that through this Most Great Revelation that which was revealed in the Bayan hath been established, made manifest and realized, the Name of God hath been upraised, and His signs have been spread throughout the East and the West. The Persian Bayan hath been specifically confirmed in this Revelation, yet they continuously write that the Bayan hath been abrogated, perchance they might cast doubt in hearts and establish the worship of the calf.

O people of the Bayan! I adjure you by God to show a little fairness and to look upon the divine verses with pure and sanctified eyes, and to ponder with hallowed hearts. The highest degree of the verses mentioned in the Bayan is, according to its people, the station of unity, yet those who have turned aside are wholly veiled from this station, for they have not yet risen to that level wherein they behold the Manifestations of God as one Being and one Essence, and Their laws as one law. What more can be expected from such souls who, while regarding themselves as having attained the highest pinnacle of knowledge, remain halted at stations such as these, which represent but one of the degrees of divine unity. Not every soul is worthy to hearken unto the Word of God, nor is every being capable of drinking from the crystal waters of inner meaning that have flowed from the Fountainhead of divine Will in this holy and transcendent Revelation. Indeed, the distinction mentioned in the divine Tablets had other intended meanings, yet after the revelation of the Bayan and the diffusion of its knowledge, for a soul to lack even enough awareness to recognize the unity of God's laws—by God, non-existence would better befit such a one than existence.

Furthermore, by what reasoning or insight could the divine Manifestation and the dawning of God's transcendent glory be made contingent upon the abrogation of a previous dispensation? Many have been the divine Manifestations Who have come and confirmed the laws of the previous dispensation, enforcing and establishing them, for the decree of the previous Manifestation is identical to that of the subsequent One, having been revealed aforetime. Today, should anyone differentiate between or perceive separation between God's laws and the Manifestations of His transcendent glory, such a one has been and shall remain outside the pale of divine unity. Say: O cross-eyed ones of the age, see not double and lament not! If ye cannot ascend to the heaven of inner meanings, at least comprehend what hath

been revealed in the Bayan, wherein He saith “I am the very essence of Muhammad, and that which proceedeth from Me is that which proceeded from Him.” And in another instance He declareth that were it not for the protestations and opposition of the followers of the Furqan, the laws of the Furqan would not have been abrogated in this Revelation. Both abrogation and confirmation have been and shall ever be established at one and the same holy station, were ye to understand.

All matters depend upon God’s Will and the decree of that true Sovereign. For if at this moment a law were to be sent down from the heaven of divine Will, commanding all servants to observe it, and subsequently its abrogation were revealed, none hath the right to object, for that which your Lord, the Lord of the Appointed Day, hath willed is what shall be accomplished. Consider the abrogating and abrogated verses in the Furqan, how certain verses were revealed and then abrogated by subsequent ones. It would seem the ungodly of the Bayan have not even read the Qur’an. What say they to this, that even before the previous verse’s decree had been established and confirmed among the people, how could it be permissible for it to be abrogated by another verse?

By Him Who hath caused me to speak the truth, ye shall find naught in these people save unbelief, transgression, heedlessness and perdition. Their heedlessness hath reached such a point that they now object to the Sovereign of the seen and unseen by clinging to that which they formerly believed and which was explicitly mentioned in the Book of God, such as the matter of abrogating and abrogated verses in the Furqan. They are more brutish than the brutish, more heedless than any heedless one, more remote than any remote one, and more ignorant than any ignorant one.

Leave them, O people, to themselves, that they may wallow in their desires and sport with what they possess. By Him Who holdeth my soul in His hands, all the words of the Bayan and the laws revealed therein lament the tyranny of those unbelievers. Though they mention the Bayan with their tongues to preserve their leadership, they have visited upon its Revealer that which no religious community hath ever visited upon the divine Manifestations. Fie upon the people of the Bayan! The utmost achievement of their leaders is that they have denied this firm decree concerning the Manifestation for Whom the Bayan was revealed as a herald, and have committed treachery in the Divine sanctuary which had been forbidden in all the holy Books, and have martyred the third letter of those who believed in Him Whom God shall make manifest. So shameless are they that, despite these abhorrent and reprehensible deeds, they object to this Revelation, claiming that since the decree of the Bayan is not yet established, a new Revelation is not permissible.

Observe how they have assumed people to be mere donkeys! By their actions they abrogate all the firm ordinances and established verses of the Bayan, while in their words they write “eat not onions and drink not tobacco,” yet they have objected to and denied Him by Whose command hundreds of thousands of religious laws have been established and implemented. How blind are these people who have given ear to the idle fancies of those souls and continue to do so, accepting from them excuses that are greater than sin itself! By God! Better that sight be blinded than behold such allusions, and better that hearts cease to exist than remain veiled by such veils. Furthermore, they are heedless that in the school of divine knowledge souls have appeared who can distinguish truth from falsehood by their intuition, and can recognize the people of the Most Sublime Vision from the companions of the Fire, and who have, through

the grace of the All-Merciful, become cognizant of that which was revealed in the Bayan. Upon them be the mercy of God, His blessings, His wondrous bounties and His favors.

Specifically from the Supreme Pen have God's ordinances been revealed that this Manifestation should not be troubled by such matters, and no hardship should befall the Most Holy Beauty. Thus they say that whoever has a question or desires verses should ask now, that they may be revealed, lest, God forbid, a question be asked that would cause grief to that Ancient Beauty. And specifically they state: "He it is Who speaks in all things, saying: 'I am God, there is no God but Me,"' lest any objection remain for anyone. All these emphases were because they knew to what matters the people of the Bayan would cling. That Essence of the heart which is so delicate and sensitive that He advised all those in the Bayan never to utter in His presence a word from which the fragrance of grief might be detected—observe how much harm the people of the Bayan have inflicted, despite the fact that in this Revelation matters have appeared which have never occurred since the beginning of creation, and verses have been revealed the like of which have never been heard.

And whatever they have asked of the Most Great Ocean, they have received sufficient and healing answers, and most souls have attained that which they sought, except for matters whose harm and impropriety were hidden from the view of the questioners and seekers; therefore these were not granted, and instead stations and ranks were bestowed which, were but one of them to become manifest, all the peoples of the world would be thunderstruck. In any case, the Divine Dove has in every world a distinct melody, and upon every branch a different song which none save God hath ever fully comprehended or ever shall comprehend. Is there none to ask these apostates where they had been during the time when this Divine Youth was engaged, amidst His enemies, in spreading the signs of God and exalting His remembrance? The leaders of the Bayan, from fear for their lives, remained in hiding and kept company with women—may God destroy them! Then when the Cause of God was made manifest, they emerged and cast aside the ordinances upon which the entire Bayan was contingent and established, as ye have seen and heard.

Consider what they say regarding the year Nine which is mentioned in the Bayan. The honored Siyyah, upon him be the Glory of God, is present and in these days was in the presence of the Countenance, and mentioned that in the last days the Primal Point—may the spirit of all else be sacrificed for Him—gave him the glad tidings that he would attain the presence of the Desired One. He wrote the details of the Primal Point's glad tidings of this Most Great Manifestation to that unbelievers, yet they remained heedless. Siyyid Muhammad is the master and Yahya the disciple—whatever the former suggests, the latter writes.

Recently a statement hath appeared from these liars claiming that what the Exalted One meant by the year Nine was nine years after the appearance of Him Whom God shall make manifest, at the time of Mustaghath. Observe how far they have strayed from the path of truth and justice! By God, it would be better for the tongue to be struck dumb than to utter such words. These souls are not to be wondered at, for naught but lies, fabrications and calumnies have been heard from them. But what is strange is that the people of the Bayan give ear to such nonsensical talk. Shame upon them and upon their sense of honor and faithfulness!

Their understanding hath reached such a point that recently they named one as vile as themselves with this Most Great Name, then wrote that if the verses revealed in the Bayan pertain to this Name, then so-and-so was also called by this Name. May God curse them! He shall soon return them to their abode in the abyss where they shall find no friend to help them.

Say: O people of the Bayan! Fear the All-Merciful and commit not that which neither Pharaoh, nor Haman, nor Nimrod, nor Shaddad committed. God hath sent Me and dispatched Me unto you with clear signs that confirm what ye possess of God's Books and Scriptures and what was revealed in the Bayan. Your Lord, the Mighty, the Bestower, hath testified to My truth. Fear God, then be fair in His Cause. The Manifestation of God is better for you, did ye but know.

Strange it is that souls who remain veiled from this Manifestation are not ashamed, yet raise objections against other religions. Glory be to Thy Lord, the All-Glorious, above what they say! Yes, the previous Manifestation foretold what has come to pass. Consider the state of those souls who, despite these wondrous verses, divine manifestations and holy attributes that have encompassed the world, and despite the testimony of the Exalted One Who throughout the Bayan took a covenant and gave glad tidings to those seeking the Ka'bah of their desire, saying "Go and see so-and-so." Strange indeed are such souls. Time has brought me low, brought me low, until what is said is said. Apart from all these considerations, they mention the false and fabricated words of one who associates partners with God in opposition to God's mighty verses and holy divine evidences. This is exactly like someone saying: "You have inhaled the rose-fragrance of God's paradise; now inhale also the stench of a putrid corpse."

Section 2: "Some maintain that after this Most Great Manifestation…"

Some maintain that after this Most Great Manifestation, that ungodly soul should not utter fabricated words. This statement is exactly like someone saying that in the presence of truth, nothing else should be mentioned; or that with the appearance of justice, oppression should not be witnessed; or that when the sweet fragrance of the roses in the All-Merciful's garden wafts, foul odors should not be smelled. These are objections that the veiled ones of no religion have ever raised. Say: O ye who wander lost in the valley of heedlessness! Your tongues confess that "God was, and there was nothing else besides Him, and now He is as He was," even though all created things are visible and existent. Despite the existence of all things, you testify that Truth has been and will be, and naught else has been or will be. Now bear this same testimony regarding this Manifestation and all that relates to it, and behold all else as perishing, non-existent and lost. This station has been and will be for those possessed of true vision and insight.

Reflect, O people of the Bayan, that perchance ye may distinguish between the buzzing of flies and the verses of the Lord of Lords. By the Beloved of all horizons! The words of the opposers have been and will be utter nothingness compared to the Primal Word. Did not the previous Manifestation declare that the verses of each soul are witnessed at his own level? Strange that they have read the Bayan for years yet have not grasped a single letter of it. They are exactly like the people of the Furqan (Quran), nay these unbelievers are without compare. The former misbelievers, when opposing the Seal of the Prophets, did not resort to such arguments—for none said "Why were not the tongues of poets silenced when they composed verses in opposition and hung them up?" Apart from all these considerations, every person of

insight testifies that the fabricated words of those atheistic souls have been and will be as nothing compared to the words of even one of the servants at the gate of the King of Creation.

What can be said when people are seen to be as sucklings and immature ones, and have caused the infinite divine bounties to be withheld from creation, and the maidens of inner meanings to remain concealed in spiritual chambers behind the pavilions of divine infallibility? For these souls are strangers and have not had and will not have access to the sanctuary of sacred meanings, save those who return and repent with humility. Say: O people of the Bayan! If you do not comprehend the Arabic verses, then observe the Persian words of the True One and others, that perchance you may not make yourselves deserving of endless punishment and be not veiled from the Eternal Countenance by mortal souls.

I swear by the Sun of the Most Glorious Horizon that whatsoever hath been mentioned hath been and shall be for God's sake, and I am commanded thus. Otherwise no benefit accrues to the Sovereign of all creation from the faith of the dwellers of all worlds. God hath sanctified my garment from all that they possess, for He is indeed the Self-Sufficient above all else, and the Independent of all save Him. I have raised the banner of "There is no God but He" by His command, and the pavilion of glory of "There is no God but Me" hath been uplifted by His leave. None hath any refuge or shelter save in Him.

O people of Baha! Drink ye this wine of immortality openly in the name of the Most Glorious Beloved, despite the enemies. Leave these fabricated idols to occupy themselves with their own foul and offensive intimations. By My Life! The nostrils of cattle have no share of this most pure fragrance, and this incomparable, flowing, glorious crystal stream was not and never shall be the portion of the people of error.

Yet the people of the Bayan have not reflected upon the objections raised by previous peoples at the time of Manifestation, although extensive Tablets have been revealed from the Supreme Pen regarding this matter. Would that they had considered and become aware. Certain Persian Tablets were revealed and sent in response to some of the loved ones. Although it is regrettable that the words of this Most Great Revelation should be beheld by veiled, idolatrous, and rejected souls, nevertheless, for the sake of teaching God's Cause, there is no harm if your honor should show them to some. However, "None shall touch it save the purified ones." This is the wine of inner meanings of this Revelation, which was previously mentioned as the "sealed wine" in the sacred words, sealed with the seal of protection. All the idolaters observe and read, yet they have not attained even a drop thereof.

Say: O people of the Bayan! At least observe the Persian Bayan, that perchance ye may not dare to approach that station wherein the Primal Point hath mentioned naught but utter nothingness and absolute extinction. The Cause of God hath reached such a state that the essence of error, who is called Hadi, hath become the guide of people and hath girded up his loins in opposition. If the people of the Bayan would consider the utterances of Yahya, Siyyid Muhammad, Hadi, A'raj, and their like, and would also reflect upon the words of the servants of this Gate, by God, they would surely find the truth and cast away falsehood. But what benefit, when the eye is impure and the heart is veiled?

Let someone say to Hadi that if thou hadst the least discernment, thou wouldst testify that whatsoever was mentioned in the name of that fabricated person was for the sake of wisdom in the Cause. Reflect a

little on the beginning of these matters, that perchance thou mayest attain to that which was hidden from all eyes and become convinced that that person was non-existent from the beginning. Divine wisdom and exigencies required what appeared and became known.

We beseech God that if such souls have not been guided, may He, glorified be His greatness, raise up holy temples from the pure essence of His Cause in such wise that they may regard all in the world as non-existent and void, and see none as existing, speaking, uttering, and powerful save the Truth. Verily, He is powerful over whatsoever He willeth. God willing, may your honor, through the wondrous grace of the Lord of Lords, become the breaker of the idols of vain desire.

And behold ye not the power? Verily, He is potent over whatsoever He willeth. God willing, that soul shall, through the wondrous grace of the Lord of Lords, become a breaker of the idols of vain desire and a kindler of the fire of guidance. O how blessed art thou for having attained unto the Most Glorious Station and for having turned thy gaze unto the Most Exalted Horizon! He chooseth whom He willeth through His grace, and He is verily the One Who hath power over whatsoever He willeth, the Lord of the Last and the First. There is no God but He, the Most Exalted, the All-Glorious.

As to thy question concerning the difference between Qayyum and Qa'im, know thou that the difference between these two names is as that between the Most Great and the Great. This is what My Beloved hath explained aforetime, and We have mentioned it in a wondrous Book. By this He intended naught save to inform the people that He Who shall appear is greater than what hath appeared, and that He is the Qayyum over the Qa'im. This is the truth to which the Tongue of the All-Merciful beareth witness in the heaven of utterance. Know thou this and be independent of all the worlds. Then shall the Qa'im cry out from the right hand of the Throne, saying: O people of the Bayan! By God, this is indeed the Qayyum Who hath come unto you with a manifest sovereignty. This is the Most Great One before Whose countenance every great and greater one hath prostrated. The Most Great Name was exalted only to magnify Him at the manifestations of His sovereignty, and the Qayyum prevailed only through His effacement in His court. Thus was the matter ordained, but the people are veiled therefrom.

Can aught be more explicit than that which was revealed in the Bayan concerning this Revelation? Yet behold what the idolaters have wrought! Say: O people, this is the Qayyum Who hath fallen under your nails. If ye show Him no mercy, then have mercy upon yourselves. By the True One! This is the Beauty of the All-Known, through Whom hath appeared that which was inscribed upon a preserved tablet. Beware lest ye cleave unto the imagined one who hath disbelieved in His presence and His signs and was among the idolaters in a Book inscribed by the finger of truth.

Be thou assured that He intended naught save the greatness of this Revelation over both the mentioned and the concealed, and the exaltation of this Name above all names, and His sovereignty over all who are in earth and heaven, and His grandeur and power over all things. Through His manifestation all created things have testified that He is the One manifest above all things, and through His concealment all atoms have testified that He is the One hidden, sanctified from all things. He is called by the name the Manifest' for He is seen through His names and attributes and is known as the One besides Whom there is no God. And He is called by the name the Hidden' for He cannot be described by any description nor known by what is mentioned, since what is mentioned is His creation in the world of remembrance.

Exalted is He above being known through remembrance or perceived through thought! His outward appearance is His very hiddenness. When He is called by His name the Manifest,' He is called by His name the Hidden.' Verily, He cannot be known through thoughts nor perceived through vision as He is in His transcendent sublimity and exalted sovereignty. He is in the Most Exalted Prospect and the Most Glorious Horizon, and He saith: 'Lost indeed are they who have disbelieved in Him through Whose name the Hidden Scroll was adorned, and the Countenance of Unity appeared, and the Banner of Lordship was raised, and the Pavilion of Divinity was lifted up, and the Sea of Eternity surged, and the hidden Secret veiled in the Most Great Mystery was revealed.' By His life!

The Bayan hath failed to describe Him and explanation to know Him. Exalted be this Self-Subsisting One through Whom the imagined veil was rent asunder, the hidden was revealed, and the sealed wine was unsealed. By the All-Merciful Himself! The Bayan lamenteth and saith:

O Lord! Thou didst cause me to be revealed for Thy remembrance and Thy praise and the knowledge of Thyself. He Who stood forth by Thy command enjoined the servants not to be veiled by me and by what was created from Thy subsisting Beauty. But the people distorted what was revealed concerning me to establish Thy truth and exalt Thy remembrance. They disbelieved in Thee and Thy signs and made me a shield for themselves, whereby they oppose Thee—this after no word was revealed except that it was revealed to exalt Thy Cause and manifest Thy sovereignty and the loftiness of Thy power and the sublimity of Thy station.

Would that I had not been revealed and had not been mentioned! By Thy glory! Were Thou to render me non-existent, it would be better for me than to exist and be recited by Thy servants who have risen to harm Thee and who have intended against Thee what they have intended. I beseech Thee by Thy power which hath encompassed all created things to deliver me from these transgressors, that I may speak of Thy beauty, O Thou in Whose hand is the kingdom of power and the dominion of authority. And were We to descend from the Most Exalted Station, the First Point, the Ultimate Tree, and the Most Glorious Horizon, and bring down the utterance from the heights of exposition to the realm of possibility to mention the difference between the two names in terms of numerical value—though My Beauty hidden within Me addresseth Me saying: "O My Beloved!

Turn not Thy gaze from My face, abandon mention and utterance and occupy not Thyself with aught else"—I say: "O My Beloved! Thy confirmed decree and ordained destiny have caused Me to descend until I appeared in the garment of the people of all worlds. Therefore it behooveth Me to speak in their tongue and according to what their understanding and minds can comprehend. Were I to change the garment, who could draw nigh? If Thou desirest what Thou commandest of Me, remove the hand of prevention from My mouth. I ask Thy forgiveness for this, O My God and My Beloved! Have mercy then upon Thy servants and send down unto them what their hearts and minds are capable of understanding. Verily Thou art the Forgiving, the Merciful."

Know thou that the numerical difference is fourteen, which is the number of Baha when counting the hamza as six, since its shape is six in geometric terms. And if thou readest "Qa'im" thou wilt find the difference to be five, which is the letter "ha"' in "Baha." In this station Qayyum is established upon the throne of His name "Qa'im" just as the letter "ha"' is established upon the letter "vav." And in one

station, if thou countest the hamza of “Qa’im” as six according to geometric reckoning, the difference becomes nine, which is also this Name. And by this nine, exalted be His mention, is intended the manifestation of the Nine in this station. This is what thou seest regarding the difference in the outward appearance of the two names.

We have indeed abridged the exposition for thee, and if thou wouldst reflect upon what We have mentioned to thee and cast upon thee, thou wouldst derive therefrom that which would solace thine eyes and the eyes of them that have professed the unity of God. By My life! This difference is indeed a mighty sign for those who have soared unto the heaven of Baha. And by what We have demonstrated to thee outwardly, it is established that the inner meaning is the supremacy of the name Qayyum over Qa’im. Know thou this and be of them that preserve. We have veiled this mention and concealed it from the eyes of them that are in the Bayan. Then We unveiled it for thee that thou mayest be of the thankful. Say: Praise be to God, the Lord of all worlds.

Section 3: “I will briefly speak in Persian so…”

I will briefly speak in Persian so that all creatures may, through the grace of the King of Oneness, partake and attain to this flowing spring that is neither of the east nor of the west, neither described nor mentioned, neither manifest nor revealed, which has ever been preserved from the taste of the souls of the ungodly. Know thou that the purpose of the Primal Point concerning the distinction between Qayyum and Qayyim, and between A’zam and Azim, was that the greatness of the subsequent Manifestation would surpass the Azim, and the Qayyumiyyat of the latter Manifestation would transcend the Qa’im. And the distinction between A’zam and ʿAzim in the number of Manifestation was nine, as is evident to every person of insight and clear to every informed one. And this greatness and Qayyumiyyat flows and is manifest in this Revelation and what appears from His presence.

For example, the purpose of Qayyum was the Manifestation of Nine, and He was made manifest with the name of Baha, and now that greatness which is observed in the outer letters is calculated in one instance as the hamzih of Baha being six and Qa’im being one. Reflect that thou mayest know, and in this are signs for those who know. O questioning observer, I swear by the Beauty of the Beloved that what was intended by the Exalted One in this Revelation and what was recorded by the Most Ancient Pen in the holy scrolls is difficult to mention, and in truth to lift the veil from the face of the Maiden of inner meanings. The Holy Spirit sayeth that if ʿAzim should rend asunder the nine veils, he would attain unto A’zam. This is the utterance of the Holy Spirit, and his Lord is witness to what he saith. This utterance is not from Us but from Him. Say: Beware lest ye object.

And He ordained these nine as the days of respite between the two Manifestations, so that those essences which were illumined by the Sun of ʿAzim might become prepared for the appearance of the Greater Luminary, which all were promised in the year nine. Nevertheless, observe how these human-seeming creatures, by clinging to their vain imaginings, have raised such objections against the King of the known and unknown, and the Sovereign of the unseen and seen. These souls have never tasted a drop from the Kawthar of the All-Merciful’s utterance, nor have they understood a single letter of what was intended by the Sovereign of all creation in what was revealed unto Him. Leave them in their vain disputations, and in this spiritual dawn soar in the subtle atmosphere of inner meanings. The hesitant

ones have not hearkened to the Word of the Lord of the Day of Judgment; they are among the people of the graves, and they shall abide forever in the fire, and the fire is their grave, did they but know it.

In reply to thy question concerning the human spirit after physical death, apart from the Prophets and holy ones—whether the same individuality, personality, consciousness and understanding that existed before death continues to exist afterwards or whether it perishes, and assuming it endures, how is it that during life when harm befalls human faculties through unconsciousness or severe illness, consciousness and understanding vanish, yet after death, which is the dissolution of elements and composition, how can personality and consciousness be conceived when all the instruments have completely disintegrated?

Know thou that the spirit in its own station remains firm and enduring. The weakness observed in the sick is due to intervening causes, not to any weakness in the spirit itself. Consider the lamp: it is luminous and shining, but if something blocks it, its light is obscured although in its own station it remains luminous—yet due to the intervening cause its light is prevented from shining forth. Likewise, in illness the manifestation of the spirit's power and might is prevented and veiled due to intervening causes, but after its release from the body it appears with such power, might and ascendancy as cannot be imagined. The pure, holy and sanctified spirits have ever possessed and shall continue to possess all power and complete freedom.

For instance, if a lamp is placed within an iron lantern, its light will not appear outwardly at all, even though it is shining within. Consider the sun behind clouds: in its own station it is bright and luminous, yet due to the intervening clouds its light appears weak. Consider this same sun as the human spirit and all things as its body, which is illumined through that light's effulgence and radiance. But this continues only so long as no intervening causes prevent it or veil it. After being veiled, the sun's light appears weak, just as on cloudy days—though the earth is illumined by sunlight, that illumination is weak. But after the clouds disperse, the sun's rays appear in their full glory, while in both states the sun itself remains the same. Such is the case with the sun of souls, which hath been mentioned and continues to be mentioned by the name of spirit.

Similarly, observe the weakness of the fruit's existence in the original tree before emerging from it—though within the tree it is so weak as to be completely imperceptible, such that if one were to cut the tree into pieces, not a trace of the fruit or its form would be found. Yet after emerging from the tree it appears with wondrous beauty and mighty strength, as can be observed in fruits, some of which become more delectable after being separated from the tree. Multiple examples have been given that from each similitude thou mayest comprehend the intended meaning and apply it to what thou hast asked of God, thy Lord.

And as for what thou hast asked concerning God, thy Lord and the Lord of all worlds—may His mention be glorified—He is able to manifest and make evident all infinite knowledge through any of the examples mentioned among men. Indeed, the hand of power is outstretched over every example, and the hand of protection placed upon every word. None knoweth this save whom He willeth. When the seal of the perfumed vessel is broken by the hand of might, its fragrance is diffused. The Command is in God's hand—He giveth and withholdeth, blindeth and maketh to see, doeth what He willeth and ordaineth what He desireth.

As for what was asked about creation, know that creation hath ever been and shall ever be. No beginning can be imagined for its beginning, nor any end for its ending. The name “Creator” itself requireth a creation, just as the name “Lord” necessiteth that which is lorded over. As for what was mentioned in previous utterances that “He was a God and there was none to be worshipped beside Him” and “He was a Lord and there was none to be lorded over” and the like—the meaning thereof is realized in all times. This is the same word which declareth “God was, and there was nothing else besides Him” and He shall be as He hath ever been. Every person of insight testifieth that the Lord now existeth while that which is lorded over is non-existent—meaning that His sacred realm transcendeth all else, and whatsoever is mentioned in the realm of contingent being is limited by contingent limitations, while the Truth is sanctified therefrom. He hath ever been, and there was none else with Him—neither name, nor description, nor attribute—and He shall ever be, sanctified from all besides Him.

Consider, for instance, at the time of the manifestation of the universal Manifestation, before that Ancient Being maketh Himself known and uttereth the creative Word, the world existed but none had knowledge of Him. Likewise, He was the Creator but no creation existed with Him, for at that moment the spirit is withdrawn from all to which the name “thing” can be applied. This is that Day concerning which He saith “To whom belongeth the Kingdom this Day?” and there is none to answer. The tongue of power and majesty proclaimeth “To God, the One, the All-Compelling!” Thus is existence negated from all things, for the realization of existence in its primary degree followeth after the attainment of knowledge, and before that the existence of the Ancient Being is realized while the annihilation of all things is established.

Before His outward manifestation unto all things, He was a Lord and there was none to be lorded over, but after the revelation of the Word and the establishment of the Temple of Oneness upon the Throne of the All-Merciful, whosoever turneth unto Him becometh one who is lorded over, created, and known. The understanding of these stations dependeth upon the recognition of the servants who are endowed with insight and knowledge.

He hath ever testified that He existeth while all else is non-existent—a God with none to be worshipped beside Him, and a Lord with none to be lorded over in His presence. He was, and there was nothing else besides Him, and He shall be even as He hath ever been. I swear by the Primal Point that the Temple of Oneness, due to the sorrows that have descended and the blocking of the ways through the deception of the souls of the idolaters, hath been prevented from mentioning the hidden, concealed, sublime and elevated stations. Afflictions have descended in such wise that none save God can reckon them, and the Land of Mystery is in secret turmoil, with none aware thereof save thy Lord, the Mighty, the Bestower. Soon shall that which is hidden be made manifest. None knoweth this save him who possesseth knowledge of the Book.

And concerning the question that was asked about why there is no mention of the Prophets before Adam, the father of mankind, and the kings of those ages in historical books—the absence of mention is not, and has never been, proof of non-existence. Due to the length of time and the revolutions of the earth, these records have not remained. Moreover, before Adam, the father of mankind, the rules of writing and customs that exist now among people did not exist. There was a time when there was no

system of writing at all; other methods were practiced. Were we to explain this in detail, the discourse would be prolonged.

Consider the differences that emerged after Adam: in the beginning, these known languages mentioned were not present on earth, nor were these established rules. They spoke in a language other than these mentioned tongues. The diversity of languages occurred in the land known as Babel, after which that land was called Babel, meaning "where the tongue was confused," that is, where it became different. Afterward, the Syriac language was respected among people, and the divine books were revealed in that tongue until the time when the Friend of the All-Merciful appeared from the horizon of possibility with divine lights. When that holy being crossed the river Jordan, He spoke in a tongue that was called Hebrew—it was named Hebrew because the Friend of the All-Merciful spoke it while crossing. Subsequently, divine books and scrolls were revealed in Hebrew. Time passed, and it was transformed into Arabic. The first to speak it was Ya'rub ibn Qahtan, the first to write in Arabic was Maramir at-Ta'i, and the first to compose poetry was Himyar ibn Saba. Then the written forms were transferred from one script to another until they reached this known script.

Now observe how many languages, expressions, and systems of writing have changed since Adam, let alone before Adam. The purpose of these statements is that the Truth has ever been, in Its supreme inaccessibility and exalted sanctity, sanctified above the mention of all else, and ever shall be. Creation has always existed, and the Manifestations of the glory of the Divine Unity and Dawning-places of eternal holiness have been sent forth in the primordial centuries, calling creation to the Truth. However, due to the changes and transformations in the conditions of the world, some names and mentions have not remained.

The flood is mentioned in books, and in that event, everything that was upon the earth was drowned, whether books of history or otherwise. Similarly, many revolutions have occurred that caused the erasure of certain temporal matters. Beyond these considerations, contradictions are evident in the historical books existing on earth, and among different nations there are various accounts of the age of the world and recorded events. Some have histories of eight thousand years, some more, some twelve thousand years, and if one has seen the book of Juk, one would know how many contradictions exist between books.

One should, God willing, gaze upon the Greatest Horizon and remove one's attention from all these differences and mentions. Today the realities of the Manifestations of the Cause are adorned with the Most Glorious ornament and are visible, and all names are manifest in the New Name, and all realities are concealed in His reality. Whoso believeth in Him hath believed in God.

All names are manifest in His wondrous Name, and all realities lie hidden in His Reality. Whoso believeth in Him hath believed in God and in His Manifestations in all ages, and whoso turneth away from Him hath denied God, the Almighty, the Glorious, the Unconstrained. Should anyone ponder upon what hath been mentioned, he will attain unto the purpose. Though revealed with brevity, yet concealed within it are a hundred thousand detailed expositions. With thy Lord is the knowledge of all things preserved in a Tablet. We beseech God to grant thee that which He hath ordained for His chosen ones, and to open before thy

heart's face the gates of meaning, that thou mayest understand from His words that which He intended. Verily, He is powerful over all things. All praise be to God, the Lord of all worlds.

BH00597: Lawh-i-Ashraf

He is the Mighty, the Wondrous!

O Ashraf! Hearken unto that which the Tongue of the Ancient of Days imparteth unto thee, and be not of them that are heedless. Verily, the hearing of but one melody from the melodies of thy Lord would enrapture all the worlds, were they to incline their ears thereto with a hearing pure and wondrous. And were the names to purify themselves from the limitations of creation, they would all become the Most Great Name, wert thou of them that know; for the Beauty of the Ancient of Days hath, in these days—holy, mighty, and inaccessible—shed His splendor upon all things through all the names.

Strive, then, within thine own self, that thou mayest be beneficent in the Cause of thy Lord and sincere in His love, that He may make thee one of His most beauteous names in the kingdom of creation. This, verily, is a great bounty. By My life! Were the hands of all created things this day to be lifted up, wholly detached from every intimation and allusion, toward the horizon of hope in the direction of the King of Names, and were they to ask of Him the treasuries of the heavens and of the earth, He would assuredly bestow them upon them, through His all-embracing grace, ere their hands returned unto themselves. Thus hath His mercy encompassed all the worlds.

Say: O people! Withhold not from yourselves the grace of God and His mercy. Whoso withholdeth himself therefrom is indeed in grievous loss. What, O people! Do ye worship the dust, and turn away from your Lord, the Gracious, the All-Bountiful? Fear ye God, and be not of those who perish. Say: The Book of God hath been sent down in the form of this Youth. Hallowed, therefore, be God, the most excellent of makers! Take ye good heed, O peoples of the world, lest ye flee from His face. Nay, make haste to attain His presence, and be of them that have returned unto Him. Pray to be forgiven, O people, for having failed in your duty towards God, and for having trespassed against His Cause, and be not of the foolish.

He it is Who hath created you; He it is Who hath nourished your souls through His Cause, and enabled you to recognize Him Who is the Almighty, the Most Exalted, the All-Knowing. He it is Who hath unveiled to your eyes the treasures of His knowledge, and caused you to ascend unto the heaven of certitude—the certitude of His resistless, His irrefutable, and most exalted Faith. Beware that ye do not deprive yourselves of the grace of God, that ye do not bring to naught your works, and do not repudiate the truth of this most manifest, this lofty, this shining, and glorious Revelation. Judge ye fairly the Cause of God, your Creator, and behold that which hath been sent down from the Throne on high, and meditate thereon with innocent and sanctified hearts. Then will the truth of this Cause appear unto you as manifest as the sun in its noontide glory. Then will ye be of them that have believed in Him.

Say: The first and foremost testimony establishing His truth is His own Self. Next to this testimony is His Revelation. For whoso faileth to recognize either the one or the other He hath established the words He hath revealed as proof of His reality and truth. This is, verily, an evidence of His tender mercy unto men. He hath endowed every soul with the capacity to recognize the signs of God. How could He, otherwise,

have fulfilled His testimony unto men, if ye be of them that ponder His Cause in their hearts. He will never deal unjustly with anyone, neither will He task a soul beyond its power. He, verily, is the Compassionate, the All-Merciful.

Say: So great is the glory of the Cause of God that even the blind can perceive it, how much more they whose sight is sharp, whose vision is pure. The blind, though unable to perceive the light of the sun, are, nevertheless, capable of experiencing its continual heat. The blind in heart, however, among the people of the Bayán—and to this God is My witness—are impotent, no matter how long the Sun may shine upon them, either to perceive the radiance of its glory, or to appreciate the warmth of its rays.

Say: O people of the Bayan! We have chosen you out of the world to know and recognize Our Self. We have caused you to draw nigh unto the right side of Paradise—the Spot out of which the undying Fire crieth in manifold accents: "There is none other God besides Me, the All-Powerful, the Most High!" Take heed lest ye allow yourselves to be shut out as by a veil from this Daystar that shineth above the dayspring of the Will of your Lord, the All-Merciful, and whose light hath encompassed both the small and the great. Purge your sight, that ye may perceive its glory with your own eyes, and depend not on the sight of anyone except yourself, for God hath never burdened any soul beyond its power. Thus hath it been sent down unto the Prophets and Messengers of old, and been recorded in all the Scriptures.

Strive, O people, to gain admittance into this vast Immensity for which God ordained neither beginning nor end, in which His voice hath been raised, and over which have been wafted the sweet savors of holiness and glory. Divest not yourselves of the Robe of grandeur, neither suffer your hearts to be deprived of remembering your Lord, nor your ears of hearkening unto the sweet melodies of His wondrous, His sublime, His all-compelling, His clear, and most eloquent voice.

O Ashraf! Give thanks unto God for having honored thee with His presence and admitted thee before the Throne, a seat of magnificent glory. Blessed be thine eye for having beheld the beauty of God, thy Lord and the Lord of all creation. Blessed be thine ear for having heard the melody of God, the Almighty, the All-Knowing, the All-Wise. Know thou that the time of thy presence before the Throne hath now ended. Arise and take God's Tablet to His yearning servants who have burned away the veils with the fire of attraction and have ascended unto God, the King, the Mighty, the Praiseworthy. Then remind them of what hath befallen Us from those who were created by Our command, and give them the glad tidings of God's good pleasure, that they may be of those who rejoice. Recount unto them the stories of the Youth that they may be informed thereof and be among those who remember.

Say: O loved ones of God! Arise to render victory and follow not those who have disputed with the Self of God and denied the proof which God hath made the evidence of His Cause between the heavens and earth, and who have rebelled against God to such extent that they arose in opposition to His Face and showed no shame before God Who created them by His command. Thus did these oppressors deal with the Ancient Beauty, and their opposition reached such a point that they arose to slay Me through what Satan had cast into their breasts—and God is verily aware of this and witnesseth it. When they found themselves powerless before God's sovereignty and might, they arose with a new scheme. Thus did We receive treatment from those who were created by Our command, and verily We are powerful.

O loved ones of God! Be as clouds of grace to them who have believed in God and His signs, and as the decreed punishment for those who have disbelieved in God and His Cause and were among the idolaters. Say: O people! Listen not to the words of those who ascribe partners to God and to the Manifestation of His Self. Fear ye the Day when all shall be questioned concerning their deeds in the presence of their Lord, the Most High, the Most Great, and shall be recompensed for what they have earned in their vain life—this hath been decreed in preserved tablets of glory. Be not of those who at every moment adopt for themselves a cause and then deny it at another time. Fear God, O concourse of believers! Take what hath been sent down to you from the direction of the Throne and abandon all else, and be of those who are firmly established in the Cause.

And should you meet him who was named Muhammad-before-ʿAli, remind him from Us and convey unto him that which We have commanded, that he may arise to serve the Cause and remain steadfast in such wise that his feet shall not slip from the path of God, the Mighty, the Praiseworthy. Say: O servant! By God, whatsoever thou hast heard and known hath appeared from Us, and all else was created by My command, if thou be of them that understand. And whatsoever We have indicated to others was due to a wisdom from Us, and none hath comprehended this save those whom We have acquainted with the strongholds of the Cause and whom We have strengthened with the Spirit of Certitude.

Rend thou asunder the veils of idle fancies, that the Sun of Certitude may shine upon thee from the dawning-place of My Name, the All-Merciful, and make thee one of the sincere. Arise to serve thy Lord and turn not unto them who have denied God and are numbered among the deniers. Remember thou the people with wisdom and counsel, and dispute not with anyone concerning thy Lord's Cause, that thy Lord's testimony may be perfected unto all the worlds. Be thou united with the loved ones of God, then gather them together in the sanctuary of security beneath the shade of the Name of thy Lord, the Mighty, the All-Knowing. Protect the servants lest the promptings of Satan cause them to slip when he cometh unto your land with a mighty deception, bearing that which would turn you away from the love of the Youth.

Thus have We informed thee of the tidings of the unseen that thou mayest be apprised thereof and be among the steadfast. Detach thyself from all regions, then turn thy face toward the Sacred Precinct, the seat of thy Lord's throne, the Forgiving, the Merciful.

Know thou that We have mentioned thee in the Tablets aforetime and thereafter, yet We found not from thee that which beseemeth thee. Beware lest thou deprive thyself of that which We have ordained for thee in the preserved Tablets of holiness. Free thyself from all that keepeth thee back from God, then remember Him with a humble and radiant heart. It behooveth thee to be steadfast in the Cause to such degree that even should all who are in the heavens and on earth dispute with thee, they would be powerless to make thee slip from the Cause, and would find themselves impotent. Thus must it be with him who in these days attributeth himself to God, days wherein most of the servants are drowned in the depths of superstition and fancy, and are numbered among the perishing ones.

And when thou meetest Abu-Basir, present this Tablet before him that he may read it and be of them who know. Convey Our greetings unto him that he may rejoice in the glad-tidings of the Spirit from the presence of One mighty and wise. Say: O servant! We have sent down verses unto thee and dispatched

them to thee as a mercy from Our presence, that thou mayest remind those who dwell in thy land, that they may arise from their slumber and turn with their hearts toward the Qiblih at whose appearance the faces of the concourse of the worlds have been laid low. Then remind from Us the loved ones of God who were not hindered by veils from entering the depths of the sea of thy Lord's mercy, the Bestower, the Gracious. Thus have We commanded thee, inspired thee, and taught thee that thou mayest thank God, thy Lord, at all times and be of the thankful. And the Spirit and glory and splendor be upon you, O people of Baha, and upon those who have sought the Face of God and were of them that turned unto Him.

BH01010: Lawh-i-Mawlud

O concourse of the seen and the unseen! Rejoice with exceeding gladness in your hearts and souls, for the night hath come for the harvesting of the ages and the gathering up of past cycles, the night wherein all days and nights were called into being and the time preordained for this Revelation was fulfilled at the behest of Him Who is the Lord of might and power. All joy to the Concourse on high at the appearance of so glorious, so wondrous a Spirit!

This is the night wherein the doors of Paradise were flung open and the gates of Hell were shut fast, the night wherein the paradise of the All-Merciful was unveiled in the midmost heart of creation, the breezes of God were wafted from the retreats of forgiveness, and the Last Hour ushered in through the power of truth, could ye but know it. All joy to this night through which all days have been suffused with light, though none can apprehend this save those that are endued with certitude and discernment!

This is the night round which have circled the Nights of Power, wherein the angels and the Spirit have come down bearing cups filled at the streams of Paradise, the night wherein Heaven itself was adorned with the ornament of God, the Almighty, the All-Gracious, the Most Bountiful, wherein every created thing was brought to life, and all the peoples of the earth were surrounded by His grace. All joy to the concourse of the Spirit for this manifest and resplendent bounty!

This is the night wherein the limbs of Jibt were made to tremble, and the Most Great Idol fell upon the dust, and the foundations of iniquity were shattered, and Manat lamented in its inmost being, and the back of ʿUzza was broken and its face blackened; for the Morn of divine Revelation hath dawned, and there hath appeared that which hath solaced the eyes of glory and majesty, and beyond them the eyes of all the Prophets and Messengers of God. All glory, then, to this Dawn which hath broken above the dayspring of effulgent glory!

Say: This is the Dawn whereat the evil ones were debarred from approaching the realm of might and grandeur, and wherein the hearts of such as have contended with God, the Almighty, the All-Glorious, the Unconstrained, were lacerated. This is the Dawn whereat the faces of the wicked were darkened, whilst the countenances of the righteous shone forth with the light of this Beauty, a Beauty Whose advent all things visible and invisible, and beyond them the company of the Concourse on high, have eagerly awaited. All hail the appearance of this Spirit, through Whose potency the dead have been stirred up in their tombs and every mouldering bone brought to life!

Say: O source of iniquity! Bewail thy woeful plight; and O fountainhead of oppression! Repair to thine abode in the nethermost fire, for the beauty of the All-Merciful hath shone forth above the horizon of existence with such radiance as to illumine all that dwell in His realms with the splendour of its light, and hath called into being the Spirit of God, the Almighty, the All-Glorious, the Most Bountiful. Through its revelation the hand of His Will hath stretched forth from the sleeve of grandeur and rent asunder the veils of the world by the power of His supreme, His peerless, His all-compelling and exalted sovereignty. All glory, then, to this Dawn whereat the Ancient Beauty hath been established upon the throne of His Name, the Almighty, the Most Great!

This is the Dawn whereat was born He Who begetteth not and Who is not begotten. Well is it with him that immerseth himself beneath the ocean of inner meaning that surgeth within this utterance and discovereth the pearls of knowledge and wisdom that lie hid in the words of God, the King, the Exalted, the Mighty, the Powerful. All glory to him who apprehendeth the truth and is reckoned with them that are endued with discernment!

Say: This is the Dawn whereat the cohorts of the concourse of Paradise and the hosts of the angels of holiness descended from heaven, amongst whom was the One Who was lifted up on the breezes of the Beauty of God, the Most Glorious, unto the ranks of the most exalted Concourse. Borne on these same breezes, yet another company of angels descended, each bearing aloft a chalice of everlasting life and proffering it unto them that circle in adoration round the Spot wherein the Ancient Being hath established Himself upon the throne of His all-glorious and most bounteous Name. All joy to such as have attained His presence, gazed upon His beauty, hearkened unto His melodies, and been quickened by the Word that hath issued forth from His sacred and exalted, His glorious and resplendent lips!

Say: This is the Dawn whereat the Most Great Tree was planted and bore its exalted and peerless fruits. By the righteousness of God! Within each fruit of this Tree there repose the seeds of a myriad melodies. Wherefore, O concourse of the Spirit, We shall acquaint you, in accordance with your capacity, with some of their celestial songs, that they may attract your hearts and draw you nigh unto God, the Lord of strength, of power and might. All glory be to this Dawn, through which the divine Luminaries have shone forth above the horizon of sanctity by the leave of God, the Almighty, the Inaccessible, the Most High!

Say: This is the Dawn whereat the hidden Essence and the unseen Treasure were made manifest, the Dawn whereat the Ancient Beauty seized the cup of immortality with the hands of glory and, having first quaffed therefrom, proffered it unto all the peoples of the earth, high and low alike. All glory, then, to the one who hath approached this cup, taken it up, and drunk therefrom for the love of his Lord, the All-Powerful, the Most High!

One fruit of that Tree hath proclaimed what the Burning Bush had proclaimed aforetime in that hallowed and snow-white Spot, words to which Moses gave ear and which caused Him to forsake all created things and to direct His steps towards the retreats of holiness and grandeur. All glory, then, to that ecstasy born of God, the Almighty, the Most Exalted, the Most Great!

Another fruit thereof hath uttered that which enraptured Jesus and raised Him up to the heaven of manifest splendour. All glory, then, to this Spirit in Whose presence standeth the Faithful Spirit, together with a company of God's chosen angels!

Yet another fruit thereof hath disclosed that which captivated the heart of Muhammad, the Apostle of God, Who, carried away by the sweet accents of the Voice from on high, ascended unto the Divine Lote-Tree and heard, proceeding from within the Tabernacle of majesty, the Voice of God speaking forth the mystery of My hallowed, My exalted and mighty Name. All glory, then, to this Tree which hath been raised up through the power of truth, that all the peoples of the world may seek the shelter of its shade!

O Pen of the Most High! Write no more; for, by God, wert thou to set forth all the sweet accents of the fruits of this heavenly Tree, thou wouldst find thyself forsaken upon the earth, inasmuch as all would flee from thy presence and abandon thy court of holiness. And this, verily, is the undoubted truth. All glory, then, to the mysteries which none can bear save God, the sovereign Ruler, the Almighty, the Most Gracious!

Dost thou not witness, O Pen, what a clamour the hypocrites have raised throughout the land, and what a tumult the wicked and ungodly have provoked? And this notwithstanding that thou didst reveal but an infinitesimal glimmer of the mysteries of thy Lord, the Most Exalted, the All-Glorious. Wherefore, restrain thyself and conceal from the eyes of men that which God, as a sign of His bounty, hath bestowed upon thee. And if it be thy wish to give all created things to quaff from that crystal water that is life indeed, and whereof God hath made thee the Fountainhead, then let thine ink flow only in proportion to their capacity. Thus biddeth thee the One Who hath called thee into being through the power of His behest. Do thou, then, as thou wert bidden, and be not of them that tarry. All glory be to this weighty decree which hath reined in the power of all created things and withheld the Pen of the Most High from divulging to the peoples of the world that from which they had been veiled! His might, verily, is equal to all things.

BH00049: Lawh-i-Nasir

Section 1: "The Supreme Pen hath ever been moved…"

He is the Glorious, the Most Glorious

In the name of the One God, exalted be His unity and oneness

The Supreme Pen hath ever been moved and flowing in praise of His loved ones, and hath never been withheld or stilled from its endless outpourings. The breezes of grace from the sanctuary of oneness have ever wafted and shall continue to waft over all created things. Exalted be this breeze that, in less than a moment, can transport those veiled by the shrouds of heedlessness and lethargy to the sacred abode of unity and vision, and can guide, quicker than the twinkling of an eye, those sick in the wilderness of ignorance to the supreme horizon—the station of divine knowledge and the realm of utterance.

The paths of His guidance have never been concealed from any wayfarer, nor have the ways of His grace been barred to any seeker. Yet how can the breezes of divine grace reach those who dwell in the valley of

deprivation when they flee from the holy divine breeze and wage war against the Beauty of the Divine Unity? The gaze of God watcheth from above all heads, yet none perceiveth it; the Kingdom of God is manifest before all eyes, yet none is aware of it. How many are the breezes of the All-Merciful that have passed over the heedless at dawn, finding them all oblivious to the Beauty of the All-Bountiful, lying asleep upon the bed of negligence, whereupon these breezes return to the most exalted Paradise at the right hand of the divine Throne.

Never hath the outpouring from the source of My bounty been cut off, nor hath grace from the treasury of My favor been withheld. The hand of My mercy is vastly outstretched and encompassing, and within My grasp of power all things are held captive. Yet this infinite grace and beginningless bounty can only be received by those who enter beneath the shadow of the education of Him in Whose hand lies the Kingdom of all things, and who dwell in the spiritual realm of "His mercy precedeth all things."

Consider the seed: if it be sown by the hands of the Manifestations of divine names in pure, goodly and blessed soil, assuredly the ears of divine grace and the fruits of knowledge and divine wisdom will appear from it, of itself and for itself. But if it be cast upon barren, unpleasing soil, no fruit or trace will ever come forth from it. Thus hath it been ordained by the Mighty, the Ancient One. These stations are clear and evident to anyone of insight; the clarity of this path needeth no proof, for it can be seen with the outer eye and observed with manifest vision.

Therefore, if all created things deprive themselves of the wondrous grace of God and the education of the King of Oneness, this will not affect the wafting of the breezes of grace, for they have deprived and veiled themselves from the cloud of divine mercy and favor. Thus, strive to draw thyself beneath the shade of the divine Tree, that thou mayest be nourished by the fruits of infinite grace. I swear by the Sun of inner meanings, from which all are now veiled, that should all created things enter with true certitude beneath the shade of this manifest Tree and remain steadfast in His love, they would all be adorned with the blessed robes of "He doeth what He willeth and ordaineth what He pleaseth." None comprehendeth this save those who have detached themselves from all who are in the heavens and earth and have fled from their own selves unto the Self of God, the Protector, the Self-Subsisting.

Now consider: if anyone should deprive himself of these showers from the divine cloud and content himself with words that neither nourish nor satisfy, how could he ever be worthy of this supreme bounty and this most great gift? Nay, by My very Self, the Truth! None shall be worthy thereof save honored servants.

O Nasir, O My servant! God, the Eternal Truth, beareth Me witness. The Celestial Youth hath, in this Day, raised above the heads of men the glorious Chalice of Immortality, and is standing expectant upon His seat, wondering what eye will recognize His glory, and what arm will, unhesitatingly, be stretched forth to seize the Cup from His snow-white Hand and drain it. Only a few have as yet quaffed from this peerless, this soft-flowing grace of the Ancient King. These occupy the loftiest mansions of Paradise, and are firmly established upon the seats of authority. By the righteousness of God! Neither the mirrors of His glory, nor the revealers of His names, nor any created thing, that hath been or will ever be, can ever excel them, if ye be of them that comprehend this truth.

O Nasir! The excellence of this Day is immensely exalted above the comprehension of men, however extensive their knowledge, however profound their understanding. How much more must it transcend the imaginations of them that have strayed from its light, and been shut out from its glory! Shouldst thou rend asunder the grievous veil that blindeth thy vision, thou wouldst behold such a bounty as naught, from the beginning that hath no beginning till the end that hath no end, can either resemble or equal. What language should He Who is the Mouthpiece of God choose to speak, so that they who are shut out as by a veil from Him can recognize His glory? The righteous, inmates of the Kingdom on high, shall drink deep from the Wine of Holiness, in My name, the all-glorious. None other besides them will share such benefits.

In any case, thy letter reached the Sacred Court and thy lamentation and sighing were heard. At the beginning of thy letter were these words:

> "Though outwardly I am far from Thy presence, yet my heart and soul are ever with Thee."

Know that thou wert not far removed in outward appearance, rather We raised thee up in a Temple and commanded thee to enter the divine Ridvan of the Beloved, yet thou didst pause, standing bewildered in the courtyard of the Gate, and hast not yet attained to entry into the Holy City of the Eternal and the Seat of Glory of the All-Merciful. Observe now how the Gate of Grace is opened and thou art bidden to enter, yet thou hast veiled thyself with doubts and idle fancies, remaining distant from the seat of nearness. By God the Truth! At all times thou and thy like are observed—some halted at the pass of questioning, others paused at the pass of bewilderment, and some veiled at the pass of names. Therefore hearken unto the Call of the Divine Grandeur, which at every moment and from all directions calleth out to thee and all things, saying:

> "By God the Truth! The Revealer of Power hath appeared at the Most Great Horizon, and that which was never manifested hath been manifested. Then did trembling seize the temples of the Manifestations of Names and all who are in earth and heaven, and most of them denied and fled. Say: O people! By God, the Almighty, the Beloved! The sun is darkened and the moon is troubled, for the Most Great Ocean hath surged within itself through His Most Great, Most Exalted Name. O people! Know ye the worth of these days wherein floweth the Salsabil and Tasnim, and then this most holy, most pure Kawthar. Therefore turn your faces unto Him and pay no heed to every turbid spring."

Despite this sweet divine Call and holy, glorious Melody which at all times speaketh and singeth with most wondrous accent, no one hath become aware in himself. Then were all possessors of eyes blinded, all possessors of ears deafened, all possessors of tongues struck dumb, all possessors of hearts veiled, all possessors of knowledge rendered ignorant, and all possessors of wisdom withheld, save him whom God aided through His grace and who was detached from all the worlds.

O Nasir! In My first Manifestation I shed light upon all contingent beings through the second letter of My Name, in such wise that none had any cause for rejection or objection. I summoned all servants unto My eternal holy Ridvan and called them to the everlasting holy Kawthar. Yet observe how much oppression and tyranny was manifested by the people of error, to an extent that none can reckon save God, until at

last they suspended My radiant Body in the air and wounded it with the bullets of hatred and malice, until My spirit returned to the Supreme Companion, gazing upon the Most Glorious Raiment. Yet none reflected on why I accepted such harm from My servants, for had they reflected, they would not have remained veiled from My Beauty in My second Manifestation through one of My Names. Such is the state of these servants and their rank and station. Leave thou the mention of them and what floweth from their pens and issueth from their mouths.

Although in all the Tablets of the Bayan I commanded all My servants not to remain heedless of My subsequent Manifestation and not to be veiled from the King of attributes by the veils of names and allusions, yet now thou canst observe that they were not content with remaining veiled, but have cast countless stones of doubts at the hidden Tree of Glory without pause or delay. Even this did not suffice them, until one of My Names whom I created with a single letter and gave life with a single breath, rose up to wage war against My Beauty. By God, the Truth! He opposed the Chosen Beauty with such denial and pride as has no likeness. Nevertheless, presuming people to be without insight or consciousness, and seeing all minds as dependent upon his acceptance or rejection, he attributed his own reprehensible deeds to the Most Pure Beauty, that he might spread it through God's cities, hoping thereby through such insinuations and schemes to deprive people of the Cause of causes. This matter was initially hidden from all and none were aware save two souls—one of them, who was named Ahmad, was martyred in his Lord's path and ascended to the highest station, and the other, who was named Kalim, was present at that time before Us.

In any case, We turn the discourse away from this topic, for it would be a pity for the Pen of Destiny to write of such matters. Now return thou to the Most Sublime Vision in less than a moment and observe thyself before the Lord of all worlds. Reflect upon this exalted Revelation, and likewise observe with penetrating vision the proofs of the Messengers. Look with fairness at what these servants have believed in, beyond which they have not observed with their outward eyes. If they have become certain of the Manifestations of Divine Unity through the revelation of horizonal and personal signs, by God! The horizons have been filled with the effulgences of this Dawning to such extent that the followers of previous religions would testify, let alone the people of the paths of guidance.

None but the stubborn denier would deny this evident power. And if they look to the revealed verses, they have encompassed existence, both unseen and visible, descending from the clouds of Divine grace and the rain of Divine bounty to such degree that in a single hour the equivalent of a thousand verses are revealed. Were it not for consideration of the weakness of the servants and the corruption in the lands, permission would surely be granted for all to appear before the Most Great Throne and witness with their outward eyes the most noble breaths of the Holy Spirit.

Strange it is that these heedless, immature servants, in this time when the Sun of the Beauty of the Glorious One has been rising and shining at its zenith, none have observed with their own eyes or become aware through their own selves. This heedlessness was only because all have prevented themselves from recognizing the All-Knowing Sovereign through thick veils of fancy, and have remained deprived of the holy, firm City of the Eternal through the flimsiest of dwellings.

O servants! Hasten from the turbid mirage of fancy to the living fountain of certainty of the Lord of all worlds, and take up residence on the shores of the Kawthar of mercy for those drawn nigh. Say: O people! Come somewhat to your senses and do not again suspend the Most High Beauty in the atmosphere of hatred, and do not crucify the Spirit on the cross of rancor, and do not cast the Most Glorious Joseph into the well of envy, and do not sever the purified and manifest head with the sword of malice, and do not banish from land to land. By God! All of this has befallen Me, but the people do not perceive.

Verily, in My holy words and intimate allusions My glances of favor have ever been directed toward My friends, and in the primal reality the true addressees in all utterances have been and shall ever be the friends of God. Therefore, O My friends, strive not to find the limited horizons grief-stricken and darkened through separation from the Luminary of Oneness. Rather, endeavor to be illumined by the lights of the holy manifestations of the Glorious and Eternal, and be not deprived of the fountainhead of divine grace and the source of the bounty of the Sovereign of Oneness. How blessed is he who turneth toward Him with his heart, who seeketh shelter beneath His shade, who establisheth himself in His holy precincts, who fleeth from all else save Him, and who attaineth unto the wellspring of His guidance! Thus doth the Most Great Spirit command you, if ye be of them that hear.

At this moment, verily, the Primal Point standeth at the right hand of the Most Glorious Throne, speaking these sublime, goodly, blessed, manifest and evident words: O My servants! My purpose in My Manifestation and My object in My appearance hath been and shall ever be none other than to herald the Beauty of My Beloved. The veils of fancy and the thick clouds that stood as an impregnable barrier among men and prevented them from the Sovereign of Ancient Days—all these did I rend asunder through My power and might. Thus have ye witnessed how at the time of the appearance of My Beauty the people remained veiled from My recognition through their vain imaginings. In the Bayan I counseled all with the tongue of power that at the time of the Manifestation they should not remain veiled from the recognition of His Self by any thing whatsoever, whether by the Letters or the Mirrors or by whatsoever hath been created in all the heavens and earth.

For the Eternal Essence hath ever been known by His Own Self, and all else in His holy presence is mere nothingness and absolute void. How can the created attain unto its Creator, and the non-existent unto the Sovereign of existence? Nay, by Him Who holdeth My soul in His hands! Rather shall they attain unto that which hath been ordained for them from the traces of His manifestations. Thus have We sent down the Command in all the Tablets, would that ye might perceive.

Despite all these binding counsels and conclusive admonitions, after the appearance of My Beauty, Whose lights have encompassed all created things and Who hath appeared and become manifest in such wise as the eyes of creation have never witnessed the like thereof, some of you have nonetheless arisen in sheer opposition, others have risen up in hostility, and yet others have clung to mere acceptance and denial. Evil is that which ye have wrought against your own selves and have imagined in your thoughts. By My Beauty! All who are in the heavens and earth are this day but as a handful of dust before the Lord of Lords. Blessed is he who hath ascended to the holy heights and risen to the intimate stations and hath recognized the scene of God, the Supreme, the Self-Subsisting.

Consider now with fairness: if ye deprive yourselves of this Beauty of Oneness, this flowing Stream, this dawning Sun, this soaring Cloud, this all-encompassing Mercy, and this all-pervading Power, unto what direction will ye turn? Nay, by Him Who holdeth My soul in His hands! There remaineth for you no refuge save in the depths of the fire. Cleanse the rheum from your eyes, then open them through My love; search then throughout the reaches of the heavens and earth—can ye find a mercy greater than that which hath appeared? Nay, by My Most Great Scene, were ye but to know! And were ye to traverse all horizons, could ye find a power more wondrous than your Lord's, the All-Merciful? Nay, by My Bountiful Self, were ye but aware!

Section 2: "O servants! I have turned the gaze…"

O servants! I have turned the gaze of all from all directions that perchance ye may not remain veiled at the time of My manifestation. Were you to traverse the horizons, would you find a power more wondrous than the power of your Lord, the All-Merciful? Nay, by My generous Self, were you of those who perceive! Indeed, O servants, I turned the gaze of all from all directions, that perchance at the time of My manifestation you would not remain veiled and would not be heedless of the ultimate purpose. Now it is observed that all of you, like the peoples of the past—nay, more severely and greatly—have remained far from the Manifestation of Divine Beauty due to imaginary veils, written allusions, and verbal indications, and yet you suppose yourselves to be among the virtuous and guided ones.

Nay, by the Self of Baha, were you to reflect! Would that you had been content with these things alone and had not raised hands of malice against the manifest Tree! O heedless ones! What, after all, was the cause of My martyrdom, and what was the purpose of the sacrifice of My spirit? If you say it was the revealed laws, these laws have been and will always be secondary to recognition of the Divine, and how can those who remain veiled from the root hold fast to its branch? And if you say the purpose was the Letters and Mirrors, all were and will be created by His will.

O people! Fear God and compare not His Self to your selves, nor His attributes to your attributes, nor His beauty to your beauty, nor His signs to your signs, nor His utterance to your utterances, nor His sovereignty to what is among and within you, nor His words to your words, nor His exposition to your exposition, nor His walking to your walking, nor His repose to your repose. Fear God, O people of the Bayan, and be among the God-fearing! If you believe in My Self, by God, this is My Self, and if you believe in My verses, by God, He hath sent down that which was never sent down before to anyone, and to this beareth witness Mine own Self, then Mine essence, then My heart and tongue, and beyond Me testifieth to it that which appeareth from His presence, were you of those who know.

O people of the Bayan! Deprive not yourselves of the Holy Self of the All-Merciful, and seek not to cling to this or that. Whoso willeth, let him hearken unto the melodies of the Spirit, and whoso turneth away, he is indeed the best of hearers and knowers. O people of the Bayan! Have you not observed that for twenty years He arose by His own Self to face His enemies? Many were the nights when you all slept in beds of ease while this Beauty of Divine Unity stood manifest and firm before the ungodly, and many were the days when, out of fear for your own selves, you kept yourselves protected and concealed in veils of concealment, while the Beauty of mighty steadfastness was evident, manifest, and apparent among the ungodly. Yet, not content with what the enemies have wrought, most of you have risen to war against the

Beauty of Divine Unity. By God! Therefore doth Mine eye weep, and My heart burn, and My being tremble, and My skin shiver, and My bones crush, and My pillars shake, and I know not what more you wish to inflict upon Him and bring against Him. Nay, We have been knowing of all this, and all is preserved with Us in tablets of glory.

Here are these heavenly words which the Most Exalted Tongue hath uttered. Blessed is he who hearkeneth unto the Words of God and purifieth himself from all who are in earth and heaven and from whatsoever hath been created therein, that he may enter the City of Immortality, which is the most holy and resplendent extinction. Well is it with them that are assured and have attained, and blessed is he who beholdeth the Words of God with his own eyes and turneth not toward the objections of the world. For We have created every soul today like unto this world—just as in the world there are diverse cities and different villages, and likewise trees and fruits and leaves and branches and twigs, and seas and mountains and all that is visible therein, even so within man all these diverse things exist. Thus doth one soul warrant being called a world. However, in the believers are witnessed holy attributes—for example, the heaven of knowledge and the earth of tranquility and the trees of oneness and the twigs of detachment and the branches of sanctity and the roses of certitude and the flowers of love for the Beauty of the All-Merciful and the seas of learning and the rivers of wisdom and the pearls of Divine glory are found therein.

And two kinds of believers are observed: from some this divine favor is veiled, for they have deprived themselves of beholding this all-encompassing mercy through unworthy veils. And some, through the grace of the All-Merciful, have had their vision opened and through the glances of God they perceive that which hath been deposited within their souls, and they witness the signs of divine power and the wondrous manifestations of God's handiwork in themselves with their outer and inner sight.

And whosoever attaineth unto this station hath attained unto the day wherein "God will render everyone independent out of His abundance" and hath understood that day, and beholdeth himself in such wise under the shadow of his Lord's riches that he perceiveth within himself all things that have been created in the heavens and on earth—nay rather, he seeth himself encompassing all things, were he to look with the eye of God.

And should one of these souls arise with firm and mighty steadfastness in the Cause of God, he would verily triumph over all the peoples of the world. To this testifieth that which the Tongue of God hath set in motion with the sovereignty of power and might and ascendancy:

> "By God the Truth! Should anyone arise for the love of Baha in the world of creation and should all who are in earth and heaven war against him, God would verily make him victorious over them, as a manifestation of His power and an expression of His sovereignty. Thus hath the might of thy Lord encompassed the worlds."

And since in everything can be seen the attributes of all things, therefore upon a single one is conferred the decree of all. And this is the mystery of that which was formerly inspired in the Manifestation of My Self:

> "Whoso quickeneth a soul is as though he had quickened all mankind."

For since all that is in the world existeth in a single soul, He therefore saith that if someone giveth life to a soul it is as though he had given life to all mankind, and if someone killeth a soul it is as though he had killed all the world. Ponder then on this, O ye who are endowed with insight!

Likewise observe with the same vision regarding the idolaters, but in these souls what hath been mentioned appeareth as, for instance, the heaven of denial, the earth of rancor, the trees of hatred, the branches of envy, the boughs of pride, the leaves of tyranny and the flowers of lewdness. Thus have We set forth the details for you in a chosen tongue, that perchance ye may immerse yourselves in the oceans of divine wisdom and knowledge, and, taking fast hold of the Most Glorious Ark which saileth today upon the sea of grandeur, be numbered among those who have attained thereunto. How well will it be with you if ye be not among the deprived ones.

Say: O ye that are veiled from My Beauty! I swear by the Sovereign Lord of My majesty and glory that this Sun, dawning from the horizon of sublime oneness, shall not remain concealed behind the clouds of rancor nor be obscured by the veils of hatred. At all times doth it shine resplendent at its zenith, calling out with melancholy, enchanting tones: O servants! Deprive not yourselves of the rays of this manifest Sun, nor withhold yourselves from the divine eternal sanctuary. This is God's sanctuary in your midst, this is the Merciful's abode that moveth and walketh among the peoples of the world in human temple. This is the desire of all worlds, the sacred place of divine unity, the holy station of detachment, and the sanctuary of God, the Almighty, the Glorious, the Peerless, made manifest and visible amongst creation. All the near ones have given their lives for this Day, while ye, O veiled ones, have occupied yourselves with this and that, remaining far from the divine presence. Alas for you, O company of the heedless!

I swear by God that whatsoever hath befallen and continueth to befall the Manifestations of Divine Unity hath been due to the veiling of the people. Consider, for instance, My first manifestation when I appeared between heaven and earth by the name of ʿAli, the All-Knowing, and rent asunder the veils. The divines of that age were the first to arise in rejection and protest. Though outwardly their rejection caused the people to turn away, in reality it was the people who caused these divines to turn away. Observe that had the people not made their acceptance conditional upon the approval of the divines of Najaf and elsewhere, and had they believed in God directly, no opportunity for rejection would have remained for these divines. When they saw themselves bereft of followers and alone, they would surely have hastened to the holy divine court and inevitably attained the fountain of ancient grace.

And now too, if the people of the Bayan would sanctify themselves from attachment to their leaders, they would certainly not be deprived, on the Day of God, of the wine of divine meanings and the bounty of the clouds of the All-Merciful's mercy.

Tear asunder, in My Name, the veils that have grievously blinded your vision, and, through the power born of your belief in the unity of God, scatter the idols of vain imitation. Enter, then, the holy paradise of the good-pleasure of the All-Merciful. Sanctify your souls from whatsoever is not of God, and taste ye the sweetness of rest within the pale of His vast and mighty Revelation, and beneath the shadow of His supreme and infallible authority. Suffer not yourselves to be wrapt in the dense veils of your selfish desires, inasmuch as I have perfected in every one of you My creation, so that the excellence of My

handiwork may be fully revealed unto men. It followeth, therefore, that every man hath been, and will continue to be, able of himself to appreciate the Beauty of God, the Glorified.

Had he not been endowed with such a capacity, how could he be called to account for his failure? If, in the Day when all the peoples of the earth will be gathered together, any man should, whilst standing in the presence of God, be asked: "Wherefore hast thou disbelieved in My Beauty and turned away from My Self?", and if such a man should reply and say: "Inasmuch as all men have erred, and none hath been found willing to turn his face to the Truth, I, too, following their example, have grievously failed to recognize the Beauty of the Eternal," such a plea will, assuredly, be rejected. For the faith of no man can be conditioned by anyone except himself.

This is one of the verities that lie enshrined in My Revelation—a verity which I have revealed in all the heavenly Books, which I have caused the Tongue of Grandeur to utter, and the Pen of Power to inscribe. Ponder awhile thereon, that with both your inner and outer eye, ye may perceive the subtleties of Divine wisdom and discover the gems of heavenly knowledge which, in clear and weighty language, I have revealed in this exalted and incorruptible Tablet, and that ye may not stray far from the All-Highest Throne, from the Tree beyond which there is no passing, from the Habitation of everlasting might and glory.

The signs of God shine as manifest and resplendent as the sun amidst the works of His creatures. Whatsoever proceedeth from Him is apart, and will always remain distinguished, from the inventions of men. From the Source of His knowledge countless Luminaries of learning and wisdom have risen, and out of the Paradise of His Pen the breath of the All-Merciful hath continually been wafted to the hearts and souls of men. Happy are they that have recognized this truth.

O brothers! I swear by the Beauty of the All-Merciful that were it not for observing a limited few who have arisen and, with utmost effort and striving, stand ready to cut down the Divine Lote-Tree, never would I have opened My tongue in utterance nor spoken a word. But what am I to do when these few unworthy and immature ones, clinging to the cord of leadership and grasping at worldly ornaments, prevent people with perfect scheming and utter deceit from approaching the shore of eternity? They have had and have no purpose save to raise up a group like the People of the Furqan in the land, lest any harm befall their leadership. Such is the state of these servants.

And since they have observed that the lights of the Ancient Holy Sun have encompassed all worlds and the banners of mighty remembrance have been raised and become renowned in all lands, they have therefore risen in deception and attributed false and unworthy calumnies, that perchance through these falsehoods they might prevent people from attaining the presence of the Sovereign of Names and Attributes. They are occupied with utter delusions, and soon will the greatest shrieking be raised among the people and veils of fancy encompass souls. Therefore, take refuge in God on such a day and observe this Tablet in certain times, that perchance the divine fragrances wafting from this glorious Tablet may protect thee from the darkened winds of hatred and keep thee steadfast on the path of love for the Beloved.

In brief, seek not attachment to any leader, and let no turban or staff prevent thee from the outpourings of the Most Glorious Cloud, for human excellence has never been and will never be in garments and names. If any among the turbaned ones have become illumined by the dawning manifestations of the Sun, their names are mentioned with thy Lord; otherwise they have never been and will never be mentioned. Therefore, hearken to My most wondrous and exalted melody. If human excellence were in the turban, then that camel which bears a thousand turbans should be counted among the most learned of people—yet thou seest it is but an animal seeking grass. Beware lest thou be debarred from the Truth by the manifestations of names and temples who adorn themselves with outward turbans and ascetic garments, and be not heedless.

Today the Kingdom of Names circles round the Tree of the Cause, created by a single word. Moreover, the asceticism that is beloved of God has been and will ever be turning to God and turning away from all else, not like these servants who, heedless of God and occupied without Him, are content and call this asceticism. Evil is that wherewith they are occupied; soon shall they know. I shall cause one melody from My former melodies to shine forth purely for the sake of God upon thee and the people of the earth from the Dawning-place of utterance, that perchance it may awaken those sleeping in the bed of heedlessness and make them aware of the spiritual breezes that blow from the horizon of My luminous morn.

And it is this: The Primal Point—may the spirit of all in the kingdom be sacrificed for Him—wrote to Muhammad Hasan Najafi, who was considered one of the great divines and eminent religious leaders, the substance of which is mentioned in eloquent Persian thus: We have raised up Ali from his resting-place and dispatched him unto thee with a perspicuous Tablet. Had thou recognized him and prostrated thyself before him, it would have been better than seventy years of worship thou hast rendered. From thy first letter We would have raised up Muhammad the Messenger of God, and from thy second letter the third letter who is Imam Hasan. But thou remainedst veiled from this station, and We bestowed Our grace upon him who was worthy.

Section 3: "Consider now the greatness of this Cause, how…"

Consider now the greatness of this Cause, how magnificent and momentous it is. The Ali who was sent to the aforementioned Shaykh was Mulla Ali Bastami. Moreover, reflect upon the power of the Manifestation of God, who with but a single letter from the name of His servants can, should He wish, create and raise up all the temples of unity and manifestations of eternity. Verily He is the All-Powerful, the All-Encompassing.

Yet now the leaders of the Bayan seek to establish a system of successorship, and through these ancient traditions deprive the people of the fountain of divine glory. Meanwhile the Primal Point, My previous Manifestation, erased all such mentions from the Bayan, and naught was seen or shall be seen save the mention of Mirrors, and even that was not specific or limited, as He says:

> "O my God! Raise up in every year a Mirror, and in every month a Mirror, nay in every day and every moment manifest a Mirror that will reflect Thee."

This bounty exists in the Mirrors so long as they remain turned toward the Sun of Truth; after turning away, all is lost and unmentioned.

By God! Today the Mirrors remain veiled—nay more, even the followers of the Torah are thunderstruck. Consider the Ahsanu'l-Qisas, known as the Qayyumu'l-Asma, and the Persian Bayan which contains the subtle divine utterances, that all mysteries may become evident. These words are mentioned for the weak ones; otherwise, those who dwell in the station of "Know God through God" and who abide in the holy sanctuary of "He cannot be known through aught else" recognize Truth through His own Self and through what appears from Him. Though all in the heavens and earth be filled with decisive verses and firm utterances, they pay no heed nor seek to hold fast to them, for clinging to words is only justified when their Revealer is not present.

Exalted be this Beauty whose light hath encompassed the worlds! This heart is too grief-stricken to reveal hidden pearls or incline toward speech, for the Cause of God is being squandered, and the labors of this servant have been scattered to the winds of oblivion by one who was himself created by His word. Though such matters truly lead to the maturity of people, since most are weak and immature they remain veiled. Yet thy Lord is indeed independent of such as these, and He encompasses all worlds.

Be not content to be like the people of the Qur'an who cling to names while remaining veiled from the Source of Names, who recite words while depriving themselves of Him Who is their Revealer and Source. For if, on this Day, all who are in the heavens and on earth were to become refined mirrors and lofty, impregnable, and inaccessible crystals, and were to arise to worship as did those of old, yet hesitate for less than a moment in this wondrous Cause, they would be regarded as utter nothingness in the sight of God and be mentioned as absolute non-existence. Have you not observed that all the mentions of the people of the Qur'an were pure falsehood, and at the time of the Manifestation, none benefited from that to which they had clung, except those who entered the religion of the Lord of the Worlds through the power of certitude?

Therefore, hearken unto the divine melody and the glorious, eternal utterance, and say: In the Name of God, the Most Holy, the Most Glorious, and by His Most Exalted, Most Impregnable, Most Holy, Most High Permission. Enter through the gate of the Ridvan Garden into the very heart of the City, that thou mayest witness thyself enriched through the riches of thy Lord, speaking in praise of thy Creator, knowing the Self of thy Master, and finding that which will solace thine eyes, gladden thy being, bring joy to thine essence, and number thee among the triumphant.

This is the counsel of the Ancient Beauty to His loved ones. Whosoever wishes, let him believe, and whosoever wishes, let him turn away. And if thou attainest unto that which hath been mentioned and art honored with the presence of the Beauty of the All-Merciful, then stand firm in His Cause and cry out among the servants, and with Our sweetest melodies proclaim between the heavens and the earth: "O people of the Bayan! By the True One! The Sun of Knowledge hath risen from the horizon of glory and hath dawned from the chambers of the Ridvan Garden—this Youth, upon Whose countenance shineth the radiance of the All-Bountiful, in Whose hand is the Wine of Life, and Who giveth drink to all created things in My Most Glorious Name, this crimson Wine.

Therefore hasten, O people of creation, O manifestations of names, that the hidden pearls may be revealed unto you from this treasured Cup which hath appeared in the form of the Tablet. Drink ye therefrom, as have the denizens of the highest paradise in their most exalted habitations. And when they drank, they were seized by the raptures of the All-Merciful and the breezes of the All-Glorious, and they spoke in the heights of Paradise with songs of joy: ʻBy God! This is indeed the sealed wine! By the True One! This is the wine that was hidden beneath the veils of the unseen and preserved beneath the pavilion of glory, touched by the fingers of the All-Merciful on the throne of Paradise, and manifested through grace by this Name which hath appeared in truth and from Whose face have shone wondrous lights both secretly and openly, whereby the eyes of those near unto God were solaced, then the eyes of the Messengers, then all that was and will be.'

O people of the Bayan! Deprive not yourselves of the vision of the All-Merciful. Break the idols of vain desire through My Most Glorious Name, then draw forth the sword of utterance from the scabbard of the tongue and sing with the sweetest melodies among the people of creation, that perchance men might become aware within themselves and emerge from behind a limited veil. Say: Do ye imagine within yourselves that this Youth speaketh from desire? Nay, by His Most Glorious Beauty! Rather, He standeth at the Most Exalted Horizon and speaketh that which the Most Great Spirit hath spoken within His most pure and crystal heart. By the True One! The Mighty One hath taught Him in the highest empyrean, and the Powerful Spirit hath acquainted Him in the most sublime Kingdom, and He speaketh the truth at all times with that which the Tongue of Command hath spoken in the most hidden pavilion. By God! This is He Who appeared once by the name of the Spirit, then by the name of the Beloved, then by the name of Ali, then by this Blessed, Transcendent, All-Compelling, Sublime, Beloved Name."

He speaketh the truth at all times according to what the Tongue of Command hath spoken in the Most Hidden Pavilion. By God, this is He Who appeared once by the name of the Spirit, then by the name of the Beloved, then by the name of Ali, and then by this blessed, exalted, transcendent, sublime, and beloved Name. And verily this is Husayn Who hath appeared in truth through grace in the heaven of justice, and the ungodly rose against Him with their tyranny and wickedness, then severed His head with the sword of hatred and raised it upon a spear between earth and heaven. Then the head spoke from atop the spear:

> "O gathering of shadows! Be ashamed before My beauty, then before My power, My sovereignty and My grandeur. Turn your gaze toward the countenance of your Chosen Lord, that ye may find Me crying out among you with holy, beloved melodies. Be fair then within yourselves—would ye deprive yourselves of the Most Exalted Sanctuary and this Most Pure, Most Wise, Crimson House? Toward what sanctuary do ye turn and around which do ye circle? Fear God, then open your eyes, that ye may perchance behold God's glances above your heads and His Kingdom before your faces, that ye may perchance become aware within yourselves and be among those who understand."

O Nasir! We loved thee before and We love thee now, that thou mayest stand firm in thy love for thy Lord. We have sent thee that which sufficeth as proof for the East and West of the earth, that thou mayest rejoice within thyself and be of them that are gladdened by the glad-tidings of the Spirit. When

this Tablet reacheth thee, arise from thy seat, then place it upon thy head, then turn thy face toward My shining, mighty, and self-subsisting countenance and say:

O Lord! Praise be unto Thee for having sent down upon me from the heaven of Thy bounty that which purifieth the worlds. O Lord! Thanks be unto Thee for having shed upon me the lights of the Sun of Thy countenance, by Whose dawning the two worlds were created. O Lord! Praise be unto Thee for Thy wondrous gifts and beauteous bestowals. I beseech Thee by Thy Most Exalted Beauty in this blessed, luminous, Most Glorious Garment to cut me off from every remembrance save Thy remembrance and from every praise save Thy praise. Then inspire me with that which will establish me in Thy good-pleasure and prevent me from turning toward the worlds.

O Lord! I am he who hath been neglectful in Thy Cause. Grant me, by the sovereignty of Thy grace, and leave me not to myself for less than a moment. O Lord! Drive me not from the gate of Thy mighty oneness and the courtyard of Thy holy unity. Then send down upon me that which is beloved by Thee, for Thou art powerful over what Thou willest, and Thou art the Mighty, the Generous. O Lord! Send upon me the breezes of forgiveness from the direction of Thy Most Glorious Name, then raise me unto the pole of paradise, the seat of Thy Name, the All-Merciful, the Compassionate. Then forgive me and my father and her who bore me, by Thy grace and mercy, for Thou art the Most Merciful of the merciful. O Lord! Ordain for me what Thou chooseth for myself, then send down upon me from the heaven of Thy bounty from the wonders of Thy generosity and favor. Then fulfill my needs from Thy presence, for Thou art the best fulfiller, the best judge, and the best ordainer, and Thou art the Ancient Bestower.

Whereupon, gird up thy loins to serve God and His Cause, and aid it with whatsoever thou art able. Neither deny within thyself, nor withhold the words of God from the eyes of the servants. Rather, spread them before the believers. Beware lest the name of anyone or the customs of any soul prevent thee. Convey the Cause of thy Lord to those who are there, and tarry not in what thou art commanded. Be thou steadfast in this wondrous Cause. First counsel thyself, then counsel others. This is what We have ordained for Our sincere servants. Be thou so firm in thy love for thy Lord that nothing shall cause thee to slip from His path. This is of My bounty unto thee and unto My beneficent servants.

Know thou that there will come before thee one who would prevent thee from the love of God. When thou perceivest from him the odors of hatred for the Beauty of Glory, be assured that he is Satan himself, even if he be among the most exalted of men. Then shun him and seek refuge in My Name, the All-Powerful, the Almighty, the All-Wise, the All-Knowing. Thus have We informed thee of the hidden tidings that thou mayest become aware of that which is concealed from the eyes of all creation. O Nasir! Avoid such as these, then flee from them to the shadow of thy Lord's protection and be in mighty safekeeping. Know thou that the very breath of such people hath an effect like unto the effect of a serpent's breath, if thou be of them that understand. Thus have We inspired thee and taught thee that which was hidden from thee, that thou mayest become aware of God's purpose and be illumined with clear vision.

Cleanse thy hands from clinging to aught else but God or pointing to any besides Him. Thus doth the Ancient Pen command thee, if thou be of them that hearken. Say: O people of the Bayan! By God, the Truth, there shall come upon you the thunderbolts of the Day of Wrath, then the earthquakes of grievous days, then the blowing of a devastating wind, and there shall come unto you the Embodiment of Fire with

a Book wherein is a refutation against God, the Supreme, the Mighty, the Powerful. We have ordained for every believer that, should he become aware of this and find it within his power, he should take up the Pen of Might in the name of his Lord, the All-Powerful, the Almighty, and write in refutation of him who hath denied God. Thus doth thy Lord requite the idolaters.

By God, the Truth, We took dust and kneaded it with the waters of the Cause, and We formed from it a mortal and adorned him with the shirt of names among the worlds. But when We raised his mention and made his name renowned among the concourse of names, he then arose in opposition and warred against My Self, the Supreme, the Mighty, the All-Knowing, and pronounced sentence of death against Him through Whose remembrance the heavens and earth were created. When We found him in such a state, We concealed it within Ourselves and departed from among these people and sat alone in the house, trusting in God, the Supreme, the Mighty, the Ancient. Thus have We detailed the matter unto thee that thou mayest become aware of that which is hidden and be illumined with clear vision.

Purify thy sight from such as these, then turn thy gaze to the Most Great Scene, the seat of the Throne, the dawning-place of thy Lord's beauty, the Mighty, the Inaccessible, that He may protect thee from the arrows of allusions and make thee eloquent in His praise among the worlds. Arise then to remember God and His Cause, and remind those who have believed in God Who created them and fashioned them. Then impart unto them what We have imparted unto thee in this Tablet, that they may be among them that remember. And likewise unto those of thy household who have believed in God and His signs, whether female or male, whether young or old. And praise be to My Self, the Supreme, the Powerful, the Mighty, the Ancient. By God, this word at the end of the utterance is God's sword against the idolaters and His mercy unto them that believe in His unity.

It was mentioned that you would always send a gift with your letter to the sacred threshold, and now due to apparent lack of means you have been deprived of this bounty. Never be saddened by this and do not grieve. By God, the Truth, your love for Me is better than the treasures of the heavens and earth if you remain firm in it. Thus has the Command been sent down from the heaven of wondrous glory. Do not sorrow over this, for all good is in His hands. He will soon enrich you through His grace when He wishes and wills. Verily no matter exists except after His leave. His is the creation and the command. He ordains what He pleases, and He is the All-Knowing, the All-Wise. And verily if your love is purified from the allusions [of this world], God will make it an imperishable treasure, a garment that will not wear out, stores that will not be concealed, a glory that will not be veiled, and an honor that will not be obscured. Thus has the Tongue of God, the Sovereign, the Mighty, the All-Knowing, moved so that you may find tranquility in your soul, rejoice in your being, and be among the patient and the trusting ones.

BH01394: Lawh-i-Quds 1 (Lawh-i-A'rabi)

This is the Holy Tablet revealed for the Arabs who dwelt in the City and believed in God, the Mighty, the Powerful, the Omnipotent.

He is the Almighty

O ye My Arab friends, and My loved ones, My chosen ones, My hosts and My manifestations. Hearken to My call if ye art amongst them who possess a hearing ear. Have ye forgotten the Dove of the Cause that took flight from your midst and ascended to the Lord, the Almighty, the Beneficent? Have ye forgotten the Nightingale that was amongst you and proclaimed unto you the verses of God, the All-Knowing, the All-Wise? Art ye shut out as by a veil from this Dove that hath fallen under the clutches of the infidels?

By the righteousness of God! The tribulations We have sustained are such that no tongue can adequately recount, and have caused the tears of them who have near access to God to flow from their eyes. Thus did the Bird of Revelation cease Its mention of Sheba and the countenance of the holy ones were reddened with blood. By God! The Nightingale of Paradise hath shut Its eyes from beholding the beauty of the rose inasmuch as sorrows have befallen this gracious and sublime Beauty, and rivers were denied reunion with the ocean inasmuch as joy hath left this resplendent and luminous Sun.

O ye My loved ones! Forget not to attain My presence during My days, and deny not My loving kindness towards you, neither forget my mercy upon you and be not of the heedless. By the righteousness of God! The path of God, nay the path of all His messengers, was returned in the person of Husayn, and He then arrived at this far and remote prison. And when ye gather in your houses in days of celebration, remember Our sufferings and that which befell Us at the hands of the hosts of the evil ones. And when ye visit your gardens during springtime, ponder My woes and My anguish and be of them that reflect.

Remember then that We were amidst you for some years and you did not recognize Me inasmuch as We had veiled Our Face from you and from all creation. Thus wert ye deprived from recognizing God and His Beauty, His testimony and His glory and His proofs and His signs and His Servant, if ye but know it. Say: the Ancient Beauty was amongst you, adorned in the beauty of the Lord, the Almighty, the Supreme, the All-Wise, and the King of all creation appeared in the raiment of His subjects and you did not perceive it. And when all came to pass and the promise was fulfilled, He appeared from the dayspring of the Divine Essence with great sovereignty.

And you, O loved ones of God and His hosts, strive earnestly towards God and His Beauty and when you hear His verses, render thanks unto the Lord, your Creator, that He hath enabled you to recognize Him when you were oblivious of Him. Bow down your faces and your hearts before God and be thankful to Him for this ancient mercy bestowed upon you.

Take heed. Dispute not in the Cause of God and cast not away the ordinances of God which have been revealed in the Bayan from the Almighty, the Generous One. Gather in love and reconcile the discords that arise amongst you. Be as one soul seated upon the exalted seat of truth. Beware lest ye transgress and overstep the bounds which the Almighty hath fixed and be counted amongst the mischief-makers. If there are poor amidst you, expend on him from that which God hath bestowed upon you and deprive not others from that which you possess. And if you find a suffering soul, treat him with mercy and befriend him with forbearance, and if you encounter a soul of weak faith, remonstrate him not and exhort him with kindness and with a sweet and gentle tongue so that he may recognize the Faith of God in his inmost heart and comprehend that which he was bidden by the All-knowing, the All-Wise.

Take heed that ye create not discord and dissention with one another, and that no soul harmeth another soul, and none acteth treacherously towards others, and no friend slandereth his friend, and no believer denieth the rights of his brother in faith. Fear ye God in all that We revealed unto ye and be among the righteous. Beware lest ye deprive your relatives, or the poor and needy from the excess of your possessions. This is my council unto ye and the command of God for and upon ye, if ye but perceive it.

Thus do We announce unto you from the signs of the unity of God and from that which you were bidden so that you may declare the Oneness of God, your Creator, with your inner and outer tongues in such wise that His signs appear in all your limbs and you may be counted among them who acknowledge His Unity. He is verily, the One to whom return your beings, your hearts, your souls, your bodies, all that you possess and all that you owe. He is the one unto Whom must return all that are in the heavens and on earth, if ye but know it.

My joy and blessings rest upon all, whether young or old, O ye concourse of my loved ones. Convey Our greetings to your spouses and your offspring. This verily is my command unto you; follow it then so that you may be among them who are guided aright.

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BH00066: Lawh-i-Salman I

Section 1: “In My Name, the Grief-Stricken…”

In My Name, the Grief-Stricken

O Salman! From the City of the Soul, waft thou the holy breaths of the All-Merciful over the peoples of all the worlds and contingent beings. With the foot of steadfastness, the wings of detachment, and a heart aflame with the fire of the love of God, press thou forward that the cold of winter may not affect thee, nor prevent thee from journeying through the valley of oneness. O Salman! These days are the manifestation of the firm, established word “There is no God but Him,” for the letter of negation hath preceded and taken precedence over the name of affirmation in relation to the essence of affirmation and its manifestation. None among the people of creation hath thus far perceived this divine subtlety, and what they have witnessed—that the letters of negation have ever outwardly prevailed over the letters of affirmation—hath been due to the influence of this Word, whose Revealer, in view of the hidden wisdoms contained within this all-embracing Word, hath given precedence to negation. Were I to make mention of its veiled and concealed wisdoms, thou wouldst assuredly find the people thunderstruck, nay rather, lifeless.

Whatsoever thou beholdest in the earth, even if it appeareth to contravene the outward desire of the Embodiments of His Cause, yet in truth all hath been and shall ever be according to the Divine Will. Should anyone, after perceiving this Tablet, reflect upon the aforementioned Word, he would become aware of a wisdom heretofore unknown, for the form of words is the treasury of truth, and their inherent meanings are the spiritual pearls of the Sovereign of Oneness. The hand of Divine infallibility forbiddeth

the people from attaining unto it, but when God's Will so decrees and the hand of power unsealeth it, then do the people become cognizant thereof.

Consider, for instance, the words of the Furqan, which contained all the divine treasures of the Ancient Beauty, exalted be His glory and majesty. All the divines would recite them night and day and write commentaries thereon, yet were they powerless to reveal a single letter of the hidden pearls stored within these verbal treasuries. And when the promised hour came, the hand of power of Him Whom I manifest moved the seal of its treasuries according to the capacity and receptivity of the people. Thus did children of the age who had not understood a single letter of outward knowledge become aware, according to their measure, of the hidden mysteries, to such an extent that a mere child could confound the divines of the age in exposition. Such is the power of the Divine Hand and the all-encompassing nature of the Will of the Sovereign of Oneness.

Should anyone reflect upon these words that have been mentioned, he would observe that not a single atom moveth except by His Will, nor doth anyone become cognizant of a single letter save through His Purpose—exalted be His station, and exalted be His power, and exalted be His sovereignty, and exalted be His grandeur, and exalted be His command, and exalted be His grace above all who dwell in the kingdoms of the heavens and the earth.

O Salman! The Pen of the All-Merciful declares: In this Dispensation, I have removed the word of negation from the beginning of affirmation, and its decree, God willing, shall descend from the heaven of divine will, and We shall send it thereafter. O Salman! Sorrows have so encompassed Me that the tongue of the All-Merciful has been prevented from making mention of exalted matters. I swear by the Lord of all creation that the gates of the paradise of inner meanings have been shut due to the oppression of the idolaters, and the breezes of divine knowledge have been cut off from the right hand of divine unity. O Salman! Think not that My tribulations are confined to these days, though they have outwardly existed before and after. One whom I nurtured by the hand of mercy through months and years rose up to slay Me. Were I to make mention of the mysteries of the past, thou wouldst learn that from time immemorial certain among the servants who were created by the Word of Command have risen in opposition to the Truth and violated the wonders of His Cause.

Consider Harut and Marut, who were two servants brought nigh unto God. Through their extreme sanctity they became known as angels. They were brought from nothingness into being by the all-encompassing Will, and their mention was recorded in the kingdom of earth and heaven, and their signs were made manifest. They were so close to God that the tongue of grandeur spoke their praise, until they reached a station where they regarded themselves as more pious, more exalted, and more detached than all other servants. Then a breeze blew from the direction of divine testing, and they were cast down to the nethermost fire. Most of what is mentioned among people concerning these two angels is false and far from the shore of truth. With Us is the knowledge of all things preserved in tablets of glory. Yet none among the peoples of that age objected to the Truth, exalted be His grandeur, asking why, after these two angels had attained such stations of sanctity and nearness, He took this station from them.

O Salman! Say to the people of the Bayan: Transform not the everlasting divine elixir and the eternal heavenly Kawthar into bitter water, and efface not the melody of the Nightingale of eternity from your

hearing. Walk beneath the shade of the outspread cloud of mercy and dwell in the shadow of the Tree of grace. O Salman! The Truth has ever judged among men according to outward appearances, and all the Prophets and Messengers were commanded to judge among creatures according to the outer appearance, and no other way is permitted. For example, observe that a person may now be a believer and a godly soul, upon whom the Sun of divine unity has shed its radiance to such an extent that he acknowledges and confesses all the divine names and attributes, and bears witness to that which the Ancient Beauty has testified unto Himself by Himself. In this station, all attributes apply to and are true of him. Indeed, none but God is capable of describing him as he truly is, and all these attributes refer to that divine effulgence that has shone upon him from the Sovereign Who manifests it.

In this station, should anyone turn away from him, he has turned away from the Truth, for naught can be seen in him save divine effulgences. As long as he remains in this station, should any word other than good be spoken concerning him, the speaker has been and will ever be a liar. But after the withdrawal of that effulgence by which he was characterized, and all these attributes returned with Him to His dwelling place, that soul is no longer the same soul that it was before, such that those attributes should remain with it. And if one were to observe with penetrating vision, even the garment that soul is wearing is not and never will be the same as before. For when a believer, at the time of his faith in God and recognition of Him, even if his garment be of coarse cotton, it is accounted as silk of Paradise in the sight of God. And after turning away, it becomes as pitch of hellfire. In such case, should anyone describe such a soul with those attributes, he would be a liar and be reckoned with the people of fire in the sight of God.

O Salman! I have deposited the proofs of this utterance in all things, by themselves and of themselves. Nevertheless, it is most strange that people have not perceived this and have stumbled at the appearance of such matters. Consider the lamp: so long as it is bright, luminous and aflame, should anyone deny its light, he would surely be a liar. However, after a breeze extinguishes it, should one say it is still shining, he was and ever will be a liar—even though the niche and candle are one and the same both when giving light and when not. O Salman! Today behold all things as mirrors, for all creation was brought into being by a single word and standeth in one plane before God. And should all turn to this eternal Sun which hath shone forth from the most holy horizon of glory, in all would be reflected the image of the Sun in its form. In such case, all the names and attributes of the Sun would be true of those mirrors, for naught would be seen in them save the Sun and its radiance.

And to the perceiving sage it is evident that these attributes belong not to the mirrors in and of themselves, but rather all attributes pertain to that reflection which hath appeared and shone forth in those mirrors from the dawning-place of the Sun's grace. And so long as this reflection endureth, the attributes endure, and after the effacement of that reflection from the forms of the mirrors, the description of those mirrors by any who would describe them would be and ever will be pure falsehood and absolute untruth, for names and attributes circle round the reflection which hath shone forth from the Sun, not round the mirrors in and of themselves. O Salman! The glory of all names, their exaltation, their greatness and their fame, hath been through their relation unto God.

For instance, observe the temples that have been raised among different peoples—all circle round these temples and journey from distant places to visit them. And it is evident that the reverence for these

temples hath been because the Ancient Beauty, exalted be His glory, hath related them unto Himself, even though all know that the Ancient Beauty hath never needed and will never need any house, and the relation of all places to His holy Being hath been equal. Rather, He hath made these temples and their like the cause of the attainment and success of His servants, that He might not deprive all people of the wonders of His grace. Blessed, then, is he who followeth the Command of God.

Observe these Houses in the sight of God—they remain exalted so long as their connection [to God] is not severed. But after this connection is cut off, should anyone circumambulate them, they circumambulate only their own selves and are counted among the denizens of fire in God's sight. Similarly, observe the Houses of individual souls—after they turn away, the decree of idol applies to them, and those who cling to them are and shall be counted as idol-worshippers before God. Consider now how these Houses, both during their connection to God and after that connection is severed, maintain the same form and appearance. Indeed, no change is visible in their outer form, whether during their connection or without it. However, when the connection is cut off, the hidden spirit dwelling within those Houses is withdrawn, and none perceive this save those endowed with true knowledge. Observe this same truth in all the Manifestations of Names, who are the Houses of souls.

O Salman! Observe the words of the All-Merciful with a pure heart and sanctified vision, and reflect, that perchance thou mayest attain to God's purpose. O Salman! At the time of departure from Iraq, the Tongue of God informed all that the Samiri would appear and the Calf would raise its call, and that after the setting of the Sun, the birds of night would surely take flight. Those two have appeared, but soon the birds of night will arise claiming Lordship and Divinity. We beseech God to make people know their own selves, lest they transgress their bounds and station, and that they may remember God with this Most Great Remembrance, and aid His Cause with all their limbs and members, and be as standards between the heavens and the earth.

O people! Dwell beneath God's shade, then remain in your seats with God's tranquility and great dignity. Hold fast to the cord of servitude unto God, the True One. This is a station that nothing in the heavens and earth can equal, and through it God's Cause is made manifest among His servants and creatures. Whoso holds fast to it in these days hath truly aided God's Cause, and whoso turns away from it hath shown pride before God—and none show pride save every transgressing sinner. God willing, may all dwell and find rest beneath the Beauty of the Ancient One, and be turned toward His direction, for this is indeed a great bounty.

As for thy question about the meaning of the verse—although the Pen of Command hath not been inclined to expound upon poetic meanings, since today the oceans of inner meanings have appeared in their essence and origin, and there is no need for previous utterances; rather, all possessors of knowledge, wisdom and understanding, both past and future, have been and will be in need of these surging and wondrous oceans—yet in response to thy request, a brief explanation shall be given, flowing from the Pen of the Ancient of Days according to God's will. The question is:

When colorlessness became the prisoner of color, A Moses came into conflict with a Moses.

O Salman! The mystics have many such statements on these matters. Some have supposed Truth to be the sea and creation to be the waves, saying that the differences in the waves are due to forms, and forms are contingent, and after casting off forms all return to the sea—meaning they are in reality the sea—and concerning forms they have made other statements which it is not permissible to mention here. Similarly, they have described Truth as ink and all other things as letters, saying it is that same reality of ink appearing in different forms of letters, these forms being in reality one ink. They have called the first the station of unity and the second the station of multiplicity. Likewise they have spoken of Truth as the One and all things as numbers, and Truth as water and all things as ice, as they have said:

Section 2: "All creatures are, in likeness, snow— Thou art…"

All creatures are, in likeness, snow— Thou art the living fount below;

The snow dissolves, its law is gone, The water's law is laid thereon.

And in another place they have said:

The sea hath ever been the sea, And all contingent things its waves and forms.

Know that they consider all things to be manifestations of the essential theophany of Truth, and have mentioned three types of theophany—essential, attributive, and active. They regard the subsistence of all things through Truth as manifestational subsistence. Were all these matters to be fully expounded, it would so weary the hearers that they would be deprived of recognizing the essence of knowledge. Similarly, they believe in the existence of archetypal realities within the Divine Essence, as one mystic philosopher has said:

> "The realities of things exist within His exalted Essence in their most noble form, then He causes them to emanate,"

for they do not consider the Giver of a thing to be devoid of that thing, declaring this impossible. Thus Ibn Arabi has written an extensive treatise on this subject, and mystical philosophers and later ones like Sadr Shirazi, Fayd and their like have walked in the shallow waters of Ibn Arabi's stream. Blessed is he who walks upon the red sand on the shore of this sea, by whose waves forms and semblances are effaced from what the people have imagined. How excellent is he who has stripped himself of all indications and allusions, who swims in this sea and its depths, and attains to the whales of inner meanings and the pearls of wisdom created therein. Joy to those who attain!

Every soul who has believed in the utterances of the mystics and followed that path has considered both Moses and Pharaoh to be manifestations of Truth—the former being the manifestation of the names "Guide" and "Mighty" and their like, and the latter being the manifestation of the names "Misleader" and "Abaser" and their like. Hence they affirm the reality of conflict between these two, yet after stripping away human limitations, they consider both to be one, just as they consider all things to be fundamentally one, as was briefly mentioned before. These are the beliefs of the people, some of which have been briefly stated. But O Salman! The Pen of the All-Merciful declares: Today, both the affirmer and denier of these utterances stand at the same level, for the Sun of Truth is shining by Its own Self and is manifest

from the horizon of the eternal heaven. Whosoever occupies himself with mentioning these utterances will assuredly remain deprived of recognizing the Beauty of the All-Merciful. The springtime of philosophical speculation belongs to the time of absence, but today is the springtime of mystic revelation and meeting. Say: O people! Graze in these days in the meadows of revelation and witnessing, then abandon vain imaginings. Thus does the Pen of God, the Supreme, the Self-Subsisting, command you.

The mention of all knowledge has been for the recognition of the Known, and the exposition of proofs has been exclusively for establishing that which is indicated. Now praise be to God that the Sun of the Known has dawned from the horizon of the heaven of the Self-Subsisting, and the Moon of that which is indicated has appeared and shone forth in the heaven of Command. Sanctify thy heart from all allusions, and behold with thine outward eye the Sun of meanings in the holy spiritual heaven, and observe Its Names' and Attributes' effulgences in all things, that thou mayest attain unto all knowledge and its source, origin and mine. O Salman! By the Ancient Beauty, in these days new knowledge is being sent down every moment from the heaven of the recognition of the Lord of the worlds. Blessed is he who hath attained unto this Spring and hath detached himself from all else. O people of attraction and longing! Judge fairly: concerning these utterances which have been briefly mentioned from the words of the mystics, there exist countless books among men today. Were a person to desire to comprehend them all, two lifetimes would not suffice.

O Salman! Say: God is manifest above all things, and the Kingdom on that Day shall be God's; then leave the people to what they possess. Set aside the knowledge of the past. Moses, who was among the most great Prophets, after thirty days—during which, according to the mystics, in the first ten days he annihilated his deeds in the deeds of Truth, in the second ten his attributes in the attributes of Truth, and in the third ten his essence in the essence of Truth—and they have said that since there remained in him a vestige of existence, therefore did he hear the words "Thou shalt not behold Me." But now the Tongue of God speaks and declares: "Say 'Show me' once, and attain unto the presence of the Lord of Majesty a hundred thousand times!" Where is the grace of these days compared with former days!

O Salman! All that the sages and mystics have said or written have never exceeded, nor can they ever hope to exceed, the limitations to which man's finite mind hath been strictly subjected. To whatever heights the mind of the most exalted of men may soar, however great the depths which the detached and understanding heart can penetrate, such mind and heart can never transcend that which is the creature of their own conceptions and the product of their own thoughts. The meditations of the profoundest thinker, the devotions of the holiest of saints, the highest expressions of praise from either human pen or tongue, are but a reflection of that which hath been created within themselves, through the revelation of the Lord, their God.

Whoever pondereth this truth in his heart will readily admit that there are certain limits which no human being can possibly transgress. Every attempt which, from the beginning that hath no beginning, hath been made to visualize and know God is limited by the exigencies of His own creation—a creation which He, through the operation of His own Will and for the purposes of none other but His own Self, hath called into being. Immeasurably exalted is He above the strivings of human mind to grasp His Essence, or of human tongue to describe His mystery. No tie of direct intercourse can ever bind Him to the things He

hath created, nor can the most abstruse and most remote allusions of His creatures do justice to His being.

Through His world-pervading Will He hath brought into being all created things. He is and hath ever been veiled in the ancient eternity of His own exalted and indivisible Essence, and will everlastingly continue to remain concealed in His inaccessible majesty and glory. All that is in heaven and all that is in the earth have come to exist at His bidding, and by His Will all have stepped out of utter nothingness into the realm of being. How can, therefore, the creature which the Word of God hath fashioned comprehend the nature of Him Who is the Ancient of Days?

O Salman! The door of the knowledge of the Ancient Being hath ever been, and will continue forever to be, closed in the face of men. No man's understanding shall ever gain access unto His holy court. As a token of His mercy, however, and as a proof of His loving-kindness, He hath manifested unto men the Daystars of His divine guidance, the Symbols of His divine unity, and hath ordained the knowledge of these sanctified Beings to be identical with the knowledge of His own Self. Whoso recognizeth them hath recognized God. Whoso hearkeneth to their call, hath hearkened to the Voice of God, and whoso testifieth to the truth of their Revelation, hath testified to the truth of God Himself. Whoso turneth away from them, hath turned away from God, and whoso disbelieveth in them, hath disbelieved in God. Every one of them is the Way of God that connecteth this world with the realms above, and the Standard of His Truth unto every one in the kingdoms of earth and heaven. They are the Manifestations of God amidst men, the evidences of His Truth, and the signs of His glory.

O Salman, detach thyself from all that is renowned amongst men, and with the wings of detachment soar unto the heaven of most glorious holiness. By God! If thou shouldst fly unto it and reach its inmost essence, thou wouldst behold in existence naught save the countenance of the Well-Beloved, and wouldst see the deniers as though they had never been mentioned. The mention of this station requireth another tongue to recount it and another ear to hear it.

O Salman! How much sweeter it is that we should consign the mysteries of the soul and the wonders of the Beloved's praise to the heaven of the All-Merciful's will, and begin to expound the meaning of this verse. Know thou that the author of the Mathnavi, in mentioning Moses and Pharaoh, was speaking metaphorically, not suggesting that these two were one in essence—God forbid! For Pharaoh and his like were created by the Word of Moses, could ye but understand. And the very outward conflict that existed between them proves that they were opposed to each other in all worlds. This is a subtle truth that none can grasp save every discerning mystic.

The author of the Mathnavi regarded all beings in the kingdom of names as Moses, inasmuch as all were created from dust and unto dust shall return. Likewise are all marked by letters. In the world of spirits, which is the realm of oneness, there never was and never shall be conflict and contention, for the causes of strife are not evident there. However, after spirits enter bodies and appear in this world, the causes of discord arise, whether of truth or falsehood. Such strife and contention, if occurring to establish the Cause of the All-Glorious, has been and ever shall be truth; otherwise it is falsehood. All this strife and contention, love and hatred, acceptance and rejection revolve around causes.

For instance, observe how one effect proceeds from a cause. This cause is single, yet in each soul it is transformed according to that soul's capacity and its effects become manifest. In each station it appears with a different manifestation. Consider, for example, the divine name "the Enricher." This name in its own kingdom is one, but after it is reflected in the mirrors of human existence, its effects appear in each soul according to that soul's capacity. Thus in the generous it manifests as generosity, in the miserly as miserliness, in the wretched as wretchedness, and in the fortunate as good fortune. For in a state of poverty, souls and what lies within them remain concealed. For instance, when someone possesses not a penny, both their generosity and miserliness remain hidden. Likewise, their fortune or misfortune is not apparent at this stage.

But after attaining wealth, whatever lies within each soul becomes evident and manifest. Thus one person spends whatever they possess in the path of God, another arranges the means of warfare and rises to oppose and dispute with truth, while yet another hoards everything such that both they themselves and others are deprived of their wealth. Observe now how from a single manifestation what diverse and different effects appear! Yet before this manifestation, all these souls were dormant, concealed and frozen in their places. How the manifestation of the sun of the name "the Enricher" resurrected these souls and made manifest what was hidden within! If thou wouldst observe this exposition with the eye of insight, thou wouldst become aware of the concealed mysteries.

Consider the Pharaoh of the age—had it not been for his outward wealth and power, he would never have risen to oppose the Beauty of the Most High, for in the absence of means he was and would be powerless, with unbelief concealed within him. Blessed, therefore, are those souls who have not been captivated by the coloring of the world and all that hath been created therein, but have attained unto the coloring of God—that is, have taken on the color of truth in this wondrous Revelation, which is sanctification from all the varied colors of the world. None but the detached can recognize this coloring. Even as today, the people of Baha who are embarked upon the Ark of eternity and are sailing upon the Mighty Sea recognize one another, while none besides these companions are aware, and even if they should become aware, it would be only to the extent that the blind perceive the sun.

O Salman! Say to the servants: Enter ye upon the shore of the Ancient Sea, that ye may be sanctified from all colors and may attain unto the most holy and pure station and the most great prospect. O Salman! All the varied colors of the world have prevented the servants from reaching the shore of the Most Glorious Holiness. Consider, for instance, that well-known person who rose in opposition. I swear by the Sun of the horizon of inner meanings that he would circle round Me night and day, and in the early hours while I was resting he would stand by My head as verses of God were being revealed unto him, serving throughout the night and day.

Yet when the Cause was raised up and he observed that his name had become renowned, the color of name and love of leadership so seized him that he remained deprived of the holy shore of oneness. By Him Who holdeth my soul in His hand, in all creation none hath been seen to match him in his love of position and rank. By Him Who hath caused all things to speak forth His praise, should all the people of creation attempt to enumerate the jealousy and hatred of his soul, they would all find themselves

powerless to do so. We beseech God to purify his heart and cause him to return unto His Self and to strengthen him in acknowledging God, the Powerful, the Exalted, the Great.

Section 3: "O Salman! Consider the Cause of God…"

O Salman! Consider the Cause of God: a single word issues forth from the tongue of the Manifestation of Divine Unity—that word in itself is one and has appeared from a single source. Yet after the Sun of the Word dawns from the horizon of the mouth of God upon His servants, it appears in each soul according to its own condition. Thus in one it produces rejection, in another acceptance; similarly love and hatred and the like. Then these lovers and haters rise up in conflict and opposition, each having taken on a color, whereas before the appearance of the Word they had been friends and united. After the dawning of the Sun of the Word, the one who accepts is adorned with the color of God, while the one who rejects takes on the color of self and desire. The radiance of this same divine Word appears in the accepting soul with the color of acceptance, and in the rejecting soul with the color of rejection, even though the original radiance was sanctified above all colors.

Consider the sun—with a single effulgence it shines upon mirrors and crystal glasses, yet in each glass it appears according to its color, as you have all observed and witnessed. In brief, the cause of conflict between the rejecter and accepter has become color and hue. Yet between these two colors there is an infinite difference—one appears with God's coloring and the other with the coloring of desire. The color of the believing accepter who strives is the color of the All-Merciful, while the color of the rejecting hypocrite is Satan's color. That color is the cause and means of purifying souls from the coloring of all else save God, while this is the cause of staining souls with the various colors of self and passion.

That bestows eternal life, while this eternal death. That guides the detached ones to the Kawthar of immortality, while this makes the veiled ones taste the infernal tree. From that wafts the fragrance of the All-Merciful, from this the stenches of Satan. The author of the Mathnavi did not mean by these words that Moses and Pharaoh were of the same rank—God forbid!—as some ignorant ones have understood. Moses' deed bears truthful witness to his religion, for his struggle was for God's sake, aiming to deliver Pharaoh from ephemeral colors and bring him to God's color, while he himself tasted the cup of martyrdom in the path of the Friend. But Pharaoh's struggle was to preserve his own life and kingdom.

Moses' purpose was to kindle God's lamp amidst all else, while Pharaoh's purpose was to extinguish it. Is one who spends his spirit in God's path like one who hides behind seventy thousand veils? What ails these people that they can barely comprehend a clear statement from God, the All-Knowing, the All-Wise? Rather, the Mathnavi's author meant that color became the cause of conflict between Moses and Pharaoh—but Moses' color was one for which the denizens of the highest paradise would sacrifice themselves, while Pharaoh's was a color from which even the people of the lowest hell would recoil. The Mathnavi's author himself has mentioned Pharaoh in numerous places—if you consider, you will understand that his intent was not what some attribute to him. And how earnestly he expressed his longing to associate with the loved ones of God and attain to serving the friends of Truth! Thus in one place he states:

Without the favors of God and His chosen ones, Though one be a king, his pages are but blackened.

Warn, O Salman, the beloved of the one true God, not to view with too critical an eye the sayings and writings of men. Let them rather approach such sayings and writings in a spirit of open-mindedness and loving sympathy. Those men, however, who, in this Day, have been led to assail, in their inflammatory writings, the tenets of the Cause of God, are to be treated differently. It is incumbent upon all men, each according to his ability, to refute the arguments of those that have attacked the Faith of God. Thus hath it been decreed by Him Who is the All-Powerful, the Almighty. He that wisheth to promote the Cause of the one true God, let him promote it through his pen and tongue, rather than have recourse to sword or violence.

We have, on a previous occasion, revealed this injunction, and We now confirm it, if ye be of them that comprehend. By the righteousness of Him Who, in this Day, crieth within the inmost heart of all created things: "God, there is none other God besides Me!" If any man were to arise to defend, in his writings, the Cause of God against its assailants, such a man, however inconsiderable his share, shall be so honored in the world to come that the Concourse on high would envy his glory. No pen can depict the loftiness of his station, neither can any tongue describe its splendor. For whosoever standeth firm and steadfast in this holy, this glorious, and exalted Revelation, such power shall be given him as to enable him to face and withstand all that is in heaven and on earth. Of this God is Himself a witness.

O ye beloved of God! Repose not yourselves on your couches, nay bestir yourselves as soon as ye recognize your Lord, the Creator, and hear of the things which have befallen Him, and hasten to His assistance. Unloose your tongues, and proclaim unceasingly His Cause. This shall be better for you than all the treasures of the past and of the future, if ye be of them that comprehend this truth.

O Salman! Know thou that never hath any soul possessed of even a modicum of understanding maintained that they who turn towards God and they who turn away from Him, the believer and the unbeliever, occupy the same station and rank. And as to what thou hast heard or read in some of the former books, that the names are one in the presence of God—this referreth to the sacred court of the Truth. And concerning what was mentioned that names are one in the Kingdom of Names—deem not the Kingdom to be imaginary. The Kingdom, the Dominion, and the Realm of Divine Unity are this day circling round the Throne, and from the effulgence of these stations and worlds which are visible in this place, the worlds of the Realm of Divine Unity, the Dominion, and the Kingdom, and what lieth beyond them, exist and are established in their proper places. The detailed exposition of these stations is not permitted at this time and remaineth suspended in the heaven of Divine Will until God shall cause it to descend through His grace. Verily, He hath power over all things.

In brief, in the presence of God all names have been and shall ever be one, and this is prior to the utterance of the Decisive Word. For instance, observe how today all the manifestations of names in their own kingdom are visible before God, and likewise the dawning-places of attributes and all that hath been. And by virtue of the establishment of the Ancient Beauty upon the throne of justice, His favor hath encompassed all equally. However, after the pronouncement of the Word, distinction and differentiation become manifest among the servants, such that whosoever is enabled to say "yea" attaineth unto all good. I swear by the sorrow of the Beauty of the All-Glorious that such a station hath been ordained for him who accepteth that if less than a needle's eye thereof were to be revealed unto the dwellers of the

earth, they would all perish from rapture. For this reason, in this outward life the stations of the believers have been concealed from the believers themselves, and whosoever is not assured in affirming “yea” is unmentioned with God. We take refuge with God from the punishment ordained for such a one, for which there is no equal.

O Salman! Convey the words of the All-Merciful unto the servants and say: Guard yourselves from the wolves of the earth and give no ear to the vain utterances that some speak. Purify your hearing for the hearkening unto My words, and sanctify your hearts for the recognition of My Beauty from all that hath been created.

O Salman! Proclaim: How many are the dawns when the beauty of the All-Glorious hath passed over your hearts and found you occupied with others, and returned to His place of rest. O Salman! Say: O servants! Walk in the footsteps of truth and ponder upon the deeds of the Manifestation of Ancient Days, and reflect upon His words, that perchance ye may attain unto the living waters of the eternal Kawthar of the All-Glorious. If the faithful and the unfaithful were to occupy the same station, and divine worlds were limited to this earthly realm, My previous Manifestation would never have delivered Himself into the hands of His enemies and sacrificed His life. I swear by the Daystar of this Cause that were people to become aware of but a drop of the yearning and longing of the Beauty of the All-Glorious at the moment when that divine Temple was suspended in the air, they would all, in their eagerness, lay down their lives in the path of this holy divine Manifestation. Yet sugar is given to parrots while dung is for beetles; the nightingale hath no portion of melody, and the bat fleeth the rays of the sun.

O Salman! My tribulations among nations and governments are a mighty proof and a powerful testimony. For twenty years I drank not a drop of water in peace, nor did I rest for a single night—at times in chains and fetters, at times captive and imprisoned. Had We been looking to this world and all that is therein, We would never have subjected Ourselves to such afflictions. Blessed is the soul that partaketh of the fruits of this station and tasteth of its sweetness. Ask ye of God for vision and seek ye a sound palate, for to the sightless the image of Joseph and the wolf appear the same, and to the sick palate colocynth and sugar seem alike.

Yet I cherish the hope that through the holy fragrances of these days souls will appear who would not purchase the world and all that is therein for a penny, who would gaze toward God detached from all else, who would consider laying down their lives in the path of the All-Merciful as the easiest of all things, who would not falter on the straight path due to the opposition of the opposers, and who would take up their dwelling in the shelter of the Friend. How blessed are they! How glad tidings unto them! How glorious are they! How noble are they! By God! The maidens of the Most Exalted Paradise are restless in their longing to meet these souls, and the denizens of the Eternal Realm find no peace in their yearning. Thus hath God chosen these ones for Himself and made them detached from all the worlds.

O Salman! The sorrows that have befallen Us have prevented the Pen of the All-Merciful from mention of the stations of divine unity. Affliction hath reached such a degree that even were all who dwell on earth to be seated at the banquet table of His bounty, and were they to feast endlessly upon all that existeth, none could ever accuse Him of miserliness. Yet they have written abroad claiming that We have cut off their stipends. Observe what baseness and meanness of character, that for the sake of acquiring the

baubles of men and slandering the Ancient Beauty, they have dispatched such calumnies to all regions. This, when thou wert present here and didst witness that this servant never laid eyes on the stipends of these people, and whatever existed was distributed externally and given to each soul.

Nevertheless, merely to undermine the Cause of God and to acquire a few dinars, they have acted in such manner as thou hast heard. I swear by the Ancient Beauty that the first affliction that befell this servant was accepting stipends from the government, and were it not for these souls, I surely would not have accepted it. Thou art well aware how difficult the matter hath become for the emigrants, yet we are all thankful and patient and content with God's decree. Nothing shall befall us except what God hath ordained for us; in Him do we place our trust in all matters.

As for these people who complain about stipends to all regions and beg, they claim lordship while turning away from the Truth. Consider then the state of those souls who follow such a group. Shame upon them and upon those who follow them! Soon shall the angels of divine wrath seize them from the presence of the Mighty, the Powerful, the Self-Subsisting. They shall find for themselves neither helper nor sustainer. Thus hath it been sent down in truth from the heaven of God, the Supreme, the Mighty, the Beloved. And the glory be upon thee, O Salman, and upon those who have not sold the words of God for rejected delusions.

BH00088: Lawh-i-Kimiya 2 (Lawh-i-Mariyyih)

Section 1: "The letter sent hath reached the Most Holy…"

In the Name of the Beloved of the Worlds

The letter sent hath reached the Most Holy Court and its contents were observed. Praise be to God that in this Morn of the All-Merciful thou hast been illumined by the effulgences of the Sun of divine knowledge. Yet beseech thou the True One, exalted be His praise, that thou mayest ever remain adorned with the ornament of His love and sanctified from all else, for verily the divine Cause in this Manifestation of celestial might is most great, nay, greater than all that is great, and more magnificent than all that standeth and endureth. Naught is seen therein save the mystery of Divine Unity and pure Oneness. We beseech God to open the eyes of all humanity that they may recognize Him and bear witness that there is none other God but Him.

He hath ever existed in the unity of His Essence, sanctified from all else, and will continue to exist in the sovereignty of His Self, exalted above the mention of aught besides Him, His Being transcendent above the description of all created things, His Identity unique beyond the attributes of all existence, His Reality holy beyond the praise of all who dwell on earth and in the heavens. His is the Command and Creation in all beginnings and endings, and verily He is the Lord of all names and attributes, the Establisher of verses and the Obliterator of allusions. Blessings and peace be upon Him Who sat upon the throne of power and majesty, through Whom the veils of glory were rent asunder, Who is exalted above all forms and likenesses, Who giveth to drink the pure water of paradise and banisheth the people of error in both beginning and end, and upon those who turned unto Him and shattered the idols of vain imaginings and

hopes, and entered the pavilion of grandeur and grace, upon whose faces appeared the radiance of God, the Mighty, the Sublime.

God willing, through the Supreme Remedy and the Most Great Elixir, inner maladies shall be healed and brought to equilibrium. Verily, He hath power over whatsoever He willeth.

As to thy question regarding the saying of Maria, the essence of Maria's work concerneth the white and red resin, and the red resin is derived from the white resin. Whoso findeth this hath attained the ultimate goal. This is the meaning of Our saying:

> "Were it not for the moon, the sun would not exist, and were it not for silver, gold would not exist."

By silver We meant the white earth, which is the white resin, and from it We brought forth gold, which We termed the red resin. This is the philosophers' gold and their sulfur, and the flaxen egg, and it hath names beyond counting which none hath discovered save him who possesseth knowledge of the Book. With thy Lord is the knowledge of all things, and in His grasp are the keys to the treasuries of all things. He giveth unto whom He willeth and withholdeth from whom He willeth. Verily, He is the Mighty, the Bestower.

As to what thou hast mentioned concerning her statement about taking from the branch of the stone and not from its root, nor from the stone itself, and so forth, know that the purpose in this noble art is the knowledge of the honored stone, and taking from its branch is contingent upon recognition of the root of the stone. Whosoever becomes cognizant of the root will be free and independent of such mentioned practices, for they will be capable of mighty works. All the sages have concealed the root of the stone—either omitting the beginning, the end, or the middle—and have not mentioned any practice in proper sequence. Whatever they have mentioned of outward practices has been to divert attention from the inward work.

For the inward works, they have found examples in the outward and have mentioned them. These very mentions of outward things constitute the symbols, allusions, metaphors, and similes of the sages. For instance, they have mentioned gold, while intending the gold that exists in a specific mine. Due to the correspondence and similarity between inward gold and outward gold in color and nature, they have termed it "gold." Since people have not understood the intent, they have spent years pursuing their own imaginings, living in regret and departing in regret, never attaining their goal. Their gold is gold, yet not gold; their silver is silver, yet not silver. Hence they said: "Our gold is not the gold of the common people," and likewise for silver.

Nevertheless, most people have wasted their lives in the darkness of outward practices and have not attained to the true dawn. Their mention of the inward refers to the fact that the four natures are concealed in a single thing which they have termed "the stone." After differentiation, in the view of the discerning ones, this very inward becomes the outward. As long as the four natures remain concealed and undifferentiated in their inner mine, the term "inward" applies to it, and after distinction and differentiation in the outer realm, the name "outward" applies to it. At this station, the outward is identical to the inward, and the inward is the very outward. However, some sages have found things in

the external world bearing close correspondence and similarity to the four natures and the sublime, ancient elements that are hidden and stored within the stone itself, and have mentioned these, calling them “outward,” as was briefly explained.

The intended meaning of “ancient” here refers to temporal precedence, not essential pre-existence, for it is preceded by a cause. Exalted is He above any association of eternity with origination! We testify that the very eternity comprehended by those drawn nigh and the sincere ones is itself originated in His presence. He has ever been sanctified beyond mention of eternity or origination, and He is holy beyond mention and description. Whatever He hath named Himself of names and attributes is from His grace upon all creation. Exalted is the All-Merciful above what is ordained in contingent existence, for He is the Mighty, the Bestower.

Know, O seeker, that the essential purpose is the knowledge of the Stone and the elaboration of what lies hidden within it, its purification and its marriage. The Stone itself must be purified through the aid of the Stone itself and be elaborated, for if anything else intervenes, the temperament becomes difficult. Therefore, take the Stone and through Azrael extract from it the spirit and soul, then strive to purify it until through operative measures it becomes pure and clean from the intervening impurities that prevent. Then return what thou hast extracted to the body, that through the confirmation of Israfil, the spirit of that dead body may be quickened and thou mayest observe a new creation, whereupon thou shalt say: “Blessed be God, the Best of Creators!” For the body will not accept another spirit, nor will the spirit turn to another body. This is the truth wherein there is no doubt.

This spirit and soul, though after elaboration they appear as two things, are in reality and essence united and are one thing. That which is extracted from the Stone hath been called by all names, meaning that in every station it is called by a name befitting that station. For example, before extraction from the mine it is called by certain names, and likewise after extraction and before purification by certain names, and after purification by other names. Similarly, in the stations of the manifestation of effect and action, in each station both spirit and soul and body are called by a name. For instance, the term “volatile,” which is inscribed in the books of the sages, refers to the dissolved water distilled from the Stone. This water they have mentioned as the water of sulfur, the water of alum, vinegar, serpent’s venom, wine, the fire of air, the water of air, and the like.

When it is said “water of air” and “fire of air,” this is a complete exposition—shouldst thou comprehend it, thou wilt be independent of the work of all who dwell upon earth. Air possesseth two pillars: fire and water, that is, moisture and heat. This divine water, before acquiring oiliness from sulfurous earth, is called the water of air, for moisture predominates therein. And after this first distillate, which is water and air, acquires fieriness from the second distillate, the element of fire hidden within it becomes manifest, whereupon it is called the fire of air. These two supreme pillars, which are in truth the active agents, are made manifest from air. Glorified be He Who hath suspended colors therein, and in it is a treasure at which the minds of the wise are bewildered.

In brief, all these mentioned names refer to the water dissolved from the Stone. Similarly consider the earth of the Stone and whatever else is extracted therefrom, each of which hath been called by many names. Different names have become the guardian of this divine treasure, that its reality might remain

concealed from the ignorant and protected from treacherous souls. Some have abbreviated it to spirit, soul and body, naming it thus, while others have called the earth the Stone and what is extracted therefrom mercury and sulfur. And though this mercury and sulfur appear different and distinct in form, they are in reality united.

Know that sulphur and mercury, though outwardly they appear different and distinct, yet in reality they are united and are one essence and one being. For indeed, if there were no inner similarity and correspondence, natural dissolution—which is the ultimate degree of the first stage of liquefaction—would not occur. In such case amalgamation would be impossible. Know thou that amalgamation followeth dissolution, even as knowledge precedeth action.

O questioner! Strive to drink, through the grace of the All-Merciful, from the life-giving waters of wisdom and utterance that have flowed from the Most Ancient Pen and the Most Great Name, that you may attain your purpose.

Now these mercury and sulfur, which have appeared from a single mine and are brother and sister, termed male and female—these two must be purified until the obstructing impurities are removed and they become capable of combining. The purpose of purification is to manage them such that their inner compatibility manifests outwardly, making them suitable for combination. For example, mercury's outward moisture prevents its combination with sulfur. O wise one! Water and fire never combine, for water extinguishes and suppresses fire. These two are opposites and cannot combine. Therefore, the divine water which flows from the spring of the stone of divine wisdom, called volatile, must be managed until its outward moisture, which prevents combination with sulfuric fire, is removed and vanishes, and its inner heat, which shares affinity with sulfur, becomes manifest. In this case, combination is easy, for oil readily combines with oil, but water and oil never mix. So strive until the inner oil of mercury, which remains frozen and veiled due to dominant moisture, becomes manifest through practical management and unites with the sulfuric essence which is truly oil. The greatest cause of union and combination in this divine wisdom and divine craft is compatibility.

O questioner! Reflect deeply that you may comprehend the truth and secrets that have flowed from the Chosen Pen. If you grasp their meanings, you will surely know that what has been mentioned is truth, and after truth there is naught but error and loss. And you will testify that the reins of all knowledge are in the grasp of the Sovereign of the unseen and the seen. Some have considered fire to be the key to this Most Great Treasure and Most Noble Secret, but the key of keys has been and will be the understanding and insight of those who act. For it is observed that most people take contradictory things that are outwardly and inwardly different and opposed, spending their lives trying to dissolve and combine these incompatible elements—this has been and will be impossible, for natural dissolution and true combination occur only through similarity and compatibility. The virgin secrets that were forever concealed in the divine preserving chambers have become manifest and evident. Perhaps God will thereby bring about a matter.

O questioner! The appearance of every matter and the creation of every craft depends upon and is connected to the Cause of causes through causes. Ruby must be sought from its mine, and likewise the jewels of wisdom must be sought from their mine, which is the stone—you will not find it elsewhere

though you search your whole life. Look to the causes, trusting in God, the Cause of causes. Verily He is the Opener of doors and the Lord of lords.

O questioner! It has become clear that by divine water is meant not every water, but the water distilled from the honored stone. Though outwardly this water appears as water, inwardly it is fire. The term "water" is applied to it due to the moisture and coldness apparent in its exterior, while the name "fire" refers to the oiliness and sulfurous nature concealed within it. Thus these mercury and sulfur, though appearing as two, are in reality and essence one being. As for the stone itself, its origin is from water; it is artificial and active, bearing two mercuries, possessing two souls, manifesting two spirits, and its movement is its action which arises from its heat.

Glory be to God! The root of the matter is from one thing, and though it is singular in its essence, it has manifested and been named with different natures, varying manifestations, multiple colors, and numerous names. Observe how the treasury and source of this matter is one—which is the stone—yet after differentiation it becomes three, as it is known that spirit and soul emerge from the stone. Nevertheless, in these tablets it has been given several names: in one instance mercury and sulfur, in another spirit and soul, likewise two mercuries, two souls, two spirits, the volatile one, and divine water. The source of all these multiplicities was one thing, and according to the requirements of the stages of preparation and extraction of colors and dyes, it was designated by a name. For example, in one place it was called mercury because it flies from fire; at times it was called water due to its moisture and coldness; and in another place it was mentioned as sulfur in reference to the sulfurous nature which is the substance of combustion concealed within it. In the stages of preparation, each manifests in every station with a color and effect, and accordingly is designated by a name.

Therefore, you should not doubt the different names mentioned in the books, and know with certainty that the root of the matter and its source is one thing, called by countless names and manifested in multiple appearances. Similarly, they have named the stone and what emerges from it after the seven minerals which, in the terminology of the philosophers, are related to the seven planets. For instance, in one place they called it copper due to its color and slowness in melting, and when the body through preparation became quick to melt and was freed from darkness, it was called white lead, and when the tincture of the stone was sublimated by the power of dissolved mercury, they called it gold due to its balance, manifestation, color and brilliance—and it is the crown of crowns, yellow sulfur, the philosophers' gold, the secret of secrets, and the most hidden secret.

Whoever attains it has attained what they desired. Compare the remaining minerals similarly, and they have named them after the four humors—yellow bile, black bile, phlegm, and blood—which are the manifestations of the four natures in the human person. Therefore, ask God that you may attain, through the aid of the Universal Manifestation of the All-Merciful, to the mine of divine wisdom which is hidden in the noblest of the three kingdoms.

Behold the four humours, which are the manifestations of the four natures in the human person! Entreat thou God that through the assistance of the Universal Manifestation of the All-Merciful, thou mayest attain unto the divine fountain of wisdom which lieth concealed in the most noble of the three kingdoms, and find thy way thereunto.

O seeker! When thou hast reached thy goal, strive thou to be among the God-fearing and the thankful, for He is the Most Great Treasure and Bearer of the Honored Stone. Take from Him according to thy need and separate with dry fire, and after separation remove that which is dissimilar. When the dissimilar elements have been removed and the similar ones made ready, this is the station of the first marriage of the sages. Then wed this divine water, which is active and is spirit and male, to the sulphurous earth which is passive and female. After the passage of some time, an embryo will be formed, for as We have said, the Stone is manufactured, and it is the Hidden Treasure and the Treasured Secret.

Then bring forth from the mother's womb this luminous child which hath come into being through spiritual power and hath been formed from the two similar and compatible elements, namely mercury and sulphur. This is the time of purification, and if it be called the time of marriage, this too is true, but it is the time of dissolution. Understand thou, O wayfarer, the import of these words of the Lord of Names and Attributes, and know of a certainty that until this time the veils covering this most great science and this most ancient, most upright secret have never been thus removed, neither for the pure ones nor for the chosen ones. Say: Glorified be our Most Exalted Lord, Who hath appeared once again through His Most Glorious Name, whereby all who are in earth and heaven were shaken, save them who held fast unto the Strong and Luminous Cord that was suspended betwixt the realms of creation by the command of God, the Lord of Names.

Section 2: "Take this noble offspring, which is this prepared…"

Take this noble offspring, which is this prepared earth that has come into being from sulfuric fire and mercurial water, and mix it with a portion of dissolved mercury which is its essence and reality and is from its elemental realm. Place it in a gentle, moderate fire until some of that prepared earth is dissolved. Add water again until that tincture which is fire and oil and the reality of the soul emerges from the earth.

God forgive me, permission is not given to say more than this. Some have been content with mercury alone, meaning they have detailed this mercurial solution which has become the bearer of the tincture and has concealed within itself the sulfuric reality by virtue of its genus. They have extracted from it the purified tincture, coagulated it, dissolved it, and completed the work. Whoever attains unto this has attained unto the Most Great Kingdom. This is the mercury that is [inscribed] in the books, and it is the most pure blood that has been called air and red sulfur.

Although this tincture, which is the essence of the tincture of sulfur and arsenic, is in reality composed of spirit, soul and body and possesses the four natures, through its spiritual power it has taken from every element and united it with itself, and has no need of another element, for it bears the active essence and is itself the tincturing agent. For if it were not itself the tincturing agent, it would be impossible for it to become so through the arrangement of the tincturing agent.

Yea, the special arrangement is for this precious, luminous essence which has appeared from the divine mine to become pure [and] cleansed of filth, blackness and external corrupting moistures that are immoderate and prevent the manifestation of its effect and action. It is the sign of divine conquest, therefore it has been called the crown of conquest, for it conquers all bodies. However, if the spirit and soul are arranged with their own pure and clean earth, which they have called white magnesia and the

thirsty earth, it is more beloved and safer. But they do not mix directly and do not accept union, for this tincture, which has been called the moist soul and mineral sal ammoniac, was water and acquired oiliness from its earth and became air, and after absorbing moistures appeared in the form of fire which is the sulfuric reality, and was designated the dry soul.

If you call it to the dry earth, surely the fire will melt the earth. In this case, natural solution and true temperament is difficult, for the thirsty earth deserves water—if you give it fire it will surely perish and never come alive again. Therefore you must give this dry earth to drink from the water which is from its element and is in reality its origin, reality and substance, so that the plant of divine wisdom may grow from this blessed earth.

In brief, earth needs water, and likewise fire, for moisture is the nourishment of heat. Reflect that you may understand what is intended. When these two elements become moderate through the education of water, they will be capable of complete mixture, and this is the final stage of marriage and is the third marriage. And this is the final stage of marriage, and marriage is threefold, and this is the second earth which is other than the first earth, and in truth it is its remainder and is the remaining earth called ash, and verily it is patient in the fire, neither anxious nor fleeing from it. Therefore nurture this tincture with virgin's milk which is of its element and compatible with it, as was mentioned before, for if you give it incompatible nourishment it will perish instantly and will never reach the stage of maturity and development which is its station of influence, dominion and effect.

And in truth this earth is dead until the spirit is sent forth, meaning it becomes alive and enduring. And in practice there is no need for tincture, and the earth must be waxed with spirit alone until it dissolves, and this must be repeated until it is complete and perfect. And if you feed the purified tincture to this waxed earth, the work of the sun is complete.

And the other stages of waxing, dissolution and coagulation depend on the intelligence and wisdom of the worker and the manifestation of the effect—they have no connection with temporal and numerical limitations, for often after stages of waxing the effect has appeared with one dissolution and coagulation, and often it has exceeded three times, and the command is in God's hand—He manifests it as He wishes.

Or dissolve the original stone with divine water and mercurial key, and whatever was taken from it, return again gradually to the remaining earth lest it be drowned at once, and repeat this until all the pillars of spirit, soul and body are dissolved. And this is what was meant by "the stone has an inward path, and it is water in appearance and fire in nature, burning by its heat all that is in its nature." Therefore place it in a gentle fire until the heat of the fire draws forth the moisture from these waters, and the fiery form which is concealed and hidden in the essence of these waters becomes manifest while the watery form becomes concealed. And when the inner oiliness becomes manifest, it must necessarily coagulate. Therefore dissolve and coagulate until it becomes active.

From this explanation which has flowed from the Pen of the Most Merciful, the hidden and concealed natural balance has become clear and evident, no longer needing external measures. If you understood what was mentioned, you would rejoice and find yourself possessing all the earth, and you would be certain that the keys of knowledge are in the grasp of the Sovereign of the Known, through Whom the

veils of fancy were rent asunder. And verily He is the Truth, the Knower of the unseen. There is no God but He, the Supreme, the Self-Subsisting.

And if you wish to obtain the essential agent from accidents and catch the divine Bird of Wisdom in the net of arrangement, then take the Stone and grind it with its water until that which is a tincture and quick to dissolve is dissolved in this Key Water which is mercury. Add more water until that which is dissolved ascends and appears on the surface of the water. This is the Supreme Oil, the Eastern Mercury, the True Air, the Divine Spirit, and the Two-Winged Gold which, by the power of its wings—namely the Key Water and elemental fire—has taken flight and ascended. But in truth the two wings are the two mightiest cornerstones, the two agents, and they are within its own essence. With these two wings it flies through all bodies. This is the Sea Physician, upon whose skill depends the health of all sick and ailing bodies, whether of land or sea or mineral. This is the manifestation of God's name the Predominant, His name the Self-Sufficient, and His name the Powerful.

God, His angels and His prophets bear witness that We have explained in these Tablets what was hidden from all eternity, and We have bestowed upon those endowed with insight the concealed and protected divine knowledge which was veiled in the clouds of glory. We counsel the servants of God to fear God, to follow His Cause, and to detach themselves from all else. Verily, He is the Protector of those who love Him, and verily, He has power over all things.

O questioner! Hearken unto the counsel of the Pen of Command! When thou dost purpose to pursue this hidden art, first ponder and reflect whether this supreme craft exists, or whether, like the Simurgh and Phoenix of old, it is but a name without reality. Consider whether these things must needs be similar and congruent, or different and contrary. When thou art apprised and hast attained certitude of its existence and source, there is no harm if thou shouldst strive to acquire it.

Today the philosophers of the earth deny this divine secret and celestial wisdom, having proven to their own satisfaction that such a thing is impossible. Were their proofs to be mentioned, it would lead to prolixity. In brief, the cause of their denial is the preservation of the power of choice, for this treasure hath been guarded from the eyes of the treacherous and the hands of thieves. Ere long, however, some shall acknowledge and confess it. The manifestation of this hidden treasure among these people is a sign of the world's maturity, after which shall follow grave peril and barren tribulation for the world and its people, unless all enter the divine paradise.

O seeker! Hearken unto the counsel of this imprisoned servant. Act not before knowledge, and seek not from other than the source. For everything a cause hath been ordained, and for every matter an outlet. If thou desirest it, be not heedless thereof. Enter every house through its door. Thus was it revealed aforetime and now in this perspicuous Tablet.

Reflect upon the source of this supreme craft until thou attainest certitude and knoweth. It hath been revealed before from the Most Exalted Pen that it existeth in the noblest of the three kingdoms. Ponder well: it is in the lesser world, and the lesser world reflects the greater world, nay rather encompasses it. They have considered the spheres as the greater world, and named the three kingdoms as animal, vegetable and mineral. Likewise it existeth in the noblest of all possible things, and they have said it is in

the mountain—that is, the mountain that is related and connected to the lesser world. If any soul fail to comprehend these allusions, which are more eloquent than explicit declaration, and find not the truth, his pursuit of this knowledge would not be, nor ever shall be, advisable. O my Most Glorious Beloved! I have not fallen short, nor have I concealed aught, but God bestoweth His bounty upon whomsoever He willeth, and verily He is the Mighty, the Bestower.

Know that there is much disagreement about the Philosopher's Stone. Some have considered it to be gold, some the spirit, some vitriol, some mercury and sulfur, some have said it is hair, lead, copper and the like, and most have considered it to be the egg. Books are filled with these mentions. Reflect with intelligence and wisdom until you recognize with clear certainty the source of the Stone. Do not be satisfied with any book, for most seekers, having studied the books somewhat, have occupied themselves with composing and writing. "Or do you think that most of them hear or understand? They are only like cattle; nay, they are even farther astray from the Path." They have gone astray and led others astray. With Us is the knowledge of all things, and We have explained all things in detail.

Likewise, some philosophers have written of that which they have never understood. Indeed, in every age there have been the truthful and the false. Therefore, make reason, which is a divine trust, your lamp, and with this brilliant lamp enter into the darkness of words. Perhaps through the grace of the Lord of Names and Attributes you may reach the fountain of life.

On no account be satisfied with anyone's traditions and allusions, for it has been observed that one who associated partners with God and shed the blood of His loved ones, during the few years he was present before the Countenance, heard something of every science and art, wrote it down, gave it to people, and thereby claimed superiority. Among these, someone mentioned that he had written treatises specifically about this science for him, when, by God besides Whom there is no God, he knows not a letter of it. Among other things, he wrote about the work of division for someone as foolish as himself, not realizing that such works have always been rejected by the Truth, for division is fundamentally deceit and trickery, and working with it is forbidden.

I seek God's forgiveness from the works of this ignoble one. Would that a scholar in this art would test that obstinate atheist's work, setting aside its practice. By God, the Mighty, the Praiseworthy, this servant, nay all that was and will be, are astonished by such souls. However, one possessed of hearing can distinguish the original voice from the borrowed voice, for that which appears from the Truth testifies by itself that it is from the Truth, and it has no equal or likeness in creation. But this is only when people of hearing and sight are present. In all conditions, God is indeed Self-Sufficient, Praiseworthy.

Ask God, exalted be His knowledge, for success, and then look into these Tablets and some Arabic and Persian Tablets which have been revealed from the Pen of the Self-Subsisting concerning this science, so that you may become aware of the foundation and substance of the matter. After becoming aware, begin to practice. Indeed, He guides whom He wishes to a straight path. Praise be to God, Lord of the worlds. Through pure bounty, the drops of knowledge and meanings have trickled from the cloud of divine utterance, otherwise today is not the day for questions and answers. All souls must detach themselves from all things and occupy themselves with teaching God's Cause and its triumph. Whoever has found the sweetness of this station will not turn to aught else.

Let him who finds the sweetness of this station turn to naught else and sacrifice his soul for love of his Lord, the Mighty, the Bountiful. We beseech God to let us hear [His call]—whoso heareth cannot rest, and he who resteth hath not heard—and to make us steadfast in His Cause, and this verily is a grace greater than all great things, and to aid us in that which He desireth, and to grant us the sweetness of His love and remembrance, for verily He is the Mighty, the Powerful, the All-Glorious.

We have adorned the heaven of utterance with the brilliant stars of four established words. The first: Know thou that We have traversed all the mines and found the mine of stone and intellect to be in a single plane. Glorified be He Who caused rivers to gush forth from rocks and placed within them the choicest essence which waters cannot drown, making it the greatest key to His treasuries which He hath concealed from eyes save whom He willeth and desireth. He is verily the Mighty, the Compelling.

The second: At times We make mention of the stone and mean by it its bearer, and thus was it said and thus did We say in various Tablets that it exists in every place. Know thou, O man, the wisdom of the All-Merciful and give thanks to Him at all times.

The third: We have explained the natural balance in the depths of Our words through symbols and allusions. Now We shall explain what the wise intended by balance in most operations, which pertaineth to quality not quantity, and that is similarity. Know thou the value of this bounty which hath descended from the heaven of all things and which We have detailed in detail as a mercy from Us to the people of Baha.

The fourth: Know thou that what is meant by the child is that which is born of mercury and sulfur, and it is [the stone] that is sought, which ascendeth from the earth by the power of water. If thou sayest the newborn is earth, it is true as We have said before, for it is therein. Thus have We explained in clear Persian tongue. Verily it is the lord of all jewels and minerals, and it is the child that seeketh the virgin's [milk]—nurse it that it may become a mature and perfect youth. Be not troubled by the varying statements of the Lord of all names and attributes—all return to a single point, just as sciences branch forth from the point, and crafts likewise branch forth from the generative point which is the stone.

Glory be upon him who turneth to the Most Great Scene and becometh aware of the mysteries of destiny.

Thy letter hath come before Our presence and We found from it the fragrance of thy Lord's love. We have answered what We wished concerning what thou asked, and thy Lord is possessed of great bounty. We have bestowed upon thee and upon the people of Baha that which hath flowed from the Most Exalted Pen concerning the hidden secret and the concealed symbol, and verily thy Lord is knowing of all things. By My life! Were anyone to understand what hath been revealed therein, he would testify that with Him is the knowledge of the first and the last. Would that We found servants to whom We might impart what lieth concealed within the pavilion of infallibility and what hath been inscribed by the Pen of Command upon a preserved and mighty tablet.

Give thanks unto thy Lord for what We have sent thee, that thou mayest be steadfast in His love and that perchance the heedless servants who turned away from God after He came unto them with all signs and sent down the Bayan from the presence of the All-Merciful to prove His Manifestation might perceive the

fragrances of knowledge and become of the assured ones. Give thanks unto thy Lord in all conditions and say: O my Lord! Make Thy remembrance my companion, Thy countenance my goal, Thy good-pleasure my path, and Thy praise my work and hope among the worlds. And praise be to God, the Beloved of the mystics.

BH01313: Lawh-i-Tibb (Tablet of Medicine)

He is God, the All-Knowing

The Tongue of Grandeur speaks that which shall suffice the physicians in the absence of doctors. Say: O people! Eat not save when hungry, and drink not after retiring to sleep. Exercise in the open air strengthens the body's members, while eating to excess is a grave calamity. Abandon not treatment when it is needed, but cease it when health is restored. Begin not a meal until digestion is complete, and eat not before thorough mastication. Treat an ailment first through diet, before resorting to medicine. When thou hast found a simple remedy, turn not to compound medicines. Set aside medicine when in good health, but take it when needed. When two contrary foods are served, mix them not but be content with one. Begin with the light food before the heavy, and with liquid before solid. The introduction of food upon food is dangerous—be thou cautious of this. When thou beginnest to eat, start with My Most Glorious Name and end with the name of thy Lord, the Possessor of the throne above and the earth below. When thou hast eaten, walk a little that the food may settle. That which is difficult to masticate is forbidden by the discerning ones. Thus doth the Most Exalted Pen command thee.

Eating little in the morning is as a light unto the body. Abandon harmful habits, for they are a calamity unto mankind. Meet illnesses with their remedies—this utterance is the decisive word in this regard. Practice contentment in all conditions; through it the soul is preserved from lassitude and ill condition. Avoid anxiety and grief, for through them comes a dire affliction. Say: Envy consumeth the body and anger burneth the liver. Shun these two as ye would a lion. The elimination of superfluities is essential, but at moderate seasons. He who exceeds in eating, his sickness shall increase. We have ordained a cause for all things and bestowed upon each an effect. All this is through the revelation of My Name, the Influencer, upon all things. Verily thy Lord is the Ruler over whatsoever He willeth.

Say: Through what We have set forth, the humors shall not exceed their balance, nor their measures depart from their state. The original nature remains in its purity, and the sixth and the sixth of the sixth remain in their condition. The two active and the two passive elements are preserved, and in God do we trust. There is no God but Him, the Healer, the All-Knowing, the Helper.

The Most Exalted Pen hath not flowed with such words except for My love for thee, that thou mayest know that grief hath not seized the Ancient Beauty, nor hath He been saddened by what hath befallen Him from the nations. Sorrow is for him who hath lost something, but nothing escapeth His grasp in the heavens and the earth.

O Physician! Heal the sick, first through the remembrance of thy Lord, the Lord of the Day of Mutual Calling, then through that which We have ordained for the health of the constitutions of the servants. By My life! The physician who hath drunk the wine of My love—his visit is healing, his breath is mercy and

hope. Say: Hold fast unto him for the restoration of health. He is confirmed by God for treatment. Say: This science is the most noble of all sciences. Verily it is the greatest means from God, the Quickener of moldering bones, for preserving the bodies of nations. He hath given it precedence over all sciences and wisdoms. However, this is the day wherein thou shouldst arise to help My Cause, detached from all the worlds.

Say: Thy Name is my healing, O my God and remembrance of Thee is my remedy. Nearness to Thee is my hope, and love for Thee is my companion. Thy mercy to me is my healing and my succor in both this world and the world to come. Thou, verily, art the All-Bountiful, the All-Knowing, the All-Wise.

Convey greetings from God to all the loved ones. Say: Today two matters are beloved and desired: first, wisdom and utterance, and second, steadfastness in the Cause of your Lord, the Merciful. Whosoever attaineth unto these two things is accounted before God as being among the people of the City of Immortality, for by these two matters hath the divine Cause been and shall be established amongst His servants. For if wisdom and utterance were not present, all would be afflicted. In such case, none would remain to guide the people to the Divine Law. And if steadfastness be lacking, the one who maketh mention will have no effect.

Say: O friends! Fear and anxiety are the province of women. If the friends of God were to reflect even briefly upon the world and the differences manifest therein, the might of the oppressors would not frighten them and they would soar upon the wings of longing to the Daystar of the horizons. This servant hath desired for all the friends of Truth what He hath desired for Himself. And the reason that wisdom and protection of the Cause have been and are enjoined is that those who make mention may remain on earth to occupy themselves with the remembrance of the Lord of all worlds. Therefore, it is obligatory and essential for all to protect themselves and their brethren for the sake of God's Cause. Had the friends acted in accordance with what they were commanded, most of those on earth would now be adorned with the robe of faith. Blessed is he who guideth a soul to the eternal Law and leadeth him to everlasting life. This is among the greatest of deeds in the sight of thy Lord, the Mighty, the Exalted. And the Spirit be upon thee, and Glory be upon thee.

BH00934: Lawh-i-Tuqa

He is God, the Most Unapproachable, the Most Holy, the Most Glorious!

Glorified be He Who hath sent down the verses in truth from the heaven of sublime might, and Who speaketh the truth in His most exalted Kingdom with His most wondrous and sweet tongue, that perchance the people may find a path to the realm of the spirit before the throne of their Lord, the All-Merciful. Say: O people! Fear God and follow not your own selves if ye desire the bounty of God, for His bounty encompasseth you. And when the Sun of Words dawneth upon you from the horizon of the King of Names and Attributes, be ye not proud, but rather prostrate yourselves before the Beauty of your Lord, Who was remembered in the heaven of eternity by the name of Glory and in the kingdom of creation as the Most Exalted One.

O people! Deny not the verses of God after their revelation, and choose not Satan as your protector. Beware lest ye be perturbed in the hour when all things are shaken, when the heaven is cleft asunder, when the earth below is split, when the mountains crumble, when the seas surge, when every pregnant thing casteth its burden, and when the inhabitants of the heavens and earth are overcome with drunkenness. Thus hath the Command been sent down in truth from the Pen of Holiness, and God is witness to what I say.

Cast away all that veils you from God, then ascend on wings of holiness unto this heaven which hath been raised up in truth and was elevated in the Most Great Name through mystery. Say: By God! The breezes of grace have wafted from the dayspring of justice, and by them all things have been borne along, if ye be aware thereof. Soon will all creation cast its burden; then shall ye see the idolaters fleeing to the right and to the left, finding no safe refuge. Thus have We informed thee of the news of the Cause, that thou mayest become acquainted with the mysteries that were concealed behind the pavilions of glory.

Say: O people! Take the crimson cup from the fingers of Baha, then detach yourselves from all who are in earth and heaven. And if ye are able, mount, in My Most Exalted Name, upon the crimson Ark and sail upon the sea of grandeur, that ye may reach the seat which is protected from the arrows of the idolaters. O people! Hear ye the call of God from every direction, and turn not unto those who have denied Him in Whom they had believed, and who were far removed from the paths of truth. Among the idolaters is he who strove with his wealth and his soul to exalt My Cause, yet when My beauty was manifested unto him, he denied it and turned back upon his heels.

And thou, O servant, although no letter from thee hath come before the Throne, yet when thy name was mentioned We revealed unto thee that which shall solace thine eyes and the eyes of them that have believed in God and were steadfast in the path of might. Be thou steadfast in thyself, lest aught cause thee to slip from the path, then thank thy Lord for having sent down unto thee a wondrous and glorious Tablet. Thus have We bestowed upon thee from the wonders of Our grace and sent unto thee that whereby thou mayest find the fragrances of thy Lord and take up thine abode in the shadow of thy Lord's protection, an abode secure in truth.

Among the people is he who openly turneth away from God, and when God's verses are recited unto him his face darkeneth and he returneth unto his family in disgrace. And among them is he who saith these verses were not revealed according to the innate disposition. Say: By God! The innate disposition itself was created by a letter thereof, as witnesseth that which floweth from the wondrous Pen of Holiness. And among them is he who hath fabricated lies against God and said this is naught but a sorcerer who bewitcheth the people, and by what proceeded from his mouth his deeds were rendered vain.

Say: O people! Fear God and speak not what the idolaters spoke when the Sun of Eternity dawned forth from the Dayspring of Hijaz with manifest sovereignty. Thus did the idolaters speak in the time of every Prophet until the days culminated in the Days of God and the Beauty of Eternity shone forth from the horizon of the Most Exalted Name.

O servant! Sanctify the ears of holiness from the utterances of the idolaters, then plunge into the depths of this ocean by thy Lord's leave, the All-Merciful, that thou mayest find precious pearls of wisdom. Say:

We took a handful of dust and kneaded it with the waters of Our command, then breathed into it a spirit from Our order, adorned it with Our most beauteous names in the kingdom of creation, and raised it to a station wherein its name became renowned among all, great and small. When it attained its maturity and became established in itself, it waxed proud against the Self of God and His sovereignty, until it openly warred against Him. Thus was the decree of destiny inscribed by the Finger of God concerning the Beauty of thy Lord, the Most High.

Say: O people! Fear God and be not heedless in the Cause of God. By God! This is among the tidings whereby the eyes of the denizens of the immortal realm were solaced, preserved behind the veils of light through God's protection. When the appointed time was fulfilled, it shone forth from the holy horizon with a proof that encompassed all worlds. If ye deny this proof, by what proof can your faith be established? Nay, by Him Who caused the heavens to shine with the light of His countenance, ye shall find no path to the truth.

Say: O people! When the Messenger of God cometh unto you with His signs, arise from your seats and grasp Him with the fingers of submission. If ye perceive from Him the fragrance of God, your Beloved, deny Him not. Thus hath the command been sent down from the celestial dominion of holiness by One mighty and powerful.

O people! Follow the religion and faith of God, and commit not what ye have been forbidden in the Book. Fear God and remain steadfast in His Cause. Soon shall the idolaters call someone from there and instill in his heart hatred for God and the Manifestation of His Self, and send him to the lands and unto you bearing that which will turn the people away from the path of glorious might. Blessed is he who is not shaken by the commotion of misbelief and remaineth steadfast in the Cause of his Lord. By God! He is better in the sight of thy Lord than all who have been created in the heavens and earth.

These are among the tidings of the unseen which We reveal unto thee as a bounty from Us unto thee and unto every discerning believer. And the glory rest upon thee and upon those who have taken shelter beneath this Lote-Tree which hath been raised up in truth and was planted by God's hand of bounty at the heart of paradise.

BH00258: Lawh-i-Yusuf

Section 1: "These are the verses of God which have…"

These are the verses of God which have descended in truth from the direction of the right hand of the Throne. God hath made them guidance and remembrance for all the worlds. Through them the gates of Paradise have been opened and the Kawthar of life hath flowed from the spring of My Name, the Most Merciful, the Compassionate, that Our servants might drink therefrom—they who have detached themselves from all who are in the heavens and the earth and have turned with their hearts to this luminous and radiant horizon.

O people of the Bayan! Be not as the people of the Furqan, and deny not the verses of God, His proof, His testimony and His signs. Deprive not yourselves of this bounty which hath appeared with all goodness and which draweth all created things from every direction that they may turn to the countenance of the

Beloved in this wondrous garment. Fear God and exchange not the favor of God for that which ye possess. Then open your eyes and judge fairly concerning Him Who hath appeared in truth with manifest sovereignty, with the Sadratu'l-Muntaha proceeding at His right hand, and the Tree of Sinai at His left, and before Him the hosts of God's revelation, the Sovereign, the Powerful, the Exalted, the Wise.

Beware, O people, be not content with a mere handful of brackish water, but hasten to God's Most Great Ocean which surgeth within itself, by itself, for itself. Through one of its waves appeared the kingdom of names and attributes, and through another wave appeared every firm and wise decree. Raise up the pavilion of detachment upon the shore of this mighty sea and turn not to mere pools. If ye are heedless of God in this Revelation which hath appeared with all signs—yet hath Our mercy ever preceded all things—We shall not close the gates of heaven in your faces, and We shall feed you purely for the sake of My luminous, holy, inaccessible, transcendent and radiant countenance. We desire no recompense from you—My reward is only with Him Who created Me, fashioned Me, and sent Me to all created things. We have appointed for you a time; when that time is fulfilled and ye have not turned to God, He will seize you from every direction and will send upon you the breezes of chastisement from all quarters—and indeed severe is the chastisement of thy Lord.

O people! Rend asunder the veils of idle fancy, then turn your faces toward your Lord, the Mighty, the All-Knowing. Be not among the lost who worship the idols of their own selves and desires, and who turn away from Him Who created them and nourished them by the hands of His transcendent and all-encompassing power.

O Joseph! Hearken to the call of God from this Youth Who speaketh in all things that He is God—there is no God but Me, the Most Merciful, the Compassionate. When these verses of God reach thee in this scroll which the servant in attendance before the Throne hath written, then wash as thou hast been commanded in the Book, then take it in thy hands and place it upon thy head, then read it and ponder it that thou mayest attain unto what hath been treasured within it of the mysteries of God, the Powerful, the Transcendent, the All-Knowing, the Wise. By My life! If thou wouldst purify thyself from the love of all save God thy Lord, God would open before the face of thy heart the gates of meaning and utterance, and would teach thee such wondrous knowledge as would make thee independent of all besides Me. Indeed His favor upon thee is great if thou remainest steadfast in His Cause, detached from all else, and if thou remindest the people of this Most Great, Most Glorious, and Mighty Announcement.

Know then that there hath come before the Divine Throne thy letter wherein thou didst make mention of thyself, and toward which were directed the glances of thy Lord, the Lord of all worlds. Therein didst thou ask that which befitteth neither thy station nor the station of any in the heavens and earth. Dost thou question Him by Whose command all that was and shall be hath appeared? Him Who created all things by His word "Be," and it was, if thou be of them that understand? Wouldst thou associate the mention of thy Lord with the mention of any other? By God! This is a sin with which no sin in the heavens and earth can compare, and My Soul, the Truth, beareth witness unto what I say. Dost thou question Him Who by a single movement of His Pen raised up the Prophets and Messengers, asking if thou art who thou art, after having penned these words with thine own fingers? By God! This is indeed a heedlessness that hath seized thee and veiled thee from this resplendent and glorious Scene. Doth it beseem anyone to ask what

thou hast asked of Him Who is manifest above all things and standeth over every soul, before Whose countenance the suns of the former and latter generations are darkened?

Beware, beware, O servant, lest thou be of them that have doubted the Cause of God after He hath appeared in the fullness of His manifestation and concealment, and before the threshold of Whose gate stand the temples of them that are nigh and sincere. Wouldst thou doubt this Sun before Whose countenance all other suns bow down in adoration, before Whose presence all lords humble themselves, to Whose sovereignty all the chosen ones submit, by Whose will all the loved ones are attracted, and by Whose firm and binding command all things move? Beware, beware! Purify thy heart from all the allusions of the people, and leave behind the world and its remembrance and all that hath been created therein, that there might be imprinted upon thy heart's countenance the lights of this Sun that hath dawned from the horizon of eternity with manifest and mighty splendor.

Sufficeth it not what We have sent down unto thee of verses aforetime and dispatched unto thee, and what thou hast witnessed of God's manifestation and sovereignty, and what thou hast heard of His power that hath encompassed all existence from first to last? Sufficeth it not those verses that have filled the east and west of the earth? By God! If thou wouldst behold with the eye of native insight, thou wouldst witness their evidences in all things and be of them that are assured. Reflect within thyself: by what proof didst thou believe in God's Messengers of old, and then in ʿAli before Nabil?

By God! O thou who gazest upon the Countenance, there hath appeared that which hath never appeared in creation, whereunto every atom beareth witness, yet the people, being veiled, are kept back from this Countenance and are in manifest error. Turn thou unto God Who created thee and fashioned thee, regarding that wherein thou didst associate His mention with the mention of any of His servants whom He created by His word. Thus doth thy Lord command thee out of love for thee, that thou mayest be of them that act.

Know thou that We loved thee before, and therefore do We inform thee in these words that thou mayest remember within thyself and be possessed of clear vision, and recognize the Cause of thy Lord, for through His recognition are souls purified from the defilement of every obstinate misbeliever. Know thou moreover that all thou hast heard regarding this Cause hath appeared by My leave, but We concealed it out of wisdom from Us and bestowed the Name upon another as a command from Us, for verily We are powerful over all things. By this means did We test his soul and the souls of the servants, and when he became assured within himself that We had elevated the Cause, and that the breezes of glory were wafting from the direction of Our Cause, He emerged from behind the veil and ruled against the Self of God, the All-Protecting, the Mighty, the Powerful, though the hosts of revelation and inspiration prevented him. When he witnessed his own powerlessness, by God, he took up the pen and fabricated against Me that which the pen is ashamed to recount. Whosoever possesses understanding less than a hair's breadth will recognize his station by what flowed from his pen, then his falsehood, then the grandeur of this mighty, irrevocable Cause.

Be thou not veiled by these veils. Look to the root of the Cause and what hath appeared from the holy precincts from this manifest, radiant, mighty, all-knowing Beauty. Guard thyself lest the tempests of trials cause thee to slip, or the storms of tests make thee stumble, that thou mayest remain steadfast in thy

Lord's Cause. Thus have We remembered thee, inspired thee, commanded thee and taught thee, that thou mayest rejoice within thyself and remember this Prisoner Who hath fallen into this deep pit. Glory be upon thee, that thou mayest be steadfast in thy Lord's Cause and upon those who love thee and hearken to thy words in remembrance of thy Lord, the Most High, the Mighty, the Great.

The Tongue of God speaketh these words in Persian: O Joseph! My proof was complete and perfected unto all who are in the heavens and earth before I made Myself known, for it was manifested through such revelations and evident through such conditions that none had cause to hesitate or turn away. Consider the peoples of the past, how they were debarred from the shore of the sea of oneness and forbidden the eternal glory of beauty. If thou observest with penetrating vision, thou wilt perceive that all were prevented from the fountainhead of divine bounty by veils of words, allusions of fancy, and temporal indications. In the Days of God, when the Divine Beauty shineth like the sun in the midst of heaven, all remain veiled by imaginary veils, although in every Tablet they were admonished to cling to naught that hath been created between the heavens and earth at the time of His manifestation, but to fix their gaze upon the root of the Cause and upon that which appeareth therefrom.

Nevertheless, all have strayed from the straight path and made the recognition of Truth—which hath ever been sanctified above all else—dependent upon the acceptance or rejection of His servants. Fie upon them! Then destruction be upon them for desiring to know God through aught else than Him, for this shall never be possible, inasmuch as that Ancient Being hath been known through His Own Self, and every known thing hath become known through that which hath flowed from the Pen of His Command amongst His servants. Exalted be His station above being known through any save Him, for whatsoever is besides Him is but a creation like unto thyself.

Section 2: "Today all who dwell in the heavens…"

Today all who dwell in the heavens and on earth are witnessed in a single plane before God. Whosoever has detached himself from all else save Him and has soared to the heavens of recognition of His Being is and shall ever be accounted among His chosen ones and His loved ones, though he be unknown to any soul. Likewise, he who turns away is recorded as the most abject of creatures before God, even should he be counted among the leaders of men. For the Truth, exalted be His mention, has had and shall have no connection or relationship with any created thing. All have been brought into being on an equal plane through the breath of His Command.

These degrees of highness and lowness, of elevation and abasement, have appeared within the souls of the servants themselves after the utterance of the Word. Whosoever, upon hearing the Divine Word, is blessed to respond with "yea" is reckoned among the denizens of the highest heaven, among those confirmed, and the dwellers of the Most Glorious Paradise; all others are accounted among the people of the fire and the lowest depths. Therefore, today whosoever would associate himself with the Tree of the Cause must detach himself from all who dwell in the heavens and on earth, and with a pure heart, a sanctified soul and an illumined mind, turn to the Most Great Vision.

Should anyone desire to know the Truth, glorified be His grandeur, through aught else beside Him, he shall never succeed nor attain such knowledge, for all else besides Him are confined within created

limitations and are brought into being through the Will that creates, and the Pre-existent Essence can never be known through that which is created and limited, nor shall it ever be. Hearken unto the divine counsels and the holy celestial melodies, and from the left hand of fancy and conjecture turn to the right hand of certitude. Observe with thine own eyes the Divine Manifestations and the celestial holy conditions. Cleanse thine eye from worthless allusions that thou mayest witness the manifestations of mighty Oneness in all things. Purify thine ear from the words of the people that thou mayest hear the holy divine melodies from all directions. Sanctify thy heart from the allusions of previous words that thou mayest comprehend the allusions of the wondrous newly-revealed words and attain to the holy eternal spring and the incomparable wine. This is the counsel of the Ancient Beauty to that servant.

And regarding what you asked about the beginning and end, resurrection and dispersion, the path and paradise and fire—all are truth wherein there is no doubt. The perceptive believer beholds these stations and ranks with both inner and outer eyes at all times, for not for a moment is one deprived of grace or barred from any matter. If you soar in the heavens of divine grace, you will witness in every moment all that comes to pass, both past and future, for His grace has never been and never will be confined to one thing over another. However, the divine purpose behind resurrection, dispersion, paradise, fire and similar references mentioned in the divine tablets pertains specifically to the time of Manifestation.

For instance, observe how at the time of Manifestation, the Tongue of God utters a Word, and from that Word issuing from His mouth becomes manifest paradise and fire, resurrection and dispersion, the path and all that you have asked about and have not asked about. Whosoever becomes certain of that Word has crossed the path and attained the paradise of divine good-pleasure, and likewise is gathered among the company of those near to God, the chosen ones, and is recorded with God among the people of paradise and the exalted ones, and is established among those who affirm. And whosoever turns away from the Word of God abides in the fire and is among those who deny, the debased ones, gathered in the shadow of the idolaters. Such are the appearances of these stations that become manifest through a single Word at the time of Manifestation.

However, those souls who have succeeded in attaining God's good-pleasure and His Cause shall, after their spirits depart from their bodies, attain in the other world the reward of these deeds. For what is visible in this world has no capacity beyond this, though all divine worlds have and will ever revolve around this world. Yet in every world something is ordained and decreed for each soul. And think not that what is mentioned in the Book of God is vain—exalted is He above this! I swear by the Sun of the horizon of inner meanings that God has and will have paradises beyond compare. But in this first life, what is meant by paradise is His good-pleasure and entry into His Cause. And after the believers ascend from this world, they enter incomparable paradises and partake of boundless blessings, which are the fruits of their deeds in this world. Do you not observe that when one of His servants serves another and bears hardship for him, he receives his reward and compensation? How then could the All-Bountiful command His servants to follow His ordinances and then deprive His servants of His mercy?

Glory be unto Him, glory be unto Him! Exalted, exalted is He above what His servants imagine concerning Him! In any case, today all these stations are visible. Therefore, blessed is the state of the soul that attains the Most Glorious Paradise which has been and will ever be the highest of paradises. And if pure ears and

mature souls were found, then verily the wondrous bounties of God would be mentioned, that all might become detached and purified from whatsoever they have understood, recognized and observed, and turn their faces toward the Most Great and Most Pure Horizon. But what profit is there, when these servants, despite the education bestowed by the Primal Point—may the spirit of all else be sacrificed for His sake—have not progressed from the stage of a clot to that of a lump of flesh, much less attained the stage of being clothed in flesh, and other stations that have never been mentioned. Alas for those who have changed God's favor upon themselves, and through whose existence the heaven of meanings hath been prevented from its manifestations and conditions. Thus do thou witness the state of these people and be of them that bear witness.

In brief, paradise and hellfire in this outward life have been and shall ever be acceptance and rejection. After the ascension of the spirit to paradises beyond compare, and likewise to hellfire beyond similitude—which are the fruits of the deeds of the one who accepteth and the one who rejecteth—they shall attain thereunto. However, none save God hath comprehended or shall comprehend those stations. For the believer, stations have been created surpassing all that hath been heard of God's wondrous bounties ordained in the paradises of transcendent glory, and likewise for the one who turneth away, beyond what hath been heard of eternal and imperishable torments. Thus do We bear witness that the Bridge hath been raised in truth, that the Balance hath been set up with justice, that the Manifestations have been gathered and the Revelations have emerged, that the Trump hath been sounded and the Trumpet blown, that the Fire hath been kindled and Paradise brought nigh, that the Caller hath called out, that the heavens have been folded up and the earth spread out, that the breezes of God have wafted and the Spirit of God sent forth, that the Maids of Paradise have adorned themselves and the youths have beautified themselves, that the mansions have been made real and the chambers adorned with jewels, that the waters have flowed and the fruits brought low, that the fruits have been gathered and the verses sent down, that the deeds of those who turned away have been effaced and the acts of those who accepted have been established, that the Preserved Tablet hath appeared in truth and the Written Book hath spoken through grace, and that the Purpose of creation and the Beloved of invention, the Worshipped One of all in earth and heaven, hath appeared in the temple of the Youth. Thereupon the tongues of all things proclaim: "Blessed be God, the most excellent of creators!"

O My servant, O Joseph! Hearken unto the divine melodies and compare not this Day to any other day, nor the most wondrous and sweetest utterances to other words. Behold with thine own eyes the outward matters and rely not on anyone in recognizing the Most Great Luminary.

And today it is incumbent upon all the loved ones of God not to be remiss for a moment in teaching the Cause of the Manifestation, and at all times to summon the people to the fountain of divine unity through goodly exhortations and gentle words. For if anyone today becomes the cause of guiding another soul, the reward of a martyr in the path of God shall be recorded in his book of deeds by the Pen of the Command. Such is the bounty of thy Lord concerning His teaching servants. Act thou according to what thou art bidden and be not of the patient ones. And the glory be upon thee and upon those who are with thee, if thou remainest steadfast in this Most Great, this mighty Cause.

BH00195: Ridvanu'l-'Adl (the Garden of Justice)

Section 1: "This is a Tablet wherein God has sent…"

In the name of God, the Just, the Wise

This is a Tablet wherein God has sent forth His Name the Just, and breathed from it the spirit of justice into the temples of all created things, that all may arise to observe pure justice and judge themselves and others, not deviating therefrom by so much as a hair's breadth.

O thou Name! We have made thee as a sun among the suns of Our most excellent Names between earth and heaven. Therefore, shine forth upon all things created in the realm of existence with thy glorious and wondrous rays, that perchance mankind may gather beneath thy shade, cast tyranny behind them, and be illumined by thy holy and resplendent light.

O thou Name! We have made thee the source and repository of Our justice amongst Our near-serving ones. Through thee We manifest the justice of every just one, and with thy adorning We beautify Our devoted servants.

O thou Name! Beware lest this station make thee heedless of humility before God, the Almighty, the Powerful. Know thou that thy relationship to Us is as the relationship of all else—there is no difference between thee and what is beneath thee of all that hath been created between the heavens and the earth. For when We ascended the throne of justice, We created all contingent things through a word from Us. Thus hath thy Lord been the Wise Overseer of all things.

We have raised certain names to the Kingdom of immortality as a grace from Us, for We are the Powerful, the Most Exalted, the Mighty, the Wondrous. Say: There is no relationship between Him and His creation. Glorified is He above all that He hath created and above what His remembering servants mention of Him. The relationship that is attributed to Him and mentioned in the Tablets hath appeared from the Will that was sent forth from the Purpose that was created by My all-pervading and decisive Command.

However, We have chosen thee, distinguished thee, and elevated thee in this Tablet that thou mayest be grateful to thy Lord and be of those who are detached. Beware lest the exaltation of thy name keep thee back from God, thy Lord and the Lord of all worlds. We exalt whom We please by Our command. Verily, We have power over what We wish and authority over what We desire.

Behold in thyself naught save the radiance of the Sun of the Word of Command, which hath shone forth from the horizon of the mouth of thy Lord, the Merciful, the Compassionate. See within thy being no power, might, motion or stillness except by the command of God, the King, the Mighty, the Powerful. Move by the breezes of thy Lord, the Most High, the Most Glorious, not by the winds that blow from the direction of self and passion. Thus doth the Most Exalted Pen command thee, that thou mayest be of those who act.

Beware lest thou be like unto him whom We adorned with the ornament of names in the kingdom of creation, yet when he beheld himself and the exaltation of his name, he denied God Who created him and provided for him, and fell from the highest station to the lowest depths.

Say: Names are as garments with which We adorn whom We will among Our seeking servants, and which We remove from whom We please by Our command—for We are the Powerful, the Ruler, the All-Knowing. We consult not Our servants regarding their removal, even as We consulted them not at the time of bestowal. Thus know thou the command of thy Lord and be of those who are assured.

Our power is not withheld from anything, nor are the hands of might fettered, if thou be of those who know. Say: Every name that recognizes its Lord and transgresses not its bounds increases in station at every moment, and upon it shines in every instant the sun of its Lord's grace, the Forgiving, the Generous. Through the steps of detachment it ascends to a station wherein it tells of naught save its Creator and speaks only by His leave. It moveth not save by His Own Will, for He is, verily, the Mighty, the Just, the All-Knowing, the All-Wise.

O thou Name! Glory within thyself that We have made thee the Dayspring of Our Justice amidst all worlds. Ere long shall We raise up from thee Manifestations throughout the kingdom, and through them shall We furl up the standard of tyranny and unfurl the carpet of justice between the heavens and the earth. Through them shall God erase the traces of oppression from the world and adorn the corners of the horizons with their names among all worlds. These are they through whom the countenance of existence, both seen and unseen, doth smile, and they are the mirrors of My justice amongst My servants and the dawning-places of My names amongst My creatures. Through them shall the hands of oppression be severed and the arms of justice be strengthened.

Thus have We ordained the matter in this Preserved and Sacred Tablet. O thou Name! We have made thee an ornament for kings. Blessed are they who adorn their temples with thee and judge with pure justice among men and rule according to what God hath decreed in His Ancient and Decisive Book. No ornament hath been ordained for them better than thee. Through thee their sovereignty is made manifest, their fame is exalted, and their names are remembered in the Kingdom of God, the Mighty, the Great. And whosoever depriveth himself of thee, he is naked between the heavens and the earth, though he be clothed in the silk of all the world.

O concourse of kings! Adorn your heads with the crowns of justice, that their lights may illumine all regions. Thus do We command you as a bounty from Our presence, O concourse of sovereigns. God shall soon manifest in the earth kings who shall recline upon the cushions of justice and shall judge amongst men even as they judge their own selves. These are among the choicest of My creatures among all created things. O people! Adorn your temples with the mantle of justice—it befitteth all souls, did ye but know. Similarly with courtesy and fairness—We have enjoined these in most of Our Tablets, that ye may be among the doers. He commandeth no soul save what is good for it and what shall profit it in the hereafter and in this world, and He is in His Essence independent of the deeds of every doer and of the knowledge of every learned one.

Verily, God hath manifested Himself through this Name in this Tablet unto all things. Blessed are they who are illumined by its lights and who have attained unto it—these are among Our near servants. We have planted with the hands of power in this Paradise the trees of justice and have watered them with the waters of grace. Soon shall each one bring forth its fruits. Thus hath the matter been decreed, and there is none to revoke it from Our presence. We, verily, are the Commander.

O Manifestations of Justice! When the breezes of power waft, summon the concourse of the Bayan and remind them of this Most Great and Mighty News. Then ask: "O people! By what proof did ye believe in ʿAli while rejecting Him Who was promised to you in all the Tablets?" Consider, O company of the ignorant! Then fear God, O heedless ones! Do ye claim belief in My Herald while denying My Own Self, the Mighty, the Wise? Your likeness is as those who believed in John the Prophet, who was to herald unto men the Kingdom of God. Yet when the Word appeared, they denied It and pronounced judgment against It. God's curse be upon the wrongdoers! This, after he had called the servants at all times with the loudest call, taken from them the covenant of God's Word, and heralded unto them His meeting, until he sacrificed his life for love of His glorious and wondrous Self.

But when the veil was rent asunder and the Most Great Word appeared, they objected to It, saying: "It hath transgressed that which John commanded." Thus did their souls prompt them to that which deprived them of meeting their Lord, the Mighty, the Powerful. And among the ungodly were those who said: "That which the son of Zacharias brought was never established on earth, nor was his law firmly founded in the land among the servants. Before its establishment, none should come." Thus did they wax proud against the Spirit and were among the opposers. And among them were those who said: "John baptized with water, while He Who hath appeared baptizeth with the Spirit and associateth with sinners." Even as ye hear the utterances of the people of the Bayan in these days saying what they say, nay speaking that which none before hath ever spoken. Woe unto those who follow these unbelievers!

Say: O people of the Bayan! Be ye ashamed before the beauty of your Lord, the Most Merciful, Who hath appeared at the midmost heart of creation with a manifest and clear proof. And He Who came to you before with the name of ʿAli, verily He heralded unto you My meeting and informed you of My Self. He moved not except through My love, nor breathed save in My remembrance, the Mighty, the Wondrous. He informed you that every light would be darkened before His splendor, and every bearer of a burden would cast off its burden, and every trustee would relinquish his trust. Thus was the Command sent down from the heaven of the will of your Lord, the Most High, the All-Knowing. Yet when the Hour came upon you while ye were heedless of it, and the beauty of the Beloved dawned from the horizon of your Lord's will, the Mighty, the Powerful, ye turned away from it and objected to Him and denied His signs and associated partners with His Self, until ye sought to shed His holy, pure, mighty and radiant blood.

Say: O people! Fear God and limit not God's Cause by your own limitations. Verily, He commandeth as He pleaseth by His command, and He is the Supreme, the Mighty, the Powerful. Say: By God! He speaketh within My breast and calleth in My spirit and uttereth with My tongue. He it is Who awakened Me through the breezes of His command and caused Me to speak between the heavens and the earth. Say: By God! It grieveth Me to be among you and hear from you that which no ear hath ever heard before. But God hath manifested Me with the truth and I am commanded to worship none but Him and to remind you of that which is better for you than the kingdom of dominion of the heavens and the earth. Were the matter in My hands, I would not have manifested Myself before these evil ones, but He is the Chooser; He doeth what He willeth and ordaineth what He pleaseth.

O people! Look not upon Me with your eyes nor with the eyes of your leaders. By God, the Truth! Nothing shall profit you this day, even if ye seek the aid of all who are in the first and the last. Say: O people,

behold My beauty through Mine eyes, for if ye look upon Me through eyes other than Mine own, ye shall never know Me. Thus hath the decree been sent down in the tablets of God, the Mighty, the Powerful, the All-Wise. Say: O people, I call not among you for Myself by Myself, but verily He calleth as He willeth by His Self unto His servants. To this bear witness My sighs and My cries, then the yearning of My heart, if ye be of the just.

Can the leaf which the winds of God's will have seized remain still of itself? Nay, by Him Who hath caused Me to speak the truth! Rather doth He move it as He pleaseth, for He is the Ruler over whatsoever He willeth, and verily its movement and its trembling within itself are a testimony to its truthfulness, were ye of those who know. Behold then, O people, the state of the flute that hath fallen beneath the fingers of thy Lord, the All-Merciful, and into which the divine breath doth blow. Can it of itself remain silent? Nay, by your Lord, the Mighty, the Bountiful! Rather do manifold melodies issue forth from it as He willeth, for He is the Mighty, the Ruler, the Powerful.

Can the sun rise from the horizon of the divine decree without light, or can it withhold its rays from all things? Nay, by the Self of Baha! To this doth every just and discerning one bear witness. Say: O people, verily the fingers of the power of your Lord, the Most High, the Most Glorious, move this Most Great Pen, and this is not of Mine own accord, but rather from God, your Lord and the Lord of your fathers of old. O concourse of the idolaters! Do ye object to this Pen, or to Him Who moveth it by His sovereignty? Say: Woe unto you! The people of the highest Paradise are astonished at your deeds. Then doth the eye of justice weep for My sake, and the reality of justice lamenteth at My tribulation and woe, and mourneth for what hath befallen My Self at the hands of those who were created by My will and who were to glory in standing before Me and to seek blessing from the dust of My blessed and mighty and exalted feet.

Section 2: "O Manifestation of Justice! I complain unto thee…"

O Manifestation of Justice! I complain unto thee concerning those who disbelieved and associated partners with God after having pledged themselves to My Self in all the Tablets and in the Tablet which God hath preserved in the treasuries of His protection and made hidden from the eyes of all creation. Say: O people, when ye enter the Ridvan and perceive a rose, inhale its fragrance, and if ye find therein the sweet scents, fear God and deny it not, and be not of those who recognized and then denied and became of the unbelievers. Verily, were there one possessed of true smell, he would find from all that appeareth from Me the fragrance of God, the Holy, the Mighty, the Generous.

O ye manifestations of this Name! Ye were created by My command and were raised up by My will. Beware lest this station prevent you from humbling yourselves before your Lord, the Mighty, the All-Knowing, on the Day when God shall come in the shadows of the clouds with great sovereignty, and shall breathe therein the spirit of life upon all beings, and shall adorn the Ridvan with My Name, the Mighty, the Bountiful, and shall renew man therein with the ornament of the All-Merciful, and shall embellish all things with the mantle of Names from the presence of a wondrous Creator. Ye were created for that Day. Fear God and deprive not yourselves of that great bounty.

O ye who are named by this Name! Let not names deceive you on that Day. Hasten ye to the court of grace, even if the clouds of the Cause rain down upon you the arrows of wrath. Beware lest ye tarry, even

for a moment. On that day, none shall possess anything to their name, and the Command shall belong to God, the Mighty, the All-Wise. Say: O people, fulfill the Covenant of God and break not the pledge which ye made with Him in the sanctuary of pre-existence in the presence of God, the Powerful, the Mighty, the All-Knowing. Say: Open your eyes, for by God the Truth, that Day hath indeed come to pass and God hath come in the shadows of the clouds.

Blessed be God, the Sender, the Powerful, the Exalted, the Great. Then shall all who are in the heavens and earth be seized with fear, and all the tribes of the Concourse on High shall lament, save him whom the hand of the All-Glorious hath taken through His sovereign might, Most High, Most Exalted, and hath rent the veil from his eyes with the finger of Destiny, and delivered him from those who were in doubt concerning the meeting with God, the King, the Mighty, the Glorious. Say: By God, all names have been transformed, the wailing of all things hath been raised up, and every soul hath been shaken, except those who have been quickened by the breathings of the All-Glorious that have wafted from the direction of your Lord, the All-Merciful, and awakened them from slumber and purified them from the defilement of the idolaters.

O Tongue of Eternity! Vary thy verses, for the ears of men cannot bear what hath been sent down from the heaven of thy nature and the atmosphere of thy will. Cast upon them according to their measure in remembrance of what thou art, for this is manifest justice.

O peoples of the earth! Know ye that justice hath grades and stations and meanings beyond count, yet We sprinkle upon you a sprinkling from this ocean that it may cleanse you from the defilement of tyranny and make you among the sincere ones. Know ye that the root of justice and its source is that which the Manifestation of God Himself ordaineth in His Day, were ye of them that know. Say: He is the Balance of Justice between the heavens and the earth, and though He should come with a cause that would strike terror into all in the heavens and on earth, verily this would be manifest justice. The terror of creation is but as the terror of the infant from weaning, were ye of them that perceive.

Were the people to discover the essence of the Cause, they would not be dismayed, but rather would rejoice and be among the thankful. Say: Though autumn winds may strip the trees of spring's adornment, this is but for the manifestation of another adornment. Thus hath the matter been decreed from the presence of a mighty, powerful One. And of justice is to give each his due, as ye observe in the manifestations of existence, not as most men imagine. Ponder ye then, that ye may understand the purpose of what hath been sent down from a wondrous Pen. Say: The justice at which the pillars of oppression tremble and the foundations of misbelief are destroyed is to acknowledge this Revelation in this Dawn wherein the Sun of Baha hath shone forth from the horizon of eternity with manifest sovereignty.

Whoso believeth not in Him hath gone out from the fortress of justice and his name is recorded among the oppressors in the preserved tablets of might. And he who performeth all the good works of heaven and earth and dealeth justly among men unto the end that hath no end, yet hesitateth in this Cause—verily he hath wronged his own soul and is accounted among the oppressors.

Await ye, O people, the days of justice which have indeed come in truth. Beware lest ye be veiled from them and be of the heedless ones. Say: O people! Adorn your temples with the ornament of justice, then judge by what God hath decreed in His Tablets and be not of the transgressors. Say: Whoso drinketh a drop of water by My command, this is better than the worship of all who are on earth, for God accepteth not the deed of anyone except it be adorned with the ornament of My permission among the worlds. Work ye, O people, according to what We have commanded you in the Tablets, for it hath been sent down from the heaven of God, the Help in Peril, the Mighty, the Powerful. And he whose sight is turned away from the fragrance of the garment of My name, the All-Merciful, verily he seeth in all things the signs of his Lord, the Just, the Wise.

O Most Exalted Pen! Raise up the servant who was named Rida after Nabil from among the manifestations of justice in the kingdom of creation. Indeed, his justice is his faith in God, and the justice of the heavens and earth cannot equal it. O servant! Hearken unto the shrill voice of the Most Exalted Pen, then gather the people on the shore of the Most Great Ocean which hath appeared through this Most Ancient and Pre-existent Name. Protect the servants of the All-Merciful lest the countenances of recognition be changed through the buffetings of the manifestations of Satan. Thus doth thy Lord, the Mighty, the Bestower, command thee. Act according to that which thou hast been commanded by the Mighty, the Beautiful.

Be as a barrier between the Gog of misbelief and the hosts of the All-Merciful, lest they transgress their bounds. Thus hath the command been sent down from the heaven of the decree of thy Lord, the All-Knowing, the All-Wise. We have made thee a remembrance from Us amongst Our servants, and We have made thee a fortress for Our creation amidst the worlds that thou mayest protect them from the arrows of allusions and remind them of this News whereby the temples of names were shaken, faces were transformed, the lands of pride were split asunder, and fruits fell from every lofty and impregnable tree. Blessed art thou for having shattered the idol of fancy through the power of thy Lord and having cast away from thy temple the garments of blind imitation, adorning it with the robe of unity through this Holy, Blessed, Exalted and All-Encompassing Name.

Know thou that the people of the Bayan have objected to their Lord, the All-Merciful, and have denied Him in Whom they believed, after We had enjoined them in all the Tablets not to be veiled by anything created between the heavens and the earth at the time of My appearance. Among them are those who have denied My Self while reciting My words, and among them are those who pride themselves in the books that were sent down before Me. Say: Today, were everyone in the heavens and earth to be filled with precious books from which the fragrances of My Cause and the sweet savors of My love do not waft, they would not be mentioned before God, thy Lord and the Lord of the worlds.

Say: Woe unto you, O people! All that was revealed from the kingdom of the Bayan was revealed in remembrance and praise of Me, if ye be of them that know. Say: Shame upon you for having broken God's Covenant, cast His Testament behind your backs, and returned to your abode in the lowest of the low. O My Name! Thou hast remained alone among the people of the Bayan, though the Bayan was revealed solely for the mention of My wronged and lonely Self. Say: O people, fear God! By God, the Primal Point breathed naught but My remembrance, spoke naught but in praise of My Self, and the

Beloved of His heart was none other than My luminous and resplendent Beauty. O My Name! Know thou that He through Whom the temples of justice were raised up and the lights of grace shone forth hath been attributed to oppression by the ungodly. Thus have these oppressors dealt with My Self. Soon shall this earth be changed through the oppression of these people and affairs shall be thrown into confusion. Thus doth the Tongue of truth and knowledge inform thee.

The tablets of fire have been spread throughout all lands, and the manifestation of Satan shall pass by you with a book. Then say: O servants of the All-Merciful! Leave these behind you and turn to the Word of God, the Firm, the Wondrous. A single letter thereof equalleth not what hath been revealed from time immemorial or what shall be sent down from the heaven of sublime glory.

O My Name! Purify My servants from the fragrances of all else but Me, then attract them through the wondrous melodies of My verses and words, then cause them to soar in the atmosphere of My nearness and good-pleasure that they may seek the sanctuary of My glory and the house of My grandeur. Thus hath it been sent down in truth, and it is indeed a revelation from thy Lord, the Most High, the All-Knowing. Then prevent them from shedding blood, for We have forbidden them in all the Tablets. Yet they made a mockery of God's laws, transgressed the fortress of His Cause, and were among the heedless. The harm of their deeds returned to the root of the Tree—thus was the matter, if thou be of them that hear.

Verily, those who dispute and fight with people have departed from the paradise of justice and are accounted among the oppressors in the preserved tablets of might. Those who have been martyred in the path of God in these days are among the most exalted of creation, and they made mention of God openly such that the multitude of enemies could not prevent them from remembering God, their Creator, until they were martyred and became of the triumphant. At the time their spirits ascended, all the tribes of the Concourse on High received them with the banners of the Cause. Thus was the matter decreed in truth from the presence of the Mighty, the Wise.

Say: O my God and my Lord! Thou art He Who hath planted the trees of justice in the paradise of Thy Cause and Thy wisdom. Therefore, preserve them, O my God, from the tempests of fate and the storms of tribulation, that their branches and boughs may be raised high in the shadow of Thy grace and the shelter of Thy mercy. Then cause to dwell, O my God, beneath their leaves such as are the chosen ones among Thy creation and the near ones among Thy servants. Verily, Thou art powerful over whatsoever Thou willest, and Thou art the Forgiver, the Merciful.

We have created the paradise of justice through a power from Us and a might from Our presence, and We have sent it unto thee with fruits of wondrous glory. Therefore taste of its fruits and rest in the shade of its leaves that thou mayest be preserved from the fire of the idolaters.

Thus have We perfected Our favor upon thee that thou mayest thank thy Lord and be of the thankful. And praise be to God, the Lord of the worlds.

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BH00227: Ridvanu'l-Iqrar

Section 1: "This is the Paradise of Recognition which hath…"

This is the Paradise of Recognition which hath been sent down from God, the All-Subduing, the Self-Subsisting.

In the Name of God, the Most Unapproachable, the Most Holy, the Most Glorious!

God beareth witness through His Essence unto His Essence that there is none other God but Him. His is the creation and the command, and all are submissive unto Him. God testifieth by His Own Self unto His Own Self that there is none other God but Him. His is the glory and the eternity, His the grandeur and the splendor, His the might and the majesty. He giveth life and causeth death, then causeth death and giveth life, and verily He is the Sovereign in the dominion of the divine cloud, and He is the Single One, the All-Subduing, the Self-Subsisting.

God beareth witness in the loftiness of His might and the exaltation of His kingdom that there is none other God but Him. His is the sublimity and the power, His the glory and the might. He sendeth down from the clouds of grace that which purifieth the realities of all things, if they flee not from the direction of the Spirit. Thus hath the command been sent down from the dominion of eternity unto the people of Baha, that perchance mankind may be mindful in the days of their Lord.

Glorified be He Whom the kingdom of the dominion of the heavens and earth doth praise, and before Whom every soul prostrateth itself, as ye do witness. And they who know Him not this day prostrate themselves before His countenance, yet they understand not. Even as this is witnessed in the Concourse of the Bayan—they acknowledge God and Him Whom He sent aforetime, yet when He came unto them in another garment they denied Him. Thus observe in the Qur'an and before it in all religions, if thou be of them who ponder the Cause of their Lord.

The eyes of creation have never beheld the like of these who worship a name among names, then remain heedless of Him Who created it. Their likeness is as the likeness of those who worship idols yet perceive it not. Glorified be He Who hath ever been seated upon the throne of His mighty power in the eternal past, and Who hath been veiled from the comprehension of the Concourse of Glory and Majesty, then from the righteous and the learned, then from all eyes and visions.

And when He desired to shower upon the realities of all things and the hearts of all contingent beings the rain of grace and beneficence and the outpourings of bounty and favor, He rent asunder the veil of concealment and manifested Himself by the name of every Prophet in every age, until He manifested Himself by the name of ʿAli in the year sixty, then by this Name in the year nine according to the mystery of the line, until the days reached unto eighty. Then did the Beauty unveil Himself between the heavens and earth with evident sovereignty, and called out with the most exalted call through the tongue of His Self-Manifestation:

“Verily, I am He Who was God when there was none to be worshipped, and Knowledge when there was naught to be known, and Lord when there was none to be lorded over. I am He Whom none among all contingent beings hath known, nor shall any soul among all created things ever know Me. All that the knowers have known returneth unto the Word which was created by My utterance, and I am the Most Holy, the Most Exalted, the Most Powerful, the Most High. I have created all beings for the knowledge of My Self and have sent down unto them My verses in truth, lest they should doubt My Cause, the All-Powerful, the Wondrous, the All-Encompassing. Whoso claimeth for himself more than this hath indeed fabricated against God Who created him by a command from His presence.” Thus was the command revealed in previous Tablets and is now being revealed, that it may serve as a proof from Us and an evidence from Our presence unto all creation.

O peoples of the earth! Know ye the value of that which We have sent down unto you, then detach yourselves from the imaginings ye possess and take hold of God’s verses with power. Follow ye not in the footsteps of those who, when the verses of God are recited unto them, wax proud against them, notwithstanding that by a single letter thereof have been created the realities of the people of the Divine Realm, then the realities of the people of the Realm of Dominion, then the souls of the people of the Kingdom and the Abha Realm, then whatsoever was and whatsoever shall be, if ye be of those who know. And I am He Who was powerful over whatsoever I willed, and I shall be powerful over whatsoever I desire. Never shall the wiles of the crafty withhold Me from My sovereignty, the All-Powerful, the Almighty, the Omnipotent. Say: Were We to desire to subjugate all created things and return them from existence into nothingness, We would assuredly do so through a word appearing from My Pen which moveth by virtue of My holy, glorious and bountiful fingers.

O thou who bearest My Name [Muhammad-ʿAli], hearken unto what the idolators say and what issueth from their mouths. By God! By reason of it have the hearts of the pure ones burned within their chambers, and the eyes of the divine verses have wept within the pavilion of words, and the Manifestations have rent from their forms the silk of allusions and the brocade of symbols. Thus do We inform thee with truth that thou mayest be among those who are well-informed. For they have objected to Him through Whose single letter were their realities created and their names exalted in the Kingdom of Names, and their traces made manifest throughout the realms of creation, and their mention elevated between earth and heaven, if ye be among those who witness.

And they have reached such heights of pride and denial as to deny the Proof of God and His Evidence, then the Manifestation of God and His Authority, then the Rising of God and His Power, then His establishment upon the throne of mighty glory. Verily those who speak like children when there ascendeth from the direction of thy Lord’s throne, the All-Merciful, deny those words which have descended from the throne of names and attributes, and when these are recited unto them their faces turn black and they are overwhelmed by the dust of hell, and there issueth from their lips that which causeth all who are in the heavens and earth to curse them. They say these words have not descended according to the divine nature. Say: O concourse of idolators! Perish in your wrath! By God, through these words hath appeared the nature of God, the Mighty, the Powerful, the Supreme, the All-Knowing.

O Nabil! Know thou that We concealed the mysteries of the Cause at a time which neither those who believe in eternity in the past, nor those who believe in eternity have comprehended. We remained in Our essence unique, alone, singular, veiled from the eyes of all created things and concealed behind the sanctified veils in the retreat of the Divine Essence. And when We desired to manifest the Cause in the kingdom of creation, We took a handful of clay in the grasp of Our power, the Mighty, the Powerful, the Wise. Then We kneaded it with the waters of holiness and breathed into it a spirit from the spirits We had created in the heaven of eternity, and We fashioned it according to a temple from among the temples of holiness, and We named it Adam in the heaven of names, if thou be of them that know. Likewise, were We to take another handful and raise from it sanctified temples, then forms of the Concourse on High, then spirits of the Prophets and Messengers, We would verily have power to do so through My sovereignty which encompasses all created things and through My command which transcends all atoms, if thou be of them that understand.

Then the days rolled on until they reached these days wherein We manifested Our true Self with this Beauty through which We have revealed Ourselves to all the worlds. Thereupon rose against Me My servants whose names shall not be mentioned in My holy and exalted presence. Rather, I created their essences by the will of My command which createth through My word. I am He Who created the names and their kingdom, Who sent forth the attributes and their dominion, Who manifested the realities and their realm, while Our ancient Self remained sanctified above them all. Nay, We made them manifestations for Our servants who fell prostrate upon their faces before My transcendent, mighty and gracious countenance.

Therefore weep thou for this Lord by reason of what hath befallen Him such as hath befallen no one before, and there hath touched Him of afflictions that which causeth the spirits of the denizens of the realm of divinity to be cut off beyond the pavilion of holiness in the Most Exalted Paradise. Then was the table of the spirit withdrawn from the mouths of them that are nigh unto God. Thus have We imparted unto thee the word of truth that thou mayest become aware of a drop of what hath rained upon Us from the oceans of decree and be among them that know.

O Nabil! When thou journeyest from the direction of thy Lord to the regions of the horizons, remind the people of what befell the Bird of Pre-existence from the talons of the idolaters. Beware lest thou add or take away anything; rather, recount truthfully what thou hast seen for Our near servants. Say: By God! He Who was created by My word and was honored by meeting Me hath issued against Me that which kindled within him the fire of jealousy and hatred. But God hath revealed what was hidden in their breasts, and He, verily, is the All-Knowing, the All-Informed. Then they invented against Me whatsoever suited their desires that they might thereby instill hatred for the Youth in the hearts of the holy ones.

Say: Woe unto you and unto what your passions have commanded you! Yet God hath servants whom neither the veils of allusions nor whatsoever hath been created between earth and heaven can hinder. These are they who rend asunder every veil with the hand of power and might, and who recognize God through God and through that which appeareth from Him. By God! These are servants around whom circle the hosts of the Cause and whom the Spirit of Holiness doth aid at all times.

O servant! Remind the people and fear no one. Rather, place thy trust in the Self of thy Lord, the Mighty, the Powerful. Then preserve thyself lest the pride of the turbans of every hateful ass cause thee to waver. Say: O people! Adorn your heads with the turbans of truthfulness and justice, not with that which is borne upon the backs of camels. Fear God and cast not the words of God behind your backs, and be not of the wrongdoers. Soon shall ye witness those who deny God and His sovereignty, then His greatness and His proof, mentioning Him with their tongues and counting themselves among those who truly make mention. Then the angels of the divine Command strike their remembrances upon their heads and say:

> "Woe unto you, O concourse of the idolaters! Do ye give judgment against God and contend with His Self and war against His Essence, while ye read that which hath been sent down from Him? By God! Verily ye are in grievous loss!"

Soon these people will adorn their heads with green and white turbans and thereby pride themselves among men and be among those who rejoice—just as you have seen among the people of the Qur'an, how by claiming connection to one of Our names they wore green turbans, then denied Him Who created that name. Thus observe their condition and their lack of understanding, that you may be among those who know.

Say: O people! Adorn your heads with truthfulness and justice, then your temples with the robes of recognition. Beware lest you change God's adornment among yourselves or be among those who say what they do not do and who are among the proud ones. Just as you have witnessed in these days that he who turned away from God and was proud against His verses forbids people from eating onions and drinking tobacco. Say: Be fair, O servant! Are these two acts greater in God's sight than your turning away from God Who created you by His word? Be fair then, O people of understanding! Say: O people! Do you slay the Manifestation of God's Self, then ask about the blood of a mosquito?

Woe unto you, O heedless ones! By God, O people, Mine eyes weep and the eyes of Ali in the most exalted Companion, and My heart and Muhammad's heart cry out in the most glorious pavilion, and My soul and the souls of the Messengers call out at the Lote Tree of the Utmost Boundary—if you be of those who perceive. And My grief is not for Myself, but for Him Who will come upon clouds of Command with clear and manifest sovereignty. For these people will not be content with His appearance and will deny His verses and reject His authority and wage war against His Self and practice deception in His Cause, just as they did with this Self in these days, as you have witnessed.

Section 2: "O people! Fear God and let not…"

Say: O people! Fear God and let not the world delude you with its vanities. Fear God and be among the God-fearing. O people! This is the Beauty of Ali among you—if you will not believe in Him, do not fabricate lies against Him nor cause hatred to enter the hearts of His servants, nor refute truth with what you possess, nor be among the ungodly. O Nabil! We have made you a fragrance from the fragrances of the Command, that people might find through you the sweet scents of this Shirt which was reddened by the blood of hatred and suspended between the heavens and earth. O Muhammad! Arise to uphold God's Cause and His religion and His laws and His ways.

Then assist it with whatever you are able, that perchance the hands of harm may be kept from the hem of an upright Faith. For these people have changed God's Cause within themselves and His favor upon their own selves, and have distorted God's words from their proper places—thus were they among the doers and among those who turned away. Whosoever said that this Youth desired to abrogate the laws of the Bayan sought to cast doubt in the hearts of the rebellious ones. Say: Those endowed with iron sight will not be prevented by signs of limitation, but will enter the seat of divine unity in less than a moment.

And he who hath drunk of the Tasnim of holiness from the chalice of eternity proffered by the Youth of the Most Glorious shall never turn toward the cups of mortality offered by the temples of the doubters. Purify thy tongue from the mention of anyone besides Me, then remind the people that thy melodies may attract them to the holy and luminous direction. Then bear witness within thyself that there is no God but Him, and that Ali is the Manifestation of His Self amongst all the worlds, and that His Glory is for His revelation and concealment, and His might and grandeur among all created things. Through Him God distinguisheth between truth and falsehood, between the fortunate and the unfortunate, and the believers become distinguished from the ungodly.

Today no one's call will be raised to God except through My love. Thus hath the command been sent down from the presence of One mighty and powerful. And if thou findest thyself alone in My Cause, be not disturbed, but remain steadfast, for by this will God's Cause be established, if thou be of those endowed with luminous vision. For My loved ones are the pearls of the Cause and all others are but pebbles of the earth, and the pebbles must needs be more numerous than the precious pearls. One of these is better in the sight of God than a thousand thousand souls besides them, even as a piece of ruby is better than a thousand mountains of solid stone. Thus observe thou the Cause and the distinction between these and those, that thou mayest be of those possessed of certitude.

And if thou meetest Rida'r-Ruh, remind him of what hath befallen the Youth, then cast upon his countenance the spirit from Us. Thus hast thou been commanded from the presence of One Who is All-Knowing, All-Wise. Say: O Rida, dost thou laugh within thyself while the eyes of eternity weep by reason of what hath befallen Him from the harm of satans? Dost thou recline upon seats of ease while [the body of the Self of God] was troubled by the sting of the serpent in all days, nay, in every moment? O Rida! Arise to serve the Cause, then assist thy Lord, and tarry not for less than a moment, for thou art the Most Great Name in the preserved tablets of holiness. Then gather the people in the love of God and His Cause, then recite unto them what hath been sent down at this hour from the heaven of thy Lord, the Powerful, the Wise. Hast thou forgotten when thou didst enter the Garden of Paradise and wert present before the Throne, and there was revealed unto thee from the Divine Lote-Tree from behind a thousand veils:

> "Verily I am God, there is none other God but Me, the Guardian, the Mighty, the Powerful."

Then wert thou set ablaze by the beauty of the Chosen One revealed unto thee in the flame of fire, that the servants might be set ablaze thereby and the warmth of thy Lord's love might be established in the hearts of them that know.

O Rida! By God, the Pen weepeth at My tribulation and My poverty, then at My loneliness and exile, and at how the fire of rejection hath been kindled in the hearts of them that turned away. Take thou the reins of the Cause lest Satan's fingers meddle with it and prevent the people from drawing nigh unto thy Lord, the Merciful, the Compassionate. Open thine eyes and behold what hath been sent down from thy Lord that thou mayest stand firm in the Cause in such wise that none in the heavens and earth may cause thee to waver. Say: My manifestation is My sovereignty, My proof is My Self, My evidence is My beauty, My hosts are My trust in God, My party is My power, and My testimony is My rising up before all the worlds in days wherein nations and governments and their armies rose up against Me, as ye have heard and were among them that heard.

O servant! Aid thou this Wronged One Who hath been opposed by one whom He taught the verses of his Lord, that he might assist the Cause and be among them that render aid. But when the breezes of assurance wafted and he found peace within himself, he rose up against God Who had created him by His word, until he pronounced judgment against Him and was among them that judge. But God protected His servant with the hosts of the seen and unseen, and aided him with truth, for He is the best of helpers and supporters.

Then remind My loved ones there and cast upon their faces what God cast upon thy face, that they may thank their Lord and be among the thankful ones, and stand firm in the Cause when Satan entereth among them with manifest hatred. O Radi'r-Ruh! Hearken unto the word of thy Lord and be not among them that hesitate. First, set not thy foot in any place wherein thou findest rancor against the Youth. Beware lest thou approach it, and remain in noble detachment. And when tablets and letters appear before thee against God and His sovereignty, then trust in God thy Lord and say:

"In the Name of God, the Most Impregnable, the Most Holy, the Mighty, the Wise."

Then take, by God's power, sheets of paper and write whatsoever God inspireth thee through His sovereignty in refutation of whoso hath rejected God, the Almighty, the Supreme, the Powerful. Beware lest vain imaginings take hold of thee; [consume] their veils and be not among them that imagine. At the moment when thou dost take up the pen, by God! the Most Great Spirit doth assist thee, and the Holy Spirit speaketh within thy breast, and the Spirit of Baha uttereth words through thy tongue. Thus be thou assured of thy Lord's power and be of them that are certain. We have ordained in this Tablet for most of the loved ones that they write tablets proving this Cause and send them to all lands, that perchance thereby none shall be veiled from attaining the presence of God, the Mighty, the Beautiful. O servant! Act according to that which thou art bidden, delay not in executing thy Lord's command, and be of them that act. Cast behind thee the world and all that is in it and upon it, then make thyself a bulwark of the Cause amidst these corrupters, lest they transgress their bounds and be of the transgressors.

And thou, O Muhammad, when thou arrivest in the land of Iraq and attainest the presence of the Interlocutor (Kalim), show him the garment of the Youth [and what] befell Him from His brother, that he may learn what hath come upon the Sovereign of Eternity from him whose name was exalted by His command. Thus hath it been sent down in truth from the heaven of an ancient Name.

O Kalim! Arise to champion the Cause, then assist thy Lord and be of them that render aid. And should Satan enter upon thee to cause thee to slip from thy Lord's path, then seek refuge in God and remain under His impregnable protection. And if the tablets of delusion from him who hath waxed proud against God, the Mighty, the Powerful, the Omnipotent, be brought before thee, cast them upon the dust, then take up the pen by My command, the Mighty, the Dominant, the All-Knowing. Then deliver unto him thy Lord's command with kindly counsels, that perchance he may remember within himself and not wax proud before God, thy Lord and the Lord of all worlds. By God, O Kalim!

That which floweth from their pens befitteth their station—they speak as children and thereby oppose the Beauty of the All-Merciful. Behold then these heedless ones! They have reached such a state of heedlessness that they seek to prove their cause through My verses, then turn away from My beauty. What aileth these people that they can scarce comprehend a single utterance from God, the Mighty, the All-Knowing? Thus have their hearts been covered by the veil of self and desire, and lusts have seized them from every side, and they are as them that are dead. Leave their mention and what they possess, then shun them, then seek for thyself a safe retreat in the shadow of thy Lord's protection and be of them that are at peace. And in all matters place thy trust in God, thy Lord, the All-Knowing, the All-Informed.

O Nabil! Go thou forth with the Book of God and His robe of grandeur that through them the sweet fragrances of holiness may be diffused among all the worlds, that perchance hearts may be purified from the defilement of fancy and desire and return to the habitation of them that are nigh. Loose thy tongue in utterance, then mention what thou hast seen and witnessed of thy Lord's Cause, that thereby the eyes of them that are veiled may be opened. And the Spirit be upon thee and upon those who, when the verses of their Lord are recited unto them, fall down upon their faces in prostration before God, the Lord of all things and the Lord of all worlds. And praise be to this Lord, for He is the Beloved of them that know.

BH00610: Suriy-i-A'rab

He is the Most Holy, the Most Exalted, the Inaccessible, the All-Glorious

These are verses of God which have been sent down from the heaven of wondrous glory through the power of truth, verses which He hath ordained as His proof and testimony unto all creation. Therein He maketh mention of those among His servants who have recognized Him through His own Self, who have remained unaffected by the clamour of the ungodly, who have entered beneath the shadow of His providence, and who have taken abode in the shelter of His mercy which hath surpassed all created things. And this, verily, is a token of His bountiful favour. These are servants who are blessed by the Concourse on high and the well-favoured angels of God. These are servants who, as soon as the Daystar of Immortality once again cast its rays upon them from the Supreme Horizon, fell prostrate on their faces before God, the Most Exalted, the Most Great.

O loved ones of God among the Arabs! Hearken to the summons of God issuing from this Tree which hath been raised up through the power of truth, every leaf of which proclaimeth within all things: Verily, I am God; there is no God but Him, the Most Holy, the All-Glorious, the Most Bountiful! Hasten, O people, unto the Tree of God, and seek shelter beneath its shadow. By the righteousness of the one true God! Were ye

to search the reaches of earth and heaven, ye would find no refuge save beneath the shade of this Tree, a Tree which overshadoweth all mankind and through whose branches waft such divine breezes as will quicken every mouldering bone. Set your faces towards it and partake of its fruits, that your hearts may be purged thereby from the insinuations of every evil plotter.

Render thanks unto God, inasmuch as He hath delivered you from the wilderness of self and desire and rescued you from the depths of blindness and delusion on the Day whereon He hath appeared with the kingdom of His Cause, revealed His sovereignty unto all who are in heaven and on earth, enabled you to recognize His Self, disclosed His beauty to your eyes, openly and visibly conversed with you, and made you to rank among such of His servants as have recognized Him. Stand ye firm in the Cause, for the Evil One hath appeared with his hosts and prompteth you unceasingly to disbelieve in God, Who hath created you through His Command and caused you to attain His presence.

Give praise unto God for having chosen you for His own Self, inasmuch as after the Daystar of Eternity had set in its native land, it dawned above the horizon of Iraq, your own land. This indeed is a token of His gracious favour unto you, which naught in the heavens or on the earth can equal. The Countenance of God was in your midst, shining and resplendent, unveiled and unconcealed, and throughout the months and years He recited unto you the verses of your Lord. The Ancient Beauty walked among you with a dignity and composure born of God, and at every moment He revealed Himself unto you with a new effulgence. Thus were the favour of God and His grace fulfilled unto you, that ye might be of those who are thankful.

It behoveth you, therefore, to pride yourselves before all the tribes of the earth, for none have attained that which ye have attained, could ye but perceive it. It behoveth you, moreover, to clothe yourselves with the attributes of God, that from your hearts the fragrances of holiness may waft upon all created things and that from your beings the signs of your merciful and compassionate Lord may appear. Inasmuch as He hath singled you out from amongst all mankind, make ye an effort to show forth that which none before you have shown forth, that the distinction conferred upon you may be clearly demonstrated unto all men.

Shine forth as stars amongst the people of the earth, that ye may guide such servants as are veiled from the knowledge of God and of the Manifestation of His Cause and have been numbered with the heedless. Be true to yourselves and trustworthy towards your neighbours and the things they possess. This, in truth, is an attribute which was cherished by God ere He created Adam from water and clay. If ye be not trustworthy upon this earth, ye will never find assurance in your own hearts, nor will those around you feel assured in your regard. Thus doth God counsel you through the tongue of the Manifestation of His Cause. He, verily, is My Remembrance unto you and unto all creation.

Sanctify your hearts from envy and hatred and your souls from lust and corrupt inclinations. Act ye in accordance with whatsoever God hath bidden you, for He hath verily enjoined upon His servants naught save that which will profit them above all the treasures of earth and heaven. Beware lest ye contend with anyone over the things of this world. Leave them unto such as desire them, that your souls may find peace and that ye may exist wholly for the sake of your Lord, the Exalted, the Great.

The kingdom of wealth lieth in the hand of your merciful Lord. He bestoweth it upon whomsoever He pleaseth at His behest. He, verily, is the All-Powerful, the All-Compelling, the Most Generous. Know ye, moreover, that God hath entrusted the earth into the hands of the kings and made them to be the manifestations of His power amongst His creation, should they enter beneath the shade of the Tree of His Cause. Beyond this, He holdeth in His grasp the power to command. He doeth as He willeth and ordaineth as He pleaseth. He hath never desired anything for Himself, but hath entrusted the world and all its vanities to such as have set their affections upon them. He hath sanctified His chosen ones from turning thereunto, for He hath desired for them that which shall endure throughout the eternity of His own august and mighty Self. That which He hath desired of the world is the hearts of His loved ones, that He may sanctify them from aught else but Himself and cause them to ascend to the court of abiding security, that station wherein naught is witnessed but the splendours of His Face and naught is mentioned but the remembrance of Me, the Almighty, the Incomparable.

Conquer, O people, the cities of the hearts of men with the sword of utterance in the name of your Lord, the Powerful, the Mighty, the Beneficent. Thus hath the Tongue of the All-Merciful commanded you both now and aforetime. Fulfil that which ye have been bidden, and transgress not the commandments of God, your Lord and the Lord of the worlds. Beware lest ye contend with anyone regarding the Cause of God, for We have abolished the rule of the sword and decreed, as a token of Our bounty unto all mankind, that assistance unto God should be rendered through wisdom and utterance. Be ye enkindled, O people, with the heat of the love of God, that ye may enkindle the hearts of others. This is the meaning of rendering assistance unto God, did ye but know it. From all eternity God hath been sanctified above the world and whatsoever He hath created within it and upon it. Should He so desire, it is indeed within His power to subdue the earth and all who dwell therein by virtue of His name, the Powerful, the Mighty, the Omnipotent.

Transmute the hearts, O people, with the divine elixir, and eschew the remedy of them that have joined partners with God. He, verily, hath bidden you to observe piety and righteousness. Be righteous in the religion of God, and follow not your lusts and corrupt inclinations. Be of those from whose faces the light of your Lord, the Unconstrained, can be discerned, and in whose being the sign of God and His demeanour are revealed. This is that which beseemeth you, O people of Baha, in these days of tribulation.

Hearken, O My Arabs, to My call and follow in My way. Recall the days of our meeting and association, and then of My exile, banishment and imprisonment, that God may remember you in the realm of His transcendent bounty. Leave the cup that perisheth to the followers of self and desire, and seize the chalice of everlasting life from the fingers of Baha in the name of your Lord, the Most Exalted, the Most High, in His Latter Manifestation. Verily, it will enable every soul to dispense with the world and all that is therein.

O Pen of the Ancient of Days! Bid Thou Our Arab servants whom God hath chosen for Thyself, caused to turn towards the court of Thy mercy, and severed from all association with the ungodly, to rejoice in their hearts and to arise to serve this Cause whereby the heaven of denial hath been cleft asunder and every proud and lofty mountain hath been scattered into dust. Say: O people! We, verily, foretold unto you, at

the time of Our departure from Iraq, that the Samirí would appear, the Calf would raise its cry, and the Birds of the Night would stir into motion following the setting of the Sun. Take heed lest ye forget the words of God, and rise to the heights of sanctity.

I swear by God, O My Arabs! Could ye behold Me now, ye would fail to recognize Me. My raven locks have turned white from My successive calamities, the Alif of the Cause hath been bent into the shape of Dal through My incessant afflictions, and My glowing and radiant Countenance hath paled. O My Arabs! Neglect not My mention, and forget not My tribulation, My distress and affliction. By My life! Mine eyes are raining down tears and My heart is bewailing My treatment at the hands of the ungodly. By God! The Countenance of the Will of God hath been beclouded by the cruelty of its enemies, the Temple of His Purpose hath fallen upon the dust, Destiny hath rent the raiment of forbearance, and the Divine Decree hath been forestalled by reason of that which hath befallen God, the Exalted, the Most High, at the hands of the hosts of tyranny in the course of His Latter Manifestation.

Thus hath the matter been decreed, if ye be of them that hearken. Is there any defender who will render victorious the Beauty of God through the power of utterance, who will shield the Temple of His Cause from the swords of the people of the Bayan, and who will not allow the veils of names to debar him from the Most Great Ocean of this Remembrance of God and Source of wisdom? Is there any compassionate soul who will show mercy to this Wronged One, who will unwaveringly render Him assistance, and who will sever himself from all created things?

O My Arabs! He who was unable to speak in My presence hath arisen to take My life, even though We created him, reared him, educated him, and protected him at all times. By God! Were I to relate to you but one of the tales of the immortal Joseph and that which the wolves of hatred have inflicted upon Him, ye would renounce all attachment to your selves and to your souls, repair to the wilderness, and there lament until your spirits took leave of your bodies. In Our solicitude for you, however, We have restrained Our pen from dwelling thereon, O concourse of the sincere!

O My Arabs! Bewail My loneliness and My banishment, My imprisonment and My afflictions, and be not of the heedless. Those whose very countenance God hath made as a warning unto men have arisen in such opposition as no pen dare describe. Hearken, O My Arabs, to Mine utterance and approach not those from whom ye perceive the noisome odour of discord. Avoid such people and rise to the heights of sanctity. Thus biddeth you the Beauty of the All-Merciful while encompassed by such cares and sorrows as have been inflicted upon Him by the hosts of the Evil One, could ye but know it. The light that shineth from the precincts of eternity rest upon you, O people of Baha, throughout the eternity of the Sovereign King, the Almighty, the Most Exalted, the Most Great.

BH00112: Suriy-i-Asma' (Lawh-i-Ibn?)

Section 1: "The fragrance of sorrows hath encompassed the Beauty…"

In the name of the One Beloved One

The fragrance of sorrows hath encompassed the Beauty of the All-Merciful, and the gates of joy and gladness have been shut by reason of the tyranny of the rebellious among the people of the Bayan. Fie

upon them! It is most certain, evident and proven that every previous Manifestation hath given glad tidings of the subsequent Revelation according to the stations and capacities of the people—some through allusion and some through subtle intimations. But the previous Manifestation, beyond what can be conceived and comprehended, strove in counseling and educating the people of the Bayan. Yet that which came to pass came to pass.

We make mention of but one word, and We ask fairness of the people of the Bayan: Is it recorded in any passage of the divine Books that at the time of the subsequent Manifestation ye should tarry in accepting His Cause? Say: Produce it, if ye be truthful, nay, by my Lord, the All-Knowing, the All-Informed! Furthermore, is it recorded in any passage of the Bayan that if someone should appear with verses ye should deny him or arise to slay him? And should anyone entertain doubts concerning these verses, such doubts would be identical to those raised by the exponents of perdition at the time of the appearance of the Manifestations of the Cause. I swear by the Sun of inner meanings that if the newly-revealed verses are denied, none would be able to establish the validity of previous verses.

And since the Point of the Bayan—may the souls of all else be sacrificed for His sake—was anticipating these days and what His servants would perpetrate, naught but firm counsels, sound admonitions and goodly exhortations concerning this Revelation flowed from the Most Exalted Pen. The Book of Names was revealed—consider what was its purpose. He specifically named it the Book of Names, and in those tablets He made mention of all names, one after another, and interpreted them, and then counseled the Manifestations of Names to turn to the Creator of Names.

O heart of the world! Hast thou an ear to hear what the Dove of Sorrows warbleth in this time wherein the cry of Satan hath been raised after the call of the All-Merciful? For We find the people of the Bayan in heedlessness and manifest loss. By His beloved Self! None hath yet understood why divine books of every kind were revealed, particularly the Book of Names. Thus doth the All-Knowing, the All-Informed, inform you. But where are the pure ears that might hearken to the call that is raised at every moment from the direction of the Divine Unity? And where are the penetrating eyes that might perceive the lights of divine wisdom shining from these luminous words? The Self-Subsisting hath appeared with a manifest countenance, and He is the Beauty of the Nine promised unto all. Nevertheless, the fetid odors of jealousy and hatred have so seized upon the wilderness that they are utterly fleeing from the divine fragrances and holy breezes. Say: O people! Follow not those against whom the word of punishment hath been fulfilled, from whose faces appeareth the wrath of God, the Sovereign, the Powerful, the All-Knowing, the All-Wise.

It is not known what they would have done, had the Most Exalted Pen not been moved to set down these counsels and admonitions. Nay, by Him Who hath made me independent of all the worlds through that which He hath bestowed upon me by a grace from His presence: beyond what they have done, and what they purpose and intend, there was not, and shall not be, anything possible. And wondrous indeed is it that they recite the verses of God! By God, their Revealer curseth them, and yet they perceive it not.

The Best-Beloved of the contingent world, with firm and sound injunctions, hath foretold what they would do—even as hath been made manifest, and shall yet come to pass. With every soul for whom, out of reverence for the Cause of God, no regard was shown, they have displayed sincerity and servitude—

thereby weakening the Cause of God; and throughout the regions they summon the people unto themselves. That deed is done in secret, and this deed openly. Some measure of fairness is required. In the end, this Servant hath had no personal enmity with any soul—this is most evident. Rather, whatever soul was not regarded was for the sake of the Cause of God, and as a manifestation of His sovereignty, and for the exaltation of His Word. Yet whosoever cherished rancour on this account, to him have they shown humility and submission—unto the hurt of the Cause of God and in rebellion against it.

And none among the loved ones of God, purely for His sake, hath restrained the idolaters from these grievous deeds. Hath then the trace of the divine Fire not remained within the hearts of men? Have the lights of the Lamp of Oneness not shone forth within the souls of the people? What hath come to pass, that the temples of men have not been kindled by this Fire, nor illumined by these Lights?

Say: O caravans of the cities of knowledge! The Beauty of the All-Merciful— the true dawn—hath risen from the horizon of the heaven of the Will of the All-Glorious. Hasten ye, that haply ye may be joined unto the hosts of them that draw nigh. Surely, the more lightly ye move, the better is it. Cast away the burden of those overthrown allusions, and turn your faces toward the realm of oneness. The Pen of Eternity proclaimeth: Hear ye not My lamentation and My moaning? Or hear ye, yet comprehend not? If ye be powerless to soar in the pure airs of meanings, then soar at least in the air of words. If ye apprehend not the wondrous Arabic verses of this Revelation, ponder ye on the Persian Bayan which I caused to descend aforetime, and on the Persian words that have been revealed in this Dispensation, that ye may find unto the Truth a way. For by Him in Whose heart the fire of His love hath been kindled in such wise that the waters of the world's aversion can never quench it: the Day-Star of the Bayan had no purpose save this Manifestation. My soul be a sacrifice unto Him! He hath not been remiss in proclaiming My Cause; rather are the people themselves remiss and negligent.

Whosoever, for one hour, sanctifieth himself, for the sake of God, from veils and allusions, and meditateth on that which hath descended from the Kingdom of God in Arabic and Persian, shall, by God, be severed from all the worlds, and shall lament for this wronged One—this imprisoned, this lonely Stranger. The very stones, hard as they are, at the Word of God, are moved to wailing and moaning, yet mankind remaineth sunk in grievous heedlessness. Thus is it that in the Books of God revealed aforetime it hath been said that rivers flow forth from rocks, yet from the hearts of the wicked no trace appeareth. God— the Exalted, the Great—hath spoken the truth.

Know thou, O seeker, that the Word of God is comprehensive of all meanings—that is, within it are concealed all divine significances and mysteries. Blessed is he that attaineth unto it and bringeth forth the hidden pearls enshrined therein. Regard thou the effulgence of the Word of God as the effulgence of the sun. Even as the sun, once risen, shineth upon all things, in like manner doth the Sun of the Word, which hath dawned from the horizon of the Lordly Will, cast its splendours upon all. I ask God's forgiveness for this similitude, for the visible sun itself draweth its sustenance from that all-embracing Word. Ponder, that thou mayest know. Yet the radiance of the visible sun is perceived by the outward eye, whereas the radiance of the Sun of the Word is perceived by the inward eye.

By Him in Whose hand is my soul: should, for one moment, the inner aid and power of the Word of God be cut off from the world and its people, all would become nonexistent and be brought to naught. And if

any soul look with the eye of God, he shall behold its light and splendour in all things; and likewise, if he turn, with a pure ear by God's leave, he shall hearken, at every hour, unto the primal divine Call. The Voice of God is ever raised; yet ears are withheld. The effulgence of the Luminary of the horizons is manifest; yet eyes are veiled. O discerning one! A skilled physician is needed, that haply he may, with the Most Great Elixir, remove the dimness from men's sight and transmute the copper of existence into gold.

Would that the arena of the knowledge of the Beloved of the worlds were widened for such as have attained, that from the outward letters of the Word limitless knowledges might be made manifest and set forth in detail!

A malady hath seized the people whose removal is exceedingly hard, save for him that seeketh healing from the Most Great Antidote. And this is: that whosoever, in his own fancy, hath in some measure inhaled the fragrance of knowledge, hath imagined the Truth to be like unto himself. Most are, in this day, afflicted with this disease; and this hath become the cause that they have remained deprived of the Truth and of what is with Him. Implore ye God to purify hearts and to sharpen vision, that haply they may know themselves, distinguish the Truth from all besides Him, and apprehend the purpose of the Truth from the words that have been revealed.

Had the peoples attained unto the divine purpose, they would not have remained veiled at the time of His manifestation. Although they recited the divine Book for years, they failed to grasp a single letter of its meaning, being utterly veiled and heedless of its purpose, though all was recorded and inscribed in God's Book. All were deprived to such extent that even some matters known to the common people were unknown to those who counted themselves among the elect—such as the presence of the Qa'im in the well-known city. So firm were they in this belief that they condemned to death anyone who suggested that His Holiness would be born. Consider how remote and deprived the learned ones were, until in the year sixty the veil was rent asunder and all that was hidden became manifest.

Likewise concerning the Resurrection and all pertaining to it—none had attained to a drop from the ocean of these utterances in God's Book, all having mistaken the mirage for water, as was witnessed. Beyond these matters, they remained veiled from the very knowledge of the Best-Beloved of the worlds, and the dust of fancy and the clay of conjecture prevented all creation from the divine presence, until the Most Great Purifier came and bathed the people in the most pure Kawthar, inviting them to the most luminous horizon and giving them glad tidings.

Now observe what was revealed were excellences of which all were heedless. And if it be said that all was concealed and treasured in God's Book, and that in the manifestation of the Point of the Bayan—may the spirit of all existence be sacrificed for Him—the veiled meanings in the divine words emerged from behind the veil in the chambers of utterance, this is the truth in which there is no doubt. And if it be said that what was mentioned before in summary came to be explained and detailed, this is the truth in which there is no doubt. And if it be said that what appeared in this wondrous Revelation had no precedent and all is new, this saying too is correct and complete.

For if God, glorified be His Name, should today speak a word that all people have spoken heretofore and shall speak hereafter, that word would still be new, were ye to reflect upon it. Consider the term "Divine

Unity", which the Manifestations of God have uttered in every Dispensation, a goodly term which all the divers peoples and kindreds of the world have spoken. Nevertheless, in each Dispensation, it hath been made new and hath in no wise been divested of its novel character. Into every word that God doth speak a new spirit is breathed, and the breezes of life are wafted therefrom upon all things both outwardly and inwardly.

That some people should speak of certain imaginary concepts and take pride and glory in them is wholly rejected and unmentionable in God's sight, for true glory lies in recognizing God and in steadfastness and firmness in His Cause, not in outward utterances. As the previous Manifestation hath stated these truths, observe ye that ye may understand. For instance, those who have ascended to the pinnacle of recognition and those who remain at the lowest level are accounted as one in God's presence, for the nobility of knowledge and wisdom lies not in knowledge itself but in whether it leads to recognition of God and acceptance of Him. Otherwise it is rejected. All words in that realm are mentioned in the same degree—for example, if one were to say "begotten" it would be as His saying "neither begetteth nor is begotten."

Although outwardly the divine abstraction from all likeness and peer represents the highest stage of human understanding—as this station is indeed considered most lofty among people—yet even this distinction depends on God's acceptance and is realized through His will. Thus in the Dispensation of the Qur'an and the Bayan, the divine Will was attached to pure abstraction and absolute sanctification. Therefore the effects of these utterances became fixed and manifest in the hearts of the servants. Otherwise, that Ancient Beauty is sanctified above all such contingent words and that most holy Court is exalted above all such expressions. One must look to the root of God's Cause, not to the high or low stations of verbal recognition established among creatures.

Would that I could reveal what is hidden! Yet incapacity stems from the veiling of souls, for verily He is the Self-Sufficient, the All-Praised. At one time He said "Thou shalt not see Me" and at another time He said "Look and thou shalt see Me." In brief, today whosoever accepteth that which hath been sent down from the heaven of God's Will hath attained the ultimate pinnacle of recognition, and without this he is deprived and as nothing. We beseech God to assist us and you to be steadfast in this Cause, through which the kingdom of names was revolutionized and the inhabitants of the cities of creation were intoxicated, save those whom guidance preceded from God, the Supreme, the Self-Subsisting.

O thou who art turned towards Me! Ponder well on that which hath flowed from the Most Exalted Pen, that the gates of infinite knowledge may be opened before thy heart's countenance, and thou mayest find thyself independent of all save God. Think not that the Revelation of Truth is confined to the manifestation of outward knowledge and the alteration of established laws among mankind. Rather, at the time of its appearance, all things become the bearers of boundless grace and capacities, and these shall be revealed according to the requirements of time and earthly means. In this connection, a brief response was sent down from the heaven of the All-Merciful's will to one of the Christian priests dwelling in the great city, and here we mention some of it, that perchance certain servants may become aware of some of God's consummate wisdom that is hidden from sight. His exalted Word declares:

> "Thy letter hath been presented in the Kingdom of thy Lord, the All-Merciful, and We have taken it with fragrance and spirit, and have answered thee before thy question. Reflect that thou mayest know, and this is from the grace of thy Lord, the Mighty, the Help in Peril. Blessed art thou for having attained unto this, though it be veiled. It shall be unveiled unto thee when God willeth and desireth, and thou shalt behold what no eye hath seen."

O thou who art immersed in the sea of divine knowledge and who gazeth toward thy Lord, the All-Merciful! Know thou that this Cause is mighty, mighty indeed. Consider, then remember him who was named Peter in the Kingdom of God. Verily, despite his exalted station, his sublime rank and his lofty position, his feet nearly slipped from the straight path. But the hand of grace seized him and preserved him from error, and made him to be of those endued with certitude. If thou wert to recognize this melody wherewith the Dove coothed upon the branches of the Lote-Tree beyond which there is no passing, thou wouldst surely be convinced that what was mentioned aforetime hath been fulfilled in truth. Then shall one feast in the Kingdom of God upon eternal and everlasting bounty, and drink from the Kawthar of realities and the Salsabil of inner meanings. But the people are veiled by a mighty veil. Verily, those who heard this call and remained heedless thereof—it would have been better for them had they not existed than to hesitate in this Cause. Yet that which was to appear hath appeared, and the matter hath been decided by God, the Mighty, the Glorious, the Unconstrained.

Section 2: "O people! The Spirit hath come again…"

Say: O people! The Spirit hath come again to fulfill for you what He said before. Thus were ye promised in the Tablets, did ye but know. Verily, He sayeth as He said, and He sacrificed His spirit as He sacrificed it the first time, out of love for those who are in the heavens and on earth.

Know thou that when the Son of Man yielded up His breath to God, the whole creation wept with a great weeping. By sacrificing Himself, however, a fresh capacity was infused into all created things. Its evidences, as witnessed in all the peoples of the earth, are now manifest before thee. The deepest wisdom which the sages have uttered, the profoundest learning which any mind hath unfolded, the arts which the ablest hands have produced, the influence exerted by the most potent of rulers, are but manifestations of the quickening power released by His transcendent, His all-pervasive, and resplendent Spirit.

We testify that when He came into the world, He shed the splendor of His glory upon all created things. Through Him the leper recovered from the leprosy of perversity and ignorance. Through Him, the unchaste and wayward were healed. Through His power, born of Almighty God, the eyes of the blind were opened, and the soul of the sinner sanctified.

Leprosy may be interpreted as any veil that interveneth between man and the recognition of the Lord, his God. Whoso alloweth himself to be shut out from Him is indeed a leper, who shall not be remembered in the Kingdom of God, the Mighty, the All-Praised. We bear witness that through the power of the Word of God every leper was cleansed, every sickness was healed, every human infirmity was banished. He it is Who purified the world. Blessed is the man who, with a face beaming with light, hath turned towards Him.

Know thou that He Who ascended to heaven hath in truth descended, and through Him the breezes of grace wafted over the world—and thy Lord is witness to what I say. The world was perfumed by His return and His appearance, but those who are occupied with the world and its ornaments perceive not the fragrance of the garment, and We find them in grievous error. Say: The Bell peals with His Name and the Trumpet with His mention, and He Himself testifies to His own Self. Blessed are they that know. But today the leper is cleansed before being told "Be thou pure," and through His manifestation the world and its people have been healed of every disease and sickness. Exalted be this grace that no grace hath preceded it, and exalted be this mercy that hath embraced all the worlds.

O thou who art mentioned in the Kingdom of God! Rise up by the power of thy Lord and say: O people of the earth! He Who is the Quickener of the world hath come, and He Who kindleth the fire in the heart of the world hath appeared. The Herald hath called out in the holy wilderness in the name of Ali-before-Nabil, and hath announced unto the people the meeting with God in the Most Glorious Paradise, whose gate hath been opened through grace unto the faces of those who have turned towards Him. That which was inscribed by the Supreme Pen in the Kingdom of God, the Lord of the first and the last, hath been fulfilled, and he that willeth may partake thereof, for verily it is a wondrous sustenance. Say: The Most Great Bell hath appeared, and the hand of the Divine Will ringeth it in the Paradise of Oneness. Hearken, O people, and be not of the heedless ones.

God willing, souls shall appear who will comprehend the purpose of God, exalted be His glory, from these utterances, and who will strive with the utmost submissiveness and humility to protect and safeguard His Cause from the rejected ungodly souls. Verily, He hath power over whatsoever He willeth. Whosoever hath been blessed with a drop from the Kawthar of utterance perceiveth that in the Manifestation of the Point of the Bayan there appeared that which had been hidden from eternity, and this Manifestation and the previous one are identical to the appearance of John the son of Zacharias and the Spirit. This hath been mentioned in some of the revealed Tablets—consider ye this.

This is that Manifestation Who hath come for the capacity of the people of the world. The time of the passing away of the world and its people hath arrived. He Who was eternal hath come to bestow eternal life, to make enduring, and to grant the essence of life. That which was revealed in the Bayan hath been fulfilled. This is that promised Beauty Who said, "He Who cometh after Me is before Me." His was that call raised between heaven and earth saying "Make straight the divine stations"—meaning the hearts—and it was the same call that John the son of Zacharias made before the Spirit, saying "I am the voice of one crying in the wilderness, make straight the way of the Lord."

Better would it be for a viper to be born of its mother than for a human to be born and become known for opposition in the Divine Kingdom. Blessed are the barren; woe unto those who nurse! Say: The Supreme Pen declareth: O ye who are lost in the wilderness of passion! Ye reject Me while claiming to accept him who spoke in My remembrance. Ye speak falsely, O people of darkness who flee from the resplendent morn! Were ye to draw nigh, assuredly your rejected deeds of self would be exposed in the light. Woe unto those souls who are heedless of these days and their fruit! Soon shall they lament for themselves and find none to console them.

Blessed are the truthful ones who have attained unto manifest truth. Blessed are the knowing ones who have recognized the straight path of God and turned unto His Kingdom. Blessed are the joyous and sincere ones whose heart-lamps are lit with the oil of the recognition of the All-Merciful and are protected by the glass of detachment from the blowing of the winds of sorrow and trial. Well is it with the stout-hearted whose hearts have not been weakened by the oppression of the tyrants, and well is it with the seeing ones who have fixed their gaze upon both permanence and evanescence, have turned their faces toward that which endureth forever, and are remembered among the people of eternity in the most exalted heaven. Their hearts shall surely not weaken, for they are possessed of insight.

Say: O servants! In either case ye shall be slain and sacrificed, whether by the swords of illness or by the swords of the heedless. This being so, if ye should be put to death by the swords of the idolaters in the path of the Best-Beloved of the worlds, this would be more beloved and befitting, for the blood-money is the Beloved Himself. Forget not this precious fruit, nor let it slip from your grasp. How blessed is the state of the righteous, from whose deeds the sweet fragrance of divine acceptance is wafted abroad. How wretched is the state of the tale-bearers, the mischief-makers, and the oppressors, even should they appear among men with wealth and glory. Erelong shall sudden abasement and endless wrath lay hold upon such souls.

The Word that was formerly revealed hath at all times appeared with a wondrous spirit from the horizon of the mouth of the Will of the All-Merciful—that Word which I addressed to the Son, meaning the Spirit, saying: Moses came for religion and ritual, and the son of Zachariah for baptism, but I am come to give everlasting life and to bring them into the eternal Kingdom. Say: O friends! Thieves and traitors lie in wait in their ambush. O bearers of the trust of the All-Merciful! Be not heedless, but guard the pearls of divine love from the robbers. I swear by the Day-Star of the horizon of inner meanings that whoso faileth in this Day to rend asunder the veils of idle fancies shall not hear the divine call.

Well is it with such souls as have shattered the idols of vain imaginings through the power of God and, having heard the call of the All-Merciful, have risen from among the dead. Upon them be wafted the sweet savors of God, the Lord of names and attributes.

O people of the earth! The call of the All-Merciful hath been raised between earth and heaven, and the heart of the world hath been set ablaze by the hearing of the divine Word, and yet the cold-hearted remain in the graves of heedlessness and oblivion. They have not felt its warmth, much less its flame. They shall abide forever in their graves. Arise, O people, to the aid of God! The Self-Subsisting hath come unto you—He of Whom the Qa'im gave you tidings. Through Him the Most Great Convulsion and the Supreme Ordeal have appeared. The sincere rejoice at His manifestation, while the idolaters are consumed by the fire of malice. Say: I adjure you by God, O people of the Bayan, to be fair in but one word: your Lord, the All-Merciful, hath not made this Cause dependent upon anything that hath been created in all existence, even as was revealed in the Bayan—yet ye have done to His Beloved what ye have done.

Had this Revelation been made contingent upon aught beside Him, ye would not have perpetrated such acts, O company of oppressors! Is there any that hath a hearing ear or penetrating vision, that he might

hear and perceive? Say: The Eye of God weepeth, while ye sport and play. O ye at whom the Concourse on high stand bewildered because of your deeds!

O My friends! Ye are the fountains of My utterance. From each of you floweth a drop from the river of divine meaning. With the arm of certitude cleanse these fountains from the debris of doubts and vain imaginings, that from you may appear firm and conclusive answers to questions such as these. In this Most Great Revelation, all must become manifest in sciences and wisdom, for all creatures, nay all things, have in these days that admit of no doubt received, each according to its capacity, the outpourings of divine grace through the breathing of the divine breezes. Within the depths of the revealed Words lieth the answer to both the mentioned questions and the hidden mysteries. God willing, gaze upon His words with divine vision that ye may understand what was intended. This very question was asked of the Spirit, concerning the son of Zachariah who came and called the people to truth and performed the baptism. What was the purpose of his appearance, and what did He say concerning this Revelation? He came to bear witness unto Me and fulfilled that whereunto he was commanded, and I came to set ablaze the peoples of the world.

O thou who gazest upon the Most Great Scene! Sorrows have reached such a degree that the Tongue of the All-Merciful hath been silenced from utterance. By God! Mine eye weepeth, and My tongue moveth, and My pen writeth that which floweth therefrom, as witnessed by him who standeth before My face. For the people of the Bayan have become so veiled that were they to witness today from anyone that which is contrary to what the Ancient and Eternal Truth, glorified be His majesty, hath ever commanded, they would accept it. For instance, the chief of prevaricators hath written that verses were a proof at the beginning of the Manifestation but are no longer so. Say: O people of the Bayan!

Be fair, by God, your Lord, the All-Merciful! Setting aside this divine Servant and the manifestations of eternal glory revealed in this Revelation, consider ye the entire Bayan and judge for yourselves. You who were not content with the judgment of Truth and what was sent down from His presence—yet Truth, if justice be observed, is content with your judgment, that perchance an eye might open in fairness and turn toward God. It is most evident that the entire Bayan, explicitly and without interpretation, opposeth this statement that turneth away from God. Nevertheless, with such audacity and without concealment they have opposed and continue to oppose the entire Bayan while considering themselves its champions.

By God! The Bayan lamenteth because of them and curseth them. Now, for the sake of God, reflect a little: what is the cause of their striving with such audacity to violate the sanctity of God's Book? This is most obvious and clear that the cause is the acceptance of some among the people of the Bayan. Otherwise, by Him Who made Me speak with truth and manifested Me to establish His Cause, were they not confident, they would never show such audacity. This is among the most great wisdom of God revealed in the Bayan, such that not a line is inscribed therein except that it mentioneth, whether allusively or explicitly, that ye should not hesitate at the next Manifestation and should seek naught but verses.

Nevertheless, they have denied and committed such momentous acts as ye all know, and none hath objected. Yet they have attributed to this Focal Point, by Whose will all books speak, that He hath abrogated the laws of the Bayan. The curse of God be upon the wrongdoing people! This, despite the fact

that by the explicit text of the Bayan, this Manifestation was and shall be the Chosen One, and the entire Bayan speaketh in His praise and herald His appearance, and whatsoever appeareth from Him is that which appeared from the previous Manifestation, and whosoever maketh a distinction is a misbeliever and a liar, a doubting denier.

And regarding the verses of the past, most of the followers of religions have witnessed supernatural occurrences from the Most Holy Court in such wise as cannot be described in words. Ask the city and those around it that the truth may become evident to you. It is not known what that objecting soul claimeth for himself. Nay, by the Self of Baha, he is but in grievous error. Beseech ye God to grant you the grace to succeed, that ye may remain steadfast upon the path of the Cause, for this Cause is mighty, mighty indeed. Soon shall its greatness become clear and evident. None shall endure save those who gaze upon the Most Great Scene and are detached from all who are in the heavens and on earth for love of God, the Almighty, the All-Glorious, the All-Wise.

Today is the Day to render victorious the Cause of God. It is incumbent upon every soul to summon the people to the divine realm with the utmost steadfastness. Make ye a mighty effort, so that perchance those who have strayed in the wilderness of self and passion may turn their faces toward the most holy and glorious horizon. From souls will come forth effects that are and ever shall be cherished, for the fruit of every soul is its effect. A soul without effect is, in the Most Sublime Vision, accounted as a tree without fruit. Speak ye for the sake of God and teach His Cause for His sake. Look not to rejection or acceptance, but rather to the service whereunto ye have been bidden by God. This is the most great favor, eternal success, everlasting fruit, and the bestowal of Truth at all times, and His outpouring grace hath reached and shall continue to reach in every season. Whoso is His, verily He is with him and will aid him with truth, and He, verily, hath power over all things. And the Glory be upon you, O My loved ones, with the everlastingness of My Kingdom and the permanence of My Dominion.

BH00155: Suriy-i-Ahzan

Section 1: “This is the Surah of Sorrows which hath…”

This is the Surah of Sorrows which hath been sent down from before the All-Merciful unto him who hath turned towards the sanctuary of the All-Glorious in this time wherein all have scattered from beneath the shadow of God and His mercy and have taken Satan as their helper. In the Name of God, the Most Impregnable, the Most Holy, the Most Mighty, the Most Glorious.

O Wayfarer of Oneness! Glorify in the sea of grandeur, which hath appeared through My Most Glorious Name, whereon sail the arks of eternity bearing such servants as have detached themselves from the world and soared on the wings of holiness into the atmosphere of this air which hath appeared in this heaven that was raised in this cloud. Thus hath the grace of thy Lord encompassed them that they might give thanks unto God and be numbered among the thankful, as recorded in the Tablets. And thou, say “In the Name of God and by God,” then enter naked into the depths of this ocean whose shores even those nigh unto God have failed to reach, much less to enter therein. Thus doth the Tongue of the Beloved command thee. Act thou accordingly and fear no one; put thy trust in Him. Verily, He will protect thee as He protected thee aforetime, and He, verily, hath power over all things.

By the True One! Today is thy day. Emerge from behind the veils of silence, then speak forth betwixt earth and heaven and give the people glad tidings of this News at which the lands of pride were rent asunder, the heavens of opposition were cleft, the mountains of rancor crumbled, the edifice of hatred was demolished, and the skin of every obdurate unbelievers did quiver. Look thou at the ungodly and that which issueth from their mouths. Among them are those who say: "Is God manifest?" and "Hath the Sun risen from the holy horizon?" Say: Yea, by my Lord! It hath risen with a sovereignty that encompasseth the worlds. O thou blind one of the earth! Open thy eyes that thou mayest behold it shining, luminous, and radiant. Verily, it hath ever been manifest at the meridian with the sovereignty of grandeur, power, and majesty. Neither the opposition of any opponent nor the unbelief of any unbeliever can veil it. Thus hath the matter been witnessed in truth.

And among them are those who say: "This is he who hath fabricated a lie against God." Say: Woe unto thee, O unbeliever! This is naught but a revelation revealed. God taught him at the Lote-Tree beyond which there is no passing, and he beheld what he beheld of the signs of his Lord. By God! His feet shall not slip from all that hath been created between earth and heaven. Verily, at times he speaketh with the melody of Ali in the heaven of grandeur, then with the melody of Muhammad in the kingdom of creation, then with the melody of the Spirit in the heaven of eternity, then with the melody of grandeur in this Beauty that hath shone upon all things and from whose revelations hath appeared upon the forms of all created things the sign that there is none other God but Him. And verily, He is the Beloved in the heart of the Desired One, and He is the Worshipped One in all that was and will be. Yet most of the people have veiled themselves from Him after He appeared with all signs, and that which appeared from Him hath ever been witness unto itself.

Would that thou hadst been present before the Throne and heard how the melodies of eternity were revealed from the Temple of Baha! By the True One! Were the ears of all created things to be purified and were they to hear but one note thereof, they would all fall thunderstruck upon the dust before thy Lord, the Mighty, the Bestower. But when they objected unto God, God deprived them of the wonders of His grace, and they were naught before thy Lord but as a handful of clay, cast away. And if thou wouldst ponder on that which issueth from their mouths, by God, thou wouldst hear that which thou didst not hear from the Jews when We sent unto them the Spirit with a manifest Book, nor from the concourse of the Gospel when We caused the sun of eternity to shine upon them from the horizon of Batha and sent Him unto them with lights that were witnessed by all worlds; nor from the people of the Furqan, when the heaven of divine knowledge was cleft asunder and God came upon the clouds of His name, the All-Merciful, with the beauty of ʿAli in truth.

When We reached this most blessed, most exalted, most holy Name which was wondrously unique, two conditions arose within My soul. I observe that My heart is consumed with the fire of sorrows at what hath befallen the Beauty of the All-Merciful at the hands of the people of the Furqan, as if every limb of Mine were at that moment aflame with a fire which, were its reins to be loosened, would consume all who dwell in the realm of being—and God is witness to this. Likewise do I observe that Mine eyes weep, and then all My members, until drops of tears rain from My very hair, at the afflictions visited upon Him by these wretched ones who slew God and knew Him not, and who, even while priding themselves on one of His names, suspended Him in the air and fired at Him the bullets of hatred.

Would that creation had never been brought into being, that invention had never stirred, that no Prophet had been raised up, no Messenger sent forth, no Cause established among the servants, no Name of God manifested between earth and heaven, no scrolls, books, scriptures, tablets or missives revealed, and that the Ancient Beauty had not been afflicted among these wretched ones, nor suffered at the hands of those who openly denied God and committed what none in all the worlds had ever perpetrated. By God the True One, O ʿAli! Wert thou to look within all My limbs and members, My liver, heart and vitals, thou wouldst find the mark of the bullets that struck the Temple of God. Alas, alas! Then did the Abode of Verses cease its revelation, this Ocean its surging, this Tree its fruit-bearing, this Cloud its rain-giving, this Sun its light-shedding, this Heaven its elevation—thus was the matter then decreed.

Would that I had perished and My mother had never borne Me, that I had never heard what befell Him at the hands of those who worshipped the Names but slew their Revealer, their Creator, their Establisher and their Sender. Fie upon them and upon their following their own selves and desires! Through them hath appeared that which hath caused the Maids of Heaven to fall prostrate from their chambers, and the Spirit to lay his face in the dust, at what hath befallen the Lord of Lords from these wolves. Then doth everything weep at My weeping for Him, and all things cry out at My crying out at separation from Him. Such grief hath overtaken Me that no melodies of eternity issue from My mouth, nor spiritual breezes from My heart. Were it not for My being preserved, My limbs would be rent asunder and I would cease to exist.

Then doth My previous Manifestation in the Most Glorious Horizon weep and address thee:

> "O ʿAli! By God the True One, wert thou to look at My heart, My liver and My vitals, then My secret and My public self, My outer and My inner being, thou wouldst find the marks of the spears of hatred which struck My other Manifestation in My Most Glorious Name."

Then do I lament, and all in the Supreme Concourse lament with My lamentation for Him; and I cry out, and all who dwell in the pavilions of Names cry out at My cry; and I wail, and all in the cities of eternity wail at My wailing for this Wronged One Who hath fallen amidst the people of the Bayan. By God, they have done unto Him what the people of the Furqan did not do unto Me. Therefore, alas! Alas! for that which hath befallen Him and touched Him from these souls. Thereupon all existence, both in the realm of earth and heaven, fell prostrate in the dust by reason of what hath befallen this Beauty who was established upon the throne of nearness. Woe unto them and unto what their hands have wrought, morning and evening.

Behold, the Ancient Beauty calleth out:

> "O Most Exalted Pen! Change this remembrance, through which all created things and whatsoever beareth the name of a thing have been saddened, and proceed to another remembrance. Have mercy upon the denizens of the most exalted Paradise. By God, the Truth! The mighty Throne with all its grandeur and the Seat with all its loftiness are well-nigh rent asunder."

And when We heard the Call, We ceased the mention of sorrows and returned to that which We had been mentioning, that thou mayest be informed thereof.

And thou, O ʿAli, grieve not for what We have imparted unto thee concerning the tribulations which befell Our former and latter Manifestations. Gird up thy loins to aid the Cause of God, and arise to serve the Cause with power and compelling steadfastness. Then observe the state of these people and what issueth from their mouths in these days wherein the Sun hath shone forth with all its splendors and every faithful soul who hath drawn nigh hath been illumined thereby. By God! We hear from these people what none hath ever heard, for they seek to prove their cause through the verses We sent down upon Him Whom We sent with the truth and made a mercy unto all in the kingdom. Yet when greater verses than those they had heard are recited unto them, they object and flee, and were they to find in themselves the power, they would surely slay him who reciteth the verses unto them. Thus recognize thou the state of these people, that thou mayest be clear-sighted regarding what they possess.

Say: O people! Verily, He Who hath appeared with the truth—ye have witnessed concerning Him God's power and dominion, then God's Manifestation and His grandeur. And besides what ye have witnessed of the wonders of might and power, there hath been sent down from the heaven of His grace the equivalent of what was revealed in the Bayan. Fear God, O people, and be God-fearing in this Cause. Do ye contend with Him through Whom the suns have shone forth, the moons have been illumined, the stars adorned, the rivers have flowed, the seas have surged, the heaven been raised up, the holy earth spread out, and the trees have yielded fruit? Fie upon you and upon him who hath commanded you to deny God and associate partners with the Beauty of Him Who is established upon the throne with a sovereignty that encompasseth all the worlds. By God! O thou who gazest toward God, there hath befallen Me at their hands that which no ear hath heard nor eye hath witnessed. Thereupon the eyes of all created things weep for Me, and all the tribes from the kingdom of names and attributes and the eyes of grandeur behind the veils of might impenetrable lament My suffering.

By God the Truth! He who fled from the fox and hid his face behind the wine-jars in fear for himself—when he witnessed that We had raised up the Cause with the sovereignty of might and power, and God's name had become renowned between East and West, he then regretted his concealment and emerged from behind the veil with great hatred. He consulted with one of My servants about killing Me and desired to shed this blood which, were but a drop of it to fall upon all created things, they would all proclaim "I am God, there is none other God but Him." Thus did he plot within himself after We had nurtured and taught him morning and night. When the hosts of God's revelation descended and preserved Me from his evil and his plotting, he then arose with another plot whereby the people of the depths of names, then the Concourse on High were bewildered—and God is witness to what I say. And he attributed to Me matters which, were they to be heard by one possessed of insight, thou wouldst know what hath befallen this Wronged One from those who have arisen against Him with an injustice that was in all the tablets deemed grievous.

O Most Exalted Pen! Remind one whom thou lovest of what was proclaimed by one of Satan's party in the region of Iraq, saying:

> "O people of Baha! Why do ye promulgate God's Cause, your Lord, and summon the people unto God Who created all things by His command, when the ultimate station of the servants is to attain unto the station of the Primal Point, and since he hath descended from his station

and been stripped of what was bestowed upon him, how can your teaching and mention benefit the servants?"

Thus did his soul entice him, and he uttered that which intensified God's wrath and displeasure against himself and those who say what he said, rendering themselves deprived of the shores of divine knowledge. Say: Woe unto thee, O thou who associatest partners with God! What thou hast imagined regarding the name of the Primal Point—verily We created it as We created all names that they might indicate their Creator and Maker and remain steadfast in God's Cause. All names before God are equal—He giveth and taketh away, and shall not be questioned about what He willeth, and He is indeed wise over all things. And whatever excellence ye have recognized in souls abideth in their faith in God, their turning to Him at His manifestation, and their orientation towards the quarter that was beloved in the eternity of eternities.

Explain, O thou wretched one, how the Judge became the judged, though none can change besides Him. O thou possessor of a single eye! Reflect within thyself—dost thou observe the faults of others while remaining heedless of what is within thyself? Woe unto thee for what Satan hath taught thee—he who disbelieved in God and whom We made an evident lesson unto all creation. Say: O thou who disbelievest in God! Would that thou hadst seen and known him whom thou hast taken as lord besides God. By the True God! If thou hadst seen and known him, thou wouldst have fled from him a thousand leagues, nay more than that, and God is indeed cognizant of this. Say: O thou donkey! We preserved him, reared him, described him and mentioned him, and thou knowest all this and wast witness thereto. Yet he warred against My Self and denied My verses. Therefore, it behooveth thee to object to him, not to the One Who created both thee and him from a worthless fluid. Ask him by what proof thou didst believe in the Primal Point and the Messengers of God before Him, and by what evidence thou didst disbelieve in Him Who appeared with all the signs, and didst decree His death, and wast strong in opposition.

Section 2: "Moreover, O thou who associatest partners with God…"

Moreover, O thou who associatest partners with God, it hath ever been Our way to take and give. Hast thou not seen how We removed the mantle of acceptance from the form of the Stone around which We had commanded the servants to circumambulate, and bestowed this grace upon another station, if thou wert but knowing of this? Therefore be fair in thyself, though We know that thou wilt never be fair. With Us is the knowledge of the heavens and earth. We know what thy father taught thee at all times, and what he whispered in thy breast, and breathed into thee of the spirit whereby every human being is transformed and becomes as a donkey. Therefore ask about him whom thou hast taken as lord besides Me. Say: O thou who hast turned away! Be fair within thyself—hast thou heard of any manifestation in creation greater than what hath appeared and now speaketh at the hub of eternity, saying "I am your Lord, the Most High" from this holy and most luminous horizon? And hast thou seen any words greater than what hath been sent down in truth from the heaven of eternity through this Youth Who speaketh in the heaven of decree? Nay, by My Beauty that hath shone upon all worlds!

Have you seen any words greater than those which have been sent down in truth from the Dominion of Eternity through this Youth Who speaks in the heaven of destiny? Nay, by My Beauty which hath shone resplendent upon all worlds! Yet you have followed him who was created by a movement of My Pen and

who pronounced judgment against My Self, after We had protected him through months and years. O thou who art seeing yet blind, such that thou seest thyself but failest to behold thy Lord, by Whose command were created the names and their kingdom, then the attributes and their dominion, then all created things! Dost thou see in a mirror that hath turned away from the sun any light or radiance or trace upon its surface? Nay, by the All-Merciful, if thou wert possessed of true vision! Likewise, observe the mirrors of names: when they enter beneath the shadow of their Lord and accept the effulgences wherewith the Sun of Eternity doth shine forth, they are illumined by its lights and radiance. Without this, they are debarred and remain deprived of the effulgences that shine forth in truth.

Hast thou not seen in the previous Manifestation how the divines who had lived long in this world and had ascended the heights of knowledge and had worshipped God through nights and days were pronounced ungodly and unbelievers, and the garment of faith was stripped from their temples, while those who swept houses and whom none knew—God clothed them in the garment of divine authority and prophethood? Thus observe thy Lord's power and be not an oppressive wretch. Is it fitting for those on earth to object to God, saying:

> "How can we attain an exalted station when these who lived long in God's religion, worshipped Him, prostrated themselves before Him, submitted to His Cause, and were the learned of the earth, have returned to the fire?"

Say: O unbeliever! Thou sayest what the ungodly said before in the time of every Manifestation, unaware of what thou utterest. Soon shall the angels of punishment smite upon thy mouth, by the decree of One mighty and powerful.

Know thou that at the time of Manifestation, all names are on one plane. Whoso ascendeth unto God, all Our beautiful names apply to him, but whoso standeth still on the path shall never be mentioned before God. Thus have We sent down the command in all the Tablets, wert thou to be informed thereof. Verily, were We to take a handful of clay and breathe into it the spirit of life and make it the manifestation of all names and attributes, We are able to do so, and this is not difficult for God. It remaineth in this station so long as it abideth in the shadow of its Lord, but when it departeth therefrom, all that was given it is stripped away and it returneth to dust with great remorse.

Say: O thou donkey! Thou hast not understood the root of the matter, and when something beyond thy comprehension cometh to thee, ask him from whose pen flow the seas of knowledge and inner meanings, that he may explain to thee what thou hast neglected and teach thee from the wonders of knowledge, that thou mayest be steadfast in thy Lord's religion. Nay, by My life, O Ali, they desired not to know what was concealed from them. Thou seest them as sheep that go astray, knowing not their shepherd. Rather, if thou lookest upon them with the eye of insight, thou wilt find them as wolves seeking to scatter God's sheep and suck their blood. Thus have We reckoned their affair in this Tablet which hath been sent down from the dominion of sublime glory.

Guard thyself from these people, then speak with the melody of eternity between earth and heaven. Then make mention of this Most Great Name, through which the heaven of names was cleft asunder. Fear thou no one, but put thy trust in God. Verily, He will protect thee from every rejected unbeliever, will

aid thee in His Cause, will cause the Spirit to speak within thy breast, and will stir thee with the breezes of paradise from the direction of thy Lord, the All-Merciful. He is, verily, thy Reckoner.

Beware that thou grieve not over anything, for We have not forgotten thee and We wish to behold thee, and We beseech God to bring us together in truth. Verily, He is the Answerer of those who call upon Him. Would that thou wert with Us in the prison and couldst witness what hath befallen My wronged Beauty at the hands of those who dare not speak in My presence, whose realities were created by the will of My Pen, and thou wouldst behold what was hidden from thee. Hearken unto what the Most Exalted Pen commandeth thee. Neither rest in thy home nor find repose within thyself. Enter the abode of the ungodly from among the concourse of the Bayan with God's tidings and His Cause, and say:

> "O people! I have come to you with a proof that is supremely great in truth. If ye possess what is greater than what We have, bring it forth. And if ye have witnessed with your own eyes what is greater than what We have witnessed of God's power and sovereignty, show it and tarry not a moment. And if ye find yourselves powerless to do this, then fear God and contend not with Him through Whom God's Cause hath been raised, your names exalted, and the proof whereby ye seek to establish your cause among others hath appeared. Fear ye God and be not among the sinfully faithless in the land."

O Thou who swimmest in the ocean of inner meanings! At this moment hath the ocean of grandeur been set in motion through My Most Great Name, casting upon all created things the pearls of the remembrance of thy Lord, the Most Exalted, the Most High. By God! The eye of creation hath never beheld its like, nor hath the vision of invention ever witnessed its parallel. Would that We could find one trustworthy to whom We might entrust it, or one discerning who might witness it, or one aware to whom We might describe its qualities, its manifestations, or its effulgences. When We ascended unto the heaven of divine decree, We found no one and remained within Our own Self, bewildered and saddened. Therefore, treasure within thyself that which hath trickled upon thee from the spray of this Ocean, and purify thyself from the odors of those upon whose faces thou seest naught but the dust of fire, who have disbelieved in God throughout every age and dispensation, and who have been deprived of the fragrances of the All-Merciful.

Say: These are the streams that flow into the Ancient Ocean, even as they have branched forth from it. Blessed is he who drinketh therefrom and through it becometh independent of all else on earth. Say: Verily, the Ancient Ocean and whatsoever issueth from it and returneth unto it are but a wave among the waves of the Ocean of Grandeur, which was created through My Most Great Name. Thus have We unveiled for thee a mystery from among the mysteries that were hidden from the eyes of the worlds. Upon the shore of this Ocean hath been created a wilderness whose beginning and end none hath encompassed, wherein the call of God hath been raised from every direction. No Prophet or Messenger hath passed by it except that the divine fragrances seized him in this Valley. And when they reached the Most Glorious Dome, which was created from the Light of the Divine Essence in the midst of this Valley, they fell prostrate upon their faces in the dust in humility before this Beauty Who hath appeared in truth in this Garment, from which the sincere ones inhale the fragrance of the All-Merciful. Thus was the matter irrevocably decreed.

O Ali! By God, the Truth! Never hath ceased, nor shall ever cease from this wilderness the call of thy Lord, the Most Exalted, the Most High. At all times there can be heard from its pebbles and its sand dunes that there is no God but Him, and that He Who hath appeared through My Most Great Name is the Beloved of creation and the Desire of the Concourse of eternity. He hath ever been and ever shall be, and God is indeed aware of this. Blessed is the man who walketh therein, and the ear that heareth the melodies that emerge from its regions, and who becometh aware of what hath been concealed therein of mysteries that have ever been hidden behind pavilions of glory. Would that some loving soul might turn towards it, some steadfast one might stand firm therein, some heart might hasten unto it and become detached from all the worlds. O Ali! By God, the Truth! The Cause is greater than can be mentioned, more manifest than can be veiled, and more exalted than can be reached by the opposition of any opposer or the scheming of any stubborn plotter.

Say: O people! Debase not your own selves. Be ye ashamed before God Who desireth naught for you save His grace, and Who sendeth down unto you in every moment, from the Divine Lote-Tree, fresh fruits of glory. Partake ye of God's bounty wherever ye will. Fear ye God and be not of them that spread corruption in the land, nor distance yourselves from the seats of nearness. By God, the True One! The Dove shall not cease its melodies though all the dogs of the earth should bark or all the wolves should howl. Thus have We sent down the verses in truth—a revelation from One mighty and wise. Whoso denieth this Cause this day shall be cursed by every atom, by his own self and essence, his hand and his tongue. He is deaf within himself and heareth not, for his ears are veiled by the coverings of heedlessness. Thus is the matter witnessed from the horizon of wisdom.

Blessed are ye, for ye shall find no partner unto yourselves in these fruits which have ripened upon the Tree of your Lord, the Most High, the Most Exalted. God hath made them specially for you and for those who turn unto it with pure and sound hearts. Taste thou of those fruits and be grateful for what thou hast been given of the wondrous grace of thy Lord, and be thou manifestly joyous. Verily God hath made these specially for those of His servants who are nigh unto Him, and hath deprived the idolaters of this bounty.

Thus have We bestowed upon thy heart, thy spirit, and thy mind the fragrance of the All-Merciful from the right hand of Glory, that He might make thee alive through His life, enduring through His endurance, speaking in His praise, mindful in His remembrance, turning unto His face, and gazing upon His beauty. Verily His favor hath ever been great unto thee, then wondrous, then mighty, then glorious.

And upon thee be grandeur, then majesty, then the splendor from the Countenance of Eternity, Who hath appeared with His Most Glorious Name, whereby every low thing was exalted and every high thing was brought low, every existence was annihilated and every lost thing was brought to life, every sun was darkened and every moon was eclipsed, every star fell and every steadfast one was shaken, every lofty one was brought low and every fixed thing trembled, every still thing moved, every fire was extinguished and every extinguished thing was ignited, every praised thing became unseemly and every unseemly thing was praised, every hidden thing appeared and every concealed thing emerged, every veil was rent, every ash was resurrected, every door was knocked, every tongue spoke, every abased one was honored, every sick one was healed, every impure one was purified, every ailing one was cured, every blind one saw, every treasure appeared, every earth quaked, every heaven was cleft, every earth split, every just

one transgressed and every transgressor became just, every learned one became ignorant and every ignorant one became learned, every brave one fled and every fearful one became brave, every thirsty one was given drink, every trumpet was blown, every Hour appeared, every bugle was sounded, every light was darkened and every darkness was illumined, every fruit fell, every green thing dried up and every dried thing became green, and the breath of God blew whereby the contingent beings were given life before and the existent things shall be given life hereafter. Thus was thy Lord's favor encompassing unto thy self, thy spirit, thy heart, thy body, and thy form.

BH00434: Suriy-i-Dhibh

This is the Surih of the Sacrifice [Dhibh] which hath been sent down from the heaven of command unto him whom We have named Dhabih in the Kingdom of Names, that he may set his face wholly toward God, the Lord of all worlds.

He is the Ever-Abiding, the Most Wondrous!

God doth bear witness from the throne of grandeur and majesty that verily I am God, there is none other God but Me, the Protector, the Self-Subsisting. And He doth bear witness at this moment from the kingdom of might and glory that there is none other God but Him, the Protector, the Self-Subsisting. The Ancient Being doth acknowledge from the heaven of power and majesty that verily I am God, there is none other God but Me, the Almighty, the Powerful, the Best-Beloved. And this Most Great Word doth acknowledge that there is none other God but Him, the Almighty, the Powerful, the Best-Beloved. God hath testified within His Own Self, unto His Own Self, through His Own Self, that He is God, there is none other God but Me, the Manifest, the Witnessed. And I do testify within My Own Self, unto My Own Self, through My Own Self, that verily I am God, there is none other God but Him, the Manifest, the Resplendent, the Concealed.

O Beauty of the Most Ancient! Sprinkle upon all created things from the ocean of Thy bounteous grace, that perchance they may be touched by the fragrant breezes of holiness from this Camphor which hath appeared in the Temple of Manifestation, and flow from this Salsabil which God hath sent forth in the form of the Pen and made it a sign of His knowledge between the heavens and earth; yet few among the people perceive.

O Sovereign of Eternity! How can I cast upon all created things the signs of the glory of Thy sovereignty when the idolaters have encompassed Me on every side and laid hands of bondage upon this luminous, mighty and beloved Mouth? And when I mention among them wondrous remembrances, it but increaseth the hatred in the breasts of these wicked ones. Thou knowest what hath befallen Thy Self, and verily Thou art the Truth, the Knower of the Unseen.

O Dhabih! Raise thy head from slumber, then loose thy tongue in utterance through My Name, the Powerful, the Bountiful. Fear no one, for thy Lord will guard thee from Satan and his manifestations, and will protect thee through His mighty and manifest sovereignty. And if thou desirest to enter this station before whose courtyard stand the realities of the highest ones and the angels who circle round the Throne, it behooveth thee to detach thyself from all who are in the heavens and earth, from all that hath

been and shall be, and to make My love thy companion, My recognition thy purpose, and trust in thy Lord, the All-Knowing, thy stronghold in these days wherein all have turned away from His beauty and taken for themselves lords besides God, and thus do they act.

And when thou art adorned with that which We have commanded thee, God shall open the eye of thy heart and thou shalt witness what none hath witnessed, and know what none hath known among those who claim within themselves that which God hath not permitted them and say what they comprehend not. Therefore, leave the idolaters and what they possess, then ascend on holy wings to the atmosphere of nearness, that thou mayest reach the Most Great Paradise in this hidden and treasured Word.

Say: O people! By God, I speak not from idle fancy, but rather the Spirit speaks within my breast—this is my proof, if you be of the fair-minded. O people! If this be my crime, I am not the first to have committed a crime before God; rather, honored servants feared God and did not refute the truth with your mouths. Then look with the eye of fairness upon that which has been sent down in truth from the dominion of God, the Powerful, the Supreme, the Self-Subsisting. If you dispute these words, by God, the decree of faith will not be confirmed for you regarding what was revealed to Ali of his Lord's verses, and before him to God's Messengers, if you but knew. O people! Have mercy upon yourselves and measure not this Cause by your own standards. Be among those who, when their Lord's verses are recited unto them, are moved with yearning for His presence and fall prostrate upon their faces.

O Dhabih! By the True One, verily the Youth has fallen into the pit of hatred. Would that there were some wayfarers to let down the bucket of victory, that perchance the Youth might be drawn forth and the faces of the dwellers of the heavens and earth be illumined. Thus has the decree of destiny been inscribed upon preserved tablets of glory. Thus does this Pen recount unto thee, having drunk from the living waters of the Kawthar of the All-Merciful, and having grown in the holy land at the heart of Paradise, from which flows the Kawthar of glory—yet people can scarce comprehend. Know then that a sedition has appeared whereby the heavens of idle fancy were cleft asunder, the sun of creation darkened, and the falsehood of those who claimed faith in God's verses, the Supreme, the Self-Subsisting, was exposed.

Say: O people! These are in truth the verses of Ali. Beware lest you wax proud against them; rather be among those who humble themselves. Say: By God, the clouds of grace have been raised up, raining the water of life upon all created things—this from your Lord's bounty, the All-Merciful, if you be of those who are certain. Have you seen any bounty greater than this? Nay, by the Self of God, the Supreme, the Mighty, the Beloved! Have you found in all creation a mercy more vast than this? Nay, by My Self, the Bestower, did you but know!

Among the people are those who inquire about this Announcement from those who fancy themselves guided. Say: O people! He needs nothing to prove His Cause from all that exists between the heavens and earth. All else was created by His Word, would you but reflect on His verses. Say: His proof is His Own Self, and His existence His authority—none knows this save those who have turned with sanctified countenance to their Lord's face and are among those who perceive their Lord's words with insight. Beware lest you hesitate in your Lord's Cause. Look then with sanctified vision upon the proofs of the Prophets and Messengers, that the matter may become easy for you, that you may shatter the idols of

vain imaginings through your Lord's authority, the Mighty, the All-Knowing, and be among those who recline upon the cushions of glory.

Know then that all that has flowed from the Pen of Counsel has been only from My love for thee, else thy Lord is independent of all who are in the heavens and earth. He is the Ruler over whatsoever He willeth, ordaining as He pleaseth through His word "Be" and it is. Strive then within thyself that Satan's whispers lead thee not astray from the paths of the All-Merciful. Then stand firm in thy Lord's Cause and be of those who view His Cause through the eye of God.

Say: O people! All that ye possess and that wherein ye pride yourselves is confirmed by the verses of God, and these are His verses sent down from the heaven of creation. Beware lest ye deny them and thereby make your works vain, and be not of those who follow every babbler and then disbelieve in the verses of their Lord. Know thou that We have made thee an ambassador from Us that thou mayest give glad tidings unto the people concerning this Cause whereby every bearer of a burden hath cast off her burden, and the veils of power have enveloped the eyes of the inhabitants of the heavens and earth save for a numbered few who have taken their station behind the pavilion of glory and drawn nigh unto the Sinai of nearness. These are they who swim in the depths of the Cause. Strip thyself of all things that the hand of grace may take thee and raise thee to a seat of glorious and beloved might, and may attire thee in that which shall illumine all created things. This is of thy Lord's bounty unto thee if thou burnest it not with the fires of allusions and standest firm in thy Lord's Cause, following not every rejected idolator.

Beware lest thou confine thyself within the bounds of allusions or be veiled by the veils of signs. Rend asunder the veils by Our authority, then burn the allusions with this Fire that hath been kindled in the Sinai of eternity and hath been manifested unto this Pen in such wise as to draw unto it the hearts of those who follow the signs of God. Ponder upon the people of the Furqan and all that was in their possession that thou mayest sanctify thyself from the allusions of the people and be established in praiseworthy constancy. Leave the kingdom, then ascend unto this heaven that thou mayest discover that which none hath discovered save whom thy Lord, the All-Powerful, the Most Exalted, the All-Subduing, the Self-Subsisting, willeth.

If thou wouldst free thyself and ponder upon My migration in the year We arrived in Iraq, by God this would suffice thee above all else and make thee one of those who reflect upon the verses of their Lord. Through this was perfected God's proof unto His servants and His testimony unto His chosen ones, and was completed His favor unto His loved ones, and His countenance shone forth unto His creation. Yet when the veils of idle fancy seized the people, they reflected not upon it but were heedless of their Lord's command. Say: O people! Do not as did the people of the Furqan, and place not the reins of your recognition in anyone's hands. Seize ye the grace in these days, then witness with your own eyes. When the verses of your Lord are recited unto you, turn not back on your heels, and be not of those who object to the verses of God and then mock them from their seats.

O Dhabih! Thou hast been sacrificed at every instant during twenty years, and none knoweth this save thy Lord, the Mighty, the Best-Beloved. Know thou that when the Dhabih of old desired to reach the station of sacrifice, redemption came unto him from the heaven of divine decree. But this Dhabih accepted no redemption and was sacrificed by the sword of hatred wielded by these transgressors who comprehend

not what they do. Shouldst thou detach thy gaze from mortal allusions and ascend unto the Most Sublime Vision, thou wouldst witness his head raised aloft upon the spear of hypocrisy from the direction of the horizons, and thou wouldst weep as weep the lovers who were prevented by the decrees of destiny from attaining the seat of glory of the Beloved.

O Dhabih! Purify thy sight from all contingent things and whatsoever lieth therein, and from all possibility and whatsoever is thereupon, that thou mayest recognize the handiwork of God Who hath perfected the creation of all things, and enter the house of mysteries wherein none hath entered save whom thy Lord, the All-Knowing, the All-Informed, the Almighty, the Self-Subsisting, hath willed. Moreover, recognize the worth of these days wherein the countenance of the Youth shineth amongst you, and make good what thou hast missed in recognizing Him. By God! This is better for thee than the kingdom of the heavens and earth and than all that ye do or know. Soon shall ye place the fingers of remorse between the teeth of bewilderment, and ye shall not find the Youth though ye search throughout all the heavens and earth. Thus doth the Pen of divine decree cast upon thee from the mysteries of destiny, that perchance the servants may emerge from the sepulchres of heedlessness and detach themselves from all that preventeth them from attaining unto the seat of knowledge—this Paradise which God hath sanctified from the observations of such as join partners with their Lord.

And when the garment of the Youth cometh unto thee stained with truthful blood, place it upon thy face, then inhale therefrom the fragrance of the All-Merciful, then redden thy face therewith and raise thy cry with a crimson face between earth and heaven, that perchance the people of the veils might burn away the veils of idle fancy and emerge naked from the garments of allusion, ascending unto the heaven of names and attributes—this station, the transcendent, the mighty, the praiseworthy. And verily when the Dhabih of old desired to enter the seat of nearness, the heaven of his Lord, the Most High, Satan appeared in human form and desired to prevent him from entering the sanctuary of a treasured holiness. When We made this known unto him, he cast him away with stones through Our sovereignty and might. Thus was the matter ordained, if thou be of them that know. Follow thou his example and act as he acted, such that shouldst thou witness anyone desiring to prevent thee from the love of this Youth, know thou that he is verily Satan who hath appeared in human form. Seek refuge, then, in God and drive him away with a piercing flame. Beware lest thou turn to aught else; rather, set thy heart toward this holy and beloved shore.

By God, O Dhabih! All that thou hast heard from the beginning hath appeared from Us, but We concealed it through a wisdom known only to the sincere ones. Through this most of the servants rebelled against Us unknowingly. We were patient in tribulations and shall remain patient through God's might and power until the Beauty of the Ancient of Days shall come with the authority of triumph and grant victory unto His servant—a victory before which all that was and shall be, shall be powerless. And the Spirit, and Glory, and Splendor be upon thee and upon those who are patient in the good-pleasure of their Lord.

BH00297: Suriy-i-Dhikr

Section 1: "This is the Surih of Remembrance, sent down…"

This is the Surih of Remembrance, sent down as a token of grace, that perchance the people of the Bayan might renounce that which they possess, turn towards the right hand of justice, shake off the slumber of wayward desires, and seek, through the power of truth, a path to their Lord, the Most Exalted, the All-Glorious.

In the name of God, the Most Holy, the Most Exalted, the Most High!

This is a Missive from the Primal Point unto them that have believed in God, the One, the Peerless, the Almighty, the All-Knowing, wherein He addresseth those among the people of the Bayan who have vacillated in this Cause, that haply they may apprehend the wondrous words of God and forsake the couch of heedlessness in this shining and resplendent morn.

Say: We, verily, bid you in Our Book not to advance yourselves before those from whose ranks would appear He Who is the Beloved of every understanding heart and the Object of the adoration of the denizens of earth and heaven. Moreover, We commanded you, should ye attain the presence of God, to stand before Him and to utter on My behalf these mighty and exalted words:

> "Upon Thee, O Glory of God, and upon Thy kinfolk, be the remembrance of God and the praise of all things at every moment before and after Hin."

We honoured the people of the Bayan with these words, that they might ascend thereby unto the heights of holiness and be numbered with the blest. Yet they have so utterly forsaken Our injunction that not a single one among them hath appeared in His presence as We had commanded in Our Tablets. Nay rather, from every side they have hurled at Him the darts of malice. And at this, I, and the denizens of the Kingdom of grandeur, and beyond them the Faithful Spirit, have wept sore.

Say: O people! Be abashed before My Beauty. He that hath appeared with the power of truth is indeed the Glory of the worlds, could ye but perceive it. He, verily, is the Glory of God; upon Him be the remembrance of God and His praise, and the praise of the Concourse on high, and of the dwellers of the everlasting realm, and of all things at all times. Beware lest ye become veiled by aught that hath been created in heaven or on earth. Hasten unto the paradise of His good-pleasure and be not of them that slumber.

Say: His beauty is in truth My beauty, and His Self is Mine own Self, and all that We revealed in the Bayan is for the sake of His wondrous and resistless Cause. Fear ye God, and dispute not with the One Whose advent We heralded and Whose Revelation We announced unto you. I established a covenant with you concerning His mission ere I covenanted with you regarding Mine own, and unto this all things bear witness, even if ye were to deny it. By the righteousness of God! Through but a single one of His melodies the realities of all things were reborn, and through another the hearts of His favoured ones were filled with rapture. Take heed lest anything debar you from Him Whose presence is the same as Mine own. He

sacrificed Himself in My path even as I sacrificed Myself in His path for the love of His glorious and incomparable beauty.

Say: But for Him the word “love” would never have been written, nor would the letters of the name of the Beloved have been joined together, nor would creation itself have been brought into being, would that ye might understand! But for Him I would never have surrendered Myself into the hands of the ungodly nor consented to be suspended in the air. By God! I have borne, in My love and yearning for Him, that which no other Prophet or Messenger hath borne, and I have acquiesced to bear all this Myself, that He might never be made to endure aught that would sadden His most kind and tender, His most pure and sanctified heart. We admonished you throughout the Bayan not to be the cause of grief to any soul, that haply no sorrow should ever befall Him. Otherwise, why would I have exhorted you and occupied Myself with your care, O assemblage of wavering ones? I intended in the Bayan none other than Him, I extolled no praise but His praise, and I uttered no name save His most blessed and most exalted, His most holy and most wondrous name.

I swear by My life! If I have made mention of “lordship”, I have intended only His lordship over all things. If the word “divinity” hath ever flowed from My pen, I have intended naught but His divinity in relation to the world; and if an allusion to the “Desired One” hath proceeded therefrom, I have had none other in mind than Him. So too, in regard to the word “Beloved”, He, indeed, is My Beloved and the Beloved of every understanding heart. If I have spoken of “prostration”, I have meant only prostration before His exalted, His glorious and sublime Countenance. If I have praised any soul, Mine aim hath only been to celebrate His praise. And if I have bidden the people to act, My sole purpose hath been that they should act in accordance with His good-pleasure on the day of His Manifestation. Unto this beareth witness whatsoever was sent down unto Me from the kingdom of My Lord, the All-Knowing, the All-Wise.

I have made all things conditional upon His approval and pleasure. He it is, in truth, Who is the Lord of the worlds and the Object of the desire of every searching soul. Were ye to open your eyes, ye would verily behold the Manifestations of “He doeth whatsoever He willeth” worshipping under His shadow. Yet ye have done to Him what even the people of the Qur’an dared not do to Myself, nor the Jews to Christ. Alas, alas! My heart is consumed with anguish and My soul groaneth at what hath befallen My Beloved at the hands of the infidels. Woe unto you for your faithlessness, O concourse of oppressors! We, verily, created faithfulness and courtesy for His sake, that perchance ye would not commit, in the time of His appearance, aught that would cause Mine inner reality and the realities of all things to lament. But ye have transgressed that which was laid down in the Book of God, the King, the Most Exalted, the Most Great. Ye have rent asunder the veil of restraint and cast aside the vesture of propriety, and ye have committed that which the Pen of creation is abashed to recount before the dwellers of earth and heaven.

Alas, alas, for that which ye have inflicted upon this wronged, this banished and forsaken Soul! Nor do I know what ye will inflict upon Him hereafter. Nay, by Myself, the All-Knowing! I do verily know, for with Me is the knowledge of all things in a Tablet that God hath shielded from the gaze of those who have joined partners with Him. We apprised Him aforetime of the things that have befallen or will befall Him, even though He Himself is well informed of all that the hearts of men conceal. For nothing can escape His

knowledge, and whatever hath been created by a mere word from His mouth can never slip from His grasp. No God is there but Him, the Peerless, the Creator, the Quickener, the Destroyer.

Say: O people! Should it be His desire to cause all the dwellers of earth and heaven to become an abiding testimony of His truth, this would assuredly be within His power. And this, verily, would be easy and possible unto Him. He it is Who created the paradise of the Bayan for His own sake. From Him have all things proceeded and unto Him will they all return, did ye but know it. Yet, I swear by Him in Whose hand is the kingdom of creation, ye deny Him the right to designate Himself by a single one of the divine names, even though He it is at Whose mighty and exalted behest all names and their kingdom were created!

Alas, alas, for your negligence, O people of the Bayan! Alas, alas, for your blindness, O concourse of the faithless! For, prompted by self-conceit and vainglory, ye have ascribed the station of successor to one of His enemies and have contended thereby with God, the Author of all religions aforetime and hereafter. Thus have ye returned to the arguments of the people of the Qur'an, notwithstanding that We prohibited you from uttering a single word in His presence save by His leave. God knoweth and testifieth to the truth of My words. Contemplate, therefore, your condition and the measure of your understanding. Woe betide you, and your thoughts, and your judgement, O ye that are in grievous loss! Know ye not that We have rolled up that which the people possessed, and have unfolded a new order in its place? Blessed, then, be God, the sovereign King, the Unfolder, the Almighty, the Most Generous.

Say: O people, cease your slander of Me. No word have I spoken except in praise of this Revelation; no breath have I drawn but for the love of its Author; and nowhere have I turned My face save towards His shining and luminous Countenance. I have made the Bayan and all that was revealed therein to be as a leaf in the celestial garden that belongeth unto Him, the Protector, the Gracious, the Almighty. Beware lest ye appropriate it and surrender it to him who, in pursuit of self and desire, seeketh to shed My blood anew and who contendeth with God. We, verily, unfolded the Bayan from a single word and returned it again to that same word, bidding it to appear before the Throne of Him Who is the All-Knowing, the All-Wise, that He might behold His former creation and take delight therein. Be fair, then, in your judgement: Is it the prerogative of the Author of that word to lay hand upon it, or of any other soul? What hath made you so blind, O concourse of veiled ones?

We, verily, enjoined the people of the Bayan to wear silken garments and to be immaculate in their person and dress, that His gaze might not fall upon aught that would displease Him. Likewise, every provision that hath been expounded in Our perspicuous Book is but for His sake, were ye to judge fairly. We created the heavens and the earth and all that lieth between them for His loved ones, how much more for the sake of His most resplendent, His most glorious and radiant beauty. And yet ye have laid hold on that which We have destined for Him and seized upon it to reject My Beloved. What hath made you so heedless, O people of malice? And what will satisfy you in this day, O stirrers of sedition?

Section 2: "Ye have opposed Him and all that He…"

Ye have opposed Him and all that He hath manifested, even though We admonished you in Our Tablets that whoso calleth to mind His most great and most wondrous Name should arise from his place and

repeat nineteen times: “Glorified be God, the Lord of the kingdoms of earth and heaven!”, and then another nineteen times: “Glorified be God, the Lord of all glory and dominion!”, and so forth, as We have revealed in a most mighty Tablet. Ye, however, have disbelieved in Him and in His verses. Nay, not contenting yourselves with that, ye have disregarded the rights of God which revert unto Him, and have given no heed to that commandment of God which pertaineth to His own Self, the Most Exalted, the All-Knowing.

Ye have rejected all of His actions, one after another, and taken pleasure in deriding Him. Among you is he who saith: “He drinketh tea!”, while another complaineth: “He partaketh of food!” Yet another doth object to His apparel, though every thread thereof testifieth that there is none other God but Him and that He is the Object of the adoration of all who are nigh unto God. I bear witness that at times the Ancient Beauty was in want of even a change of garments. Thus testifieth the Tongue of truth and knowledge. Many a night was He unable to provide sustenance for His kindred, yet He concealed His plight to safeguard the honour of God’s mighty and unassailable Cause, and this notwithstanding that all things were created for His sake and that the key to the treasure-houses of earth and heaven is in His grasp.

Woe betide you for your shamelessness, O people of the Bayan! God is My witness! I am abashed at your deeds and I disavow you, O assemblage of evil ones! Alas for the sufferings He hath endured at your hands. Alas for what hath befallen Him and doth continue to afflict Him at every moment. O people! Judge with fairness and reflect for but a moment: If ye remain blinded by such veils, then to what end did I reveal Myself and what fruit did My Revelation bear, O concourse of hypocrites? God hath called Me forth to rend asunder the veils and to purify your hearts in anticipation of this Revelation. Yet ye have committed that which caused My tears and the tears of the holy ones to flow. The faces of the former generations blanch at your doings, for ye are more veiled than they, and more heedless than the followers of the Torah, the Evangel, or any other Book.

O would that I had never been born and had never revealed Myself to you, O treacherous ones! I swear by Him Who sent Me forth with the power of truth! I have reckoned up the knowledge of all things, and I know all that is preserved in the inviolable treasuries of God and concealed from the eyes of men, but never have I encountered a people more wayward and more wicked than you. For with all that We have expounded in Our Tablets, and all the admonitions We have addressed unto you in every page thereof, We are unable to conceive that a single soul on earth would dare protest against God, in Whose grasp are the kingdoms of earth and heaven. We are perplexed at your creation and know not from what word ye were fashioned, O ye whose nature and actions astound the hearts of the Concourse on high, and them that are devoted to God, and them that enjoy near access unto Him!

O servant! Thus do We relate unto thee in this Tablet that which the Dove of the Bayan warbleth at this moment before the Throne of thy Lord, the Almighty, the All-Praised. Peruse, then, that which is revealed therein, but guard its pearls of inner meaning from the hands of the treacherous and thieving among the hosts of the Evil One. Shouldst thou find a discerning soul, set this Tablet before his eyes that he may in turn behold it and be of them that attain. Haply they that are endued with insight amongst Our righteous servants will become apprised of what hath befallen the celestial Beauty at the hands of these profligate

souls who have chosen to worship the Calf rather than the Lord God, have prostrated themselves before it every morn and eventide, and have exulted therein.

Grieve not on account of Our adversity, but be patient even as We have been patient. He, in truth, is the best of helpers. Remember thy Lord in the daytime and in the night season, and extol His praise amidst His servants. Haply the fire of His love will thereby be kindled in the hearts of the righteous, and all shall arise in turn to extol God, their Lord, the Lord of the seen and the unseen, and the Lord of your sires of old.

We have sent down verses unto thee aforetime and dispatched them to thee by the hand of one of Our servants named Muhammad—verily We have been the Sender. A single word thereof excelleth all that hath been created in the heavens and earth. If thou shouldst see Muhammad, remember him from Us, for thy Lord is the best Rememberer and the All-Knowing. Say: O Muhammad! We have counseled thee in the Book not to transgress the bounds of justice and truth. Beware lest thou be of the transgressors. Be grateful to God for having honored thee with His presence, and preserve thyself lest there appear from thee that which would render thy deeds of no effect. Thus do We counsel thee in truth, as a mercy from Us unto thee and unto the devoted servants.

Then convey Our greetings unto thy children and thy kinsmen who have chosen for themselves a path unto God. Then make mention of thy brother who is named Ahmad. Say: Beware lest thou hesitate in the Cause of thy Lord. Hearken unto My words and pass along the path as a cloud. Hast thou heard in all creation of a Revelation mightier than this Revelation which hath appeared with the truth? Nay, by thy Lord! To this do they that are possessed of understanding bear witness. This is He above Whose head the Tongue of Grandeur and Glory proclaimeth: O peoples of earth and heaven! This is My Manifestation and My Beauty, then My greatness and My proof. Turn ye unto Him with humility and contrition. Say: They who claim to love thee, love thee for their own sakes, but God loveth thee for thine own sake and hath called thee through the tongue of this Youth and aforetime through the tongues of His Messengers. Fear thou God, unto Whom returneth the decree of the beginning and the end.

Remember thou, on Our part, him who hath been named Ahmad, who appeared before Our countenance in Iraq, that he may detach himself from all else save God and draw nigh unto the All-Merciful. O Ahmad! We behold thee lingering about the Fire. Hear thou My word, then enter therein with the leave of thy Lord. By God! It is light unto him who hath detached himself from all things and hath clung to the cord of God's command, the Mighty, the Bountiful. O Ahmad! Ponder upon that which thou hast, then upon the proofs of the Prophets of old, and that which hath been sent down in the Bayan, that thou mayest wholly detach thyself from all things and turn unto the sanctuary of nearness, the station wherein the lights of the Countenance shine forth with a radiance that illumineth the realities of all created things. None hath any choice except to deny God's Messengers of old or to follow this Cause which hath dawned from the horizon of holiness with power and sovereignty.

O Muhammad! Deliver unto him the messages of thy Lord, that he may stand firm in the Cause of his Lord and not be circumspect in this matter round which circle both proof and evidence. Whoso turneth to God, it shall be for his own good, and whoso turneth away, it shall be to his own loss. Naught is incumbent upon thee except to convey unto men the Cause of thy Lord and to call them unto the All-

Highest Paradise. Beware lest thou grieve over aught, for verily thy Lord is with thee at all times. There hath been ordained for thee, with thy Lord, a station which none knoweth save God, the Mighty, the All-Glorious. Tarry not in thy place, neither be silent in the remembrance of thy Lord.

Make mention of Him amongst His servants, that perchance there may be kindled in their hearts the fire of the love of God. Thus hast thou been commanded by thy Lord, the Mighty, the All-Merciful. Convey the greetings of the Youth to the faces of them that have believed, then gather them beneath the shade of this Paradise which God hath created above all other paradises. Say: O people! Know ye the worth of these days and be not of them that have cast the command of God behind their backs and are of the lost. Give thanks unto God for having aided you to recognize His Self and for having sent down unto you verses from the heaven of grace, that He might draw you nigh unto a station which God hath sanctified from the knowledge of them that have transgressed, who have exceeded the bounds set by God and have forgotten His covenant and His testament. By God! They are none other than the companions of error.

And upon thee be glory, and upon whomsoever hath held fast unto God and shunned Satan.

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BH00343: Suriy-i-Fadl

Section 1: "O Dhabih! We have previously sent thee…"

He is the Most Exalted, the Most High!

O Dhabih! We have previously sent thee a mighty and impregnable Tablet wherein was mentioned that which God hath made a testimony unto those who dwell in the highest Paradise and unto those who abide in the kingdom of the heavens and earth. Act thou in accordance with that which is therein contained, by My sovereignty which fadeth not and by My all-encompassing Self from which nothing escapeth nor is any knowledge hidden. Fear not those whom thou findest to be like earthworms, nay less than that, for they say "We believed in Ali aforetime," yet when His sovereignty, grandeur and majesty were made manifest, they denied Him and became of those who turned aside.

O servant! Deliver unto Our veiled servants that which We have commanded thee. Tarry not in thy Lord's command, and be not patient therein, for patience is praiseworthy save in the mention of My Name, the Most High, the All-Knowing. Open thy lips and let issue forth from them the pearls of thy Lord's remembrance, then scatter them upon the heads of them that are nigh, for those beneath them have no eyes to distinguish pearl from stone; nay, stone to them is preferable to a precious and holy pearl.

O Dhabih! By the True God! Should all things today desire to learn of what was and what shall be, to ascend unto the holy atmosphere of the Kingdom, to mount unto the Sadratu'l-Muntaha—the seat of the manifestation of Our most beautiful Names—and to drink from the cups of everlasting life from the manifestations of thy Lord's name, the All-Merciful, the All-Compassionate, they would be enabled to do so, for the sun of the remembrance of thy Lord's name hath shone forth in such wise that by its radiance the dwellers of the heavens and earth have been illumined. Say: O concourse of deniers! You and all that

ye possess are, in the estimation of Him Who by His sovereignty is established upon the throne of mighty glory, but as a gnat's eye, nay less than that, were ye but to perceive it.

O Dhabih! Drink at all times from thy Lord's words the wine of immortality that it may purify thee from all that beareth a name, and from all that hath a sign, from all that hath attachment, and from every mighty veil. And shouldst thou meet any among the deniers, stretch forth thy hand with the power of My hand within whose grasp lieth the kingdom of all things, then take hold of his ear with thy hand and bring thy mouth close to his ear and say: O servant! Didst thou not claim that thou hadst rent asunder the veils of all religions and purified thyself from all defects, and consider thyself among the believers, adducing proof for thy religion in God, the Supreme, the Mighty, the Powerful, the Most High, the Omnipotent, through what was revealed unto Him of the verses of thy Lord, the All-Merciful, and thus didst thou establish thy religion over others, as thy own self beareth witness, if thou be of the deniers?

Yet when He changed His former Name and donned the garment of another of His most beautiful Names, why didst thou turn away from Him and become of the deniers? Fie upon thee and upon thy state! Then shall thy very essence curse thee, then thy self and thy spirit, then all who are in the heavens and earth.

Dost thou deny Him at Whose meeting the eyes of the denizens of Paradise have been solaced, and in Whose presence the dwellers of the highest Paradise have sought blessing? Yet thou deemest thyself virtuous in thy deed. Nay, by the Lord of the realm of glory! Rather thou art a liar unto thyself, and to this now testifieth the Tongue of God, the Sovereign, the Speaking, the All-Knowing. Say: O thou who associateth partners with God! Doth there remain any proof that hath not been manifested in truth, or any bounty that hath not been perfected through grace, or any word that hath not reached the pole of glory? Say: By God! The Sovereign of Words hath come upon clouds of verses, whereupon the words of every obstinate misbeliever have been struck dumb. When demonstrating the truth of My Cause, turnest thou thy gaze toward aught else beside Me? Verily, God is My witness, every created thing shall denounce thee and all the atoms of the earth shall pronounce thee as an infidel.

O thou who hast turned away! What is thy proof in this matter? Bring it forth! By God, thou art powerless, as is he whom thou hast taken as thy lord apart from My Self, the All-Merciful, the Most Compassionate. All existence hath been humbled before My sovereignty, all traces have been effaced before My traces, all creation hath trembled before My dominion, and the denizens of Sinai were brought to naught upon the sublime Mount at the revelation of the lights of My Face, the Dawning, the Holy, the Mighty, the Luminous. Can aught besides thy Lord suffice thee in any matter? Bring it forth if thou art able! Can any besides Him enrich thee in any way? Nay, by My Beauty, before Whose radiant light the people of the highest Paradise and the realities of the Messengers have fallen prostrate! Say: This Day none shall bear the Throne of thy Lord, the All-Merciful, save His Own Self, the Almighty, the Mighty, the All-Bountiful—thus hath the matter been ordained, if thou be of them that know.

Say: O manifestation of hatred! If thou didst believe aforetime in the Manifestation of thy Lord's Self, Who was named Ali before Nabil, through what shone forth from the Dayspring of the Cause with the signs of God, the King, the Supreme, the Mighty, the All-Knowing—by God, these are His verses, sent down from the heaven of destiny once again through the grace that hath shone from the horizon of Glory. This is His proof, which hath appeared in the form of letters—thou beholdest it once upon the sea

of meanings in the form of ships, then once in the form of waves, then once in the form of fish. Therefore, fear God Who created and fashioned thee, strip thy body of all allusions, then enter this crimson sea by thy Lord's leave, the Most High, and take thy portion thereof, and be not of the patient ones.

If thou hast believed in God through what hath appeared of His sovereignty, might and majesty—by God, the Truth, there hath appeared a power the like of which hath never appeared in creation, and it hath encompassed all contingent beings of the first and the last. I know not, O thou veiled and rejected one, by what proof thy faith was established, and by what evidence thou deniest the faith of those who have believed in God in this Revelation which hath appeared with truth and whose grace hath encompassed the worlds. It behooveth thee, O thou who hast turned away, to ask thy mother about thy condition, that thou mayest perchance become aware of thy vile self, recognize it, and be of them that know.

Say: The ocean of grandeur hath surged on the right hand of the Throne, and with but a drop thereof all servants would be purified, were they to be of the assured ones. The sun of bounty hath shone from the horizon of the Cause with a radiance by whose light all the worlds are illumined. The clouds of grace have been raised up, raining down at every moment verses of mighty, impregnable glory. By God, the Truth, through one drop thereof there would spring forth from the soil of every soul the anemones of utterance, were they to be of them that turn unto Him.

Say: Do ye forbid yourselves from the sacred sanctuary while calling yourselves among its circlers? Say: This, verily, is God's sanctuary in the Supreme Concourse, the Holy Kaaba in the heaven of eternity, the Spot where the Command was fulfilled in the kingdom of names, the Sacred Monument between earth and heaven, and the House Inhabited in the heaven of this luminous, resplendent Revelation. Say: All words have prostrated themselves before the Word of God, thy Lord, and all suns have been darkened before the radiance of the dawning lights of this Countenance, which hath rent asunder the veil by its sovereignty and manifested its lights amongst the worlds.

And if thou seest My Name, the Ha, remind him with the verses of thy Lord, that perchance he may be of them that turn towards the direction whither whosoever turneth hath attained salvation, and whoso turneth away hath perished. Thus hath the Spirit spoken at this hour between the heavens and the earth. Say: O servant, hearken unto My words! By God, the Truth, thou shalt find no counsellor more faithful than I. Tarry not upon the path, but pass by like the passing of a cloud. Thus did We command thee before, and thus do We command thee now, and if thou acceptest not from Me, We shall surely command thee thereafter, and after thereafter, until thou passest by through My sovereign, conquering, mighty and wise authority.

Section 2: "Rend asunder the veils of idle fancy through…"

Rend asunder the veils of idle fancy through My remembrance and My Name, and cast behind thee all that holdeth thee back. Then appear suddenly through the appearance of thy Lord, and be not of the patient ones. Beware lest leadership prevent thee from the remembrance of thy Lord. By God, the Truth, were all who are in the heavens and on earth to prostrate before thee, yet thou be not beneath My shadow, it would profit thee not—and to this thy spirit beareth witness, if thou be of them that hear.

Dost thou love to be of those whom leadership prevented in the days when the heaven of the Cause was cleft asunder and the Sun of the Beauty of thy Lord, the Most High, the Most Great, came riding upon holy clouds, and they occupied themselves with their leadership and denied God, their Creator and their Fashioner, until they pronounced His death sentence after He had come unto them with a proof from God and a mighty evidence?

By God, O servant, My purpose hath been naught but to purify thee from all that beseemeth thee not, and whenever I have remained silent in mentioning thee, the Tongue of God speaketh through My tongue and commandeth Me to convey unto thee, and naught is incumbent upon Me save clear delivery. Reflect within thyself for less than a moment—hast thou heard of a Revelation more mighty than this, or of verses greater than what hath been sent down in truth? Then speak with pure sincerity and be of those who turned unto the Most Sublime Vision on the Day when the faces of all created things were transformed.

And if thou fearest for thy faith, take this Tablet and preserve it in the pocket of thy trust, and when thou enterest the gathering place of the resurrection on the Day when all created things shall be raised before the face of thy Lord through His wondrous and new breezes, and God shall ask thee by what proof thou didst believe in this Revelation, then bring forth the Tablet and say: By this Book, sent down, blessed, ancient. Then read what hath been revealed therein before the face of thy Lord, the station wherein all the Prophets and Messengers bear witness. By God, then shall all stretch forth their hands toward thee and take the Tablet and place it upon their eyes out of longing to meet Me and ardent love for Me, and they shall find from it the fragrance of My holy and mighty holiness.

Thus have We detailed the verses unto thee that thou mayest be at peace within thyself and be of them that are at peace. And if God were to chastise thee for believing in His verses in this Revelation, then by what proof would He chastise those who believed not in ʿAli before, and before him in Muhammad the Messenger of God, and before him in Jesus son of Mary, and before him in Moses, and before him in Abraham, until the Revelations end at the First Creation who was created by the will of thy Lord, the Powerful, the Purposeful.

O My Name! Verily the Cause is more manifest than to be concealed and more evident than to be veiled, and it shineth like the sun at high noon, and if thou wouldst free thyself from the veils, thou wouldst attain unto it in less than the twinkling of an eye. And this verily is the truth, the certain truth. Let thine eye be attentive to the words of Him Who speaketh the truth, and beware not to dispute idly concerning the Words of God, after they have been sent down unto you, even though all men should advise thee to do so, and withhold not thyself from His grace even if both worlds should prevent thee therefrom.

Behold thy Lord's Cause with thine own eyes, then recognize Him through thyself and thy spirit, for the recognition of others shall not serve as proof for thee, nor shall the rejection of all else stand as evidence against thee. Beware lest thou be veiled from Him Who, shouldst thou be veiled from Him for less than a moment, would cause thy deeds to be rendered null—and every Scripture sent down aforetime from the tablets of God, the Sovereign, the All-Powerful, doth verify Me in this. Verily, those who turned away from this Beauty, when they found themselves powerless before thy Lord's might, arose to practice

deception and at every moment devise new schemes. Thus have We counseled thee before and now, and thou mayest choose for thyself what thou willest, for verily thy Lord is independent of all worlds.

And verily thou, O Dhabih, deliver the messages of thy Lord in truth and justice, and fear not any possessor of might, nor any wielder of power, nor any holder of great dominion. Blessed is the soul that forsaketh all things and taketh what hath shone forth from this resplendent, luminous, and effulgent Dawn. How excellent is the soul that draweth nigh unto this Ocean and taketh its portion therefrom, and doth not deprive itself thereof nor remain among the heedless. Say: Today, were all who are in the heavens and on earth to possess books, scrolls and tablets, and were people to cling to them, these would profit them not except by God's leave. Thus hath the finger of Truth inscribed upon the preserved tablets of might. For all writings point to His Cause and all books lead to His path. When He appeared in truth, naught profiteth a soul except by His command. Thus hath the Sun of wisdom shone forth from the horizon of thy Lord, the Mighty, the Powerful.

Say: Is there any doubt about God, or about His signs, or about His power which encompasseth all created things? O people! Associate not partners with God, nor take idols as gods besides Him. Fear God and be ye among the righteous. Say: Today, whatsoever preventeth you from God is an idol, even were it to be of the highest existence. For the excellence of every possessor of excellence lieth in his acknowledgment of God, his recognition of His Self, his entry beneath His shadow, and his prostration before His exalted and mighty Countenance. And should anyone deprive himself of what We have revealed unto thee, he would be numbered among the idolaters in the sight of thy Lord, and thus hath his name been inscribed upon the preserved tablets of might.

O Dhabih! Hearken unto the words of Him Who calleth thee with grace and loveth thee for His own sake, purely for the sake of thy Lord. Hold not thy tongue back from remembrance, for We created it for this grace, if thou be of them that know. And if thou findest not the Beloved upon earth, then convey what We have revealed unto him who walketh in His footsteps, and be thou among the deliverers of the message. Thus have We commanded thee in a previous tablet and We command thee now as a grace from thy Lord unto thee and unto Our believing servants who transgress not the bounds set by God and His command, and who hold fast unto a mighty and manifest handle.

Then make mention from Us of thy brother. Verily We sent unto him aforetime a gracious letter that his soul might be assured thereby and that he might stand firm in the Cause of his Lord and be among the thankful. Then remind those in whose hearts thou findest the fragrances of My love and on whose faces thou beholdest the brightness of joy. But besides these, their names shall not be mentioned before thy Lord; rather, they are as lost ones, possessing neither mention, nor name, nor trace before thy Lord, the Mighty, the All-Knowing, the All-Wise. And the radiance that hath shone forth from the horizon of holiness be upon thee and upon those who hearken unto thy words concerning the Cause of God, thy Lord and the Lord of all that is seen and unseen, and the Lord of all worlds.

BH00376: Suriy-i-Fath

Section 1: "O Fath-i-A'zam! I have taken up the Pen…"

In the Name of our Sustaining Lord

O Fath-i-A'zam! I have taken up the Pen to reveal unto thee that which will gladden thee and kindle within thy heart that which will draw thee to the seat of God, the Most High, the Most Great. When I reached this stage in My utterance, I heard the lamentation of My heart and the sighing of My Pen, and both prevented Me from warbling upon the twigs of the Divine Lote-Tree in the paradise of this transcendent, holy and luminous Tablet. Sorrows overtook Me to such degree that it was as though I had forgotten the melodies of God, and the Spirit was prevented from singing within My breast by reason of that which the hands of the oppressors have wrought. Therefore do Mine eyes weep, and My inner being mourneth, and My heart lamenteth, and My Pen crieth out and saith:

> "O Fath of eternity! By God, the Ancient Beauty hath fallen into the pit of the enemies through that which the hands of these people have wrought—they who were not ashamed before God and who speak what their own desires command them, and what Satan casteth into their breasts, and who fear not God Who created them by a command from Him. Verily, there is no God but Him. His is the creation and the command, and all return unto Him."

There have been presented before Us in these days various questions. By God, were I to bear the weight of the heavens and earth, it would be easier for Me than to turn My gaze toward that which thou hast asked about. By My life, this is indeed a grievous calamity. One asked whether God is capable of turning brass into gold, or ruby into ash, or gold into brass. Another asked whether it is possible for man to become dust after he witnesseth this transformation with his own eyes at all times. Likewise were other questions which the Pen loveth not even to mention their names, how much less to expound upon them and what hath been ordained concerning them. Fie upon them for having followed Satan in what he whispered in their breasts, and they were among the ungodly.

I know not of which affliction to complain—shall I complain of their suspicions, or of their questions, or of that which hath befallen My oppressed and sorrowful Self? This, whilst thou knowest they have not understood the Cause and are submerged in the oceans of their vain imaginings to such extent that they desire not to emerge therefrom. Thus have their souls enticed them to a matter whereby they have disbelieved in Him in Whom they had believed, after He appeared with all the signs from God, the Protector, the Mighty, the Powerful.

Would that thou wert present before the Throne to witness what hath befallen the Youth from those whom We protected by the hands of power throughout months and years, and to witness the one who rose against Me and disputed with My Self until he pronounced judgment against Me without any clear proof or luminous Book. Say: O people! If ye dispute about the signs of God, then by what discourse can your faith in God, your Creator, be proven? Bring it forth and be not among the patient ones.

Among those who turned away was he who was known by the letter Jim and was in Iraq. He then drew forth the sword of falsehood and hypocrisy, even as We had informed you before that when the sun

setteth, the birds of night begin to stir. Thus appeared what God had informed you of before, and with Him is the knowledge of the heavens and earth, and the knowledge of all things in a clear Book.

And besides him was she who believed then disbelieved, and God was innocent of her and her deeds. By God, everyone who hath found the fragrances of purity from the direction of God and discovered the sweet scents of the garment from the holy and luminous Temple fleeth from her actions. Would that thou hadst been informed thereof and hadst never heard this drop from her ocean. No one has known what she truly was except Him Who encompasses all things with His all-pervading, all-encompassing knowledge. She arose in opposition after having believed, and fabricated against Me whatever lay within her power. Thereby was she immersed in the ocean of fire, yet she perceived it not. She bartered the love of God for her own calumnies. By God! The Pen is ashamed to recount what she committed against God, the Most High, the Most Great.

Say: O people! Slay me not with the swords of opposition. By God! I concealed Myself from you for successive years and desired not that anyone should recognize Me, but God manifested Me and caused Me to speak with truth, and sent Me to you with clear authority. If this be My crime, then pardon Me. I am not the first of transgressors. Indeed, there came before Me ʿAli with what I have brought you, and before him Muhammad, the Messenger of God, with an impregnable Arabic Book. I speak naught except what the Spirit casts into My illumined heart.

Among the people are those who object that “thou dost claim a different station each day”. Say: Yea, by My Lord! I am, at every moment, in a new condition, and I desire not to remain fixed in any station. I beseech God to raise Me at every instant to a station more exalted than before. Without this, the essence of My heart would not be content, were ye but to know. Say: The Revelation of which I am the bearer is adapted to humanity’s spiritual receptiveness and capacity; otherwise, the Light that shines within me can neither wax nor wane. Whatever I manifest is nothing more or less than the measure of the Divine glory which God has bidden me reveal, lest the hearts of the believers be disturbed.

Remember, O people, when the Revealer of the Bayan came to you with novel and holy verses, saying: “I am the Gate of Knowledge, and whoso believeth concerning Me more than this hath indeed fabricated a calumny and earned for himself a grievous sin.” Then He said: “I am verily the promised Qa’im Whose appearance was promised you in sacred scrolls.” Then did He, exalted be His remembrance, declare: “I am the Primal Point, which is indeed Muhammad, the Messenger of God, as ye have heard and witnessed in the Tablets of God, the Sovereign, the All-Wise.” When the essence of certain souls had been elevated, He then rent asunder the veil and rose from the Holy Dayspring, proclaiming: “I am God, there is no God but Me, your Lord and the Lord of all worlds. I am He Who, from the beginning that hath no beginning, hath been one God, Single, Unique, Alone, Self-Subsisting. I have taken neither partner, nor likeness, nor vizier, nor peer. I have sent Prophets and Messengers from the beginning of beginnings and shall continue to send them unto the end of endings.”

Say: O people! Fear God and turn not to anything else, but gaze upon the Most Sublime Vision with the eye that God hath made as the sign of His eye within you, that ye may be among those endowed with insight. Then look to the Manifestation itself and that whereby your faith was established. By God! This is the word of truth, and after truth there is naught but manifest error. If ye find and witness that whereby

the mission of every Prophet was established, then oppose Me not, even should We pronounce upon the heaven the decree of earth. Fear God, O people! Wrong not yourselves and be not among the wrongdoers. Speak not concerning this Youth that which God hath not permitted you, and be not among the ignorant.

Section 2: "By God, O people, I desired nothing…"

By God, O people, I desired nothing for myself and followed all the Manifestations of the past, and aided the Cause of God in every way in those days when faces were veiled in fear of the oppressors. I showed humility to every soul in the Bayan and lowered the wing of submission to every sound believer. By God, O people, I protected my brother and his brethren behind his back to the extent of my power, until the breezes of might wafted from the direction of God, the Powerful, the Almighty. I raised his mention among the servants and taught him through all nights and days, and revealed in his praise what none can reckon save God, the Reckoner, the All-Knowing. There was none in the Bayan but that I revealed Tablets for him, wherein We mentioned him with the most exalted mention, to which every fair-minded and trustworthy one bears witness. By God, besides Whom there is none other God, I concealed myself though I was shining among the servants, and manifested his self through words one letter of which outweighs, in the sight of God, all that exists between the heavens and earth.

And you, O people of the Bayan, witness all this, were it not for the veils of self and desire that prevent you. Judge fairly then—did I fall short in any matter? Nay, by the Lord of all worlds! By God, I was among enemies in days when souls trembled for my life from the hosts of the oppressors, and I received the arrows of the enemies with my breast lest they fall upon them. Judge fairly then—could one whose deeds were such as you witnessed be suspected of loving this world, or of seeking to exalt his own mention, or of self-glorification? Nay, by the Lord of the Mighty Throne! By God, O people, that has befallen Me which cannot be mentioned by pen or tongue. Whenever I wish to speak of it, My intense weeping and the sorrow of My heart and the trembling of My limbs prevent Me. To this bears witness what flows from My grieving pen.

When My brother saw that the Cause had advanced and My name had become renowned among the loved ones, he desired to kill Me. When God thwarted him in this and I departed from among them, he took up the pen and wrote concerning Me that which I am ashamed to mention, casting the blame upon My wronged and solitary self, attributing every evil to Me in his words to instill hatred in the breasts of the rebellious. His words in his own hand are still in My possession, and whoever wishes to see them may come into the presence of this Youth to see and learn what has befallen Me in this remote prison. Salman has witnessed, and We ask God to make him speak truthfully of what he witnessed with his own eyes, that he may be among those who would not sell the slave of truth for numerous coins of falsehood. When I witnessed and learned what he had written concerning Me, I lamented within Myself with the lamentation of the distressed, and I wept over the Cause, for I knew that what he had committed would cause God's Cause to be lost among the people, though His Cause is sanctified above being changed by anything.

However, people are not all of one capacity, and there must be weak ones among them who will be disturbed by such matters, except those whom God protects through His authority—and He is indeed the

Forgiving, the Merciful. By God the Truth, had My blood been shed a thousand times, it would have been better in My sight than for these matters to become known among the servants. But God has decreed what He willed, and He does what He pleases and ordains what He desires. Verily I was cognizant of what was within his soul from former times, yet We concealed it lest it cause the feet of the deluded ones to stumble. When that which was manifest appeared from him, I commanded that the people be informed, that their faith might be preserved and their deeds not be rendered vain, lest they be numbered among the lost. Therefore did We inform the servants and command them with that which they were commanded in all the Tablets from the Ancient Revealer, that they might purify their hearts from all allusions and behold the Manifestation with the eye of the Manifestation, not with the eye of any created thing, for none can perceive Him save through His own hallowed and all-seeing eye.

By God! I desired no authority or station for Myself, and even now am imprisoned beneath the hands of the oppressors. O people! Be fair in My Cause and follow not your desires, and be not of the heedless. Verily he who held a knife in his hand and would cut off the head of God writeth in the Tablets that should the Truth be made manifest, whether in the Bayan or elsewhere, whether it be through a servant or a free man, whether black or Ethiopian, "I shall follow Him and be of the believers." Say: O servant! If thou art truthful in thy words, why dost thou dispute the signs of God, His sovereignty, His might and His power? Hast thou witnessed any Manifestation greater than what hath appeared in truth? Bring forth thy proof if thou art of the truthful ones. Verily He Who hath appeared is more manifest than the sun at high noon. Thou deniest Him and seekest to slay Him and writest that which every seeing eye testifieth to be false.

By God! Thou sayest as said the divines of the Qur'an when He came with clear sovereignty. They said:

> "O people! We await the appearance of God and have hoped to attain His presence and reach His court. We desire naught save what God desireth for us."

Yet they pronounced judgment against God until they slew Him with such injustice as hath no parallel in creation, and God is witness and knowing of this. By God! Such words issued not from their pens and mouths except to confound the Cause of God among His servants and lead them astray from the path. Would that the people were aware of the Cause and were of those who know! By God! As there was love for thee in My heart and We confirmed thee in the Cause, We therefore desire that thou shouldst stand firm in such wise as would astonish every steadfast one, and that thou shouldst behold God with thine illumined eye. And should others among the servants object as they have objected, verily thy Lord is independent of them.

Soon shall they know, at the time when the dust of death overshadoweth them and the might of thy Lord, the Almighty, the Powerful, the Omnipotent, seizeth them. Soon shall God destroy their souls and whatsoever of the world is with them, save those who have held fast to the divine cord and were upon a straight path. Arise to serve the Cause, then take the chalice of Baha between earth and heaven, then drink therefrom in the name of thy Lord, the Most Exalted, the Most High. And shouldst thou find a sanctified heart, let it drink thereof and be not of the patient ones. Take hold of the reins of the Cause with the power of thy Lord and fear no one, then detach thyself from all the worlds.

The glory which hath shone forth from the horizon of eternity be upon thee and upon those who love thee in God, thy Lord and the Lord of all creation. And praise be to God, the Lord of the worlds.

BH00939: Suriy-i-Ghusn (Tablet of the Branch)

He it is Who abideth forever in the Realm of Glory.

The Cause of God hath come down upon the clouds of utterance, while they that have joined partners with Him are afflicted with a sore torment. The hosts of Divine Revelation, bearing the banners of celestial inspiration, have descended from the heaven of His Tablet in the name of God, the Almighty, the Most Powerful, and the faithful rejoice in His victory and dominion, while the deniers are filled with dismay. O people! Do ye flee from the mercy of God after it hath pervaded all that is in the heavens and on the earth? Barter not away that mercy wherewith God hath favoured you, nor withhold yourselves therefrom, for they that turn away are indeed in grievous loss. The mercy of God is like unto the verses that are sent down from one same heaven: The true believers quaff therefrom the wine of everlasting life, while the ungodly drink a scalding draught. And whensoever the verses of God are rehearsed unto them, the fire of hatred is kindled in their breasts. Thus do they barter away the bounty that God hath bestowed upon them and are reckoned among the heedless.

Strive, O people, to enter beneath the sheltering shadow of the Word of God. Quaff, then, from it the choice wine of inner meaning and explanation, for it is the repository of the living waters of the All-Glorious and hath appeared from the horizon of the Will of the All-Merciful with matchless splendour. Say: Out of this Most Great Ocean there hath branched the Pre-existent Sea; blessed the one that hath attained and found repose upon its shores.

There hath branched from the Sadratu'l-Muntaha this sacred and glorious Being, this Branch of Holiness; well is it with him that hath sought His shelter and abideth beneath His shadow. Verily the Limb of the Law of God hath sprung forth from this Root which God hath firmly implanted in the Ground of His Will, and Whose Branch hath been so uplifted as to encompass the whole of creation. Magnified be He, therefore, for this sublime, this blessed, this mighty, this exalted Handiwork! Draw nigh unto Him, O people, and taste the fruits of wisdom and knowledge that have proceeded from Him Who is the Almighty, the All-Knowing. Whoso hath failed to taste thereof is deprived of God's bounty, though he partake of all that the earth can produce, could ye but perceive it!

A Word hath, as a token of Our grace, gone forth from the Most Great Tablet—a Word which God hath adorned with the ornament of His own Self, and made it sovereign over the earth and all that is therein, and a sign of His greatness and power among its people, that all may glorify thereby their Lord, the Almighty, the All-Powerful, the All-Wise, and extol the praise of their Creator and the sanctity of the Soul of God that holdeth sway over all created things. This, verily, is none other than a Word sent down by Him Who is the All-Knowing, the Ancient of Days. Render thanks unto God, O people, for His appearance; for verily He is the most great Favour unto you, the most perfect bounty upon you; and through Him every mouldering bone is quickened. Whoso turneth towards Him hath turned towards God, and whoso turneth away from Him hath turned away from My Beauty, hath repudiated My Proof, and transgressed

against Me. He is the Trust of God amongst you, His charge within you, His manifestation unto you and His appearance among His favoured servants.

Thus was I bidden to deliver unto you the message of God, your Creator, and I have fulfilled that whereunto I was bidden. Unto this bear witness God, and His angels, and His Messengers, and His sanctified servants. Inhale, then, the sweet savours of Paradise from its roses and be not of them that are deprived. Hasten to win your share of the grace which God hath bestowed upon you and suffer not yourselves to be veiled therefrom.

We have sent Him down in the form of a human temple. Blest and sanctified be God Who createth whatsoever He willeth through His inviolable, His infallible decree. They who deprive themselves of the shadow of the Branch are lost in the wilderness of error, are consumed by the heat of worldly desires, and are of those who will assuredly perish.

O people! Hasten to enter beneath the shadow of God, that it may shield you from the blazing heat of this Day wherein none shall find shelter or refuge save under the shadow of His Name, the Ever-Forgiving, the Most Compassionate. Attire yourselves, O people, with the raiment of certitude, that it may protect you from the darts of idle fancy and vain imaginings and that ye may be numbered with the faithful in these days—days wherein none may attain certitude nor achieve constancy in the Cause of God save by renouncing that which is current amongst men and by turning towards this hallowed and refulgent Beauty.

O people! Will ye take a false deity for your helper rather than God? Will ye follow the Most Great Idol before your Lord, the Almighty, the Most Powerful? Forsake their mention, O people, and seize the cup of life in the name of your Lord, the All-Merciful. By the righteousness of God! A single drop from this cup quickeneth all humankind, could ye but know it. Say: None shall be immune in this Day from God's decree; none shall find refuge save in Him. This, verily, is the truth, and aught else is but manifest error.

God hath made it incumbent upon all to teach His Cause to the extent of their ability. Such is the decree that the Finger of might and power hath recorded in the Tablets of supernal glory. Whoso quickeneth but a single soul in this Revelation, it is as though he had quickened all humanity: Him will God, on the Day of Resurrection, raise again to life in the paradise of His oneness, adorned with the raiment of His own Self, the Sovereign Protector, the Almighty, the All-Bountiful. Such is the nature of the assistance ye can render to your Lord, and naught else is worthy of mention in this Day in the presence of God, your Lord and the Lord of your sires of old.

As for thee, O servant, give ear unto that which We have admonished thee in this Tablet, and seek at all times the grace of thy Lord. Disseminate this Tablet amongst them that have believed in God and in His signs, that they may observe its injunctions and be numbered with the righteous.

Say: O people! Spread not disorder on the earth nor dispute with your fellow men, for this would ill beseem them that occupy, beneath the shadow of their Lord, the station of such as are faithful to the one true God. Whensoever ye encounter a thirsty soul, give him to drink from the cup of everlasting life; and whensoever ye find a hearing ear, recite unto him the verses of God, the Powerful, the Mighty, the Compassionate. Unloose your tongues with kindly words and, should ye find the people inclined towards

the Sanctuary of God, summon them to the truth; otherwise leave them to their own selves and to that condition which is the reality of the nethermost fire. Beware lest ye cast the pearls of inner meaning before the blind and the barren in heart, inasmuch as they are deprived of beholding the light and are unable to distinguish the worthless pebble from the precious and gleaming pearl.

Wert thou for a thousand years to recite unto a stone the verses of wondrous glory, would it ever be affected by them or comprehend their significance? Nay, by thy Lord, the All-Merciful, the Most Compassionate! Wert thou to recite unto the deaf all the verses of God, would they hear a single letter thereof? Nay, by His ancient and glorious Beauty!

Thus have We imparted unto thee the gems of divine wisdom and utterance, that thou mayest fix thy gaze upon thy Lord and rid thyself of all attachment to the world. May His spirit rest upon thee and upon them that abide within the habitation of holiness and that are endued with true constancy in the Cause of their Lord.

BH00994: Suriy-i-Ism

He is the Most Wondrous in the Most Glorious Horizon!

O My Name! Hearken unto the Call of God from the Dawning Place of every tongue: “I am God, thy Lord and the Lord of all things and the Lord of the worlds!” Then listen to that which is revealed unto thee from the direction of utterance by My Self, the All-Merciful, the Compassionate: “Verily, there is none other God but I, the Mighty, the Wise.” Arise, then warn the servants of what they have neglected in regard to the Cause of God, then gladden them with the good pleasure of God, the Most High, the Almighty, the Great.

Say: O people! Do ye marvel that the Beauty of the Most Exalted One hath come unto you once again in this radiant and luminous raiment? Say: In this Revelation are signs for those who are endued with insight, clear proofs for them that are near, and tokens for those who are possessed of discernment.

O My Name! Turn thy face toward the Sacred Precinct. By God! This is verily the Sanctuary of God amongst you, the Sacred Domain in your midst, and the Scene of His Command between the heavens and the earth. Cast behind thee all names, place beneath thy feet all titles, and leave sovereignty to its people, for thy Lord desireth to behold thee stripped of all garments that He may attire thee with the ornament of His Cause amidst all the worlds.

Know thou that between Us and the servants there hath been set up a ladder having three steps. The first is associated with this world and its adornments, the second with the next world and what hath been ordained therein, and the third with the names and their kingdom. Whoso transcendeth these stations will attain unto the Sovereign of Names and Attributes more quickly than the twinkling of an eye. O people of Baha! Let not yourselves be detained at these waypoints, but pass beyond them as a cloud passeth by—thus doth it behoove Our near servants. And whoso passeth beyond them while remaining steadfast in My love, should he lift his head toward the heights, he will witness My Kingdom and hear My melodies, and be numbered among the successful ones.

Say: O people of the Bayan! Deprive not yourselves of the bounties of these days. Seize them, then await My Cause, the Dawning, the Mighty, the Wondrous. Say: Free yourselves, O people, then purify your souls from turning to aught else but Me. Through My remembrance is everything purified, if ye be of them that know. Say: Today, were all things to free themselves from the veils of self and desire, God would attire them all in the garment of "He doeth whatsoever He willeth" in the kingdom of creation, that the sign of His sovereignty might be manifested in all things. Exalted be this Sovereign, the Almighty, the All-Compelling, the Mighty, the Powerful.

O servant! Read what hath reached thee of the signs of God with myriads of those who are nigh, that thou mayest be attracted thereby and attract through thy melodies the hearts of all created things. And whoso readeth the verses of God alone in his house, the angels that spread the divine fragrances will waft their perfume in all directions, and every pure soul will be transformed thereby, even though he may not be conscious of it at the time. Yet this grace will become manifest unto him in one of the days to come. Thus have the hidden mysteries of the Cause been ordained by the Ordainer, the Wise.

O Khalil! By God! Even now doth the Pen move upon the Tablet, yet it weepeth and crieth out within itself, and with it doth the Lamp before the Throne lament by reason of what hath befallen the Ancient Beauty at the hands of those who were raised up through His Will—and God is witness unto this and knoweth it. And whoso purifieth his ears from the clamor of the idolaters and turneth toward all things will hear their wailing and their outcry at the tribulations We have suffered from Our idolatrous servants. Thus have We imparted unto thee a mention of Our tribulations that thou mayest become aware of what hath befallen My Self and be of them that are patient in what befalleth them. Aid thy Lord in every circumstance and be among the helpers. Then remind the people of that which the Spirit hath spoken in this luminous and perspicuous Tablet.

Say: O people! Spread not corruption in the earth, nor wage war with anyone. Be patient in all things, place your trust in God, and be of them that trust in Him. Aid your Lord, the All-Merciful, with the swords of wisdom and utterance, for this befits human dignity. Naught else is worthy of God, the Glorified Sovereign, yet the people are heedless of this and are numbered with the negligent. O people! Open wide the portals of your hearts with the keys of remembrance through this All-Wise Remembrance. God desires naught from the earth and all that is therein save the hearts of His servants, which He hath made the throne for the manifestation of His revelations. Therefore, sanctify them from all else, that there may be impressed upon them that for which they were created. This verily is a great bounty.

Say: O people! Adorn your tongues with truthfulness and your souls with trustworthiness. Beware, O people, lest ye act treacherously toward anyone. Be ye God's trustees amongst His creatures and be of the beneficent. They that commit oppression and wickedness—their efforts shall be brought to naught and they shall be numbered with the lost.

Strive, O people, that your eyes may be directed towards the court of God's mercy, your hearts be mindful of the wondrous remembrances of Him, your souls be assured through His gifts and bounty, and your feet traverse the paths of His good-pleasure. This is My counsel unto you, if ye be of them that act. Whoso faileth to manifest the fragrances of the Cause and the traces of his Lord shall not be mentioned before God, the All-Knowing, the All-Informed.

Say: In this Day, none shall be accounted as belonging to God and the Manifestation of His Self unless he becomes a standard of guidance among His servants, such that through his deeds the seekers may find guidance, the radiance of the All-Merciful may be witnessed in his countenance, and the remembrance of God, the Most High, the All-Knowing, the All-Wise, may be heard from his heart and tongue. Thus doth the Mighty Cause instruct you on this night wherein the Dove of the Cause warbleth sorrowful verses.

Know then, O thou who art assured of God, that thy Lord hath chosen thee for His love and hath favored thee in many ways. He hath delivered thee from heedlessness, aided thee to recognize His Self, preferred thee above many of His creatures, and made thee among them that know. He is aware of what hath befallen thee in His path and what hardships thou hast borne for His love and good-pleasure. With Him is the knowledge of the heavens and earth, and not an atom's weight of the deeds of all creation escapeth the Tablet of His Decree. Well is it with thee for having shown patience in the days of God, for having attained unto them, and for being among them that comprehend. Therefore, strive within thyself to remain steadfast in the Cause in such wise that the utterances of the world cannot cause thee to slip. Then arise to praise thy Lord, convey His messages unto them that have believed in God and His signs, make them steadfast in His Cause, and be thou of the steadfast.

BH00532: Suriy-i-Ismuna'l-Mursil

This is the Surah of Our Name "The Messenger," which We have sent down from the dominion of grace to be a herald unto all the worlds. He is the Most Wondrous, the Most Holy, the Most Exalted, the Most Glorious!

This is a Book from the presence of Baha to him who hath acknowledged God and recognized His sovereignty, and hath then taken his seat upon a sublime and holy seat. Therein is that which will guide him aright should he hearken unto what hath been sent down therein and not withhold the ear of his heart from hearkening unto the Word of God, the Mighty, the Powerful, the Inaccessible.

God hath indeed manifested Himself in this Tablet through His Name "The Messenger" unto all created things, that none may be debarred from the wondrous treasures concealed within this blessed and wondrous Name. We have made this Tablet the source of the manifestation of this Name throughout all worlds, and through it We raised up the Messengers aforetime—though there was no "aforetime" before it—and sent them unto the servants as a command from Our presence, for verily We have ever been One Who commandeth. And We shall continue to send through it the Messengers unto the end that hath no end, through Our power, for verily We have ever been the Powerful One.

This Tablet was inscribed by the Pen of Power and preserved behind the veil of infallibility. Then did We reveal it in truth and send it forth in the most excellent form, in the image of these radiant, holy and luminous words:

O thou Name! We have made thee the Manifestation of Our Messengers in the Kingdom of Names and have ordained for thee that which none among all created things can reckon. We have raised thee in truth to a station beneath whose shadow all the Messengers have sought shelter, and through thee We

send forth the Messengers to all the worlds of thy Lord. This is what We have ordained for thee as a bounty from Our presence for Our discerning servants.

Among the Messengers are those whom We raise up in truth and send unto the servants with a Book and clear proof; among them are those whom We cause to speak through Our grace and whom We inspire with the wisdom of the Cause from Our presence—for verily We have power over all things; among them are those to whom We reveal through messengers from the angels; among them are those in whose breasts We cause the Spirit to speak with sanctified and wondrous inspirations; and among them are those whom We manifest with all of these and make them the manifestation of all names between earth and heaven. We purify them from the defilement of the idolaters, strengthen them with the Most Great Spirit, and make them the manifestation of Our Self to all who are in the kingdom of command and creation, ordaining for them the best of all worlds. Thus do We favor some above others as a grace from Our presence, for I am the Ancient Bestower of Grace.

Beyond these, We have manifested this Name unto all who are in the heavens and on earth, and We have made this Name a sun that all existence, both seen and unseen, might be illumined by its rays. None knoweth this save those who have been given spiritual vision by One All-Knowing, All-Wise. None shall be barred from the radiance of this Sun save those who place a veil between themselves and its light. Thus do We impart unto the servants that which will draw them nigh unto the Fountain of Knowledge and make plain the paths of understanding.

How many messengers there are upon whom the rays of this Sun have shone, yet they themselves remain unaware! For example, those who carry the messages of kings to various lands are messengers from them, and this Name hath shone upon them according to their station and the measure of their facing this glorious and wondrous Sun. Among them are those who bear God's messages inscribed on tablets, yet understand them not and remain among the heedless. As ye observe, those whom they call "chapar" [couriers] carry God's verses and His Book to and fro, spreading them throughout the lands, yet in their own souls they remain veiled, and many of them, were they to become aware of this, would not accept it within themselves and would not bear it, but rather would be among those who strive against it.

The effulgence of this Name shone upon them in their heedlessness of it. Thus hath the favor of thy Lord encompassed all the worlds. We have sent with these souls in all their journeys that which none among those possessed of knowledge can bear, how much less those beneath them. This is among the hidden mercies of their Lord upon them and upon Our near servants. Today their names are mentioned before God by the angels of divine messages, and We have made them harbingers of glad tidings to Our seeking servants. These shall continue in this bounty until God shall reveal to them their deeds—a promise from Him. Verily, He is the best of those who fulfill their promises.

God shall soon raise them up through His sovereignty and shall make them recognize the Manifestation of His Self and shall bring them to the holy Paradise as a recompense for what they have wrought and for their having been among the doers. The reward of none of His servants shall be lost with God, and verily He doth not suffer to be lost the reward of those who do good. We inspired the kings aforetime to appoint servants for this Cause, that through them might be manifested that which God desired in those

days regarding the diffusion of His signs. Thus do We expound unto you the power of your Lord, that ye may be among those who are certain of His power.

O Kings of the Bayan! Command your envoys, when the Sun of Certitude dawneth from the horizon of the All-Glorious, to proceed with God's announcement and His Tablets throughout all lands and to inform the people of the holy and wondrous lights. Command these to carry the traces of God to all regions, that the breezes of holiness may waft over all the worlds. We have made you the manifestation of Our sovereignty for this purpose and for the recognition of your Creator at the time of His Manifestation. By God! This is better for you than the kingdom of the heavens and earth. Await ye the days of God that ye may find them, then after hearing, hasten to the holy seat, the place of the mighty throne.

By God! Your turning toward the direction of the All-Glorious and your standing before the throne of your Lord, the All-Merciful, is better than the worship of both worlds. Beware lest ye deprive yourselves of the bounty of those days. Then enter the sanctuary of Paradise, near to the mercy of your Lord, the All-Merciful, the Most Compassionate. By God! Through this shall your sovereignty be strengthened, your station exalted, your mention elevated, and your names inscribed on holy and preserved tablets. In those days shall the bounty of your Creator encompass you and cause you to prevail over all who dwell on earth. Thus doth God command you in this Tablet lest ye be veiled at the time of His Manifestation by the ornaments of earth that ye possess, and lest ye withhold yourselves from that which is better for you than all that hath been created between the heavens and earth.

If ye hearken unto God's counsel, it shall be for your own good, and if ye turn away, it shall be against you, and verily He is independent of His veiled servants. And if ye do not carry out that wherewith ye have been commanded in the Tablet, verily He will send His Tablets by the hands of the angels of glad tidings during your heedlessness thereof, even as We send them by the hands of your servants during your heedlessness and their heedlessness thereof. Thus hath your Lord been powerful over what He willeth and sovereign over what He desireth. None can prevent His sovereignty and nothing can frustrate Him in what He hath created in the heavens and earth, if ye be of those who know.

Even as ye have witnessed and heard all this from the Manifestations of Our Self at the time of Their appearance, insomuch that whenever the Manifestations of tyranny prevented Them from Their sovereignty and arose in opposition against Them, They manifested through Their sovereignty whatsoever They desired, and the Cause was established through Their words, and the back of the oppressors was broken. Thus have We detailed in this Tablet the mysteries of the Cause. Blessed is he who readeth it and pondereth what hath been inscribed therein and extracteth what hath been treasured therein of the pearls of luminous knowledge.

O Kings of the earth! In the realm of Baha, act not as did the kings act towards Us in these days. Among them was the King of Persia who suspended the Temple of the Cause in mid-air and slew it with such tyranny that all things wept over it, then did the denizens of Paradise and the Concourse of the realms above. He put to death a number of Our kinsmen, plundered Our possessions, and made Our family captives in the hands of the oppressors. He cast Me into prison time and again. By God the True One! None can reckon what befell Me in prison save God, the Numberer, the All-Knowing, the Almighty. Then he banished Me and My family from Our home until We reached Iraq in manifest sorrow.

We remained there until the King of Turkey rose against Us and summoned Us to his seat of sovereignty. When We reached him, there befell Us that which brought joy to the King of Persia, until We were cast into this Prison wherein the hands of loved ones were cut off from Our robe. Thus did he deal with Us, yet We give thanks to God for what hath befallen Us through his firm decrees, and We praise Him for this, hoping for what He hath in store. Verily He is the All-Forgiving, the All-Merciful.

O Our Name the Messenger and its Manifestations! We have indeed exalted you and raised you up and made you Our manifestations in the Kingdom of Names. Beware lest anything deter you from your Creator or the exaltation of your mention veil you from your Originator. Fear God and be of the God-fearing.

O Mirrors of this Name! Deal not with My Self as did the mirrors in those days, for you were created by My command and were brought into being by the will of My Pen, if you be of those who perceive. Doth it befit shadows to deny the lights of the Sun or to protest against it after being created by it? Nay, by My Self, the All-Compelling, the Mighty, the Powerful. Their turning away from the Sun and their objection to it are like the dung-beetle's aversion to the fragrance of musk. Thus do We set forth parables unto men that they may be of those who are assured of their Lord's signs. Whoso faileth to deliver unto himself the messages of God his Lord and restraineth not himself from wickedness and unseemly deeds and from that which is forbidden in the Tablets—he is indeed deprived of the revelation of this Name and shall be of the deprived ones.

O people of Baha! Deliver unto yourselves the messages of your Lord, then deliver them unto men, that God's messages may encompass all the worlds through you. Beware lest you deprive yourselves of this most mighty and impregnable grace. And thou, O servant, arise from thy slumber, then deliver unto men that which thou art commanded by thy Lord, the All-Merciful, the Most Compassionate. Look not upon anyone, but look unto the face of thy Lord, the Mighty, the Luminous. Let thy Lord suffice thee above all else, that thou mayest find thyself independent of all the worlds. We have sent down this Ridvan and dispatched it to thee that thou mayest ponder upon it and upon its contents, and give thanks unto thy Lord and be of the thankful.

Detach thyself from the world and its ornaments, then seek God's help in all matters and be of those who trust in Him. Then gather the people unto the Cause of thy Lord and be of the beneficent. Rise from the horizon of utterance with the sword of expression, then sing My melody between the heavens and the earth. If thou findest thyself extinguished, then kindle thyself from this Fire by the name of thy Lord, the Chosen One, that thou mayest attract through thee the hearts of the righteous among Our near servants. And if thou findest thyself ailing, then seek healing through My Name, the Healer, that through thee every sick and ailing one may be healed. Thus have We ordained for thee and commanded thee therewith, that thou mayest be of those who act. Upon thee be the light of thy Lord through My Most Glorious Name, and upon those who are with thee among Our assured servants.

BH01725: Suriy-i-Javad

The following hath been sent down from the heaven of grace unto the servant who hath been named Javad in the Kingdom of righteousness, and thus was grace inscribed by the Pen of Justice:

He is the Beloved, the Sorrowful

Thy Lord maketh mention of His servant Javad, who hath believed and been guided, and who stood firm in the Cause on the day when the feet of the mystics did slip, and they denied God, their Lord and the Lord of the last and the first. Hearken unto that which is revealed unto thee from the direction of the Luminary of the horizons, that the breaths of revelation may attract thee to the habitation of longing and draw thee nigh unto the prison, the seat of thy Lord, the All-Glorious, the Most Glorious. We have, verily, bestowed Our favor upon thee time and again, then yet again after the first. By God! The bounty of thy Lord unto thee cannot be comprehended or reckoned, and the pens of the heavens and earth, and the hearts of the possessors of understanding, are powerless to reckon it.

We shall now recount unto thee tales of those who worshipped idols, lest the veils of men and their turning away from the beauty of thy Lord, the Most High, the Most Exalted, sadden thee, that thou mayest find peace within thyself and rejoice in thine essence, and witness those who have turned away from My beauty playing with ashes, heedless of Him by the light of Whose countenance the highest heavens were illumined, even unto the depths beneath the earth. Know thou that those who have taken idols as their guardians instead of God adduce as proof that these are the manifestations of the Cause among us, and when asked by what evidence they speak thus, they say: “We have found this in our books, therefore we follow them,” and they are among those who have strayed from the path and then transgressed.

These are they whom naught hath prevented from the ways of unity save blind imitation, even as thou hearest in this day from the concourse of the Bayan, such that if they were asked why they have turned away from the Beauty of the Adored One, they would say: “We found mention of this in our books and we followed what was mentioned,” though they understood not a single letter of the Book and comprehended not the essence of the Cause and its origin. We have veiled this through Our wisdom, and none knoweth it save those who have entered the Most Great Scene and are among those who have witnessed and seen. Were We to lift the veil from the face of the Cause, they would discover what is hidden, but We have concealed it until God shall reveal it in truth. He, verily, is the Protector of all who are patient and God-fearing.

On that Day thou shalt find most of those on earth worshipping idols and rejoicing therein. Doth this diminish aught from God, thy Lord? Nay, by My glorious and most glorious Self! These, despite their multitude, shall not be mentioned before thy Lord, as though they had never been created upon the earth. Thus recognize the condition of those who have denied God in these days and are among those who follow their passions and desires. Leave the mention of these, then ascend unto the Lote-Tree beyond which there is no passing, that thou mayest hear the most sweet melodies in the Paradise of refuge, and sanctify thyself from base allusions, and attain unto the ultimate goal.

Say: O people! Do ye dispute with Us concerning what We have witnessed of the most great signs of Our Lord? By God! The vision of the One possessed of mighty strength wavered not from what it beheld from the most sweet Scene, and verily He it is Who is established and seated upon the throne. He sendeth down at every moment from the heaven of grace that whereof a single letter outweigheth all that hath been created in the cities of eternity. O people! The Spirit speaketh not of its own desire, but according to

that which is revealed unto it from the direction of the throne of His Essence unto His most holy and most pure Self. Say: O people! Can ye prevent the sun from shining, or the sea from its waves, or the holy Tree from its fruits? By God! Ye shall never be able to do this, even if all things should follow you in what is witnessed and seen. Thus have We revealed unto thee that whereby thine eyes may be consoled.

Thus have We sent down to thee that which will solace thine eyes and turn thy heart toward the court of God, thy Lord, and will make thee a guide unto them that have gone astray and wandered far. And the mercy which floweth forth from the paradise of eternity be upon thee, O people of Baha, and upon them that have clung to the branches of this sacred and exalted Tree.

BH00503: Suriy-i-Khitab

In the name of the Most High, the Most Glorious, He Who shineth from the Horizon of the Most Luminous!

The remembrance of God, appearing as fire in the temple of light from the Lote-Tree of man, by leave of the All-Merciful, hath verily been witnessed at the heart of Paradise. He speaketh the truth, that there is none other God but Him, and that this Beauty is indeed the Beauty of the Cause in the most exalted Concourse, the Mystery concealed in the invisible realm of eternity, the Countenance of Revelation in the kingdom of origination, the Temple of Pre-existence in the cities of immortality, the Most Great Name in the realm of light, and the Beauty Manifest upon a holy and beloved form.

O people of the Bayan! Fear ye the All-Glorious, and be not veiled from Him Who hath come upon clouds of holiness with a sovereignty manifest and true. The Kingdom of God moveth at His right hand, and the dominion of Names at His left, while before Him march the hosts of might invincible.

Follow ye, O people, God's command and His decree, and follow not Satan. Follow ye the Beauty of the All-Merciful in these days, and fear God Who created you by His command, and be not amongst the tyrannous and sinful ones in the earth.

O Ahmad! Hearken unto that which is being revealed unto thee from the Realm of Eternity upon this blessed, ancient and everlasting Spot, whereon the Beauty of the All-Merciful hath established Himself upon the throne of transcendent glory, that the melodies of the All-Merciful may draw thee to the throne of the All-Highest Paradise, and sever thee from all created things, and purify thee from the defilement of the earth. This verily is of God's bounty unto thee, if thou be of them that comprehend.

Stand firm in the Cause of thy Lord, then rend asunder the veils of idle fancy through Our power and authority, and fear thou no one, even should all who are on earth rise up against thee. Say: This Day shall nothing profit anyone, even were he to worship all who are in the heavens and on earth, except through My love and through the proof of My Revelation and My presence, and that which floweth from the Pen of glory with supreme knowledge. Cast behind thee all allusions, place beneath thy feet all intimations, and turn with a luminous countenance toward the court of sanctity with trustworthiness.

Verily thou didst enter the Precincts of Paradise and wert seated before the Throne when thou wert heedless of it, for We had veiled Our countenance in those days behind seventy thousand veils. When the appointed time was fulfilled, We unveiled the Face with a power that was supreme over all things.

Blessed art thou, O servant, for having attained the presence of God and heard His sweetest melodies with thy pure ear, and for the Ancient Beauty having appeared unto thee from the right hand of the Throne with wondrous holy lights. By the True God! One glance at the face of thy Lord would be better for thee than the treasures of the heavens and the earth, as testified by the Tongue of God from behind the holy tabernacle, if thou be of them that know.

Purify thine ears that thou mayest hear His sweetest melodies once again, for He is nigh unto the well-doers. Sanctify thy temple from human limitations, then ascend to the Most Sublime Vision, the station wherein the lights shine forth and which God hath made holy from the gaze of all in the world save those who have entered beneath the shadow of His mercy and are established upon the throne of His love. Thus hath the matter been decreed by One Who is Mighty and All-Wise.

Then doth the Tongue of the All-Merciful address from the direction of the All-Highest Paradise those servants who have believed in the Bayan, that perchance they may arise from slumber and turn back from that wherein they have been remiss in the Cause of God, and repent unto Him, for verily He is the Forgiver, the Merciful. And He saith:

O people of the Bayan! Did We not enjoin you in all Our Tablets not to cling to aught of what hath been created in earth and heaven at the time of the Manifestation? Why then have ye turned away from My Most Glorious Beauty in this My subsequent Revelation? Consider then, O heedless ones, that We may know what hath prevented you from this bounty which hath dawned from the holy horizon. Did We not warn you not to follow your desires when the heavens of the Cause would be cleft asunder and your Lord, the All-Merciful, would come in the shadows of the clouds? But when that day came with the truth, why did ye turn away from His presence and deny His signs, and stand at the brink of the fire?

Among you is he who hath been veiled by one of Our names and hath denied Him in Whom he had believed, turning back on his heels. And among you is he who hath clung to the cord of his desires and turned away from the Beauty unto Whom is his return and his ultimate abode. Thus do We bear witness unto you from the Supreme Horizon, and My True Self is witness to what I say.

O people of the Bayan! By the True God, if ye have believed in My Self, by God this is My Self Who hath appeared in truth, and if ye be thoroughly persuaded of the truth of My verses, I swear by My beauty, these are My verses which have descended through grace from the heaven of the Most Exalted Name. Fear God and do not reject the truth through your own devices, nor follow your own desires, for all matters end with the verses of God, which have descended in the most melodious tones from a holy and resplendent heaven.

Seize the value of these days and do not dispute My proof, My evidence, My grandeur and My majesty, and do not war against My Self, for this is recorded as a grievous error in the Mother Book. Hasten to the shore of grace with your hearts and veil not yourselves with the veils of idle fancies. Break the idols through Our power and fear not any wicked oppressor. Beware lest you deprive yourselves of God's

sanctuary or nullify your deeds through Satan's whisperings. Hold fast to God's cord in these days when all in the heavens and earth are intoxicated, save those who have come to God with illumined hearts. Thus has the tongue of the All-Merciful spoken at the midmost heart of paradise. Therefore arise, O people of the Bayan, and make up for what has passed you by. Walk steadfastly on the path of justice. Dispute not God's verses after their revelation and war not against His Self. Rather, aid Him to the extent of your ability—this is better for you and for yourselves, though He is indeed independent of all worlds.

By God! The proof has appeared from the horizon of glory and the sun of certitude has shone forth from a wondrous holy vista. Fear God and follow not your selves and desires. Follow God's religion in His Cause and transgress not what you have been commanded in the Book. Thus has the matter been decreed by One mighty and powerful. Say: The Cause has appeared in such wise that none has any way to deny it except by rejecting God's Messengers, His Emissaries, His Books and the scrolls of His glory. Thus has the matter been inscribed in the tablets of decree by the Pen of Baha with truth. Those who have hesitated in this Cause are fewer than can be counted. By the True One! All their deeds have been rendered void unless they repent unto God and return to Him. Verily He is the Forgiver of His servants and was ever merciful to the truth. He forgives whom He wishes and chastises whom He wishes. Nothing escapes His knowledge and He encompasses all things.

O servant! When the Tablet of Eternity reaches you, arise from your seat, approach it with gracious humility, take it in your hands, place it upon your head and say:

> "O my God! I bear witness in this my station that You are God, there is no God but You, and that the Primal Point is the manifestation of Your revelation, Your emergence, Your sovereignty and Your majesty. Through Him the sun of Your bounties has shone upon all the worlds. And I bear witness that He Who has appeared in truth in Your Most Glorious Name from the highest horizon is indeed Your splendor in the kingdom of names, Your radiance in the world of creation, and Your might, sovereignty and power to all in the kingdoms of command and creation. Through Him Your favor was perfected, Your proof appeared, Your countenance shone forth, and the banners of Your Cause were raised upon the hills of invincible glory."

Then read what hath been revealed in the Tablet, and ponder thereon and upon that which was sent down unto the Prophets and Messengers, that thou mayest be endowed with understanding in the Cause of thy Lord. And when thou perceivest the sweet fragrance of holiness from God's Tablet and its influence, then cleanse thyself in the living waters that flow from this fountain of camphor, this Salsabil whose source God hath made His Pen of Command, and from which He hath manifested that which purifieth the hearts of them that are possessed of true knowledge.

Then detach thyself from all who are in the heavens and on earth, and be thou a herald among the servants of this Tablet which hath appeared and shone forth from the horizon of the finger of transcendent glory. Be thou one who proclaimeth throughout all lands, bringing glad tidings unto them that have believed in God's signs and His testimony, and warning them that have denied this grace which hath descended from the clouds of His Command. Then kindle within thyself the fire which We have

ignited in the paradise of these words, that thou mayest thereby ignite those who have been chilled by the cold of idle fancies.

Say: O people, judge fairly within yourselves! If ye veil yourselves from this Countenance, to what countenance will ye turn? And if ye withhold yourselves from this holy sanctuary, to what sanctuary do ye purpose to repair? Consider, O people of the Bayan! By the Self of the All-Merciful! There is no refuge for you, and God is cognizant of this. Do ye believe in part of the Book while denying its source, its fountainhead, and its revealer? Alas for you, in that ye have turned away from the Ancient Beauty and have turned unto phantoms of oppression. Thus have We inspired thee with the truth and sent unto thee that which shall solace thine eyes and cause thee to rejoice within thyself, and to remember God's remembrance at eventide and at dawn. Beware lest thou tarry for less than a moment, but stand firm in thy Lord's Cause and be steadfast in thy Lord's path with manifest truth.

Say: By God, the Truth! That which had never appeared in creation hath been made manifest, whereby the clouds of grace have been raised up, the Tree of Bounty hath borne fruit, the Dove hath warbled, the Cock of the Throne hath crowed, the spirits have been quickened, and every moldering bone hath been stirred to life.

O people of the Bayan! Abandon that which preventeth you from drawing nigh unto God, then turn ye unto this grace which encompasseth all the worlds.

O Our Name Ahmad! We have bestowed upon thee in this Tablet a power from Us and an influence from Our presence, that thy word may influence the servants if thou art detached from all who are in the heavens and on earth and art turned toward the shore of holy blessedness. Arise with supreme steadfastness and give the people to drink from this Salsabil which We have given thee in the chalices of these words, that it may draw them to the exalted heaven of glory. And if thou findest thyself capable, take up the Pen by Our command and write that which the Spirit casteth upon thy heart in confirmation of this Cause.

By God, the Truth! The Most Great Spirit will then assist thee from Our presence, and thus hath the matter been decreed. Withhold not thyself from this grace, but follow God's command and His judgment, that thou mayest be numbered among those who have attained in the Mother Book that which hath been inscribed by the Pen of Command. And the Spirit, and the glory, and the splendor be upon thee and upon those who have followed the command of thy Lord and who have been caused to stand at the seat of holiness by God's leave.

BH00922: Suriy-i-Ma'ani

He is the Ever-Abiding, the All-Knowing in the Kingdom of Eternity. Glorified be He Whom all that are in the heavens and earth do praise, and verily He encompasseth all things. Before Him bow down all who dwell in the dominion of creation and command, and verily He hath power over all things. He hath ordained the measures of all things in the Tablets and made clear unto His servants that which draweth them nigh unto the Beauty of wondrous glory. He hath sent down from the heaven of command the verses of grandeur and might, and made them a proof from Him unto all the worlds. He hath sent forth

the Messengers testifying that there is none other God but Him, and that this Youth is His splendor and His glory and His grandeur unto all who are in the heavens and the earth. Thus hath God testified with the tongue of power and might, and verily He is witness unto all things.

Among them is he whose heart He inspired through the Spirit of Truth, and among them is he upon whom revelation descended with hidden holy intimations, and among them is he upon whom the Holy Spirit descended in the form of a perfect angel, and among them is he with whom God conversed directly without mention of any other, when separation vanished and the Sovereign of union appeared without sign or condition. And among them is he whom He caused to speak of Himself unto Himself, making him sanctified from the confirmation of aught else. Exalted be this bounty which every pure mystic is powerless to comprehend! Whoso claimeth to know this station hath indeed lied against himself and is recorded among the calumniators in the Tablets of Protection.

That which is attributed to Him of the confirmations of the Spirit is only due to the weakness of the servants, for verily He hath ever been independent of all the worlds. Verily the Holy Spirit confirmeth by His command, and the Spirit of the Cause circleth round about Him. This is the foundation of the Cause, spoken by the tongue of manifest truth. Say: God hath made all words a throne for His Word, whereupon it was established upon the thrones with a sovereignty mighty over the Cause. Say: The sovereignty of words hath been established upon their seats, and none knoweth this save he who hath turned with pure and illumined vision unto that which hath been sent down from the direction of the Throne.

Say: When the beauty of the veiled, concealed, and hidden meanings was revealed in this luminous, conclusive Word upon the Sinai of utterances between earth and heaven, then were the words of the people of allusions struck down, and they fell prostrate upon the dust, returning to a station that was limited from the beginning. Thus came the Lord of Words upon clouds of meaning, and the Cause was determined by the Protector, the Self-Subsisting. Verily, those who denied it are removed from divine wrath and are slaves to the idols of self and passion, and their names are not mentioned today before the Throne.

Say: O people, adorn yourselves with the raiment of righteousness and piety between earth and heaven. This We have ordained for you in the Kingdom of Eternity from the mercy which preceded all the worlds. By God, O people, the ocean of grandeur hath surged in My Most Glorious Name at the Dayspring of Light from this brilliant, luminous Light, while ye remain halted in drunkenness at the setting-place of extinction. Hasten ye to the paradise of God and His mercy, for verily His mercy hath ever encompassed His grace. Say: The Beauty of God hath shone forth above your heads—do ye deny your vision of it? Then do the eyes of My mercy weep for you in this station which hath been praised throughout all eternity.

Open the doors of your hearts before the face of your Lord. Verily He standeth behind the door and calleth unto you with a sorrowful voice, saying: “O people! We created hearts for the descent of the effulgence of Our lights. Do ye bar their doors against the face of their Owner? This indeed is a grievous wrong in the Tablet. Purify My house from the mention of aught else but Me, that the lights of My manifestations may enter therein, for I will never gather with another, and I have ever been sanctified from all else besides Me. Thus hath it been inscribed by the Pen of Command in all the Tablets.

O servant! Give thanks unto God for what hath been sent down unto thee—a Book that is noble in truth. Verily it is God's Scripture among the concourse of creation, the Book of Justice in the kingdom of names, and the mighty Book in the exalted heaven. Before the Throne it is named as a Tablet preserved by God's protection. None shall touch it save those whom God hath purified from the mention of all else but Him and raised them to the sublime summit of a holy and beloved station. Besides these, none shall attain unto it, even should they read it at all times. Thus hath the Command flowed from the direction of the All-Merciful, and the decree hath been sent down through grace from the clouds of this Cause.

Blessed is he who findeth the sweetness of his Lord's remembrance in this Tablet and in whose heart is kindled the fire that was lit in the Tree of the All-Merciful by God's leave. O servant! Preserve this Tablet, then recite it in the gardens of Paradise that it may draw thee to a mighty and impregnable station.

Beware, O people of Baha, lest ye hearken to the words of the idolaters concerning this Cause, nor sever the arm of grace with the swords of turning away. Soar with the two wings of detachment in this atmosphere. Then drink the sweet waters of inner meanings from the dawning-places of these words and say:

> "Glory be to Him Who hath singled us out for the recognition of His Self, honored us with His love, and given us to drink of the water of life that was mingled with the love of God."

Thus have We taught thee the ways of truth, expounded the verses unto thee, and guided thee to the daybreak of guidance on this morn that hath shone forth from the brow of the Cause. May the mercy that hath appeared from the horizon of eternity be upon you, O people of Baha, and upon all who are with you, young and old.

Unite, O loved ones of God, in His Cause, then follow God's ways and His religion, and be not tyrants and wretches in the earth. Say: Today none can enter God's Kingdom save by detaching themselves from all who are in the heavens and the earth and purifying themselves from the intimations of creation. Thus hath the matter been decreed from the direction of the Throne.

Adorn yourselves with what God hath desired for you—this indeed is what is intended, did ye but know it. Stand firm in the love of God in these days when the thunderbolt of wrath hath seized all who are on earth save those who have entered beneath a shelter that is true and trustworthy. Thus hath the Spirit spoken upon the branches of the Tree of Knowledge, from One Who is mighty and praiseworthy.

Say: Today nothing shall profit anyone except after having loved Me, and God is witness to what I say.

BH00127: Suriy-i-Qahir

Section 1: "In the Name of God, the Most Mighty…"

In the Name of God, the Most Mighty, the Most Impregnable, the Most Holy, the Most Glorious

This is a Book from the Primal Point unto him who hath believed in God and His signs, and hath entered the Sacred Precinct, the dwelling-place whereon the throne of his Lord, the All-Merciful, was established, and hath heard what none among the worlds hath heard, that haply the breaths of the Spirit may so

transport him that he shall be unable to remain in his place, and the attraction of the Almighty shall wrest from his hand the reins of free will, and cause him to speak, though by constraint, betwixt earth and heaven, and loose his tongue in utterance, and behold the Beauty of the All-Merciful in this Beauty that hath appeared and shone forth, then gleamed and glistened from the horizon of possibility with manifest and clear sovereignty—yet the people of the Bayan denied Him and cast at Him the darts of malice from every direction, after He came unto them upon the clouds of grandeur from the heaven of transcendent glory, and showed them God's power and sovereignty, and sent down upon them at every moment that which would quicken the hearts of all created things, then the realities of existing things, then the temples of the Prophets and Messengers. But when they witnessed the signs of God and His sovereignty, then the manifestation of God and His power, they arose to oppose and destroy His exalted Self.

By God! There hath befallen Me that which hath befallen none before Me, and wert thou to hear, thou wouldst cry out within thyself and weep for this Wronged One, for Whom have wept the eyes of the denizens of the Supreme Paradise, then the eyes of them that dwell in the crimson depths, then the eyes of grandeur behind the pavilions of inviolable glory. And if thou shouldst ask them,

> "O people! By what proof have ye turned away from Him through Whom God's Cause and sovereignty were made manifest?"

thou wouldst hear from them as thou didst hear from the people of the Furqan when the heaven of idle fancies was cleft asunder and thy Lord, the Almighty, the All-Knowing, came upon clouds of light in His name, the Most High, the Most Great. Nay, thou wilt find these more veiled than all previous peoples, for My previous Manifestation rent asunder all the veils whereby men in every age and era had been shrouded. Thus hath the command been sent down at this moment from the tongue of God, the Sovereign, the Almighty, the Powerful.

And if thou shouldst ask the people of the Furqan, "Who is your Lord?" they will surely say, "God Who created us by His command." And if thou shouldst ask, "Who is your Messenger?" they will say, "The Messenger of God whom He sent with the truth and made the Seal of the Prophets." And likewise they enumerate names after Him whom thou knowest, and thus do they mention them and are among those who remember. They used to pride themselves above other peoples in what they possessed, yet when He appeared through Whose command their faith was established, their cause upraised, and their religion confirmed, they disbelieved in Him and became of the infidels. Consider then: did that which they possessed and spoke of for one thousand two hundred and sixty years profit them?

Nay, by My Self, the All-Merciful, the Most Compassionate! For they worshipped names and clung to them without clear proof or illuminating Book, and took idle fancy as their lord instead of God. For had they known God, they would not have disbelieved in Him on the day when He appeared like the sun from the horizon of ancient glory. And thus know thou the people of the Bayan—if thou shouldst ask them in whatever manner thou desirest, thou wilt hear as thou didst hear from the people of the Furqan. They enumerate a specific number of those who were created by My firm, decisive, and mighty Word, and they pride themselves in a name among names after We created their kingdom by My Word—and God is witness and knower of this.

Among the deniers is one who claims that the Revelation hath appeared too soon, and that this is not the way of God as established of old. Say: Woe unto you, O concourse of deniers! Are ye more powerful than God and His Cause, or is He Who doeth as He willeth? And if ye acknowledge His power and sovereignty, He hath manifested Himself as He pleased and desired, and is not to be questioned about what He pleaseth. Verily, He is the Single One, the All-Powerful, the Mighty, the All-Wise.

Say: Woe unto you! Ye acknowledge with your tongues that He doeth what He willeth and is not to be questioned about what He pleaseth, yet when there appeareth what He hath willed by His sovereignty, ye object to it and become of the deniers. Say: O people, look at the Cause itself and that which appeareth from Him, not at what ye possess. Thus have ye been commanded in all the Tablets, if ye be of them that are assured. For He hath ever been known through Himself, and all else is known through what the Pen of God, the Almighty, the Mighty, the All-Wise, hath traced upon their names.

O people! Fear God and deny not Him in Whom ye have believed after He hath come to you with all the signs and this Most Great, this mighty News. And among the deniers is he who saith that He hath claimed more than His station, and thus doth he weigh God's Cause by his own measure, adding and subtracting, and becoming of the lost. When the verses of God are recited unto him with wondrous holy melodies, he raiseth his hand to his beard, then his face darkeneth—thus dost thou witness and art of them that bear witness.

And among them is he who saith these Tablets shall not endure upon the earth, nor this Name, the Mighty, the Exalted, the Most High, the Great. Thereby doth he seek to cure his malady and soothe the rancor in his breast and quench the fire of his envy. Verily, there is none all-encompassing save He Who knoweth the treachery of eyes and what the breasts of the rancorous conceal.

Say: By God! We have found you in such delusion as We have not found its like among nations of old, and God is witness and knowing of what I say. Say: Die in your wrath! By God, the Truth, every name that endureth on earth endureth by My command, were ye but aware. Every attribute that appeareth between earth and heaven is by My leave—thus hath the matter been decreed, though it be grievous to your souls, O concourse of the proud! Every mention that is raised on earth and ascendeth to heaven is My mention, the Mighty, the Inaccessible, the Exalted. All prostration, in whatever religion it may be, is unto My Beauty, the Shining, the Mighty, the Luminous.

Say: Beware, O people of the Bayan, lest ye slay Me with the swords of your rancor. By God, this is not from Me but from One Mighty and Beautiful. By God, were ye to look with the eye of fairness, ye would find in these words the fragrances of holy and generous sanctity. O people! Confuse not the Cause for yourselves and for others. By God, the melodies of God cannot be confused with others—to this testify the tongues of every knower and seer. Whenever I remain silent out of fear of you, the Herald calleth out above My head and the Spirit speaketh within My breast, and thus there appeareth from Me that which your souls and desires abhor, O concourse of the idolaters. O people! Blame Me not for this, for this is not from Me but from Him Who sent Me with the truth and made Me a guidance and mercy to the worlds. O people! Create not discord among men, nor invalidate the truth through your evil selves.

Do not refute the truth through your evil selves, and dispute not about the verses of God after they have been sent down in truth, and be not among the ignorant ones. Fear God, O people of the Bayan! These are the verses whereby God will adduce proof against you on the Day of Resurrection, and whereby the Beauty of the Divine Essence was established upon the throne of a mighty Name, and whereby God's proof was perfected in every age and cycle, and His evidence, then His testimony and His light were made manifest to all the worlds.

By God, O people, I do not boast to you of anything of My own self, but rather from the presence of One mighty and wise. O people, wrong Me not through wronging your own selves, and be content with how you have treated My beauty without permission from God, the King, the True, the Most High, the All-Knowing.

By God, the eyes of all created things weep for what has befallen Me through your oppression, O company of unbelievers. Then do the seas weep with their waves, and the trees with their fruits, and the leaves with their movements, and the lights with their radiance, if you would but reflect within yourselves. All things are disturbed by what has befallen Me and weep in their innermost hearts, if you would but perceive.

O people, dispute not with Me concerning God's verses, for they have been sent down by His command from His presence. Verily there is no God but Him. His is the creation and the command. He doeth what He willeth and decreeth what He pleaseth. The Spirit hath taken from Me the reins of choice, and speaketh as It willeth through all My limbs and members, then My bowels and liver and veins and bones and hair, were you but to know. Had the choice been Mine, I would have held back the pen and not released it, but God hath released it by His command, and verily He is the All-Knowing, the All-Wise.

Take Me not to task for this, but rather show Me mercy, O company of unbelievers. By God, He sent Me on a day which was the king of days, around each moment of which revolve the might of time and the kingdom of creation, as a grace from His presence unto you, were you but to know. By God, this is He Who speaketh in all things that there is no God but Me, the Mighty, the Most High, the Most Great.

Had the matter been in My hands, I would not have borne your persecution which the dwellers of the heavens and earth could not bear. And whenever I concealed Myself and remained silent from mention, God manifested Me in truth and the Spirit called out above My head that, by God, this is a noble King, and this is the Beauty of God among you, and His manifestation in your midst, and His radiance upon all created things. O people, by God, had the matter been in My hands, I would have fled from you to the mountain peaks as I fled from you the first time while you were heedless. But the matter hath been taken from My hands and your hands. Verily the command is in God's hand—there is no God but He, the Mighty, the Exalted, the Most High, the All-Forgiving, the Most Merciful.

O people, have mercy on Me, then have mercy on yourselves, and dispute not about God's verses, and refute not the truth with your mouths, and mock not the proof whereby your faith was established and your knowledge appeared, and whereby you pride yourselves above the people of the Furqan and the peoples of the earth who follow the Psalms and the Torah and the Gospel. Would you refute that whereby your faith was established? Woe unto you, O company of transgressors! And verily I fear not for

Myself but for Him Who will come to you after Me with sovereignty and mighty power. By God, O people of the Bayan, after Me ye care for nothing and pronounce judgement against Him through a single letter of Whom the first and the last are raised up, and ye slay Him and drink His blood—nay, worse than this, even as the people of the Furqan did unto ʿAli before Nabil. By God! Ye are more cruel and more wretched! And verily He knoweth what is in your breasts and knoweth what is in the breasts of the deceivers.

Would that thou, O My Name, hadst been with Us at the time when the Day-Star of the horizons departed from the precincts of Iraq, and witnessed that which none among all the worlds hath witnessed, and beheld him who warred against My Self, after thou knowest We had protected him and reared him and taught him, while he himself remained veiled behind a veil, fearful of himself. We stood against Our enemies, and God alone gave Us victory until We manifested the Cause after all the peoples had gathered for My death.

Thou hast heard what befell Me at the hands of the hosts of the idolaters, and We stood against Our enemies in days wherein the souls of them that loved My Self were troubled, and then the hearts of them that had recognized Me, by reason of My tribulation. By God! By My deeds were astounded the denizens of the Concourse on High, then those who circle round the Throne of thy Lord, the Most High, the Most Great.

When the Beauty of the Cause shone forth from the horizon of glory and power, and the breezes of might wafted from the direction of thy Lord, the All-Merciful, then emerged they in whose hearts was rancor against this Youth, like serpents, after it behooved them to thank God for having strengthened them with the truth and aided them through this Youth Who stood firm in the Cause to such degree that the tongues of the people of the Concourse of eternity exclaimed:

> "Blessed be God for this most mighty, most holy, most great, and most wondrous steadfastness!"

When God preserved Me from what they intended regarding the shedding of My blood, and aided Me with the hosts of the unseen, then they arose with schemes and deceit, and fabricated against Me all that they were capable of, desiring thereby to veil the beauty of the Sun with the veils of falsehood and calumny, and thus were they among the doers.

If thou wouldst ponder My suffering, thou wouldst lament within thyself and weep for this Wronged One Who fell into the pit of hatred through that which the hands of these wretched ones have wrought. Then He crieth out:

> "Is there any helper who will aid Me with truth and repel from Me the evil of these calumniators? Is there any caller who will call out between the heavens and the earth concerning this most wondrous and most sublime Cause?"

Know then that We loved thee before and now, and have mentioned thee in this Tablet with the melodies of them that are attracted, that the melodies of the Spirit might attract thee to the Sadratu'l-Muntaha, the seat of the throne of thy Lord, the Most High, and sever thee from all creatures. Verily, he

in whose heart was hatred for thee desired to cause enmity between Me and thee, but God expelled him through His sovereignty, and the sun of love shone forth from the dawning-place of this blessed, holy, mighty, and generous Countenance, and He sent down upon thee verses of love and dispatched them to thee that thy heart might rejoice thereby and thou mightest be of them that are glad.

O thou servant who art mentioned by the tongue of God! Rend asunder the veils of idle fancy by My sovereignty and power, then arise from the horizon of utterance with the wisdom of God, the Mighty, the Powerful, the Wise. Then breathe into the servants the spirit of life from that which God hath imparted unto thee, that they might arise from their graves and be raised up with the ornament of God, the Powerful, the Most Exalted, the All-Knowing. Take heed lest thou fear any soul, and be not patient in the remembrance of thy Lord as thou wast patient aforetime. Thus beseemeth thy station and the station of those who have taken unto the Lord of the Throne a pathway. By God! Verily this world shall pass away and no trace thereof shall remain, and that which shall endure is what hath been ordained for thee by the Omniscient Ordainer. Thus hath He taught thee—He Who is mighty in spirit—at the time when He arose above all contingent beings with the sovereignty of grandeur and majesty, and His countenance shineth resplendent as the sun in the zenith of its glory, that thou mayest be numbered among the enlightened.

Say: O people! Know God through God, for this is the station which God hath ordained for you. If ye fail to attain unto this station, your names shall not be mentioned before God, and the angels of wrath shall return you to the nethermost hell. Do ye make mention of the Beloved while ye slay the Beloved of the worlds? Do ye call upon the Desired One while ye forget the Desire of them that have recognized Him? Do ye recite the verses while ye disbelieve in Him Who sent them down and revealed them? Woe unto you, O company of the heedless!

Section 2: “O people! Purify your hearts and your souls…”

Say: O people! Purify your hearts and your souls from the Salsabil that hath flowed from the Kawthar of the mouth of your Lord, the Merciful. Deprive not yourselves thereof, and be not of them that are debarred. Say: This is God’s ocean that surgeth before you, moving through its own essence by its own essence. None hath reached its shore, how much less its depths, were ye of them that are fair-minded—save him whom God hath aided through His power and detached from all who are in the heavens and earth.

Say: O people of Baha! Speak in the name of God and through God, then embark upon the Ark of Eternity that saileth upon the crimson sea of grandeur in the name of your Lord, the Most Exalted, the All-Highest. By God! Whoso entereth it is indeed saved, and whoso turneth away from it hath perished, even should he cling to all who have gone before and shall come after.

Say: Today nothing shall profit anyone except that he detach himself from all directions and turn toward this blessed, mighty and beauteous Shore. Cast behind thee all intimations, then all allusions from thy left hand, and take hold of the words of God with strength and detachment, then with mighty power. Convey unto the people the messages of thy Lord. He shall suffice thee in truth and guard thee from the harm of satans.

Know thou that they who were powerless to speak in the presence of the Countenance have written tablets in rejection of God and the Manifestation of His Self. Thus did their souls entice them, and they were of them that followed every rebellious satan. Verily he who turned away from God in former years—and thou art aware of him and what befell Me—when he repented We removed from him the garment of rebellion and clothed him with the robe of forgiveness. But when We arrived in this prison, he arose in opposition as commanded by his self and passion. God is witness and knoweth what I say. Were We to detail for thee what he hath committed, the tablets would not suffice, nor the ink, nor the pens, nor the tongues of all who dwell in the heavens and earth. He believed, then denied, then repented, then associated partners with God Who created him and fashioned him, through his own utterance that there is no God but Him. His is the creation and the command, and all are before Him in this Book which hath appeared in truth and been inscribed in its heart by the finger of ancient glory.

By God, this is verily the Sanctuary of God in the Most Exalted Concourse, the Holy Ka'bah in the cities of names, the fulfillment of the Divine decree in the kingdom of eternity, and the House of God amongst the worlds. Through His Name have the yearning ones ascended to the Lote-Tree of reunion, the lovers to the seat of glory and beauty, the sincere ones to the station of attainment and meeting, and the detached to the hidden refuge of impregnable security. Say: O people, fear God and dispute not with Him through Whom the call of the seekers is raised to the heaven of transcendent glory, through Whom the clouds pour forth their rain, the earth brings forth its fruits, the fountains of wisdom and utterance gush forth, and every wise matter is distinguished. Beware lest ye join partners with God or deny Him after He hath come to you from the Dayspring of the Spirit with clear evidences and manifest sovereignty, and hath aided you in His Cause and explained to you that which will draw you nigh unto His exalted and mighty Self.

Know thou, O My Name, that among the people are those who have objected to God, saying that He hath claimed a different station and rank each day. Say: Yea, by the Self of God, the Sovereign, the Omnipotent, the All-Knowing! We have indeed manifested Ourself each day in a different manner, and shall continue to manifest Ourselves as We please, in ever new ways. Say: Perish in your wrath, O concourse of malice! Have ye not heard that nothing whatsoever can occupy your Lord, and that He is at all times engaged in a fresh creation? Nay, were ye to ascend unto the heavens of knowledge, ye would witness that all We have created is continuously manifested in new ways, would ye but comprehend.

O thou Name mentioned before the Throne! Say to them: O people of the Bayan! Let Me set forth for you a parable, that perchance ye may inhale the fragrance of the spirit from the direction of your Lord's wisdom and be of those who are convinced. If someone should go to the ocean and take from it a cup, then another handful, then another drop—doth the difference lie in the ocean or in those who have taken according to their capacity and capability? Be fair, then, O heedless ones! Say: By God, the ocean remaineth the ocean in its essence, and the sun remaineth the sun in its reality and is the Dayspring in its essence, shining upon all created things equally. It hath ever remained in one state and will forever continue thus. But ye perceive according to the measure of your sight and vision. Cleanse the rheum from your eyes caused by the veils of fancy and desire, that ye may behold it manifest, evident, rising, and shining upon all the worlds.

Thus have the hosts of wisdom and utterance descended upon clouds of thy Lord's mercy, the All-Merciful, that perchance the oppressed ones among the people of the Bayan might be led to the viewpoint of the All-Glorious, this resplendent, luminous, and radiant station. Say: By God, the sovereign verses have descended upon the shadows of names and attributes, and the matter hath been decreed from the presence of a mighty, transcendent, and august Sovereign. The words of those who have disbelieved and associated partners with God Who created them and all things by His command have been struck down, for He is the Omnipotent, the Almighty.

By God, O My Name! Were We to utter a word, We would not wish to repeat it again—and God is witness to what I say. And whenever We have repeated words, We have intended in each one of them a meaning that none hath comprehended save My all-knowing and informed Self. By thy life! Had We found the people to have attained maturity, We would not have repeated the words. Thou dost witness that whatsoever proceedeth from My Pen at every moment is of a wondrous nature. And verily, whenever We send down from the Kingdom of Glory and Power that which We send down, We do so in a manner suited to this creation. Were We to find them possessed of illumined vision, We would assuredly send down unto them at every moment that which would make them independent of all who dwell in the heavens and on earth, and We would teach them daily of the wonders of knowledge and wisdom.

But since We have found their souls accustomed to fancy and imitation, therefore doth the Pen of Command reveal that which befitteth the condition of these weak ones. And this is a certain truth. By God! All that We have revealed from the beginning that hath no beginning hath been according to the capacity of creation, but the station of God is greater than this. Were He to reveal that which is worthy of His station, all who are in the heavens and earth would be thunderstruck, and the pillars of all created things would utterly cease to be.

Hearken unto what We revealed aforetime through the tongue of Ali-Qabli-Nabil:

> "O Qurratu'l-Ayn! Stretch not forth thy hand in this Cause, for the people are intoxicated with the mystery. Verily, thou shalt have another turn after this Dispensation, by the Most Great Truth. There, reveal of the mystery a measure as small as a needle's eye in the Most Great Mount, whereupon the people of Sinai shall perish at the dawning of a drop from that crimson, all-compelling Light, by leave of God, the All-Wise."

And He is God, Who hath ever been thy Guardian in truth, by the truth.

Though We had informed the servants of Our later Manifestation and of the unveiling of mysteries beyond reckoning, and of the death of the people of Sinai, yet when We manifested Ourselves again under the Most Glorious Name and desired to unveil the mystery—even before We fully revealed it—the people of Sinai were struck down, as thou hast heard and wert among those who heard. Despite this, these people remained heedless within themselves and objected to Us, saying "How can the people of Sinai perish, and how can the sweet become bitter, and the mirror turn to stone, and fruits become dust?" Thus did they stray from the gardens of knowledge and were among the heedless ones.

Say: Woe unto you! Those whom ye have taken as lords for yourselves and in whom ye take pride—their names were exalted because God's mighty and powerful Pen hath flowed over them, and their mention

was elevated through their faith in God, their Creator. But when they turned away, all they possessed was taken from them, and naught shall be accepted from them even should they worship as heavily as both humans and jinn. Reflect thou upon what We have revealed unto thee, and upon the state of these people who speak of that which they comprehend not. They have gone astray and led others astray through their own bidding and desires. Keep thyself apart from these people and abide in an impregnable sanctuary.

By God, O My Name! The people have not fathomed the foundation of this Cause, for We have veiled it from them through what hath flowed from the Finger of Glory's Pen of Wisdom. We desired beforetime, when thou wert present before the Throne, to unveil for thee what was hidden from the eyes of all creation, but We forbore and concealed it until thy Lord's appointed time was fulfilled. Then did God's Word appear adorned with His Own Self, the All-Encompassing, the Almighty, the Most Exalted, the All-Knowing, the All-Wise.

Say: O heedless ones! By God, this Bird hath melodies upon melodies, then songs upon songs, then warbles upon warbles, whereof if but the smallest fraction of one were to be revealed, the spiritual ones, then the people of Sinai, then the people of light, then the people of the divine cloud would fall senseless upon the dust of heedlessness and extinction, save him whom God preserveth through His grace from this Youth Who hath appeared with the Most Glorious Name in the Kingdom of Names. Every atom proclaimeth His praise, that there is none other God but He. He hath created all things through His Will, then through the mention of His Pen. Thus hath thy Lord's dominion ever encompassed all worlds.

O servant! Purify thou thy heart from all allusions, then call out with My call amongst My servants, that it may draw them away from their selves, detach them from indications, bring them nigh unto the Source of grace and bounty, and provide them from this Divine, Eternal, Most Holy Table whereof the mystics find all delights. Thus hath the Command descended from the heaven of sublime glory. Say: O people of Qum! Abandon what ye possess of words fit only for children to speak, then hearken unto the Most Great, Most Perfect Word of God from this Mouth from which floweth the Kawthar of life, whereby all created things are quickened, if ye be of them that know.

O Qahir! Hear the call of thy Lord, the All-Compelling, from the direction of His Chosen Name. Be not veiled by veils and coverings, but emerge stripped of all save God; then speak forth between earth and heaven that which the Spirit proclaimed upon the branches of the Lote-Tree of Eternity, that perchance the servants may arise from the heedlessness of self and passion and hasten to the shore of wondrous glory. We named thee Qahir by the tongue of a previous Manifestation that thou mightest prevail over the idolaters in these days wherein they opposed God, the Lord of Names and Attributes, and sought to cut down the Tree of the Cause with the sword of rejection. Say: By God! This Tree shall be raised up by the waters of your rejection, though ye perceive it not within yourselves and are among the heedless. We have ever raised up the Trees of the Cause through the waters of rejection and blood, if ye be of those who know.

Therefore, prevail thou over those who have disbelieved and fear no one. Place thy trust in thy Lord, the All-Merciful, that He may protect thee from those who have wronged among the people of the Bayan and aid thee with hosts ye cannot see. We are verily powerful over all things. Whenever thou desirest to aid

thy Lord, the Most Great Spirit will assist thee by Our command. Be steadfast, be not disturbed, and be of the firm ones.

By God, O Qahir! The Point of the Bayan at this hour, from the Most Glorious Companion, witnesseth the evil state of the people of the Bayan and calleth unto them at every moment, saying: "Shame upon you for what ye have done, committed, known, wrought and understood! Did We not counsel you in all the Tablets, saying: O people! When the Ancient Beauty cometh unto you, oppose Him not, nor cling to aught for recognizing Him.' Yet ye have done what neither the people of the Furqan did to My Self, nor the people of the Gospel to Muhammad the Messenger of God, nor the people of the Torah to My Son. Woe unto you, O company of oppressors!

Have ye clung to him concerning whom We revealed that whenever thou singest, a cock from among the cocks of heaven singeth, and whenever thou chantest, a bee from among the bees of light doth chant,' while ye have turned away from Him around Whose Essence heaven itself, with its reality, its innermost being, its secret and manifest aspects, its outer and inner dimensions, its cocks and its bees and its birds, circle in adoration around a single leaf of the Tree planted in the courtyard of this Gate, before which the Spirit proclaimeth: 'By God! This is indeed the Paradise wherein none hath comprehended what lieth therein of God's manifestations and His grandeur, His conditions and His sovereignty, and around which circle the realities of the Prophets and Messengers every morn and eve.'

By God, O people of the Bayan! Ye have done what neither the Jews, nor the Magians, nor the people of the Furqan, nor the peoples of old from time immemorial have done, yet ye rejoice within yourselves and are among the jubilant. Soon shall God's punishment seize you from every direction, and ye shall find for yourselves no refuge, nor helper, nor supporter, nor protector, nor guardian, nor guide. Have ye taken God's Cause in jest or mockery among yourselves? Ye recite the words of children and pride yourselves therein, yet when one reciteth unto you words by a single letter of which the heavens and earth were created, ye look upon him as one in a swoon, and the dust of hell seizeth you. Fear ye God, O people, then repent and seek forgiveness, then return unto God Who created you for this Day, that He might expiate your evil deeds."

Fear God, O people, then repent and seek forgiveness, then return unto God Who created you for this Day, that He may remit your evil deeds and forgive your transgressions. Verily, He is the All-Forgiving, the All-Merciful.

And thou hearest My words, then take counsel from thy Lord's admonition. By God! Baha hath not spoken save out of love for thee. Guard thyself—thy soul, thy spirit, thy being, and thy essence—from those who play with clay. Thus do We command thee and reveal unto thee that which shall make thee independent of all else but Me, and shall establish thee upon a mighty steadfastness.

And the Glory rest upon thee and upon those who are with thee and upon those who love thee for the sake of God, thy Lord, and who hearken to thy words concerning this Cause at which the skins of the ungodly have quivered. And praise be to the Beloved of the mystics and the Goal of all worlds.

BH00334: Suriy-i-Qalam

Section 1: "This is the Surih of the Pen..."

This is the Surih of the Pen, which hath been sent down from the heaven of eternity unto them that have fixed their gaze upon His Throne.

In the name of God, the Most Wondrous, the Most Glorious!

O Pen of the Most High! Bear thou witness, in thine own self, that verily He is God and that there is none other God but Me, the Help in Peril, the Self-Subsisting. Bear thou witness, then, by thine own essence, that verily I am God and that there is none other God but Him, that all have been created at My behest and that all abide by My command. Bear thou witness, moreover, by thine inmost being, that this is the Beauty of God which hath dawned above the horizon of the Unseen, a Beauty that hath ever been, and shall ever remain, unknown to all save Himself. He, verily, is the Almighty, the All-Glorious, the Best-Beloved. Through but one of His effulgences the Day-Stars of majesty and grandeur have shone forth, the hearts of the denizens of the everlasting realm and the sanctified realities that lay hid beneath the mystic veil have been called into being, and the secrets of all that was and shall be have been laid bare.

O Pen! Let nothing dismay thee, for unto thee have We vouchsafed the inviolable protection of Our sovereign might and power, and into thee have We breathed a spirit, one breath of which would, if wafted upon the bodies of all existence, cause them to arise from their couches, unloose their tongues, speak forth, and bear witness in their inmost being that there is none other God but Me, the Powerful, the Glorious, the Exalted, the Mighty, the Peerless, the All-Subduing, the Self-Subsisting.

O Pen of Command! Be assured in thyself, and reveal then unto all beings a measure of that which God bestowed upon thee ere the creation of words and letters and the fashioning of all things, and ere the establishment of the kingdom of names and attributes and the revelation of His mighty and guarded Tablet. Say: This is a Power unsurpassed from all eternity to all eternity, could ye but know it, O concourse of the Spirit, and this is a Beauty unrivalled from the beginning that hath no beginning, could ye but perceive it. Say: Whoso conceiveth the least design to confront this Pen, to presume partnership with it, to gain intimate access unto it, or to fully grasp that which emanateth from it, be assured that the Evil One doth whisper within his breast. Thus hath the Divine Command been issued, could ye but understand. Say: By God! None hath ever been, nor shall ever be, able to rival Me amidst all creation. Thus hath it been inscribed by the Pen of divine revelation, could ye but comprehend it. Say: A single letter of Mine utterance hath, verily, brought forth the entire universe, the realities of all things, and worlds which none can fathom save God, the Almighty, the Most Manifest.

O Pen! Give ear unto that which the unbelievers have imputed to thee. Say: O assemblage of malice! Perish in your hatred, in your envy and your unbelief! By Him Who is the Eternal Truth! This is that Pen through a mere intimation of whose will the souls of the Concourse on high, and the realities of the denizens of the everlasting realm, and the essences of human hearts and minds, were all fashioned. This is that Pen through but a movement of which the sun of might and grandeur, and the moon of loftiness and sanctity, and the stars of grace and favour, were called into existence. This is that Pen through which

were created the all-highest Paradise and all that abide therein, and the celestial garden and all that pertaineth thereto, could ye but comprehend. Say: Through but a single stroke have been manifested the knowledge of all that was and shall be, and the creation of all things past and future. Open then your eyes that ye may bear witness to this truth.

O Pen! Content thyself with that which thou hast so far intimated to the world of thy sovereignty and power, for the hearts of the envious are well-nigh bursting. Veil, then, thy Cause, and reveal no more than this, for thy words would rend asunder the heavens of ancient glory, and cleave in twain the earth of holiness itself, and cause the inmates of the realm of grandeur to swoon away. Be patient in thy heart, for the people of the world are incapable of beholding thy sovereignty or perceiving thy manifold signs, how much less of recognizing Him Who hath created and fashioned thee through but a single word of His utterance! Exalted is thy Lord above all that thou hast revealed in the past or wilt manifest in the future.

Exalted is He above all that His sincere and well-favoured servants have comprehended or will ever comprehend. Content thyself, then, with that which thou hast thus far revealed. I swear by the One True God! Should all that are in the heavens and on earth and whatsoever lieth between them—whether trees, fruits, leaves, twigs, branches, rivers, oceans, or mountains—encounter a single word of thy pronouncement, they would assuredly speak forth that which the Burning Bush, springing from the soil of divine revelation, spoke unto Moses in that holy and blessed Vale.

O Pen! Give ear unto the wondrous account of that which God hath graciously bestowed upon thee. Detach thyself, then, from all thou dost possess, and announce unto the people the joyful tidings of the appearance of the Most Exalted Word in this mighty Revelation, that haply they may recognize their Creator and renounce all else but Him. Call then upon the Concourse on high to rejoice, saying: O ye exponents of grandeur sheltered beneath the tabernacle of majesty! O ye denizens of the dominion of power abiding beneath the canopy of glory! O ye dwellers of the kingdom of the seen and the unseen situate in the furthermost precincts beyond the ocean of eternity! O ye manifestations of the divine names in the highest heaven! Let your hearts rejoice in this Most Great Festival wherein God Himself proffereth this most pure chalice unto such as stand before Him with beseeming lowliness and humility. Adorn, then, your souls with the silken vesture of certitude and your bodies with the broidered robe of the All-Merciful, for lo, a light hath dawned forth and shone resplendent from the horizon of My brow, before whose revelation all that are in the heavens and on earth have bowed down in adoration, could ye but perceive it.

Say: I swear by the one true God that there hath never appeared in all creation another like unto Him. Whoso asserteth otherwise hath gainsaid the testimony of God and is accounted among the faithless in His mighty and well-guarded Tablet. Say: This is the Light through which the inhabitants of the celestial world and their inner realities have been brought forth, and through which the embodiments of the heavenly realm and their inmost essences have been raised up. This is the Light through which God hath created worlds that have neither beginning nor end, worlds whereof none hath the slightest intimation save those whom their Lord hath willed. Thus do We disclose unto you the hidden mysteries, that haply ye may ponder the signs of God. Say: This, verily, is the Light before whose effulgence every head hath bowed down in lowliness, and before whose manifestation the hearts of the well-favoured of God, and

the souls of His holy ones, and the inmost realities of His true worshippers, and beyond them His honoured servants, have prostrated themselves in adoration.

O inmates of the holy sanctuary! I swear by God! He in very truth is the Sanctuary of God amongst you and His sacred Precinct in your midst, the holy Site of the Spirit before your eyes and the Station of both inner and outer peace and security. Take heed lest ye deprive yourselves of the Sanctuary of His knowledge. Hasten unto Him and tarry not. This is that Sanctuary round which circle the Manifestations of the Divine Being and the Embodiments of His eternal Reality, and whose court God hath hallowed beyond the reach of the outcast and the ungodly. This, verily, is that Sanctuary the blessing of whose service is sought by the Maids of Heaven, and them that dwell in the depths of the Most Great Ocean, and them that abide in the habitation of holiness and the realm of reunion—and yet the people, for the most part, comprehend not.

O denizens of earth and heaven! Abandon your couches and undertake the Most Great Pilgrimage for the sake of this pure and refulgent Beauty. Should God witness your inability to do so, He will exempt you therefrom and command you instead to approach Him with heart and soul. And they alone shall attain this who behold all that is in the heavens and on the earth as a day wherein none was deemed worthy of mention. These are they to whom their Lord will give to drink, from His own hands, of the sealed wine of holiness. Verily, whoso turneth his face towards this most blessed and luminous Spot, round him shall circle resplendent suns whose effulgence knoweth neither beginning nor end, and above the horizon of his heart there shall dawn that Sun of suns before Whose light the orbs of worldly names are wrapped in darkness, if ye be of them that understand.

O Pen! Proclaim unto the concourse of eternity, saying: O ye that rove in the arenas of immortality! O ye that abide beneath the tabernacle of grandeur! O ye gem-like realities that lie hid from the eyes of creation! Descend from your lofty retreats to celebrate and rejoice, and to quaff from the cup of everlasting life that the hand of the All-Glorious is proffering on this Day. This, in truth, is a Day the like of which hath never been witnessed in all creation, a Day whereon the Eye of Grandeur hath been cheered in the Seat of transcendent glory. O ye bearers of the throne of God! Adorn the most great throne on this Day, for the unseen Beauty hath appeared—He Whose presence the inmates of the all-highest Paradise and the dwellers of the garden of repose have thus far been powerless to attain. Say: By God! The Hidden Secret hath appeared in the plenitude of His glory and hath solaced by His beauty the eyes of all things seen and unseen, and beyond them the eyes of them that have cleansed their souls with the holy waters streaming from the ocean of the Name of their Lord, the Most Manifest.

Section 2: “This is a Day whereon God hath made…”

Say: This is a Day whereon God hath made His own Self known and revealed it unto all who are in the heavens and on earth, a day whereon He hath established His sovereign ascendancy over the kingdoms of revelation and creation. How exalted, then, is this holy, this most blessed and best-beloved grace! This is a Day, moreover, whereon the Ancient Beauty hath appeared with such an adorning as to cause the veils to be rent asunder, and the mysteries to be revealed, and the fruits to spring forth, and all things to utter the praise of their Lord, the Unconstrained—a Day whereon the earth and all that it holdeth, and the heavens and all that they contain, and the mountains and all that they conceal, and the oceans and all

that they treasure in their depths, have laid bare their secrets, though the people remain veiled therefrom.

This is a day whereon the idols of misbelief and worldly desire have been shattered and the Ancient Beauty hath ascended His mighty throne. The Spirit of glory hath called out from the precincts of eternity, and the Most Holy Spirit from the Divine Lote-Tree, and the Spirit of command from the Tree beyond which there is no passing, and the Spirit of might from the exalted dominion, and the faithful Spirit from the right hand of the Burning Bush, saying:

> "Hallowed be the Lord of mercy, Who hath appeared in the world of existence invested with that which mortal eyes had never beheld!"

Say: He it is Who through a movement of His finger causeth the creatures of earth and heaven to perish, Who through a word of His mouth bringeth them to life again, and Who through a mere intimation of His glance turneth all creation unto the presence of God, the Help in Peril, the Almighty, the Best-Beloved.

Say: O concourse of monks! Abandon the churches wherein ye have glorified your Lord, for He Who ascended unto heaven hath in very truth come down again and circleth round the Throne of God. I swear by the one true God! In this Day the bells are pealing out in My remembrance, the Trumpet soundeth My praise, and the Bugle proclaimeth My Name, the Help in Peril, the Self-Subsisting. Deprive not yourselves of the grace of this day; hasten rather to the seat of the Throne, forsake that which ye possess, and take fast hold of the Cord of God, Who hath arisen and manifested Himself and spoken forth for all to hear.

O inhabitants of the realms of the seen and the unseen! Sing, O sing the most joyous melodies on this Festival of God which hath appeared with the power of truth and to which the former and latter generations had never attained, could ye but know it. This is the Day whereon the Pen of God hath absolved all who are in the heavens and on earth. Thus hath His eternal command shone forth from the dayspring of His Pen, that ye may rejoice in your souls and be of those whose hearts are gladdened.

O Pen! Announce unto the Maid of Paradise:

> "By God! This day is thy day. Come forth as thou willest, and array thyself as thou pleasest with the broidered robe of names and the silken vesture of immortality. Emerge then from thine eternal habitation even as the sun that dawneth from the countenance of Baha. Descend from thy lofty heights and, standing betwixt earth and heaven, lift the veil of concealment from thy luminous face and shine forth above the horizon of creation as the black-eyed Damsel, that haply the most great veil may be torn away from the eyes of these people and they may behold the Scene of transcendent glory, the Beauty of God, the Most Holy, the Most Powerful, the Best-Beloved."
>
> "O Ancient Beauty! The unbelievers, verily, are lost in the stupor of idle fancy and are powerless to turn their eyes towards the most hallowed Court. Through the sovereign potency of Thine inviolable protection, Thou hast shielded me beneath the veils of light and guarded my beauty from the gaze of Thine enemies. Thine is the power to command; Thou ordainest as Thou pleasest through Thy word ʿBe', and it is."

“O Maid of Baha! Step forth from the court of eternity, but let not thy most pure gaze linger upon the faces of mortal men. I swear by the one true God! None save them that are possessed of true insight can ever hope to behold thee in this most sublime vision. Leave the kingdom of names on thy right and the dominion of attributes on thy left, and shine forth by My leave above the horizon of Mine inviolable protection, divested of all that hath been created in the realm of Revelation and shorn of all that hath appeared in the kingdom of creation, that thou mayest manifest the beauteous image of God in all regions. Intone, then, the sweetest of melodies betwixt earth and heaven, that all existence may be detached from aught save the face of thy Lord, the Most Holy, the Most Gracious, the Well-Beloved. Beam forth above the horizon of the Ria,vn with the beauty of the All-Merciful, and let thy fragrant locks flow upon thy bosom, that the perfume of the garment of thy most gracious Lord may be diffused throughout the world. Hide not thy luminous form from the eyes of the concourse of Revelation, and withhold not thine ethereal veil of holiness from the gaze of the people. Present thyself, then, before the Throne with thy locks flowing, thine arms bejewelled, thy countenance blushing, thy cheeks aglow, and thine eyes adorned, and take hold of the snow-white chalice in My most exalted Name. Proffer then to the denizens of the realm of eternity the crimson wine of Mine all-glorious Beauty, that haply the concourse of Revelation may sanctify their souls in this most august Festival by virtue of this pure draught, and that they may emerge from behind the veil of concealment through the power of Mine almighty and all-powerful, Mine all-subduing and self-subsisting sovereignty.”

“By God! I am the Maid of Heaven, abiding in the midmost heart of Paradise, hidden behind the veil of the All-Merciful and concealed from the eyes of men. From time immemorial I remained shrouded in the veil of sanctity beneath the Tabernacle of Grandeur. I heard a most sweet call from the right hand of the throne of my Lord, the Most Exalted, and I saw Paradise itself set in motion and all its inhabitants stirred up in their longing to attain the presence of God, the All-Glorious. Whereupon another call was raised: ‘By God! The Beloved of the worlds is come! Blessed be the one who attaineth His presence, and beholdeth His face, and giveth ear to His most holy, His most glorious and beloved utterance. The Voice of God hath enraptured the souls of the Concourse on high and the hearts of the dwellers of the everlasting realm, and the all-consuming ecstasies of love have caused them to tremble with yearning and to fix their gaze upon the court of sanctity, the station of unapproachable glory.’ Were I to speak in every tongue, I would nonetheless be powerless to describe that which I beheld in that state. And yet, in spite of this grace that hath encompassed all things, and this rapture that hath overtaken all that are immersed beneath the ocean of names, behold, I found the people of the Bayan veiled and heedless, and lying as dead in the graves of oblivion. O people of the Bayan! Reckon ye to be treading the path of the spirit even as ye have rejected this Revelation? Nay, by my Beauty, which God hath ordained as the manifestation of His own Beauty amongst all the former and latter generations!”

“O Maid of holiness! Forsake the mention of such people, for their hearts are as immovable as stones and impervious to all but the promptings of idle fancy. For they remain immature in the Cause of God and suckle the milk of ignorance at the breast of waywardness. Leave them to

> dwell upon the dust, and warble thou My melodies in the realm of eternity. Apprise, then, the inhabitants of Paradise of that which hath been manifested in the kingdom of creation. Thus may they become attracted by Thy sweet accents, hasten towards this hallowed and promised Beauty, and become fully apprised of this Day—a Day whereon all things have been adorned with the ornament of names, a Day whereon every poor one hath found the source of true wealth and every deprived and sinful soul hath attained forgiveness."

O people! Seek ye in these days the grace of God and His all-embracing mercy, and beware lest ye follow in the footsteps of every veiled and heedless soul.

Thus the summons of the Pen regarding this blessed and fated account endeth, in this Tablet.

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BH00052: Suriy-i-Qamis

Section 1: "This is the Surah of the Robe [Qamis]..."

This is the Surah of the Robe [Qamis] which We have sent down in truth and made it the manifestation of Mine own Temple amongst the worlds. In the Name of God, the Most Holy, the Most Holy, and in His Name, the Luminous, the All-Glorious!

O ye dwellers of immortality in the most exalted Paradise! Hearken unto the Call of God from this Breeze that moveth within this gentle air beneath this delicate and subtle heaven. Verily it announceth unto mankind the Most Great Pilgrimage through this Greatest Word which hath been inscribed upon the form of the line in this Book by the Pen of Glory with grace. Say: Verily this is the Most Great Book which was sealed with the seal of God, hidden behind the veils of the unseen, and treasured within the vaults of glory, and hath appeared through grace in the form of justice in the days which were promised in truth.

O Thou Solace of the Spirit! Rain down upon all created things from the heaven of Thy grace that which will make them independent of all that exists between [the earth] and the heavens, for they were poor in the innermost mystery and at the threshold of these domes before the Dawning-Place of this Beauty, having been, by Thy leave, caused to pause.

O Thou Solace of the Spirit! Verily the idolaters were in doubt concerning Thy Cause after We made Thee speak with the melody of remembrance at the Dayspring of Light in this Revelation which hath shone forth from this Mount that hath been raised upon these two names in these two resplendent Suns in the two Beauties. Grieve thou not, but be patient, then show forth supreme patience, for verily thy Lord, the All-Merciful, guardeth thee from the hosts of Satan, and He hath ever been wise over all the worlds. Rend asunder the veils from thy countenance, then the holy veils from thy beauty, then arise from the dayspring of paradise in the temple of light in the form of spirit. Turn not unto anyone nor cast thy glance upon the faces of the idolaters, but turn thy face toward the direction of the Throne, toward thy Lord. Verily He sufficeth thee against all the worlds, and He will assist thee in truth and will aid thee at all times

even as He aided thee through grace such that the Spirit spoke within thy breast and made thee a shining light unto all the worlds.

Say: By God! I am the Most Great Manifestation in the most exalted Paradise, the Most Pure Beauty in the Most Glorious Horizon, the Most Evident Word at the Furthermost Tree, the Mighty Announcement at the Lote-Tree beyond which there is no passing, the Hidden Countenance in the heaven of destiny, and the Mystery of God and His Command in the kingdom of origination. Through a signal from My Pen hath appeared the decree of the Kaf between earth and heaven and the command of the Nun in the cities of names. Verily thy Lord, the Generous, hath preferred thee in truth and made thee a mighty pillar unto all the worlds.

Say: I am the Most Great Pillar and the Most Perfect Word, and whosoever holdeth fast unto Me hath indeed held fast unto the cord of God, the Strong One, in this Perspicuous Announcement which was concealed behind the pavilion of infallibility beyond the veils of grandeur, hidden in truth.

O Thou Solace of Eternity in the Dayspring of Light! By God, Thou art the Ruler in this heaven; therefore rule as Thou pleaseth, for through that which hath been established by Thee are the decrees of destiny confirmed through execution. Verily the suns and moons and stars are all made subservient by Thy command. To Thee belongeth the command in the heaven of eternity and to Thee belongeth creation in the kingdom of earth and heaven, for verily Thy Lord, there is no God but He, hath made Thee in truth a pure helper and supporter unto all the worlds.

O people of earth! Do you imagine that you can enter Paradise in this Eden which hath appeared in the Temple of the All-Merciful in these gardens without love for this Youth, the Eternal, the One, the Ancient of Days, the Everlasting, the Persian, the Arabian, the Divine? Evil is that which ye have imagined within yourselves, for verily the abode of the wrong-doers hath been fixed, in justice, in the fire which blazeth in the depths of hell. Say: We have, in justice, cast terror into the hearts of the idolaters, and into the hearts of them that have recognized Divine unity have We sent down tranquility through the grace of this Book which hath been sent down from the heaven of the Unseen as a bounty unto all the worlds.

O people of creation! Hearken unto the melodies of God in the midmost heart of the Paradise of Ridvan from the Sacred Lote-Tree which hath been planted by the hands of the All-Merciful in the land of saffron. Say: By God! Through but one note thereof did the Light shine forth upon the elevated Mount in the holy Sinai beyond the sea of rapture unto Moses, He Who conversed with God, in the canopy of eternity near the furthermost Tree, from this Fire which flameth yellow:

> “Verily I am God, thy Lord and the Lord of thy forefathers of old,”

and verily He doth encompass all the worlds. And through another note thereof were the spirits stirred within the bodies of all created things, and the Bird of the Divine Throne warbled betwixt earth and heaven, and the Holy Spirit spoke with a wondrous tongue most eloquent. Through it were made manifest the mysteries of the letter K and N, and God’s favor was perfected upon all who are in the heavens and on earth, and the Beauty of God appeared with such splendor as caused all in the kingdom to swoon away.

O people of earth! If ye be not content with this most pure Beauty in this most great Ridvan, die then in your wrath! Verily He hath appeared with the truth, and God hath made Him a light unto them that have recognized Divine unity and a fire unto the idolaters, and verily He seeth all things. Say: On this day no one's call shall ascend unto God save his who hath entered the eternal Paradise which is the court of this Word that speaketh the truth upon this exalted Mount which hath been raised up by the Command. Say: Verily this is the Book of God, the sealed and treasured Tablet which hath been preserved in truth beneath the vaults of might behind the veils of infallibility.

O concourse of earth and heaven! Are ye able to pass beyond the borders of this fortress which hath been raised up behind the mountain of glory from bars of iron? And can ye find any way to leave God's earth? Nay, by Him besides Whom there is none other God! Ye shall neither find means to pass beyond nor power to leave. Therefore hold ye fast unto this yellow cord in this atmosphere which shineth in this heaven that hath been manifested in this cloud which hath appeared with a crimson hue at the heart of this paradise which the eyes of the exalted ones have not perceived, that ye may be recorded by God's Pen as being among the people of Paradise in the holy Ridvan.

O people of the Bayan! Do ye say as said they of old that God's hand is chained up, or do ye imagine within yourselves that the gates of grace have been sealed shut after they had forever been open before the faces of the heavens and earth? Say: By God! The gate of holiness hath then been opened on the right hand of Paradise and there hath appeared therefrom the Ancient Beauty with manifest sovereignty. This is He Whom God hath made a herald of glad tidings unto them that have recognized Divine unity and a warner unto the idolaters, and verily He is God's Lamp between the heavens and the earth, lit of itself for itself from its own oil, from which illumination do the denizens of the most exalted Paradise receive their light, then the dwellers by the crimson sea, then the inhabitants of the holy ocean behind the billows of grandeur. Thus hath the matter been inscribed in truth by the Pen of Destiny upon the Tablet of Accomplishment.

O Pupil of Immortality! Withhold not the outpourings of Thy grace from all created things, nor remain veiled behind the curtains of allusion. Come forth from the chambers of ruby, then pour forth the wine of everlasting life in this paradise from the chalices of the All-Merciful, by the hand of this Youth who hath been witnessed from the horizon of holiness adorned with the ornament of God. Beware lest Thou close Thine eyes to grace and withhold the Kawthar of bounty from Thy servants. Look not upon them nor upon what they possess, but gaze with the Most Great Vision upon a station gloriously praised. Have mercy upon them, then raise up in this heaven the clouds of glory and eternity, then shower upon all created things the beloved rain of grace.

For verily Thou art the Munificent One in the kingdom of names, the Ancient Possessor of bounty in the heaven of eternity, and the Supreme Bestower of generosity in the realm of the unseen, and Thou hast been renowned for Thy grace above the Throne in the most exalted assembly. Say: The Beauty of the All-Merciful and the Countenance of Glory hath appeared in the temple of man. Blessed be God Who hath sent Him in truth and taught this Pen in the mystery of the line the wisdom of utterance, for verily He hath power over all things.

O Solace of the Spirit! Recount unto men the bounty which We bestowed upon thee before the creation of all things in the atoms of eternity, and before the temples of all things were adorned with the mantle of names, at a time when the Adam of eternity was hidden in the clay of destiny by virtue of the Command. And should the opposition of the idolaters reach thee, grieve not, for We shall soon sanctify the hem of thy robe from the allusions of the manifestations of names and attributes, even as We have purified thee from the recognition of every wretched idolater. Stand firm then in the Cause, and speak forth between earth and heaven that wherewith We have caused the Spirit to speak within thy breast.

Put thy trust in God, thy Lord, in the eventide of holiness and the dawning of nearness, for He shall suffice thee in truth against every sinful oppressor. Turn unto God thy Lord, then turn away from all else, and verily We shall guard thee with the sovereignty of might and power, and preserve thee with an inviolability whereof no created thing hath any knowledge. Soon shall We manifest thy Cause and exalt thy name in the assemblage of names, and make mention of thee in the pavilion of holiness with a truthful and trustworthy tongue. Thus do We cast upon thee from the verses of the Cause and diversify for thee the signs, that the proof from thy Lord may be fulfilled unto all the worlds.

O Supreme Remembrance of God! How can I make mention of the wonders of Thy remembrance wherewith Thou hast inspired me, when the idolaters have encompassed me from every side, and Thou art witness to this. By God! I have lost the thread in my affair and am bewildered by reason of the hatred that hath appeared in the breasts of those who believed not in Thee for the twinkling of an eye, and Thou art well aware of them. When I behold the wonders of Thy gifts and bounties toward me and my nearness to Thy Self, my spirit trembleth with longing for Thy presence, and when I turn my gaze toward my tribulations among Thy creatures, my very being is shaken with fear of Thy decree. Thou art in truth the Knower of all things and art cognizant of all things.

O Quintessence of Immortality! Grieve not over anything, neither be thou afraid of anyone. Pour forth unto the denizens of the all-highest Paradise from the chalices of eternity, and unto the holy concourse of the Kingdom of Might from the crimson wine, and unto the dwellers of the pavilions of sovereignty and dominion from the white cups of this pure and most refined milk. Then unto the people of the human kingdom from the pitchers of divine decree, and unto the people of glory that which will sever them from all things and draw them to an ancient and holy retreat. Beware lest thou regard the idolaters and what their hands have wrought. Rather, gaze with the Most Exalted Vision upon thy Ancient and Eternal Beauty, Who hath dawned in truth from the horizon of the Most High Name, and verily He sufficeth thee above all else and will guard thee from the darts of the evil ones and will raise thee up in justice to a wondrous station of glory.

For thou art indeed Hussein in the Kingdom of Names, and through Ali thou wert mentioned round about the Throne. And when the matter becometh grievous unto thee, sorrow not within thyself, but be patient in My path, for the reward of the patient ones hath been inscribed by the Pen of Holiness in the Mother Book. Say: The decree hath come through this Mandate, and He ordaineth what He willeth for all who are in the heavens and on earth, from the presence of One mighty and wise.

Section 2: "O peoples of the earth! Do ye worship…"

O peoples of the earth! Do ye worship names which ye have named, ye and your fathers, for which God hath sent down no authority, and yet reject Him Who hath come unto you invested with mighty sovereignty? Fear God and follow not the promptings of your own selves, but rather follow God's command and His laws as revealed in the Bayan. Verily, all authority is with Him alone, and He is indeed the All-Knowing. Be not miserly with what God hath bestowed upon you through His grace; rather, spend of that which ye have been given. If ye are poor, God will enrich you from His bounty. Verily, He hath power over all things. God will soon reward those who have believed and have spent with the most excellent of rewards from His presence, and will cause them to enter an ancient and holy paradise.

When We desired to conclude Our utterance, We heard a Call betwixt earth and heaven, saying:

> "O Thou Beauty of the All-Glorious in the Most Resplendent Vesture! Withhold not from the ears the holy melodies, nor from the eyes the antimony of the knowledge of Thy beauty, nor from the suns the effulgences of the lights of Thy bounty, nor from the hearts the fragrances of Thy love, nor from all created things the outpourings of the flood of Thy mercy which doth encompass all worlds. Verily, the Maids of Paradise and the dwellers of the precincts of intimacy, and they that stand behind the Throne in holy places, have descended from the pavilions of eternity and have halted in the air above in this most holy and pure atmosphere, desiring to hear Thy sweet melodies in this most exalted station."

By God! Silence is beloved except concerning Thy wondrous melodies, and preservation is sought except in Thy mighty Cause, and patience is praiseworthy except in the face of Thy radiant and glorious Beauty. Thou art, of a truth, with Thy knowledge, well aware of what I say. By God, the Truth! Through Thy sorrowful utterances, the hearts of the faithful have been rent asunder, and the verses have returned to the dominion of truth, and the temples of names have been stripped of the raiment of attributes, and all things have been gathered in garments of grief between earth and heavens. Thou art, verily, the Powerful in judgment, doing what Thou willest by Thy sovereignty, and Thou art, indeed, powerful over all things.

When We heard the Herald of the All-Merciful from the direction of the Divine Paradise, We ceased Our first melody and began another, that perchance they that are intoxicated among the malevolent ones might deal justly in this wondrous, most wondrous and exalted Cause, even less than an atom that moveth in this atmosphere, and might witness their Lord's power both in secret and in the open. Glorified be He Who hath sent down the verses in truth, even as He sent them down in truth upon ʿAli, and before him upon Muhammad the Apostle of God, and before him upon the Spirit, and before him upon Moses, testifying that there is none other God but Him. His is the command in the dominion of eternity. He causeth to live and die, then to die and live. Verily, He is the Everlasting that perisheth not, the Sovereign that declineth not, the King that fadeth not, the Manifest that is never hidden, and the Hidden that is never revealed. In His grasp is the kingdom of all things, and He is verily the Mighty, the Unconstrained.

O people! Fear God and deny not the signs of God, nor Him at Whose meeting the dwellers of the heavens and earth and all between them glory—the Concourse of the near ones who are sustained at every moment by the rays of Beauty shining upon them from the countenance of God, the Almighty, the

All-Luminous. Say: O people! This is the Spirit of God amongst you and His sovereignty within you. Beware lest ye deny the signs of God after they have been sent down in truth like the descent of rain. Indeed, the rain descends and ceases, but the verses descend at all times in such wise that they never exhaust, and they who are endowed with holy vision testify that they have descended from the dominion of God, the Supreme, the All-Compelling. O people! If ye deny the signs of God, then by what testimony did ye believe in God on the day when the feet of every mystic slipped, the skin of every believer trembled, and eyes were dazzled?

Fear God, O people of the Bayan, and dispute not with Him in Whom ye believed before. Be fair in your own selves and differ not regarding Him through Whom your names were exalted, and follow not every faithless calumniator. Say: Do ye take lords besides God and do as did the peoples of the Qur'an? Woe unto you for what your hands have wrought; soon shall ye return to your abode—and what abode for the wrongdoers save the fire? Say: Those who hearken unto the Word of God and are struck with yearning for it—these are they who drink the choice wine of holiness from the hand of this Youth, the One, the Eternal, the Ancient of Days, the Divine, Who hath come unto you upon the clouds of Command with sovereignty and power.

O people of the Bayan! Do ye read the verses while denying their Revealer? By God the Truth! None hath done as ye have done, nor have any peoples committed what ye have committed. Woe unto you, O company of evil ones! Ye have indeed failed in your own selves, to such extent that ye have forgotten God's covenant, broken His testament, and turned away from Him by Whose command ye and the heavens and earth were created. There is no God but Him. His is the creation and the command. He sendeth down what He willeth to whom He willeth, and all things are decreed in His presence. Say: We counseled you in the Bayan not to deny the signs of God when they are sent down in truth. We revealed not the Bayan save for this Announcement which was inscribed with the choice wine of holiness upon tablets whereat vision turneth not back. Yet when We came to you again from the dawning-place of the Spirit, ye turned away from the Path, denied God's favor, and followed every doubtful denier.

By God the Truth! None shall recognize Us today save those whose heart-mirrors are pure and whose vision is cleansed from beholding aught besides God. These are the companions of the Heights who recognize their Creator in every condition and hold fast to the Most Great Handle in this Most Firm, Most Pure Cord. Thus do We expound the verses for you and cast upon you that which shall make you independent of every treacherous associator. Say: O people! I fear not for Myself, but for Him Who shall come after Me on the day when the Fire shall be kindled and the Lights shall shine.

By God the Truth! O people of the Bayan! Ye shall do unto Him what neither the people of the Qur'an did to ʿAli, nor the Christians to Muhammad, nor the Jews to Jesus, nor those who were before, before, unto God's Messengers. This is witnessed by what ye have done to this Servant after He came unto you with the sovereignty of the Cause, accompanied by a proof that would render powerless all possessed of knowledge and might. O people of the Bayan! Have ye forgotten the time when the Most Exalted One came unto you with sovereign authority from on high, and the divines of the Qur'an denied Him, until they pronounced their verdict against Him and put Him to death in such wise that the heavens and earth wept for Him, and those who are nigh unto God and the dwellers of the holy precincts of nearness

lamented, and beyond them the very stones and trees mourned, while but few among you believed in Him? Then He returned once again that truth might be distinguished from falsehood. Thereupon ye denied and rejected Him until ye disbelieved in that which ye had formerly believed. God is sufficient witness between us and you, and He possesseth the knowledge of all mysteries.

Say: In the most exalted Concourse ye are known for falsehood, in the heaven of eternity for misbelief, and in the kingdom of names for unbelief, for ye have disbelieved in God's verses after having used them as proof against others. Thus doth God reveal the treachery of souls and that which the breasts conceal. Among the ungodly are those who say these verses were not revealed according to the innate nature. By the True God! The innate nature itself hath at this moment appeared in the form of a servant, and standeth at the gate in utmost submission, crying out and saying:

> "Woe unto you, O company of the heedless! By God, I was created by His command."

Thus doth it testify of itself, but these evil ones understand not. By God! It prideth itself in its connection with Our true Self, though We have ever been independent of it. We created it and all things by Our command, and none denieth this save every froward unbeliever. Thus have their lying tongues become so brazen that they say that which they understand not and forge lies against God.

Say: Who is more unjust than one who forgeth lies against God and denieth His verses which were sent down in the nights and at dawn? Say: Die in your wrath! Today ye have no refuge except to deny what ye possess or to acknowledge that which hath been sent down from the heaven of divine decree by One mighty and free to choose. Say: Do ye speak as spoke the divines of the Qur'an? Are ye not ashamed before God Who created you and sustained you and made known unto you the Manifestation of His Self through verses that have bewildered minds and thoughts?

O host of God! Purify your hearts from the mention of these people, then arise to aid God and His Cause. Take hold of God's Book with the power We have given you and pay no heed to the ungodly and what they say, for today they have no proof and naught shall profit them save the striking of necks by the swords of God, the Mighty, the Powerful, the All-Compelling. By God! O companions! Ye are God's swords if ye drink from this cup whereby souls are detached from all else save Him and raised to a station where nothing in the heavens and earth can frighten them, where neither their small numbers nor the multitude of the wicked can disturb them. For by God, besides Whom there is none other God, whosoever ariseth to aid our Cause God will render him victorious over ten times ten thousand souls, and, should he wax in his love for Me, him will We cause to triumph over all that is in heaven and all that is on earth.

Thus have We breathed at this moment the spirit of power throughout all regions that the dwellers of Paradise might draw strength therefrom in whatever region they may be, and aid God their Creator every night and day. Know ye that those whose hearts are attached to aught in the heavens and earth shall never enter My Kingdom, for God hath sanctified this station from all else and made it the habitation of the righteous. Therefore strive ye to attain this station, and deprive not yourselves of this bounty, and be ye not among the denizens of the fire. They who have denied God and His sovereignty—these shall be encompassed with abasement, and they shall have no protector from God. Soon shall the scourges of His wrath lay hold upon them from the presence of God, the Almighty, the Compelling. Thus have We sent

down the verses unto you, and expounded the Cause, and made it subservient through that which We have manifested from this Most Exalted Pen, that it might serve as a reminder to the learned.

Know ye then, O people, that God hath made each letter of these words a paradise more vast than can be reckoned by all who dwell within the realm of possibility. And they who remain behind the veils of light at the manifestations of this Revelation, wherein are seated the Maids of inner meaning and utterance from the mysteries of this divine Youth Who is established upon the throne of forgiveness—were but the beauty of one of these to be unveiled before the dwellers of earth and heaven, all would be thunderstruck, nay, would cease to exist, save those who hold fast to the cord of the beauty of Him Who is peerless throughout creation in His all-bountiful Self, and in whose breast the Beauty of the Unseen speaketh at all times, saying:

> "Thou art God; there is none other God but Thee, the All-Compelling, the Most Generous."

And when We desired to conclude Our utterance, We heard once again the call of the All-Merciful from the direction of the Throne above the celestial paradise, saying:

> "O Ancient Beauty! I adjure Thee by My beauty, then by My light, then by My Cause, that Thou cease not Thy most sweet melodies, but rather give voice to the verses in yet another strain, for the people of the unseen from the worlds of the divine cloud long to hear Thy rapturous melodies. Verily, Thou art powerful to do what Thou willest, and Thou art, in truth, the Almighty, the Inaccessible, the All-Glorious."

Section 3: "O Thou Who art the joy…"

O Thou Who art the joy of the Cause! Make mention, beneath the canopy of light, of Our chosen servants in all regions, that perchance the melody of the All-Compelling may so confirm them in the Cause that they will never exchange the garment of the All-Possessing from their temples, and will arise to render victorious assistance through My Name, the Helper, the Almighty, the All-Powerful, the All-Glorious. Say: God's remembrance of His loved ones is sweeter than all that is sweet, and more precious than all that hath been created between the heavens and earth. By God! Were men to know the measure of what is being sent down unto them of the verses of God, the All-Compelling, the Almighty, the All-Glorious, they would sacrifice their very souls and expend their wealth in hope of but a single letter from the traces of their Lord. Even thus do We impart unto you of the wisdom of God, that ye may be of them that are endowed with understanding.

O My Name! Hearken unto the call of thy Lord at the time when He ascended the throne with a sovereignty that hath encompassed all created things, that thou mayest remain steadfast in the Cause and be of them that attain. Know thou that We have been caught in the talons of hatred and find no helper for Ourself save God, my Lord and the Lord of all the worlds. There hath befallen Us that which hath never befallen God's chosen ones before, and the like of which no ear among all creatures hath ever heard. Thus do We impart unto thee tidings of the Spirit, that thou mayest aid Him as thou art able and be among them that are firm in His Cause. Say: Verily, He hath no need of anyone, and all victory lieth within His grasp. He aideth whom He willeth through His command, and He is the Mighty, the Powerful,

the All-Wise. And if He commandeth the people to help, this is of His grace unto them that He may bring them to what He desireth. He, verily, is independent of all worlds. In His hand is the dominion of all things, and in His right hand is the empire of creation and command. He doeth what He willeth and ordaineth what He pleaseth.

Be thou steadfast, O servant, at a time when the people are intoxicated with this Most Great, this Mighty Announcement, such that they flee to the right and to the left, and place their fingers in their ears lest they hear the melodies whereby the hearts of the Concourse on High were entranced and the minds of them that have recognized His oneness were bewildered. Thus have We recorded the matter in the Tablets of Destiny behind the veils of infallibility, and informed thee thereof in this manifest Tablet. Say: O people! This is God's mercy unto you, which hath encompassed all atoms. Have ye ever seen anything more wondrous than this? Nay, by thy Lord, the Most Merciful! Yet most of the people are behind mighty veils. Say: This is the breath of holiness wafting from the dayspring of the Cause. Have ye ever reckoned anything more excellent than this? Nay, by My bountiful Self, if ye be of them that are assured!

Say: O people of the Bayan! We have believed in that which hath been sent down from God in every age, and in Ali and in what was revealed unto Him of the signs of God, the Mighty, the All-Knowing, the All-Wise, and before Him in Muhammad the Messenger of God, and before Him in God's chosen ones and His Messengers who rent asunder the veils of creation and appeared from the horizon of the All-Merciful with clear sovereignty and a manifest and brilliant proof. Say: We have believed in them and in what they possessed of God's laws and His religion, then in God's ordinances and His command. There is no God but Him. His is the creation and the command, and all are preserved with Him in the tablets of might.

Thus doth the servant testify for himself, and all existence, both seen and unseen, beareth witness unto this, if ye be of them that testify. Say: O people! By God, this is indeed Ali in truth Who hath appeared with a sovereignty the like of which hath never been witnessed by the eyes of those who dwell within pavilions of glory behind veils of light, much less the eyes of these oppressed ones. From His right hand flow the waters of life and from His left march forth the hosts of the All-Merciful. Exalted be this Man Who hath appeared at the heart of possibility with the beauty of the All-Glorious! Exalted be this most wondrous, most holy, most ancient, and everlasting Beauty!

O Ancient Beauty! Make mention in the Book of Rida'r-Ruh, that he may be well-pleased with himself and with what the clouds of holiness have sprinkled upon his heart from the rain of wondrous glory. Perchance the veils may be burned away by the fire which hath shone forth at the heart of contingent being, and the shrouds of idle fancy may be rent asunder by My sovereign might, the Powerful, the Mighty, the Omnipotent.

Say: O servant! Fear no one in the path of thy Lord. Take the chalice of life in thy right hand, then share it with those whom thou findest upon the shores of good-pleasure in this garden which hath appeared from the right hand of the All-Merciful. And shouldst thou find thyself powerless to bear the Word by reason of this Most Great Weight, then seek strength through My Name, the Powerful, the All-Knowing, the All-Informed. And if thine eye be too weak to pierce the dust of vain imaginings, then seek vision through My Name, the All-Seeing, the All-Perceiving, the All-Knowing, the All-Wise. Arise to serve the Cause, then take the staff We have given thee in the mystery of these words, and cleave asunder therewith the sea of idle

fancies in these days wherein trembling hath seized all who are in the heavens and on earth, save whom thy Lord, the All-Merciful, willeth. Verily He protecteth whom He pleaseth, and He hath power over all things.

Say: By God! The Beauty of the First One hath appeared yet again, and there hath shone forth from the light of His countenance, less than a needle's eye, upon all who are in the heavens and on earth. Thereupon did the dwellers of Sinai swoon away upon the elevated Mount by reason of this resplendent, this inaccessible Beauty, after We had informed them of this Cause in preserved tablets of glory. And thou, read thou what was sent down by Our First Beauty in the Qayyumu'l-Asma, that thou mayest know the mystery of the Cause in this Mystery which hath been veiled in secrets and concealed behind curtains through what the hands of the oppressors among these wicked ones have wrought. None knoweth this save God, the Mighty, the Inaccessible.

And shouldst thou become aware in the Book of the mysteries of thy Lord and recognize the decree of the Return after the first Return, beware lest thou reveal it to anyone or move thy tongue with it, for verily the people of the depths of eternity cannot bear to hear it; nay, they would instantly cease to be. Beware, beware! Conceal the beauty of the Cause from those who have disbelieved and joined partners with God. Behold thou the Ancient Beauty in the mirror of thy heart, then take comfort in Him and be of the thankful. Conceal the beauty of God from the eyes of the ungodly, and His mysteries from the hearts of the misguided.

By the righteousness of God! These are the days in which God hath proved the hearts of the entire company of His Messengers and Prophets, and beyond them those that stand guard over His sacred and inviolable Sanctuary, the inmates of the celestial Pavilion and dwellers of the Tabernacle of Glory. How severe, therefore, the test to which they who join partners with God must needs be subjected!

And when the sovereignty of God and His power, then His grandeur and His majesty are made manifest unto them, they place the hand of rejection over their eyes, then hasten to practice deception that they might cause doubt among the servants. Thus do We cast upon thee that which will preserve thee from the darts of these satans.

And if thou desirest to drink from this spring which hath flowed from the right hand of grace, and that which was promised thee at the heart of good-pleasure of camphor and salsabil, then detach thyself from all who are in the heavens and on earth, and from all that hath been decreed by the rule of names in the kingdom of origination, that the gates of inner meanings and utterance might be opened unto thy heart and thou mayest become aware of the mysteries of the All-Merciful in this Paradise and be of those endued with certainty. O Radiyyu'r-Ruh! Reflect upon that which hath been sent down unto thee from the presence of One mighty and all-knowing, that thou mayest know what God desireth thee to know.

O Rida'r-Ruh, ponder upon that which hath been sent down unto thee from the presence of One Who is mighty and all-knowing, that thou mayest recognize that which God desireth thee to know, and attain unto the station ordained for thee in the tablets of glory and bounty. Verily, We have sent unto thee this garment which hath been sprinkled with the blood of the truthful, that thou mayest perceive that which is hidden from the eyes of the world, save whom thy Lord willeth—they whom neither veils nor allusions

can hinder, nor can any hindrance deter, even were it to appear in the form of the angels of heaven and the cherubim, for they behold with the Most Great Vision this Most Manifest Beauty and recognize the proof by its own self and not by aught else, for its evidence is in its verses and its existence is its proof. Thus hath it been, before and after, if ye be of them that know.

O Delight of Eternity! Say: By God! We have not revealed in the tablets a single word in wondrous melody concerning that which We have cast upon the Pen from the mysteries of eternity, for We found the people of the Bayan in such drunkenness, heedlessness and delusion as cannot be compared with any other people. Therefore hath the Temple of Grandeur veiled His most luminous and exalted Beauty with a thousand thousand veils of light, lest the eyes of these treacherous ones be drawn unto Him. Weep then for that which hath befallen Me at the hands of those who disbelieved and associated partners with God, and were among the heedless. By God! What We have suffered at the hands of the loved ones is far more grievous than what We have endured from the unbelievers.

The heavens are well-nigh cleft asunder, the earth rent in twain, the mountains laid low, the pillars of the Throne demolished, the foundations of Paradise destroyed, and the hearts of them who are nigh unto God consumed, whereat the Pen of Command weepeth, the Immortal Dove lamenteth, and the Bird of Heaven crieth out, for that God willeth to prove His faith unto His servants after they were all created by His command—to this testifieth all that hath been created between the heavens and the earth. Say: O people! Verily, We have believed in God's Messengers and His chosen ones, and in that which hath been sent down unto them of the verses of God, the Mighty, the Revealer, the Bountiful.

By what sin, then, have ye denied this outpouring, the like of which the clouds of Command have never borne, nor hath the rain of bounty attained unto it, nor have the eyes of them who are nigh beheld it?

O Delight of Eternity! Turn the Pen away from the mention of these people, and bring not the treacherous ones beneath the pavilion of thy sweet remembrance. By God! All that floweth from thy pen is beloved in the sight of the denizens of the highest Paradise; therefore, it grieveth Me that thy precious fingers should move to record aught but thy wondrous and mighty mention. Thus, conclude the mention of the ungodly and begin with the mention of the sincere ones among thy loved ones, that perchance the wondrous melodies of thy sublime utterance may establish them upon thy mighty and exalted path. For the ungodly among the hypocrites desired to sow hatred in the hearts of the loved ones, upon whom the messages of eternity from the direction of Glory have passed. Thus have We reckoned up the matter in a perspicuous Book.

O Rida'r-Ruh! Make mention of God's chosen ones who are in thy land, that they may rejoice within themselves that the Pen of God, the Mighty, the Powerful, the All-Knowing, hath moved upon their names.

And among them is he who is named Muhammad—make mention of him from Our presence that he may glory therein among the worlds. Say: O servant! Efface from thy heart every remembrance save the remembrance of Me, the Mighty, the Inaccessible. Make My love thy stronghold, then My Cause thy mantle, then My remembrance thy shield, then My beauty thy companion, then thy trust in Me, the Bestower, the Powerful, the Most Exalted, the All-Knowing.

Section 4: "Then remember him who was named after My…"

Then remember him who was named after My Name, that his name may endure in the heaven of grandeur and the kingdom of eternity, and that he may be of them that remember. Say: O servant! Give thanks unto God for having made thee the namesake of His Self and for sending upon thee the fragrances of the All-Merciful when thou wert present before the Throne, seated upon the seat of truth in the presence of the mighty and powerful King. Strive, then, that there may appear from thee in thy days that which befitteth this pure, exalted, and glorious Name. Remember thou thyself, then remember the servants through this blessed and luminous Name.

Then remember Ha and Sin with the sovereignty of remembrance, that he may fall prostrate upon the dust before the countenance of God, thy Lord and the Lord of all who are in the realm of existence. Say: O Hasan! Do thou good even as God hath done good unto thee, then purify thyself for the revelation of His Self and thy heart from the promptings of them that join partners with God. Leave behind the world and all that is therein and thereon in thy shadow, then take shelter in My shadow which hath encompassed all created things and wherein dwell the sanctified concourse.

Then remember Zaman with the verses of the All-Merciful which descend from the direction of a mighty throne. Say: O Zaman! First, detach thyself from time and all that is therein that thou mayest be enabled to ascend unto the heights of glory before thy Lord, the Gracious, the Mighty, the Powerful, the Ancient. By God! Nothing shall profit thee this day save My love; lay fast hold upon it and be thou of them that are assured. And should abasement overtake thee for My Name's sake, grieve not but put thy trust in God, and verily He will guard thee from the harm of satans. Be thou steadfast in the love of thy Lord such that naught of all that hath been and shall be created may cause thee to slip, for this is the way of them that are steadfast. Then mention thy son from Our presence and adorn his brow with the crown of nearness from this brilliant and firm Pen.

Then give glad tidings unto Rida with the tidings of the Spirit Who took refuge in the shadow of His Lord for months and years. Say: O servant! Grieve not at separation, for We have raised thee up before Us and inscribed thy name in the tablets of nearness among them that are nigh. Beware lest thou forget the melodies of thy Lord, His fragrances, and the lights of His beauty when they shine forth among you and illumine the people of the Supreme Concourse. Then remember his father and his son, then his brother and those with him who presented themselves before their Lord and unto whom the Face shone forth with sanctified and resplendent lights. Say: We have caused to gush forth for you from the mountain of holiness, in the mystery of this Ridvan, springs of Kawthar and Salsabil.

Therefore, O people of the Bayan, deprive not yourselves but draw nigh unto it and be not of the patient ones. By God, the Truth! Ye have attained unto that which none before you hath attained, if ye but recognize the favor of God which hath descended upon you from the clouds of holiness and be of them that are firmly established. Thus have We bestowed Our favor upon you and sent down upon you grace from every direction and from this holy, transcendent, and glorious Quarter.

O Pen of Holiness! Remember the dust that he may remember within himself and turn unto the face of his Lord and be of them that are detached. Say: O servant! Rise above the dust and whatsoever

proceedeth therefrom that thou mayest be enabled to know thy Lord, the Most High, the Most Exalted, and be of them that attain. By God, the Truth! Today there is no refuge nor resting place for anyone save beneath the shadow of My luminous and mighty countenance, and at the gate of this Ridvan stand the angels of the Cause, stationed in My Name, the Protector, the All-Hearing, the All-Knowing. And should they detect in anyone the fragrance of the world and of whatsoever hath appeared between the heavens and the earth, they shall prevent him from entering this Ridvan and from standing before thy Lord, the Gracious, the Ancient. Thus doth the Dove teach thee, and those who have believed in God, the Mighty, the One, the Peerless.

Then remind Hussein with that which the Spirit of Truth reminds him through manifest and holy verses, that he may soar in the atmosphere of nearness and know God, his Lord and the Lord of all worlds, in these days wherein no one has purified his countenance for the face of his Lord, and all worship vain imaginings as did the servants before them—thus it has been and ever shall be. The All-Merciful Himself is witness to what I say.

Then make mention in the Book of Our other servants among the sanctified concourse. Say: Verily Hasan, then Ali before Nabil, then Hasan—all are among the righteous ones. Then Muhammad before Ali, then the servant before Ali, then Ali before Rida, then Our chosen servants—all are among the sincere ones. And for each has been ordained in the holy tablets that which none among the worlds can reckon. God Who created them and aided them in His Cause and made them know the Manifestation of His Self and made them to be among the believers. And they shall attain unto this station if they change not God's favor unto themselves; and should they change, God will change toward them. Verily there is no God but Him. His is the creation and the command, and all are before Him in a perspicuous Book.

Say: O loved ones of the All-Merciful! Come forth from behind the veils of possibility and the shrouds of existence through the power of your Lord, the Bestower. Then stand firm in the Cause between the heavens and the earth in such wise that should all who are and all who shall be gather against you with all at their command to turn you from your purpose, they would prove powerless; nay rather, they would find themselves utterly impotent. Thus doth God establish the truth through His words and confirm the Cause through His verses, if ye be of those who know.

Therefore, purify the mirrors of your hearts for the manifestation of the lights from this Beauty Who hath dawned in the Pole of Glory and Who shineth at the point of its setting with a radiance whereby all who are in the heavens and on earth are illumined, save those who have disbelieved in the signs of God, then denied His proof, disputed His tokens, and turned away from His beauty, and were among the heedless ones.

Say: By God! The dwellers of Sinai were thunderstruck upon the Sinai of the Cause, and those veiled in clouds have fled from this divine Lion, and the spiritual ones shall perish in this terror wherein everything shall be struck with fear save those whom the hand of grace hath taken hold of, from the presence of One mighty and powerful.

Say: O people! Read ye the words of God in the sweetest of melodies, that the denizens of earth and heaven may be drawn unto them. By the True One! Should anyone recite that which hath been sent

down from the heaven of immortality by the All-Glorious Beauty of God, the Most Exalted, God will surely raise him up in the eternal Paradise with such beauty that the dwellers of the Supreme Concourse will be illumined by the light of his countenance. He will be visited by the inhabitants of the pavilions of holiness and by those who dwell within the tabernacle of concealment—they whose faces have never been beheld by the eyes of such as have denied the signs of the All-Merciful in this time wherein His sovereignty hath encompassed all created things, even every atom, if ye be of them that bear witness. Thus hath God ordained for every soul who readeth His verses; and besides this, He will raise them up at the dawning-place of every Manifestation, that He may perfect His favor upon them and upon all the worlds. Thus doth God reward His servants who remember Him with the best of rewards from His presence, and He verily is the Guardian of the virtuous.

Know thou moreover that they who have attained unto the presence of the Throne—these are they who have attained unto that which none besides them hath attained. Thus doth God bestow His grace upon whomsoever He willeth among His creation. There is no God but Him. He doeth what He pleaseth and ordaineth what He willeth. His is the bounty and the grace. He singleth out whom He pleaseth through His favor. There is no God but Him, the Munificent, the Mighty, the Beauteous.

Of those whose names We have mentioned in the Tablet, some have soared unto the realms of holiness, while others have tarried at the threshold of this world. For each there is a portion with their Lord, and each is inscribed in mighty and glorious Tablets with Him. As for those whose names We have not mentioned, do thou remember them with the remembrances of the Spirit from thy Lord, the Mighty, the All-Powerful, the Omnipotent.

If thou art blessed with this Tablet wherein have been detailed the mysteries of what was and what is to be, arise from thy place, place it upon thy head and say:

Glory be unto Thee, O my God! I bear witness with my tongue and my heart that Thy wondrous favor hath encompassed all atoms among all that hath been created between earth and heaven, such that nothing remaineth but that Thy proof hath been perfected unto it, Thy evidence hath shone upon it, Thy Word hath reached it, Thy sovereignty hath been manifested unto it, Thy verses have descended upon it, and the signs of Thy bounty have appeared unto it. Therefore, O my God, I have detached myself from all else save Thee and have arisen before the tabernacles of Thy glory and the pavilion of Thy grace, in such wise that I have purified my heart and my tongue from the love of aught else besides Thee and from the remembrance of any but Thee.

Wherefore, O my God, cause me to enter beneath the shadow of the tree of Thy oneness and the Lote-Tree of the majesty of Thy sovereign unity. Then grant me the sweetness of Thy verses and whatsoever lieth concealed therein of the pearls of Thy knowledge, which Thou hast ordained for Thy servants. Deprive me not, O my God, of the holy breezes that waft in the form of glad-tidings from the direction of Thy presence, and in the form of verses from the source of Thy favors. Verily Thou art powerful over whatsoever Thou willest, and Thou art the Bestower, the Mighty, the Compassionate.

Then make me steadfast, O my God, in Thy Cause whereon none can stand firm save those who have detached themselves from all that is in the heavens and the earth. Then establish for me, O my God, a

seat of truth in Thy love and a station of glory at the manifestation of the lights of Thy countenance. Then join me with Thy sincere servants.

Thus have We taught thee and acquainted thee after We inspired thee, and shown thee after We informed thee, that thou mayest give thanks unto God thy Lord in thy heart and be in a state of joy and wondrous attraction. By My Beauty! Were but a single spark from the fire of longing which We have kindled in the sacred Lote-Trees upon the Sinai of these words to touch thee, it would draw thee unto a station wherein thou wouldst behold beneath thy shadow the kingdom of names and attributes, and wouldst find thyself in such an exaltation as could never be attained by the dwellers of earth and heaven. Thus hath the Ancient Pen inspired thee in this most ancient style, that thou mayest be among the steadfast.

O Letter Jim! Go thou with this My shirt and cast it upon the face of all created things, that perchance the Daysprings of divine attributes may emerge from behind the veils and arise from beyond the clouds of glory, and may recognize Him Who hath come to them from the direction of immortality with manifest sovereignty. And thou, O Letter, must first purify thyself, then purify the people from the greatest defilement through this most pure Kawthar which We have caused to flow from the fountains of inner meanings, that thou mayest be a herald from Us unto all created beings. And be thou pure for God, thy Lord, in such wise that none shall perceive from thee any fragrance save His. Thus doth the Tongue of truth, the All-Knowing, command thee. And if thou hearkenest unto thy Lord's counsel, God will cause the water of life to flow from thy mouth, whereby He will revive every decomposed bone. Thus have We bestowed Our grace upon thee once again, that thou mayest be of them that are detached. And praise be to Him Who recognizeth his Lord in this luminous and manifest Shirt.

BH00061: Suriy-i-Sultan

Section 1: "This is what hath been sent down…"

This is what hath been sent down from the heaven of eternity unto His servants: some soared unto the heaven of the Cause, and some held back. Even thus have We sent down the Command, as a mercy from Our presence unto Our believing servants. This is the Surih of the Sovereign that hath been sent down from the heaven of the All-Merciful with perspicuous and mighty and ancient verses. He is the Most Wondrous, the Most Holy, the Most Glorious. These are the verses of God that have in truth been sent down from the heaven of eternity, which God hath made a testimony from Him and a proof from His presence unto all who are in the heavens and on earth, from this day until the Day when the standards of dissension shall be obliterated and the Luminary of the horizons shall shine forth from the Dayspring of His Name, the Most Merciful, the Compassionate.

Then shall the eyes of them that disbelieved and joined partners with God be dazzled, and souls shall be perturbed, and all who dwell in the kingdoms of Command and Creation shall be overcome with drunkenness, such that they shall place the fingers of bewilderment between their teeth, all that was and that shall be. And therein shall the inmost secrets of every soul that liveth be tried, if ye be of them that comprehend.

O people, fear God Who created you and provided for you and made you great ones in the earth and sent down from heaven that which causes the earth to yield sacred and impregnable fruits. Beware, O concourse of earth, be not ungrateful for God's favor and differ not in His Cause. Follow that which hath been sent down to you from the heaven of Command as verses of wondrous might. O people! The relief hath come to you from God, your Lord, and He commandeth you to righteousness and piety and forbiddeth you from all that leadeth you to desires. Fear God and be among the God-fearing.

Say: Verily your relief is in the establishment of this Beauty upon the throne of manifest glory, if ye be of those who know. Say: He hath appeared in such wise that all the worlds are bewildered at His sovereignty, yet ye have not recognized the relief that was promised to you in all the Tablets and ye are among the heedless. Say: By God! Were ye to ponder upon the Cause of Him Who hath appeared in truth, ye would witness the relief from your Lord, the All-Merciful, in that which floweth from this luminous, mighty and impregnable Pen. Therefore, O people, examine your souls that ye may perchance recognize your Creator in these days wherein none among all created things hath recognized Him save whom your Lord, the Mighty, the Powerful, the Omnipotent, hath willed.

Nay rather, the idolaters have risen against Him and dispute with Him concerning God's verses and object to that which hath been revealed unto Him, even as the people of the Furqan objected against God, the Mighty, the Inaccessible, the Exalted, at the time when the clouds of grace were rent asunder and the Beauty of the Ancient of Days appeared from behind them in the name of Ali with clear and mighty signs. O people! By God, she whom I created with the hand of My will hath rebelled against Me even as Pharaoh rebelled before God, your Lord and the Lord of all creatures, and said "I am your lord, the most high" though he was powerless to create even a fly upon the earth, as every person of insight doth testify. And he whom I created by My word hath objected to Me in such wise that the heavens and earth have wept, and after them the eyes of those who circle round the sanctuary of grandeur with crimson tears, and behind them the eyes of the holy ones.

Say: The Son of Mary ascended unto the mountain of the Command and the holy clouds enveloped him. Then he witnessed drops of blood upon His garment and was bewildered within himself and inquired about it, being among the questioners. The cloud informed him of that which would befall the Youth. Thereupon he cried out within his soul and detached himself from the world and all that is therein and ascended to the holy seat before God, his Lord and the Lord of all things and the Lord of the worlds. Were I to utter a word about that which befell Him, verily the veil of the pavilion of grandeur would be rent asunder, the pillars of the House would crumble, and the supports of the mighty throne would shake. But We have concealed it and been patient until God shall come with the authority of His triumph and make known His beauty between the heavens and the earth.

Then know that when the idolaters witnessed the signs of God, they objected to them and denied that which they had believed in before, and thereby their deeds were rendered vain though they perceived it not and were among the heedless. Therefore all atoms and all that lay behind the veils of power curse them while they sit at their places sporting and being among the joyous. Thus doth God reveal the secrets of hearts and the treachery of those who profess faith with their tongues while denying Him by Whose command the measures of faith were ordained from the presence of One mighty and wise.

They deny Him by Whose command the measures of faith were ordained from the presence of the Mighty, the Wise. Among them are those who turned away and transgressed in their souls, openly rebelling against God, and were among the idolaters. And among them are those who sought to plot against God's Cause and thereby instill hatred of the Youth in the hearts of the believers, to make them slip from the path and distance them from the holy, luminous shore. Thus did they gather together according to what Satan whispered in their hearts and plotted a plot. God will soon expose their plotting to whoever follows the command of his Lord and possesses insight from God, the Mighty, the Powerful.

And among them is he who was confident that if he opposed the Youth, those who followed him in his hatred would also oppose Him, for he sees leadership within himself. Say: Woe unto you, O company of deniers! God has servants whom neither hints nor signs can prevent, whom no hindrance can hinder nor any opposition deter, even if all creation were to unite against them. These are they whom the signs of the past concerning the mention of the Resurrection did not deter, nor were they prevented by what was revealed in the Furqan concerning "He is the Apostle of God and the Seal of the Prophets." They rent asunder those veils through the sovereignty of power from Our presence and entered the holy sanctuary, the seat of their Lord, the Most High, the Most Exalted, with manifest sincerity.

They acknowledged within themselves that prophethood shall never be cut off from this moment unto the end that has no end. Thus did the Spirit breathe into their hearts the spirit of certitude from the presence of the Mighty, the Beautiful. These know God through God and through what appears from His presence. They shield their sanctified ears from the croaking of the idolaters, even if they be among the great ones and nobles of the people, for their nobility lies in following the command of their Creator and prostrating themselves before God, the Mighty, the All-Knowing, the All-Wise.

Say: O people, fear God and dispute not about God's verses, nor refute the truth with what you possess. Be ashamed before Him Who created you by His word. Fear God, O people, and be not among the wrongdoers. And if you believe not in Him Who has come to you from the dawning-place of the Spirit with verses that prove what you possess, do not fabricate lies against Him and be not among the fabricators. O people of the Bayan! By God, this is indeed the truth that is being recited unto you from the verses of God. Fear God, O peoples of the earth, and be among the fair-minded. If you object to what is now being revealed unto you, by what proof can your souls find rest and be among the tranquil?

Say: No one's faith or deeds shall be accepted today except through following this firm, mighty, and wise Cause. And if you believe not, God shall soon raise up a people and cause them to hear the melodies of the Cause and enter them into this Paradise which God has made the sign of His grandeur between the heavens and the earth. These shall know their Creator through His Self and through what has been revealed from His presence from the verses of God, the Protector, the Mighty, the Conquering, the Luminous. They shall leave behind all that the people possess, even if it be the books of the first and the last. Verily, those who have recognized the sovereignty of the sea, its depths and its pearls—would they turn to mere waves?

Nay, by your Lord, the Mighty, the Bestower, if you be of those who know. And he who has drunk from the Kawthar of holiness from the hand of the celestial youths—would he be content with brackish water? Nay, by your Lord, the Merciful, if you be of those who are certain. And whoever has known the Sun will

never occupy himself with its shadows. Thus do We cast upon your hearts that which will draw you near to God, your Lord, the Mighty, the Exalted, the Inaccessible, that perchance the people of insight might ascend above the dust.

Whoso hath recognized the Sun will never occupy himself with its shadows. Thus do We cast upon your hearts that which shall draw you nigh unto God, your Lord, the Mighty, the Most High, the Inaccessible, that perchance the people of understanding may ascend from the dust and rise unto the heaven of righteousness, the seat of mighty glory. And when thou reachest thy land, the city which hath been named after My name, the Sovereign, give glad-tidings unto it and unto them that have believed in that which the Pen of Holiness hath moved upon them from the finger of God, that ye may be of them that are filled with gladness.

Say: O people! Ye were asleep upon the cushions of ease while the Temple of the Cause was crying out and lamenting. O people! Aid ye God and His Cause in these days, and hesitate not in aught, and be ye of them that help. And verily His help is to teach His Cause amongst the servants and to remain steadfast in His love in these days wherein the pillars of them that know have been made to tremble. O people! Exchange not the favor of God amongst you, nor deny that whereby your faith in God, the Mighty, the Supreme, the Powerful, the All-Compelling, may be established. Fear ye God, O people, and cast not the Cause of God behind your backs, nor follow the footsteps of Satan. O people! If ye deny the Sovereign of the Cause, then by what countenance will ye turn in these days when the dust of fire hath enveloped most of the servants, and intoxication hath seized the dwellers of the heavens and the earth, save them that have relied upon God and have detached themselves from all things, and have held fast unto the cord of God, the Mighty, the Beautiful.

O Most Great Spirit! Make mention in the Book of Abul-Qasim who journeyed unto God and was touched on the way by the hardships of exile, that he may rejoice within himself and remain steadfast in the Cause of his Lord at a time wherein the feet of every man of knowledge and insight have slipped. O servant! Grieve not for anything, and turn not unto them that have disbelieved and turned away and were in manifest heedlessness. Be patient in what hath befallen thee, then put thy trust in God, thy Lord, and the Lord of all things, and the Lord of the worlds.

O Faraj! If thou passest not by thy home, send thou this Tablet unto Our near servants. We have made this Tablet as the garment of the Cause that the fragrance of the Youth may waft therefrom upon all created things, that perchance God may raise up thereby a people who will see naught save God, their Lord, and whom the allusions of them that turn aside will not debar, that perchance Our servant Abraham may find from this garment the sweet savors of holiness and may arise to establish the Cause between the heavens and the earth.

O Abraham! Step forth from behind the veil of silence in My Name, the Speaker, the Utterer, the All-Knowing, the All-Wise. O friend! Sanctify thyself from all allusions, then raise thy call of the Spirit between earth and heaven, that perchance thereby the fire may be kindled in the breasts of the righteous, and they may arise to serve the Cause with a sovereignty from Us and a command from Our presence. Verily, I am the Omnipotent over what I will, and I am the Bestower, the Most Exalted, the Mighty, the Merciful.

Arise to serve God and aid His Cause, and fear no one. This is God's command unto thee, decreed by the Pen of might and clarity. Say: Today nothing shall profit anyone, even if he should bring forth all the scriptures of heaven and earth, except that he enter beneath the shadow of his Lord, the Most High, in this His latter Manifestation. By God! This is His Beauty in truth, His Manifestation in the kingdom of command and creation, and His sovereignty amongst all created things.

Say: O people! Do ye write of the Bayan while denying Him Who revealed it? Woe unto you, O heedless ones! Do ye make mention of God, then seek to slay His very Self? Alas for you, O company of the idolaters! Say: He hath appeared in these days in such wise that all necks have bowed before Him, if ye be of them that know. The Cause of God hath been manifested through His own Self alone, as ye have heard and were among them that hearkened. Say: By God! The Cause hath shone forth like the sun at high noon, and none shall deny it save every blind and accursed one.

O friend! Strip thyself of the allusions of the people, then adorn thy temple with the raiment of resplendent glory, for We have made thee the herald of Our Cause in that land, that thou mayest acquaint the people with that which the Spirit hath inspired in thee from Our presence, and be of wondrous remembrance. By My beauty! He in whose heart there is love for aught created between the heavens and the earth shall never be able to bear this firm, mighty, and exalted Cause. Purify thyself with this heavenly stream which floweth from the fountainhead of eternity, then purify therewith the hearts of the seekers. Therefore, rejoice within thyself that We have named thee the herald of the Cause. Then circulate the crimson wine in My Most Glorious Name between earth and heaven, that through it may be quickened the spirits of those who, when the verses of their Lord, the Most High, are recited unto them, fall prostrate upon their faces in the dust in humility before God, the Almighty, the Mighty, the Powerful.

Know thou that whatsoever thou hast heard regarding this Cause hath appeared by My command, and all else was created by My word, and none hath known this save My All-Knowing, All-Informed Self. When We desired to exalt the Cause among the peoples of old, We made reference in Our utterances to others besides Ourself, as a wisdom from Us, for We were the Ruler. We raised the Cause to such a station that ye heard of its spread and exaltation until the Word and mention thereof filled the heavens and earth. But when the Cause appeared and emerged, then shone forth and dawned, there rose against Me those servants who were created by My command, and thus were they among the transgressors.

O herald of the Cause! Those who concealed their faces behind veils out of fear for themselves, when the breezes of assurance wafted forth, emerged like serpents. Thus do We recount unto thee that which was hidden from the eyes of the beholders, that thou mayest be apprised of what hath befallen My Beauty and be among the knowing ones. Blessed art thou, O herald of the Cause, for having attained unto the presence of the Throne at the time when the Sun of the horizons shone forth from the direction of Iraq. By God! Thereby hast thou attained unto that which none other hath attained.

Section 2: "Well-pleasing shall it be unto thee, O herald…"

Well-pleasing shall it be unto thee, O herald of the Cause, for thou hast attained unto the presence before the Throne at an hour when the Sun of the horizons dawned forth from the region of Iraq. By God! Thereby hast thou attained unto that which none hath attained, and this is a revelation from One Who is

mighty and all-knowing. Give thanks unto God for having blessed thee with attainment unto His presence and for having aided thee to visit the Manifestation of His Self in days which no servant hath recognized, having been seized by vain imaginings and been in manifest heedlessness. Know thou that Satan shall come unto you from the direction of tyranny with that which shall prevent you from the Beauty of the All-Merciful.

Then arise in the Cause, cast behind thee what is with him, turn away from him, and turn thy face unto My luminous and mighty and radiant countenance. Say: O Satan! Get thee gone from among the concourse of the Spirit, for We have found from thee the stench of hatred from God, the Mighty, the Generous. And thou hast borne, O accursed one, that whereby all who are in the heavens and earth curse thee, and the dwellers of the kingdom of Command and Creation, and all that was and that shall be. But thou wast heedless of that and wast among the negligent. By God! Thou hast passed by naught except that it cursed thee with its inner tongue, but since thou wast deaf, thou heardst not its call and wast among the ignorant.

Thus do We recount unto thee tidings of the unseen, that ye may be assured that with Us is the knowledge of the heavens and earth, and the knowledge of all things in preserved and mighty tablets.

O Tongue of Eternity! Make mention of Husayn in the Book and give him glad tidings of the lights of the Throne, that it may cause him to turn towards the direction of eternity, the scene of his Lord, the Most High, and draw him nigh unto the shore of paradise, the station wherein the fire was kindled from the Tree of the Chosen One, and which speaketh that there is none other God but I, the All-Merciful, the Most Merciful. O servant! How long wilt thou be negligent regarding thyself? Then be thou enkindled with this fire and proclaim among the righteous that which thy Lord, the Mighty, the Triumphant, the Powerful, hath taught thee. Beware lest ye differ among yourselves and cast the Cause of God behind your backs.

Be ye among the people as the lights of the sun, such that your faces may shine among the worlds. By God, O servant! Wert thou to become aware of what hath befallen Me of tribulation, thou wouldst weep and lament throughout thy life, and this is a manifest truth. Yet We have veiled the matter lest sorrow encompass the Manifestations of the All-Merciful and consume the hearts of them that are nigh. Therefore have We been patient and veiled the matter lest the veil of concealment be rent asunder from before the face of the worlds.

O Summoner of the Cause! Remember Our servant who hath been named with the first letter of My Name, that he may be thankful in himself and be of the grateful ones. Say: O son! Give thanks unto God for thy father having been martyred in His path and being numbered among the martyrs. By the True God! At the moment when his spirit ascended unto the Supreme Companion, the denizens of the highest paradise received him with crystal goblets and cups filled with the choice wine of paradise, and the hosts of Our exalted realm sought blessings from his presence. Were We to lift the veil from the eyes of men, they would witness his station in the most glorious paradise and would surely sacrifice their lives to attain his transcendent, resplendent, and luminous station.

The maidens of paradise vie with each other to serve him, for he is seated at the right hand of paradise, crowned with the crown of immortality from My Most Great and Most Glorious Name. Thus hath the grace of thy Lord, the Forgiving, the Merciful, encompassed him. And thou, O son, deprive not thyself of thy portion, for thou hast a station with thy Lord, the Mighty, the Powerful, the Omnipotent. Walk, then, in the footsteps of thy father and follow his guidance, for even were his limbs to be severed, none would find aught therein save My love, as ye have witnessed and were among the witnesses. Thus have We informed thee of that which is hidden from the hearts of men, that thou mayest be steadfast in the Cause of thy Lord and be among those who are firmly rooted.

Then make mention of him who hath been named Muhammad-ʿAli and give him glad tidings from Us of that wherewith God hath remembered him in the Tablet, and his name hath flowed from the finger of holiness. This is a bounty that no bounty of those who have gone before or will come after can equal, and whosoever attaineth unto this hath attained unto all good from his Lord, the Mighty, the Generous. O servant! Grieve not over the world and its hardships, for whatsoever hath been decreed for the servants in the scrolls of destiny, even though it be adversity, is better for them, were ye of those who understand. For God hath concealed the consequences of matters from the sight of men, and there is no God but Him. He ordaineth what He pleaseth and doeth what He willeth. How often through hardship doth the servant attain to the wellspring of ease, and how often through ease doth hardship overtake him, if ye be of those who observe. For example, wert thou to be in the position of authority and power that thy grandfather occupied, perchance leadership would have prevented thee from guidance.

Thus doth the Beauty of Unity cast thee that thou mayest be in joy and wondrous delight in all conditions. Give thanks unto God for having taken from thee that which would have veiled thee from His recognition, for what profiteth the servant is this, and naught else will profit him even were the heavens and earth filled with precious rubies or luminous and holy pearls. By God! That which enricheth the servants in these days is the recognition of their Lord and then the love of the Youth, and besides these two, nothing will nourish or enrich, even were they to possess the treasures of the heavens and earth. Thus doth the Pen of Command admonish thee that thou mayest be steadfast in My love to such an extent that nothing will disturb thee, even wert thou to be struck with sharp swords of steel.

Beware! Arise to serve God with such steadfastness that even if all who are in the heavens and earth were to rise against thee, thy feet would not slip from the path of God, the Mighty, the Praiseworthy. By God! Should anyone in these days arise in My love and all on earth contend with him, God would assuredly cause him to triumph over them, for the spirit of power hath wafted from the direction of might upon those who are single-hearted. Then convey the Command of thy Lord with spirit and fragrance in such wise that no mischief will occur in the land, for it would recoil upon the root of the Tree, were ye of those who understand.

Then remind Ya’qub with wondrous remembrances from his Lord, the All-Knowing, the All-Wise. Say: The sight of Ya’qub was restored by the fragrance of the garment from Joseph the Mighty, and he was among those who saw. And verily We have sent unto thee the garment of thy Lord, the Most Exalted, in the form of a Tablet, that thou mayest discover from it the holy fragrances and that the sight of thy heart may be gladdened, such that thou wilt witness the lights of a mighty throne and remain steadfast in the love of

thy Lord in days wherein the very essence of tranquility and constancy is shaken, the mountains of idle fancies are leveled, and the veil of the deluded is rent asunder. Then thou shalt find the Concourse of the Bayan intoxicated with the command, and the whips of the command shall seize them from all directions while they rejoice within themselves and are among the heedless. At that time pay no heed to them, but flee unto God Who created you and fashioned you, then take your seat on the right hand in a secure station of glory.

O My loved ones! Adorn your bodies with the raiment of courtesy and justice, and do not commit that which your minds and conscience abhor. Fear God and be among the God-fearing. And thou, O Ya'qub, if thou wouldst behold with the eye of the heart the garment of thy Lord, the All-Merciful, thou wouldst find it reddened with the blood of hatred by the arrows of the wicked, and God beareth witness that ye are among the heedless concerning it.

Then We sent Our mercy from the direction of eternity to him who was named Rahmat'u'llah that he might be merciful unto himself and be among the merciful ones. And verily his mercy toward himself is the recognition of his Lord—this is the foundation of mercy. Have ye seen anything better than this? Nay, by the Self of Baha, were ye of those who are certain!

O servant! Prevent not the winds of thy Lord's mercy from blowing upon thyself, nor the breezes of thy Lord, the All-Merciful, the Most Compassionate, from wafting over thine own being. Cast behind thee every remembrance, then hold fast to the remembrance of thy Lord, the Most Exalted, the All-Knowing. And if harm toucheth thee, grieve not but reflect upon My harm and say as I say: "O Lord! Harm hath touched me, and Thou art the Most Merciful of the merciful." And if adversity befalleth thee, be patient and say as I say: "O Lord! Pour forth upon me patience, for Thou art the best of helpers." And if decree afflicteth thee, show forth patience and say: "O Lord! Send down upon me mercy, for Thou art the best of those who send down."

O Ancient Beauty! Shine forth from the direction of eternity with the effulgence of Thy Most Glorious Name upon him who was named Muhammad in the kingdom of names, that he may be attracted within himself by what hath seized him of the revelation of the Cause from the direction of God, the Supreme, the Mighty, the Powerful. O servant! Were there a thousand souls within thee and thou wert to sacrifice them all for having thy name flow from the Pen of God, it would still be more insignificant than anything else in the presence of this mighty grace. And if thou wouldst sharpen thy vision, thou wouldst witness that nothing whatsoever that hath been created in the heavens and on earth can equal it. Beware lest thou forget the grace of thy Lord or be among the doubters in thy Lord's religion. Stand firm in the Cause, then be steadfast and be not disturbed by the cawing of the ungodly. Soon shall the clamor of the Samiri and then the cry of the calf be raised among the worlds. Thus do We inform you with the truth that ye may be apprised of what shall appear among creation and that the breezes of the ungodly may not veil you.

Then let another effulgence shine upon him who is named Ismail, that he may be revived by the gentle breezes of his Lord and be among those who rejoice. O Dhabih! Guard thyself from all that thy Lord, the Mighty, the All-Knowing, abhorreth. Turn not to the world and its ornaments and what hath been ordained therein, for these shall profit thee nothing. Rather, what shall profit thee is that which hath

been ordained for thee on tablets of sublime glory. Beware lest thou deprive thyself of the sacred sanctuary, or thy soul of the Kaaba of intimate communion, or thy tongue of the remembrance of God, the Triumphant, the Almighty, the Powerful. O servant! Weep thou for the Self of God and His loneliness, then for His tribulations and exile in this land from which the feet of seekers have been cut off.

Say: O people! Have mercy upon Him Who aided you when ye were in manifest abasement and fear, Who stood alone among the enemies and helped you with the hosts of the unseen. Thus was His help ever nigh unto the believers. Beware, O people, lest when ye feel secure in yourselves, ye transgress your bounds and contend with your Lord, the Merciful, or dispute that which hath been sent down unto you from the heaven of a mighty Name.

O people! Refute not the truth with what ye possess. By God! All that whereby ye seek to prove your case hath proceeded from My tongue and flowed from My All-Knowing, All-Wise Pen. Beware lest ye seize Me because of this, for the Most Great Spirit speaketh within My breast and the Spirit of Eternity moveth the Pen of Baha as He pleaseth. This is from Him, nay, from One All-Knowing, All-Informed. By God! Were the matter in My hands, I would have veiled My face from all who are on earth and would have departed from among these people and dwelt upon a mountain where My name would not be mentioned among My loved ones, much less among these heedless ones. By God! Whenever I desire to remain silent about wondrous remembrances, the Spirit of Remembrance speaketh within My being, raiseth Me up to His Cause, and strengtheneth Me at all times.

O My brother, who hast slandered Me after I reared thee by Mine own self and protected thee from the harm of the worlds! How many were the nights when thou didst rest in comfort upon thy bed while I kept vigil around thy house as one of thy protectors! How many were the days when thou didst dwell at ease with thy wives while I stood before the presence of the oppressors lest harm touch thee or aught befall thee that would grieve thee and cause thee to be among the sorrowers! Yet despite all this, thou didst secretly plot behind My back, seeking to find occasion against Me and to do that which would shake the pillars of a mighty throne. We would send to various lands to bring before thee that which would gladden thy soul and bring joy to thy being, that thou mightest be among those who rejoice. Yet at every moment thou didst seek to harm Me, to such extent that if thou couldst find someone to whom thou couldst confide, thou wouldst impart that which would consume the hearts of the concourse of the worlds.

By God! I was aware of all this, yet after this knowledge We concealed what thou wert doing—thus was thy Lord All-Forgiving, Most Merciful. By God! Through what flowed from thy pen regarding morals, the faces of glory fell prostrate in the dust, the veil of grandeur was rent in the Ridvan of eternity, and the hearts of those near to God were convulsed, until thou didst journey with Me on this journey which caused tears to flow down the radiant cheeks of the dwellers in the exalted chambers of glory. Despite all thou didst ask of Me and seek My permission for, I spoke not a word, for I perceived in thee what none else in the worlds had perceived.

When thou didst journey and enter this land, thou didst rise against Me every day, nay every hour. By God! No spot remained in My body that was not struck by the arrows of thy schemes. If thou wouldst deny this, the Tongue of God, the Sovereign, the All-Knowing, would bear witness. Until thou didst slander Me without any proof or clear book. When these emigrants learned of this, their cries and

lamentations were raised while thou wert in thy house in great comfort and delight. When We witnessed thy deed and what flowed from thy pen, We departed from among you alone, with no helper or supporter, such that there was none to serve Me or cook for these children what had been ordained for them from the Kingdom of their Lord, the Giving, the Bountiful, the Merciful.

Yet even after this thou didst not rest, but spread throughout the land thy deeds in My name to instill rancor in the hearts of the loved ones, and there issued from thy tongue and pen that which the Pen of the Most High would be ashamed to recount. Hear then what was revealed before:

> "If thou stretch out thine hand to slay Me, I shall not stretch out Mine hand to slay thee. God is witness to what I say."

O My brother! By God, thou and those with thee shall perish and return to dust, while sovereignty remaineth with God, the Almighty, the Powerful. By God, O My brother! I harbor no hatred for thee nor for any created thing in My heart. Therefore hear My words, purify thyself, and be not of the heedless. Even if thou remainest as thou art and all in the heavens and earth were to bow down before thee, would it profit thee in any way? Nay, by My Self, the All-Knowing, the All-Wise!

Section 3: "By My Self, the All-Knowing, the All-Wise! Should…"

By My Self, the All-Knowing, the All-Wise! Should all mankind abhor Me, would that benefit thee in any way? Nay, by thy Lord, the All-Possessing, the Almighty, the Ancient of Days! Then would My Pen weep, and Mine eye, and all things, wert thou to be of them that observe. Cast behind thee the world and its adornments, and let not authority divert thee from the remembrance of thy Lord and from showing humility before God's God-fearing servants. Yet with all this thou wast not content, until thou didst write to the chief of the city with such abasement as brought low Mine honor amongst all created things. Then thou didst ally thyself with him who hateth thee and who hateth Me, and didst hear with thine own ears that of which thou didst complain to My face, and thou wast among the complainers. When he arose in enmity against Me and the fire of malice was kindled in his heart, thou didst take him as thy helper, and thus wast thou among the doers thereof. Soon shall be made manifest to thee what lieth in his heart, for God hath decreed that He shall reveal it in truth, and He, verily, doeth whatsoever He willeth.

By God, O My brother, if thou wert fair in thy judgment, thou wouldst weep over thyself and over Me, and would lament in thy days, and be among those who repent unto God Who created thee by His command. There is no God but Him. His is the creation and the command, and all are recorded in sacred and exalted Tablets with Him. Look to the beginning of time—did he who slew his elder brother, who was named Abel, remain upon the earth? Nay, by God, the Sovereign, the Mighty, the Wise! Rather, he returned to dust, then God raised him up in truth and questioned him about his deed, then returned him to his abode. Thus observe this matter, then ponder upon it, and be of them that reflect. Beware lest thou be veiled from what We have bestowed upon thee from the Kingdom of Names, for verily it was created by Our command, and We were indeed the Commander of all things.

O Most Great Beauty! Move the Pen in remembrance of Thy Lord, then purify it from the mention of aught else but Him. Take heed lest thou occupy thyself with anyone else, and be thou engaged in the

remembrance of thy Lord, the Most Exalted, the All-Powerful, the All-Knowing. Then behold him who standeth before the Cause with the glances of Thy glorious and tender mercy, the Mighty, the Protector, the All-Encompassing—he who was named Ali after Sha'ban—that he may arise from his slumber and be of those who remember.

Say: O servant! The Lote-Tree of Remembrance hath been raised up in this wise Remembrance, and the leaves, suspended and stirring upon its branches, proclaim that there is none other God but I, the Mighty, the Peerless, and that this is the Splendor of God between the heavens and the earth, and His Light in the dominion of Command and Creation, and His sovereignty over what hath been and what shall be, were ye of those who know. Through Him hath shone forth the Sun of Glory and Majesty, and the faces of those near unto God have been illumined. Were it not for Him, nothing would have appeared in creation, nor would the Spirit have spoken upon the branch of eternity that there is none other God but I, the Mighty, the Powerful, the All-Knowing.

O servant! Adorn thyself with My attributes, then walk in My ways, and this is indeed a bounty wherewith no other bounty in the worlds can compare. Then adorn thy tongue with truthfulness and thy temple with the robe of justice, if thou be of them that act. Thus doth the One mighty in power teach thee from the verses of thy Lord, the Mighty, the Wise. Then adorn the temple of the Friend with the robe of thy Lord's remembrance, the Glorious, that he may shatter the idols of vain desire through My supreme and most exalted sovereignty, and be of the steadfast in the days wherein the souls of those who are settled upon the thrones of names shall be shaken, and every possessor of authority shall set aside his authority, and thou shalt see mankind drunken from the thunderbolt of the Command. Thus do We cast upon thee from the holy verses that thou mayest be of those who know.

Be thou steadfast, O servant, in the love of God and the Manifestation of His Self, and this is the foundation of religion, if thou be of them that act. Abandon self and desire, then soar with the wings of holiness in this atmosphere which hath encompassed the worlds. Take heed lest thy tongue be veiled by the veil of falsehood, for it debaseth man among all created things. Say: O people! Fulfill that which ye have covenanted, and deprive not the poor of what ye possess, for by this the good is withheld from the cloud of exalted bounty. Then follow what hath been ordained for you in the Book and be ye in deed more than in word. By God! This is My way and the way of the sanctified ones.

Say: O people! The glances of God have turned toward you, yet ye turn not your sight to Him; thus are ye in grievous heedlessness. The face of God hath shone forth above your heads—beware lest ye withhold your eyes from gazing upon it, for this is a bounty that was great before the throne. The Kingdom of God hath risen before your faces—beware lest ye deprive yourselves of its shade and be not of the heedless. Thus doth the Sovereign of the Cause command you with that which is better for you than whatsoever hath been created in the worlds.

O Herald of the Cause! Command him who hath been named Rida to direct the mirror of his heart unto the Most Sublime Vision of God, this most pure and most manifest station, and to be of them that are assured. Say: O servant! Rend asunder the veils of idle fancy through Our power, then enter the Law of certitude. Know ye that all peoples have been veiled by the veil of fancy from time immemorial. When We desired to rend them asunder, We sent forth a Manifestation from among the Manifestations of Our

Self to tear apart the veils of creation by the power of the All-Merciful. Thereupon, an outcry was raised between the heavens and the earth, and the souls of the idolaters were struck with terror, until God established the truth through His signs and brought to naught the deeds of them that were veiled from the beauty of the Cause and were among the heedless.

And though naught existed between them save fancy, its rending proved grievous unto them and they were among them that cried out. In those days We raised up all fancies in human form and adorned them with the garment of one of Our names. We then caused their mention to become renowned among men, and thus were We the doer thereof. But when he waxed proud before God his Lord, and contended and disputed with Him, We stripped from him the garment of names and caused him to appear as a handful of clay. Blessed, then, is he who rendeth asunder this most great veil, the like of which hath not appeared in the dominion of the worlds. Glad tidings unto the soul whom the pride of fancy hindereth not, and who rendeth it asunder with the fingers of power from one mighty and powerful.

Joy unto him whom the veils of glory prevent not from entering beneath the shadow of his Lord, the Most High, the Most Exalted, and who is of them that have cast behind them all that would veil them from the remembrance of their Lord, the Mighty, the Powerful, the All-Wise.

O Ancient Pen in the most great dominion! Move, by thy Lord's leave, to make mention of him who hath been named ʿAli-Khan, that the breezes of the All-Merciful may attract him from this Garden whose leaves proclaim that there is none other God but Me, the Almighty, the Just, the Peerless, the All-Wise. Hearken unto that which the Most Great Spirit singeth in the ancient dominion, that thereby thy soul may find repose and thou mayest be of them whom the joy of the Cause hath seized from every direction, and who are among them that rejoice. O people! Be as lights of the countenance among the servants and as manifestations of the Cause throughout the lands, that through you may appear the signs of God amidst His creation and His power amongst all creatures. Beware! Adorn yourselves with the virtues of God and His Cause, and be distinguished from all others. Then will your connection to your Lord, the All-Merciful, the Most Compassionate, prove true. Otherwise, the decree of existence shall not prove true for any soul, how much less this most exalted and glorious station. Thus doth the Pen of Counsel counsel you from one mighty and generous.

O Summoner! Summon from Our presence Our servant Solomon and give him glad tidings of the Spirit of the All-Merciful, that he may be of those who rejoice. O Solomon! Guard thyself from the manifestations of Satan, then build the Most Holy Temple with blocks of love from this Most Glorious Youth, then raise it with hands of detachment, then adorn it with the gold of remembrance in commemoration of this Beauty through Whom the banner of majesty was raised in the heaven of independence, and thereby there befell him that which caused the eyes of those who were before and after to weep. O people! Enter the Most Holy Temple which God hath built with hands of grace in your hearts.

Beware lest ye destroy it with the hosts of self and passion, then preserve it from the mention of satans. Say: By God! I am verily the Most Holy Temple in the Concourse on High, and the Much-frequented Fane in the realm of manifestation, and the Sanctuary of Grandeur at the Divine Lote-Tree, and where the Command was fulfilled at the Holy Place of permanence, and the station of holiness in this lofty and impregnable Paradise. Say: O people of the Bayan! Fear God and destroy not His House of Command with

hands of hatred, and demolish not its pillars through the promptings of self and passion. Fear God Who created you through the manifestation of His Self and sent unto you that whereby the eyes of eternity were consoled by His beauty, but ye are wrapped in the veils of your selves among the dead.

O people! Break not God's covenant, nor cast His testament behind your backs, nor be among those who mock His signs, even as the servants mocked in those days—they whose realities were created by a stroke of His Pen—and thus were they among the transgressors.

Then make mention in the Book of Mihdi that he may be guided by the guidance of God his Lord and be of those who are guided. O Mihdi! Take God's guidance with strength from Us and cast behind thy back the guidance of those who mention God with their tongues while opposing His Self and warring against His Being, yet perceive it not. When anyone enters their presence they sit cross-legged, then extend their fingertips from their sleeves and move their tongues with dignity in remembrance of thy Chosen Lord. This is what they do outwardly, while inwardly they pronounce against God to preserve their leadership, caring not the slightest bit about it. Say: By God, the Truth! Even if ye were to remember God to the point where your tongues were cut off, and worship Him until your backs were bent, it would profit you not except through My love.

Thus hath the Command been sent down from the heaven of mighty glory. Would it profit those who were given the Furqan if they were to worship God with the worship of both worlds? Nay, by the Lord of all worlds! Likewise observe today among the people of the Bayan, if ye be of those who know. Thus hath the Finger of Power rent asunder the veil of concealment, and truth appeareth, and the Spirit speaketh with pure truthfulness between the heavens and the earth, that perchance people may know their Creator and not be veiled by what passeth between the servants from the remembrance of their Lord, the All-Merciful, the Most Merciful.

Then the Pen of Command desired to make mention of the Messenger in the Tablet that his deed might correspond to his name and that he might be of those who act. O Messenger! Deliver the messages of thy Lord first unto thyself, then deliver them unto the people that thy word might influence the hearts of those who seek. Then send unto the servants what We have sent unto thee from the direction of the All-Merciful—the fragrances of glory—that perchance they may be drawn to the throne of good-pleasure, this hallowed, luminous station. Say: O people! Hearken unto the Word of God, then recite it in your days. God hath ordained for its reciter the good of this world and the next, and will raise him up in the gardens of Paradise in such beauty that all in the worlds will be illumined thereby. Well is it with him who reciteth the verses of his Lord and pondereth their mysteries and discovereth what hath been treasured therein of the gems of a preserving knowledge.

Then remind the one who hath visited the Ancient House, that he may rejoice in that which hath been mentioned of God's traces in this firm, decisive and strong utterance. Say: By God! We have raised up the Sanctuary upon the Temple of Glorification in the Form of Honor, in the image of the Youth in these days. Blessed then be God, the Best of creators! And whoso circleth round it, verily the denizens of the Supreme Concourse circle round him, and then the temples of them that glorify. But God hath accepted from His loved ones that which they missed, as a grace from His presence, for He is the Most Merciful of

the merciful. Soon shall the hosts of God's sovereignty descend there, and they shall assuredly aid His Cause, exalt His remembrance, and recite His verses at dawn and eventide.

O Herald of the Cause! Make mention from Us to those servants whose names the Pen of God hath not moved to inscribe, that the fragrant breezes of remembrance may waft upon them from the presence of One Forgiving, Merciful. Say: We have recorded your names on holy tablets which lay concealed behind the veils of the Cause and treasured in the strongholds of thy Lord's protection, the Ruler, the All-Wise. Let the loved ones of God gather together in His Cause in such wise that naught may arise between them to divide them, and that they may be as one soul. Thus have We commanded thee and them, that ye may be among the doers.

Then make mention of the handmaidens of God who have believed in God their Creator, and those who have been afflicted with tribulations. Say: Be patient and grieve not at this, for God hath ordained for you and for those who have martyred in His path what no mind can comprehend. And the Spirit and glory and splendor be upon you, O hosts of God in all lands, if ye be of them that are steadfast in the Cause of your Lord.

BH00354: Suriy-i-Vafa (=Lawh-i-Vafa)

Section 1: "O Vafa! Render thanks unto thy Lord…"

He is the All-Knowing

O Vafa! Render thanks unto thy Lord for having aided thee to embrace His Cause, enabled thee to recognize the Manifestation of His Own Self and raised thee up to magnify Him Who is the Most Great Remembrance in this glorious Announcement.

Blessed art thou O Vafa, inasmuch as thou hast been faithful to the Covenant of God and His Testament at a time when all men have violated it and have repudiated the One in Whom they had believed, and this notwithstanding that He hath appeared invested with every testimony, and hath dawned from the horizon of Revelation clothed with undoubted sovereignty. It behoveth thee, however, to exert thine utmost to attain the very essence of fidelity.

This implieth to be well assured in thy heart and to testify with thy tongue to that whereunto God hath testified for His Own exalted Self, proclaiming: 'Verily, self-subsisting am I within the Realm of Glory.' Whoso is enabled in these days to solemnly affirm this truth, hath attained unto all good, and the heavenly Spirit shall descend upon him in the daytime and in the night season, shall graciously assist him to glorify the Name of his Lord and suffer him to unloose his tongue and uphold with his words the Cause of his Lord, the Merciful, the Compassionate.

And none can ever achieve this except he who hath purged his heart from whatsoever is created between heaven and earth, and hath entirely detached himself from all but God, the sovereign Lord, the Almighty, the Gracious.

Arise thou to serve the Cause and say: I swear by the righteousness of God! Verily this is the Primal Point, arrayed in His new attire and manifested in His glorious Name. He at present beholdeth everything from this Horizon. Indeed He is supreme over all things. Amongst the Concourse on High He is known as the Most Great Announcement and in the Realms of Eternity as the Ancient Beauty, and before the Throne by this Name which hath caused the footsteps of them that are endued with understanding to slip.

Say, I swear by God! In this Revelation even before a single verse was sent down from the realm of holiness and sublimity, the supreme testimony of God had been fulfilled for all the inmates of heaven and the dwellers on earth; moreover, We have revealed the equivalent of whatsoever was sent down in the Dispensation of the Bayan. Fear ye God and suffer not your deeds to be rendered vain and be not of them that are sunk in heedlessness. Open your eyes that ye may behold the Ancient Beauty from this shining and luminous station.

Say, God is my witness! The Promised One Himself hath come down from heaven, seated upon the crimson cloud with the hosts of revelation on His right, and the angels of inspiration on His left, and the Decree hath been fulfilled at the behest of God, the Omnipotent, the Almighty. Thereupon the footsteps of everyone have slipped except such as God hath protected through His tender mercy and numbered with those who have recognized Him through His Own Self and detached themselves from all that pertaineth to the world. Hearken thou unto the Words of thy Lord and purify thy heart from every illusion so that the effulgent light of the remembrance of thy Lord may shed its radiance upon it, and it may attain the station of certitude. Know thou moreover that thy letter reached Our presence and We perceived and perused its contents. We noted the questions thou hast asked and will readily answer thee. It behoveth everyone in this Day to ask God that which he desireth, and thy Lord will heed his petition with wondrous and undeniable verses.

Thou hast asked regarding the subject of the return. Know thou that the end is like unto the beginning. Even as thou dost consider the beginning, similarly shouldst thou consider the end, and be of them that truly perceive. Nay, rather consider the beginning as the end itself, and so conversely, that thou mayest acquire a clear perception. Know thou moreover that every created thing is continually brought forth and returned at the bidding of thy Lord, the God of power and might.

As to the Return, as God hath purposed in His sacred and exalted Tablets wherein He hath made this theme known unto His servants; by this is meant the return of all created things in the Day of Resurrection, and this is indeed the essence of the Return as thou hast witnessed in God's own days and thou art of them that testify to this truth. Verily God is fully capable of causing all names to appear in one name, and all souls in one soul. Surely powerful and mighty is He. And this Return is realized at His behest in whatever form He willeth. Indeed He is the One Who doeth and ordaineth all things.

Moreover, thou shouldst not perceive the fulfilment of the Return and the Resurrection save in the Word of thy Lord, the Almighty, the All-Knowing. For instance, were He to take a handful of earth and declare it to be the One Whom ye have been following in the past, it would be undoubtedly be just and true, even as His real Person, and to none is given the right to question His authority. He doeth what He willeth and ordaineth whatsoever He pleaseth. Moreover, in this station take thou heed not to turn thy gaze unto limitations and allusions, but rather unto that whereby the Revelation itself hath been fulfilled and be of

them that are discerning. Thus do We explain for thee in a lucid and explicit language that thou mayest comprehend that which thou didst seek from thine ancient Lord.

Consider thou the Day of Resurrection. Were God to pronounce the lowliest of creatures among the faithful to be the First One to believe in the Bayan, thou shouldst have no misgivings about it and must be of them that truly believe. In this station look not upon human limitations and names but rather upon that whereby the rank of the First One to believe is vindicated, which is faith in God, and recognition of His Being and assurance in the fulfilment of His irresistible and binding command.

Consider thou the Revelation of the Point of the Bayan—exalted is His glory. He pronounced the First One to believe in Him to be Muhammad, the Messenger of God. Doth it beseem a man to dispute with Him by saying that this man is from Persia, the Other from Arabia, or this one was called Husayn while the Other bore the name of Muhammad? Nay, I swear by God's holy Being, the Exalted, the Most Great. Surely no man of intelligence and insight would ever pay attention unto limitations or names, but rather unto that with which Muhammad was invested, which was none other than the Cause of God. Such a man of insight would likewise consider Husayn and the position he occupied in the Cause of God, the Omnipotent, the Exalted, the Knowing, the Wise.

And since the First One to believe in God in the Dispensation of the Bayan was invested with command similar to that with which Muhammad, the Messenger of God, was invested, therefore the Bab pronounced him to be the latter, namely His return and resurrection. This station is sanctified from every limitation or name, and naught can be seen therein but God, the One, the Peerless, the All-Knowing.

Know thou moreover that in the Day of Revelation were He to pronounce one of the leaves to be the manifestation of all His excellent titles, unto no one is given the right to utter why or wherefore, and should one do so he would be regarded as a disbeliever in God and be numbered with such as have repudiated His Truth.

Beware, beware lest thou behave like unto the people of the Bayan. For indeed they erred grievously, misguided the people, ignored the Covenant of God and His Testament and joined partners with Him, the One, the Incomparable, the All-Knowing. Verily they failed to recognize the Point of the Bayan, for had they recognized Him they would not have rejected His manifestation in this luminous and resplendent Being. And since they fixed their eyes on names, therefore when He replaced His Name the Most Exalted' by the Most Glorious' their eyes were dimmed. They have failed to recognize Him in these days and are reckoned with those that perish. Indeed, had they known Him through His own Self or by virtue of that which He hath revealed, they would not have repudiated Him when He appeared in this glorious and incomparable Name, which God hath ordained to be the Sword of His Revelation between heaven and earth, and through which truth is separated from error, even from now until the Day when mankind shall stand before the Lord of the worlds.

Know thou moreover that in the Day of His Manifestation all created things besides God shall be brought forth and placed equally, irrespective of their rank being high or low. The Day of Return is inscrutable unto all men until after the divine Revelation hath been fulfilled. He is in truth the One Who ordaineth whatsoever He willeth. When the Word of God is revealed unto all created things whoso then giveth ear

and heedeth the Call is, indeed, reckoned among the most distinguished souls, though he be a carrier of ashes. And he who turneth away is accounted as the lowliest of His servants, though he be a ruler amongst men and the possessor of all the books that are in the heavens and on earth.

Section 2: "It behoveth thee to look with divine insight…"

It behoveth thee to look with divine insight upon the things We have revealed and sent unto thee and not towards the people and that which is current amongst them. They are in this day like unto a blind man who, while moving in the sunshine, demandeth: Where is the sun? Is it shining? He would deny and dispute the truth, and would not be of them that perceive. Never shall he be able to discern the sun or to understand that which hath intervened between him and it. He would object within himself, voice protests, and would be among the rebellious. Such is the state of this people. Leave them unto themselves, saying: Unto you be that which ye desire and unto us that which we desire. Wretched indeed is the plight of the ungodly.

Know thou moreover that the former Manifestation affirmed that the return and rising of the spirits would occur on the Day of Resurrection, while in truth there is a return and resurrection for every created thing. However We do not wish to mention aught that is not set forth in the Bayan, lest perchance the people of malice raise a great outcry. O would that that which interveneth between the children of men and their Creator were dispelled that they might be enabled to behold God's invincible sovereignty and dominion, quaff from the wellspring of His heavenly streams, be sprinkled with the outpourings of the ocean of true understanding and be purged from the defilements of the ungodly and the suspicious.

As to thy question concerning the worlds of God. Know thou of a truth that the worlds of God are countless in their number, and infinite in their range. None can reckon or comprehend them except God, the All-Knowing, the All-Wise.

Consider thy state when asleep. Verily, I say, this phenomenon is the most mysterious of the signs of God amongst men, were they to ponder it in their hearts. Behold how the thing which thou hast seen in thy dream is, after a considerable lapse of time, fully realized. Had the world in which thou didst find thyself in thy dream been identical with the world in which thou livest, it would have been necessary for the event occurring in that dream to have transpired in this world at the very moment of its occurrence. Were it so, you yourself would have borne witness unto it. This being not the case, however, it must necessarily follow that the world in which thou livest is different and apart from that which thou hast experienced in thy dream. This latter world hath neither beginning nor end.

It would be true if thou wert to contend that this same world is, as decreed by the All-Glorious and Almighty God, within thy proper self and is wrapped up within thee. It would equally be true to maintain that thy spirit, having transcended the limitations of sleep and having stripped itself of all earthly attachment, hath, by the act of God, been made to traverse a realm which lieth hidden in the innermost reality of this world. Verily I say, the creation of God embraceth worlds besides this world, and creatures apart from these creatures. In each of these worlds He hath ordained things which none can search except Himself, the All-Searching, the All-Wise.

Do thou meditate on that which We have revealed unto thee, that thou mayest discover the purpose of God, thy Lord, and the Lord of all worlds. In these words the mysteries of Divine Wisdom have been treasured. We have refrained from dwelling upon this theme owing to the sorrow that hath encompassed Us from the actions of them that have been created through Our words, if ye be of them that will hearken unto Our Voice. Where is the one who can help Me and shield Me from the swords of these faithless souls? Where is the man of insight who will behold the Words of God with his own eyes and rid himself of the opinions and notions of the peoples of the earth? O servant! Warn thou the servants of God not to reject that which they do not comprehend. Say, implore God to open to your hearts the portals of true understanding that ye may be apprised of that of which no one is apprised. Verily, He is the Giver, the Forgiving, the Compassionate.

Thou hast moreover asked Me concerning the ordinances of God. Know thou of a truth that whatsoever hath been prescribed in the Book is indeed the truth, no doubt is there about it, and it is incumbent upon everyone to observe that which hath been sent down by Him Who is the Revealer, the All-Knowing. Were a man to put them away despite his being aware thereof, God would truly be clear of such a one and We too would be clear of him, inasmuch as His ordinances constitute the fruits of the divine Tree and none other than the heedless and the wayward will deviate therefrom.

As to Paradise: It is a reality and there can be no doubt about it, and now in this world it is realized through love of Me and My good-pleasure. Whosoever attaineth unto it God will aid him in this world below, and after death He will enable him to gain admittance into Paradise whose vastness is as that of heaven and earth. Therein the Maids of glory and holiness will wait upon him in the daytime and in the night season, while the day-star of the unfading beauty of his Lord will at all times shed its radiance upon him and he will shine so brightly that no one shall bear to gaze at him. Such is the dispensation of Providence, yet the people are shut out by a grievous veil.

Likewise apprehend thou the nature of hell-fire and be of them that truly believe. For every act performed there shall be a recompense according to the estimate of God, and unto this the very ordinances and prohibitions prescribed by the Almighty amply bear witness. For surely if deeds were not rewarded and yielded no fruit, then the Cause of God—exalted is He—would prove futile. Immeasurably high is He exalted above such blasphemies! However, unto them that are rid of all attachments a deed is, verily, its own reward. Were We to enlarge upon this theme numerous Tablets would need to be written.

I swear by the righteousness of the One true God! The Pen is unable to move by reason of that which hath befallen its Lord, and it weepeth sore, and so do I weep, and likewise weepeth the eye of Him Who is the Essence of Grandeur behind the Tabernacle of Names while seated on the Throne of His glorious Name.

Purge thou thy heart that We may cause fountains of wisdom and utterance to gush out therefrom, thus enabling thee to raise thy voice among all mankind. Unloose thy tongue and proclaim the truth for the sake of the remembrance of thy merciful Lord. Be not afraid of anyone, place thy whole trust in God, the Almighty, the All-Knowing. Say, O people, fulfil whatever ye understand of the Persian Bayan and whatever ye understand not ask this unerring Remembrance that He may set forth clearly that which God

hath intended in His Book, for in truth He knoweth that which is enshrined in the Bayan by virtue of the Will of Him Who is the Omnipotent, the Powerful.

Thou hast enquired about the warning We gave to the people at the time of Our departure from ʿIraq to the effect that when the Sun disappeareth from sight, birds of darkness will be in motion and the standards of Samiri will be reared high. I swear by God! Those birds have stirred in these days and Samiri hath raised his clamour. Well is it with him who recognizeth and is numbered with men of understanding. We have also warned them against the appearance of the calf. God is My witness! All Our warnings have come to pass, as indeed, they are bound to, inasmuch as they have issued from the fingers of glory and might. Beseech thou God to protect thee from the mischief of these men and to purify thee from the insinuations of the froward. Strengthen thy loins then for the promotion of the Cause and pay no attention unto the words uttered by the people of the Bayan, for they are truly incapable of understanding and have failed to comprehend the essence of the Cause as is revealed in this august, this Most Great Announcement. Thus have We inspired thee, and infused into thy heart that which will make thee independent of the allusions of mankind.

The glory of God be upon thee and upon them that give ear unto the words thou dost utter for the love of God, thy Lord, and remain steadfast in His Cause. All praise be unto God, the Lord of the worlds.

BH00280: Suriy-i-Ziyarih

Section 1: "This is the Tablet of Visitation which hath..."

This is the Tablet of Visitation which hath been sent down from the heaven of grace for the First Name of God, that through it he may visit the Most Great Maiden and those who have believed in God and His signs and were among the triumphant.

He is the Mighty, the Powerful, the Most Exalted, the Most Glorious

This is a Book from the Wronged One, Who in the kingdom of eternity was named Baha, and in the realm of glory the Most Exalted, and in the domain of the divine cloud by all the most beautiful names of God, and in the world of creation as Husayn—yet most people remain veiled in grievous delusion. In every age there befell Him that which none can reckon save God, the King, the Most High, the Great.

At one time He was afflicted at the hand of Cain and was slain in the path of God, ascending unto Him wronged—thus was it ordained aforetime, and God is witness and well-informed of this. At one time He was afflicted at the hand of Nimrod who cast Him into the fire, yet God made the fire as light and mercy unto Him, for He doth protect His near servants. At one time He was afflicted at the hand of Pharaoh and there befell Him that which causeth the hearts of the sincere to burn. At one time He was raised upon the cross and ascended unto God, the Mighty, the Beautiful. At one time He was afflicted at the hand of Abu Jahl and those who rose against Him in discord from among the hypocrites, and they visited upon Him that which cannot be mentioned in words—and the Spirit of the All-Merciful is knowing and witness to what befell Him.

At one time He was martyred in the land of Taff and with Him were martyred those whom God had related to His holy and luminous Self, until they severed His head and took His family captive and paraded them through the lands—thus was He condemned by the hosts of Satan. At one time He was suspended in the air and martyred in the path of God, the Protector, the Mighty, the Powerful.

At one time I was imprisoned in the land of Ta for four known months, and what befell Me cannot be reckoned by the Pen of the worlds. Thereafter they expelled Me from the prison and banished Me with My family from Our homeland until We entered Iraq and dwelt therein. And in that land there befell Us, from those who were created by My command, that which none can reckon, such that at every moment I was assailed by the darts of hypocrisy. Yet withal We concealed the Cause and continued to herald glad tidings among the servants and summon them unto God, the Mighty, the Beautiful, until all the peoples rose against Me with every stratagem. And I alone stood forth by Myself to face the enemies and aided My Lord to the extent of My power, until God's Cause was established through His words and the deeds of the idolaters were rendered vain.

Thereby was the fire of hatred kindled in the breasts of those who claimed faith in the Point of the Bayan. Thus did their souls entice them and Satan made their deeds appear fair in their eyes, and they were among the heedless. By God! There befell Me at their hands that which had never befallen anyone, whereupon the eyes of the maidens in their chambers wept for Me, and the hearts of the sincere cried out, and beyond them wept the Eye of God, the King, the All-Glorious, the Mighty, the Most High, the All-Wise. And whomsoever's ears God hath opened can hear in those days the lamentation and outcry of all things at what befell Me from these who had first acknowledged God then denied Him after He came to them with a new beauty with clear authority. And We remained between them and those who had denied from previous religions until the sun of tribulation dawned from the horizon of destiny and the decree of exile came to pass according to what was inscribed in the preserved holy Tablets.

By God the True One! I stood forth to face the enemies in days wherein the hearts of the mystics were seized with trembling, the foundations of every soul were shaken, and the flesh of those who dwelt round about Us and were among the believers quivered, until at length the hosts of divine succour descended from the heaven of God's dominion, the All-Possessing, the Almighty, the All-Glorious. He protected Me in truth and aided Me through the angels of the heavens and earth and through the hosts of His exalted and invisible realm. We went forth from that city in such wise as to stupefy the minds of the wise and the hearts of the mystics. The Ancient Beauty passed not through any city but that the necks of the proud were humbled at His manifestation, nor did He arrive at any place but that the heads of both the believers and the idolaters were bowed before Him, until We reached this Prison.

God well knoweth what befell Me therein at the hands of those in whose breasts lurked rancor against this Youth, as if they had been lying in wait to manifest their malice. Not a moment passed but that the arrows of faithlessness were launched at Me from the hosts of the malevolent. By God! I was slain in every instant by the swords of hatred, whereunto the Tongue of God, the Most High, the Most Exalted, doth testify, yet the people remain in grievous heedlessness and conflict.

Were men to purify their ears, they would hear in this moment that wherewith their Lord, the All-Glorious, calleth from the most exalted Companion, and they would be numbered among them that

hearken. But they have veiled themselves from that which the Ancient Tongue speaketh in the Most Great Domain, and are accounted among the heedless. They have risen against Me in such wise as to pronounce My death sentence without any evidence from God or manifest Book.

Yet time and again have the hosts of divine succour descended, whereby God hath preserved Me and made Me to speak forth His remembrance, to manifest His sovereignty, to shine forth with the lights of His hallowed grandeur, and to voice the praise of His Own exalted and glorious Self. Thus was it ordained for Us, and We have recounted it in truth, that perchance the people might become among them that are informed.

O Leaf of Paradise! When this luminous and crystalline Tablet reacheth thee, arise from thy place and take it with the hand of submissiveness, then inhale from it the fragrance of God, thy Lord and the Lord of all worlds. Call to mind My tribulations that are mentioned therein, that thou mayest be numbered among them that remember in the Tablets of God, the All-Possessing, the Almighty, the Powerful. Then convey the Cause of thy Lord unto those women who are round about thee, and unto them who have been guided by the guidance of the Spirit and are among the assured ones.

Blessed art thou, O Leaf of Paradise, inasmuch as the breezes of the Spirit have stirred thee and drawn thee unto the Egypt of reunion, the seat of thy Lord's knowledge, the Mighty, the Wondrous. Thou hast drunk from the cups of thy Lord's mercy and attained unto that which none among all the worlds hath attained. Therefore render thanks unto thy Lord, then be devoutly obedient unto Him, then bow down in worship, then take hold of the Book of God with His strength—verily it is a mighty Book.

How excellent is thy station, inasmuch as God hath associated thee with His Name through which the standards of victory were raised aloft, the sun of grace shone forth, the moon of bounty appeared, and the Ancient Beauty was established upon the throne of His Most Great Name. Through it were raised the kingdom of names and adorned the temples of attributes, and the Temple of Holiness appeared with the ornament of His Ancient Name. Through it the sovereignty of the Cause encompassed all things, the sun of bounty dawned upon all beings, and through it flowed the two mighty rivers in the two most exalted Names, wherefrom none did drink save them whom God had singled out for His Cause, chosen from among His servants, elected from among His creatures, and made them the dawning-places of His most excellent names and the manifestations of His most exalted attributes, and made them among those who have attained His presence, the Inaccessible, the Mighty, the Wondrous.

And verily thou, O Leaf of Paradise, visit Him on My behalf with that which hath now been sent down from the heaven of God, the Sanctified, the Exalted, the All-Wise, the All-Knowing.

When thou desirest to commence thy visitation of the Dawning-Place of Names and their Source, the Day-Spring of Attributes and their Treasury, arise and turn thy face toward Paradise, the Place wherein was interred the First Name, which God made the Shrine of His hallowed, mighty and resplendent Temple. When thou hast turned thyself thither, pause in stillness and magnify thy Lord nineteen times, and at each magnification God shall open before thy face one of the gates of Ridvan and waft upon thee from the direction of Paradise the fragrance of glory. Thus hath the matter been decreed by One mighty and wise.

Then glorify God nineteen times in certitude of His Cause, in acknowledgment of His sovereignty, in exaltation of His Being, in submission to His Revelation, and in turning toward His holy, manifest, evident, brilliant, radiant and luminous countenance, and say: I bear witness with my soul, my being, my essence, my tongue, my heart and my limbs that there is none other God but Him, and that the Point of the Bayan is His manifestation, His emergence, His glory, His honor and His grandeur unto those in the Supreme Concourse, then His greatness, His power and His might between earth and heaven, and that He Who hath appeared in truth is verily His sovereignty over all who are in the heavens and the earth, and His splendor upon all who are in the dominions of Command and Creation.

Then say: The first Spirit that emerged from the Treasuries of Grandeur, and the first Mercy that descended from the heaven of holiness at the right hand of the Throne, the seat of our Lord, the Most High, be upon thee, O Mystery of Destiny, Temple of Fulfillment, Most Perfect Word in the dominion of immortality, and Most Great Name in the kingdom of creation! I testify with my being, my soul and my tongue that Thou art He through Whom the Beauty of the All-Glorious was established upon the throne of His name, the All-Merciful, and through Whom the Primal Will was manifested unto all created beings, and through Whom the bounty of Paradise descended from the heaven of grace from Thy Lord, the Mighty, the Bestower, and through Whom the Command of God, the Supreme, the Powerful, the Mighty, the Omnipotent, was revealed.

Section 2: "I testify that Thou wert the first Light…"

I testify that Thou wert the first Light that shone forth from the Beauty of Divine Unity and the first Sun that dawned from the horizon of Divinity. But for Thee, the Beauty of the Divine Identity would not have appeared, nor would the mysteries of the Divine Eternity have been revealed. I testify that through Thee the birds of the hearts of them that long for Thee soared into the atmosphere of nearness and reunion, and through Thee the hearts of lovers tasted the sweetness of intimacy and beauty at the dawning of the sun of Thy Lord's countenance, the Lord of Majesty and Glory. But for Thee, none would have known God's Self and Beauty, none would have attained the shore of His nearness and meeting, no contingent beings would have drunk from the waters of His generosity and favors, and no created things would have been given to drink of the wine of His grace and bounty.

Through Thee were rent asunder the veils of all created things, through Thee appeared the kingdom of names and attributes, through Thee was every soul guided to the shore of hallowed might, through Thee did the Dove warble upon the branches of eternity, and the Bird of the Throne sing upon the twigs of the Lote-Tree of Glory. Through Thee appeared the Beauty of the Unseen by His Most Exalted Name, through Thee descended every good thing from the dominion of the cloud of mystery to the kingdom of creation, and every grace was inscribed by the Finger of God upon the tablets of destiny. Through Thee did the mercy of God, the Powerful, the All-Knowing, the Most Great, encompass all contingent beings.

But for Thee, the heaven would not have been raised up, nor would the earth have been established, nor would the seas have appeared, nor would the trees have yielded fruit, nor would the leaves have turned green, nor would the sun of grace have shone forth from a holy and luminous horizon. Through Thee the breezes of forgiveness have wafted over all who are in the heavens and on earth, and the gates of Paradise were opened to all creation. The hearts of those who have believed in God, the Mighty, the

Powerful, the Generous, were attracted. Thou art the Word whereby all created things were distinguished, the fortunate separated from the wretched, light from darkness, and the believer from the idolater, from that day until the Day when the heaven shall be cleft asunder and God shall come in the shadows of His Cause, surrounded by hosts of angels. Then shall the clouds be rent asunder and the Face shall appear from behind the veil with legions of mighty glory, while the idolaters shall flee to the right and to the left, and all who are in the heavens and on earth shall be seized with intoxication, save only the letters of the Countenance of thy Lord, the All-Merciful, the Compassionate.

I testify that Thou didst bear the trust of Thy Lord, the All-Merciful, and didst know the Beauty of the All-Glorious before the creation of all things, and didst attain the presence of God on a Day which none but Thee hath known—this being a grace specially conferred upon Thee by God before the creation of the heavens and the earth. I testify that through Thy remembrance the tongues of all created things were loosed in praise of their Lord, the All-Knowing, the All-Wise, and through Thy glorification of Him Who brought Thee into being, all arose to praise Him, whereunto testifieth all existence, both seen and unseen, and beyond this God Himself beareth witness and is All-Knowing.

I testify that Thou didst aid the religion of God and manifest His Cause, and didst strive in His path to the utmost of Thy ability. Through Thy assistance were made manifest the proof of God and His evidence, then His power and might, then His grandeur and majesty, then His sovereignty over all created things. Blessed are they who strove alongside Thee, who fought against the enemies of God at Thy bidding, who circled round Thee, who entered the fortress of Thy protection, who drank from the Kawthar of Thy love, who were martyred before Thy face, who rest in Thy vicinity and are among those who lie in repose. I testify that they are the helpers of God in His earth, His trusted ones in His lands, the party of God among His creatures, the hosts of God amidst His creation, and the chosen ones of God between the heavens and the earth.

I testify that in Thy path there befell Thee great tribulations and mighty calamities, afflictions encompassed Thee from every direction, yet nothing prevented Thee from following the way of Thy Creator. Thou didst strive with Thy very being until Thou wert martyred in His path and became one of the martyrs. Thou didst sacrifice Thy spirit, Thy soul and Thy body out of love for Thy Ancient Master. I testify that at Thy calamity all things between earth and heaven wept, then the eyes of those brought nigh behind pavilions of mighty glory. The celestial maidens in their chambers uncovered their heads and struck them with fingers of wondrous holiness, fell upon their faces in the dust, sat in ashes and lamented at that time in chambers of radiant crimson. I testify that at Thy calamity all things donned the garment of darkness, the faces of the sincere turned pale, the pillars of the believers were shaken, and the eye of Grandeur and Majesty wept in the heaven of exalted holiness.

I testify, O my Master, at this my station, that Thou didst not fall short in the Cause of Thy Lord, nor didst Thou waver in the love of Thy Master. Thou didst proclaim His Cause to the east of the earth and to its west until Thou didst sacrifice Thyself in His path and became one of the martyrs. May God curse the people who wronged Thee, and rose up against thee, and waged war against thee, and fought against thee, and disputed with thy presence, and denied thy proof, and were neglectful of thy cause, and waxed proud, refusing to humble themselves before thee, and were among the ungodly.

Therefore, I beseech God, by thee and by those who circle round thee, to forgive me and expiate my transgressions, and purify me from earthly defilement, and make me one of the purified ones, and grant me the blessing of meeting Him in these days wherein all have become heedless of Him and are among the veiled ones. And may He enable me to acknowledge Him and submit to His Cause, and attain certitude regarding His Being, and acknowledge His signs, and enter beneath His shadow, and abide in the precincts of His mercy, and bear witness in His path, and turn unto His exalted and mighty Self.

We beseech God by thee that He deprive us not in these days of the splendors of the light of His countenance, and that He render us not bereft of the wonders of His grace nor hopeless of His mercy that hath encompassed all worlds, and that He establish us in His love and make us steadfast in His Cause, that our feet may not slip from His path which hath appeared in truth between the heavens and the earth.

May mercy, glory and splendor rest upon you, O chosen ones of God among His servants and His trusted ones throughout the lands, and upon your bodies, your forms, your spirits, your first and your last, your outward and your inward being, and upon those who dwell in your vicinity and circle round about you, and who have alighted at the gate of your mercy and stood fast at the manifestation of the light of your pardon, and who have entered the courtyard of your nearness, and have drawn nigh unto God through you, and have sought intercession with God through your own selves, and have visited your sanctuary, and have sought blessings from your dust, and have been guided by your guidance, and were among those who turned their faces toward your purified, sanctified, radiant and luminous countenances.

O my God and my Lord! I beseech Thee by him and by those who rest round about him to make us among those who soared in the atmosphere of Thy mercy and drank from the wine of Thy bounty and favor, and attained unto the summit of grace through Thy generosity and loving-kindness, and tasted the sweetness of Thy remembrance, and ascended to the highest horizons and most exalted stations through Thy grace and Thy gifts, and who have detached themselves from all directions and hastened toward the court of Thy favors, and who were seized by the breezes of the might of Thy mercy and the sweet-scented savors of the holiness of Thy oneness. Verily Thou art the Almighty, the Powerful, the All-Wise.

O our God and our Beloved! Forgive us and our parents and our kindred among those who have believed in Thee and in Thy signs and in Him Who hath appeared through Thy sovereignty. Then cause us, O my God, to be honored in this world through Thy glory and in the next world to attain unto meeting Thee, and deprive us not of that which is with Thee, nor cause us to despair of all that beseemeth Thee. Verily Thou art the Lord of bounty and favor, the Lord of grace and beneficence, and verily Thou art our All-Merciful Lord and our Help in Peril. In Thee do we place our reliance. There is none other God but Thee, the All-Forgiving, the All-Bountiful, the All-Merciful.

Thus have We expounded for thee, O Leaf of Paradise, and mentioned thee in this Tablet that thou mayest follow that which thou hast been commanded and be among the devoted ones in the Tablets of holy and luminous decree.

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BH01761: Suriy-i-Zuhur

He is God, the Most Luminous, the Most Glorious

These are the verses of the Book which have been sent down in the most melodious tones, and they in themselves shall be a proof unto all who dwell in the heavens and on earth. Through them hath been created the kingdom of names and attributes, and for each letter thereof hath been ordained a tongue that speaketh between earth and heaven that this is verily the Beloved amidst the Concourse on High, and the Desired One amidst the company of creation, and the Hidden One concealed in the essence of Glory in the most wondrous heights. Whoso hath known his Lord and believed in Him hath attained unto the knowledge and presence of God, and whoso hath denied Him hath descended to the lowest depths. Say: The path of justice hath been established, and none shall pass thereon save they who have ascended to the ultimate goal, while the idolaters on that Day shall be in the abyss of wrath, wailing in the nethermost depths.

Say: The heaven of names hath been rent asunder by the clouds of destiny, and from its horizon hath shone forth the Sun of eternity in the form of glory, illumining with such brilliance as no veils can obscure. O people! By the True God! The Beauty of the All-Merciful calleth out from the Sacred Kingdom unto the company of the Bayan in the most wondrous melodies, saying: O people! Do ye deny My Beauty after I have changed My garment and come unto you from the treasury of the unseen with the most perfect words? O people! It is as though I had never departed from among you, but rather journeyed for days and returned unto you with My Beauty, whose sovereignty every atom doth testify, yet ye knew Me not and denied My Cause, though by it were ye and all contingent beings created. Thereby it hath become evident that in Our former Manifestation ye knew not My Beauty, but only My garment and My robe amidst the earth and heaven. Had ye known My former Beauty, ye would have recognized it in this latter Manifestation when I revealed Myself from behind the veils.

Open your eyes, then know your Lord, the All-Merciful, by His bountiful Self, and abandon names and their kingdom, for they are but garments of Our Cause which We change as We please, and We are in truth the Sovereign Who sendeth down from the heaven of grace wondrous verses. O people! Fear God and render not your works vain through the promptings of your selves and your desires. Fear the Day whereon all who dwell in the earth and heaven shall be sorely shaken. Doth it befit anyone to seek illumination from a lamp, however brilliant it may be in itself, after the rising of the Sun? Nay, by Him in Whose grasp is the reins of all things! Follow, O people, the Manifestation of God's Self, then detach yourselves from those who have denied God and rejected His signs and were among such as followed their lusts.

Say: The Ancient Beauty hath appeared and taken His seat upon the throne, and round about Him circle the dwellers of the heaven of eternity and the realities of pre-existence. Say: All names stand at the entrance of this Paradise that the breezes of the spirit might waft over them from the direction of immortality. O people! Do ye doubt God, the Creator of the heavens and earth and all that lieth between them? Do ye deny Him in Whom ye believed on the Day when the heavens were cloven asunder, and the

earth was rent, and the suckling babes were separated from their mothers? And thou, O servant, keep thyself aloof from those who have denied God and His sovereignty after conclusive proofs have been sent down unto them.

Arise to promote the Cause with an authority from Us and a steadfastness from Our presence, and fear not those who have strayed from the path of the Cause and were among the people of the veils. Leave all contingent things behind thee, then ascend by the power of faith unto the paradise of the All-Merciful, that thou mayest hear the call of the All-Glorious from the fire kindled in the Tree. Thus doth the Spirit teach thee at a time when He is encompassed by the wolves of misbelief from every side.

Leave the contingent world behind thee, and ascend through the power of faith unto the paradise of the All-Merciful, that thou mayest hear the call of the All-Glorious from the Fire kindled in the sacred Tree. Thus doth the Spirit teach thee at a time when the wolves of misbelief have surrounded Him from all sides. And the Glory be upon thee and upon them who are steadfast in the Cause, and upon those women who have believed in God and are of the devout.

BH00348: Suriy-i-Qada

Section 1: "O Ali, hearken unto the call of God…"

He is the All-Possessing, in His Most Glorious Name

O Ali, hearken unto the call of God, thy Lord, from the right hand of the Throne: "Verily, I am God, there is none other God but Me, the Protector, the Self-Subsisting. We have indeed sent Messengers aforetime and dispatched them unto those who were heedless of God's Cause, that they might guide them to a holy and praiseworthy station. Among the people are those who denied God's Messengers and believed not in them throughout all ages, who turned away from His countenance and were among those who turned back. And among them were those who believed, then ascended to such a station that they gave up their spirits in their Lord's path, and were among those who, at all times, would ascend.

How many Messengers delivered unto the people their Lord's messages, and thereby were afflicted with adversity and tribulation until they were slain in God's path—the Mighty, the Exalted, the Beloved—and were martyred in such wise that all things, nay, whatsoever hath been and will be, wept for them. The more intense grew their tribulations, the more their yearning increased, to such extent that they found no rest in the abode of security. To this do honored servants bear witness.

The days passed until they culminated in the Sovereign of Days, and the Beauty of Ali appeared in truth from the dawning-place of His hidden Name. He said:

> "O people! I have come unto you from the Orient of the Cause with a clear proof and a manifest evidence from God, the Mighty, the Protector, the Self-Subsisting. O people! Deny not the signs of God, and be not of those who showed pride before the Ancient Beauty and were among the deniers."

Thereupon the divines rose up against Him with swords of rejection and hatred, and forbade the people from drawing nigh unto the holy and blessed shore. Each day they seized upon a verse from the Book and a tradition from those who had passed away before, whereby they sought to prove their rejection of God and the Manifestation of His Self. Thus did they corrupt and cause the people to become corrupt, following their own desires. Thus do We recount what they did, that those who believed in those days might become aware thereof, and that it might serve as a reminder to those who are to come.

Until the servants in all lands rejected Him, save a numbered few. When He witnessed the Cause in such state, He counseled those who had believed in Tablets of glory inscribed, saying: "O people! Do not act as did those who associated partners with God, who warred against My Self, who denied My signs and rejected My compelling, mighty, and manifest proof. Should anyone come unto you, be not veiled by the First One, nor by the Mirrors, nor by all that hath been created between the heavens and the earth. Beware lest ye divide the word of God, the Mighty, the Beloved. By God! He is verily My Self, My Glory, My Grandeur, and My Sovereignty, and in the Bayan there is mention of Him and proof of Him, would ye but be certain. O people! Deal not with Him as the followers of the Furqan dealt with My wronged Self.

O people! When ye hear mention of Him while in your prostration or bowing down or circumambulating the House, cease from what ye are doing and hasten unto Him, for on that Day the deeds of creation shall not be accepted save by His leave and the recognition of His exalted, mighty, and praiseworthy Self. By God! All deeds have been fulfilled through the Word that hath flowed from His Self-Subsisting Pen, and We created all things for His sake and gave glad tidings of His appearance in all the Tablets and in a preserved Tablet." And He delivered unto the servants what He desired until they rose up against Him and slew Him with such injustice that all things wept over Him, and the Holy Spirit wailed and lamented, and the hearts of them who glorify the praise of God whilst circumambulating the Throne, cried out.

How I wish the world and all that is therein had never been created, and that this wrong had never appeared—a wrong by which God lamented upon the throne of grandeur and the garments of forbearance were rent asunder in all that was and will be! Would that I had never been born of my mother, or having been born, had never been suckled, or having been suckled, had never grown to maturity, that I might not have heard what befell His sacred, pure, exalted, mighty and beloved Beauty!

Time passed until the shameful event occurred, when faithless servants calumniated Us, attributed this Cause to My own self, seized Me unjustly and cast Me into prison for four known months. Therein I endured what none can reckon and what defies all reckoning. When the term of imprisonment, as decreed in the preserved tablets of holiness, was fulfilled, they released Me therefrom and banished Me with My family from Our homeland in winter days when the cold was so intense that even severe frost was made to shiver. We suffered what cannot be described in words and what none knoweth save God, the Mighty, the All-Knowing, the Self-Subsisting. We traversed the way until We reached Iraq and dwelt there for numbered months, finding not a trace of the Cause from any quarter, nor from the city wherein We dwelt. Then did the eye of My inner and outer being weep, and God bears witness to what I say, though the people do not testify.

Whenever I left the house and passed before people's eyes, they would look upon Me through veil-covered eyes, and would shake their heads disdainfully at My foreign and grief-stricken self. The situation

became so dire that the earth grew strait for Me, and We remained in that state for numbered months. In those days We heard no mention of the loved ones and found no trace of love from anyone save in a measured degree. Intoxication had seized all who professed allegiance to the Bayan, and such perturbation overtook them that they hid their faces from friends and foes alike, each soul adopting a veil for his face to protect himself, save a few of Our thankful servants.

By God! We found none to help the Cause of God and His command, and We witnessed the fire of God extinguished in hearts. Then did We arise by Our own self to uplift the Cause, unveiled Our countenance, and shone forth from the horizon of holiness with God's sovereign might, the Self-Subsisting. We opened wide the door of the House to all in the heavens and earth, and aided the Cause in such wise that none could deny it save every rejected denier, until the banners of the Cause were raised in every land and the fire was kindled in the breasts of those who were detached and among those who were detached. When the fame of the Cause of God spread far and wide, His proof appeared, His evidence shone forth, His signs encompassed all, His word was fulfilled, His sovereignty was exalted, His countenance became radiant—then did two parties rise against Me: a party from among the loved ones and a party from among the wicked ones. How many nights did eyes sleep while My family remained sleepless in fear for My person—all who dwelt in Iraq can testify to this, if you should ask.

The matter reached such a pass that all peoples rose against Me with every stratagem, yet I stood alone against them all and aided God, My Lord, at times with My glance, at times with My tongue, at times with My hand, at times through the breezes of My heart, at times through the hosts of revelation and inspiration, and at times through the very Breath of God, the Almighty, the Most High, the All-Wise, have I been aided. Never did I seek anyone's help in the path of God, My Lord—to this every soul bears witness, and beyond them the Tongue of God, the True, the Faithful Sovereign. In those days, the souls of the loved ones were so agitated on My account that they would cry out in their homes because of My tribulations at the hands of the idolaters. Then the cries of My family arose constantly from the house. Once the Youth turned toward the Sanctuary with streaming tears and said:

> "O handmaidens of God, remain seated in your places, then be patient and endure for the sake of God, the Mighty, the Wondrous!"

On another occasion I turned to the party of God and commanded them to be calm and dignified, and forbade them from becoming agitated—thus were We conducting ourselves.

Section 2: "I Myself never hesitated for a moment…"

I Myself never hesitated for a moment in advancing God's Cause, nor did I compromise with anyone. I shone forth amidst the enemies with the holy and luminous lights. Among the idolaters, some declared that in those days He would be seized and sent to the Persian king to do with Him as he pleased. Others said He would be slain in that land. Still others said they would soon seize Him with His family and banish them to other lands. Some cried out that they would drown them in the river. Thus did they speak. By God! In those days the dwellers of the Supreme Paradise were bewildered by My circumstances. They all descended from their most exalted seats and stood above My head, gazing upon My majesty and

sovereignty, and hearing what emerged from My mouth of God's words and verses amidst the company of the idolaters.

The Youth walked among the people, openly proclaiming what the Spirit had uttered in His breast, without any veil or barrier, as you have heard and were among those who listened. While I walked among the servants, God's Kingdom would walk before Me, His Dominion to My right, His Sovereignty to My left, and His Power behind Me. Yet the people were heedless of all this, for their eyes were veiled by thick coverings, save for a few letters who loved My exalted and mighty Self.

By Him Who holds My soul in His hand! Were I to recount what befell Me on the day I left the house alone and proceeded to the presence of the oppressors until I entered upon them with manifest sovereignty, the hearts would be consumed of those who perceive the fragrance of God in what descends from His presence. Therefore have We concealed its mention, restrained the Pen from it, and entrusted it to God's Will—the Mighty, the All-Knowing—until its appointed time comes and it flows from an omnipotent and ancient Pen. We remained in that state until God raised Me up by His command and aided Me through His own Self, and those who had denied and associated partners with God were brought low and were among the deniers.

One of the ministers appeared before the Throne with numerous letters, mentioned what he mentioned before the Face, and confirmed the decree of departure. We left the city through God's sovereignty—the Mighty, the Exalted, the Triumphant, the Powerful. The breezes of glory wafted from all directions, the Cause of thy Lord, the Most Merciful, the Compassionate, became renowned, all faces submitted to the Face of God, and all souls were humbled before His sovereignty. Thus were We among the witnesses. When those who, in the innermost secret of their hearts, harbored ill-will against this Youth, observed that no trouble touched Me upon My appearance amongst the inhabitants, they regretted their concealment and veils and rose against Me with a scheme which, by the True God, cannot be compared to the schemes of the first or the last ones. At all times they stung Me like serpents, to which the Tongue of the All-Merciful beareth witness upon the mighty throne. When We observed their condition, We left the matter be, and thus were We afflicted with hardships until We arrived at this remote prison.

After Our arrival in this land, God recorded all that befell Us from those who were created by Our command and whom We had protected from the harm of every stubborn harmful one—until they pronounced the verdict of My death without any proof or clear evidence. The matter reached such a state that I departed from among all the loved ones to extinguish the fire of jealousy in the hearts of the hateful ones. When We left their midst and they found themselves disappointed in what they desired, they rose up with calumnies.

Thus have We related a letter from the story of the Youth, and We have been brief in the mention lest the souls of the readers grow weary. Those endowed with penetrating vision will understand from what We have mentioned in the Tablet that which We have not unveiled to them, for they can extract from allusions the realities of clear declaration, and a mere sign in the utterance from One All-Knowing, All-Wise sufficeth them. Now from the depths of this pit, in this prison, I call out to the sincere loved ones of God, that perchance they may arise to help the Youth and deliver Him from this deep well.

O ʿAli-Qabl-i-Akbar! Take this Tablet and return to the precincts of God, that perchance the people may become aware of what hath befallen this Wronged One at the hands of these oppressors. Victory cometh only from God—He aideth whomsoever He willeth through His sovereignty, and His victory is nigh unto the believers. Blessed art thou, O servant, for having migrated from thy self and traveled unto God, and entered the seat of thy Lord's throne, the Most High, the All-Wise, and attained the presence of His countenance, and art among those who have won the meeting with God, the Mighty, the Beautiful. God will soon reveal the reward for what thou hast borne in His path, and verily He doth not suffer to be lost the reward of the doers of good, if thou remainest steadfast in the love of God and His Cause, and art among the firmly rooted ones.

If thou findest in any city one who turneth unto God, remind him on My behalf, for My mercy hath encompassed all worlds. Apart from such, leave them to themselves and be thou wary of them; then take up an assured station in the shadow of thy Lord's protection. When thou arrivest in Kha, present thyself in the presence of Our name Muhammad, then mention to him what thou hast heard and known of the Youth's tidings with manifest truthfulness. Thus have We commanded thee in truth, that thou mayest be among those who act.

O ʿAli! Associate with people in the spirit of God and His sweet fragrance, then unite with those in whose hearts thou findest the love of God, thy Lord and the Lord of all worlds. Adorn thy tongue with truthfulness, then thy heart with remembrance, then thy hands with trustworthiness, then thy soul with submission, thy face with humility, and thy body with lowliness. Thus do We counsel thee now in truth. Take, then, what thou art commanded from the presence of One Dominant, Powerful. Beware lest thou grieve over anything, and should hardships afflict thee, remember what hath befallen My soul, then be patient and be of the patient ones. God will soon transform the hardship for whomsoever He willeth and send down upon him of His bounty what He desireth, and He is the most powerful of the powerful ones.

And may the mercy that wafteth from the direction of the Throne be upon thee and upon God's assured servants. Praise be to God, the Lord of the worlds.

BH00367: Suriy-i-Husayn

Section 1: "God testifieth that there is none other God…"

He is the One Manifest through My Manifestation, the Mighty, the Impregnable

God testifieth that there is none other God but I, the Rememberer, the Supreme, the Mighty, the Powerful. And I bear witness that I am God, there is none other God but He, the Rememberer, the Supreme, the Mighty, the Powerful. He, verily, hath testified in the heights of His Being to My Being, the Mighty, the Holy, the Luminous. And I, verily, do now testify in the exaltation of My Being to His Being, the Holy, the Mighty, the Luminous. He, verily, calleth within Himself, by Himself, unto Himself, that this is the Beauty unto which have turned all created things from before the time when there was no before, and unto which shall turn all existing things until an end that none among those who remember can recall.

And I, verily, do call from My Self, unto My Self, by My Self, within My Self, in the heaven of all things and the earth of all things and the air of all things, that He is the One before Whom have bowed the necks of all existing things from a beginning that no beginning hath preceded, and before Whom shall bow the necks of all created things unto an end that no knower, however learned, can comprehend. By God! He doth in this moment declare above My head that this is He through one drop from the ocean of His knowledge all existing things have appeared and all beings have been manifested, and through Him all things have been attracted, and the letter K did hasten until it reached its beloved which was named N, if ye be of them that hear. And then do I declare above His head that this is He through the overflow from the goblet of His holy favors all existing things were raised up and all beings were dispersed, and thus was the matter in that moment when the Ancient Unseen appeared with that Beauty which the most discerning of beholders might perceive.

O Essence of Eternity! Return from that holy air which bloweth within Thy Being unto Thy Being, for the birds of knowledge cannot soar to Thy precincts and the wings of certitude cannot ascend to the heaven of Thy nearness. Descend then and moderate Thy words from the hidden heights above and bring them closer to the lower reaches that perchance the intoxicated ones among the people of the earth might hearken unto Thy melodies and be drawn by Thy verses and taste of Thy bounties and draw nigh unto Thy Beauty, the Mighty, the Wondrous. And in this station wherein He hath been established upon the throne through His manifestation amidst all created things, He testifieth with His tongue and His limbs and every hair of His being that this is He Whom none among created things hath known, Who hath ever dwelt in the unseen of His Being, sanctified above the manifestations of names and attributes, but when He desired to make Himself known to all existing things He manifested Himself through a name among names and named it Ali in the kingdom of creation and between earth and heaven, that perchance the mystics among the eloquent ones might attain unto the holy places and know their Lord, the Most Merciful, in this Paradise which God hath created above all gardens and wherein He hath ordained that which neither the eyes of the believers nor the hearts of the sanctified ones have perceived.

And then do We testify with My tongue and My limbs and every hair of My being that He is the One Who was hidden in the unseen of His Being and treasured in the heights of His glory, Whom the understanding of the eloquent ones hath not understood and the knowledge of the mystics hath not known. All created things are thunderstruck by a single melody from His holy melodies and all existing things are confounded by a single breath from the breaths of His command. And when He desired the manifestation of His sovereignty and the appearance of His majesty unto all who dwell in the kingdom of command and creation and in the dominion of heaven and earth, He then brought forth a name from among names and named it Husayn in the Concourse on high, that perchance the manifestations of creation might ascend unto the station of holiness in this station wherefrom the knowledge of all things is cut off.

O people! This is indeed He Whom ye suspended in the air, and at Whom ye fired bullets, and Whom ye slew with swords. By God, this is His garment, besprinkled with the blood of hatred, at which the dwellers of the pavilions of eternity have covered their faces, and over which the inhabitants of the all-highest Paradise and they that dwell nigh the Ultimate Tree in the most exalted Gardens have raised their lamentations. When He appeared again in another garment, ye rose against Him yet again, and I know not what ye desire, O company of evil ones, or what ye would do to this All-Powerful, All-Chosen Beauty.

But by God, We know all that hath befallen Him and shall befall Him, and all is preserved with Us in a Tablet of might and protection.

And then it was heard that I wept and cried out in the air before His head, raising such a cry as caused the ears of all created things, and all who dwell in earth and heaven, to be stunned. And I proclaimed: O people! By God, this is He Who appeared among you by the name of Ali, yet ye denied Him and knew Him not, and ye perpetrated against Him that which none hath ever done to another, nor can any pen record or any ink describe, until He returned unto Us. Then ye claimed belief in His beauty and repose beneath the shade of His recognition, yet when We manifested Him once again and sent Him unto you, ye rose against Him with the arrows of hypocrisy and cast at Him the darts of discord. By God, no tongue can utter what ye have done, nor can any ear bear to hear what ye have wrought. Soon shall We make known to you your deeds, and reveal to you what ye have done, and inform you of what your hands have wrought, O company of the ungodly.

Then He saith: O people! This is indeed Hussein, whom God hath sanctified from every likeness, similitude, peer, equal, allusion and example. This is that Hussein who, were He to breathe upon the atoms of all created things the breaths that move within His Own Self, by His Own Self, for His Own Self, all things would arise and manifest the beauty of Hussein whom ye knew aforetime, and likewise His temple, His glory, His honor, His light and His radiance. Thus do We teach thee from the mysteries that were hidden beneath the veils of infallibility, which none hath known save My All-Knowing, All-Wise, All-Powerful, All-Mighty Self.

Say: By God, this is indeed Hussein—were but a single light from the lights of His glory to appear on the horizons, thou wouldst find naught beside Him in His court, nor could any tree take root in His presence, how much less before the place of His severed head. Thus have We cast upon thee the word of truth, that thou mayest be among those who know. But thou, O Mihdi, sanctify thyself from such allusions, then recite the verses We have sent unto thee. By God, were thou to recite but one verse thereof, it would suffice thee above all the worlds, and thou wouldst find thyself possessed of a power none other among the servants can attain, and thou wouldst recognize within thyself the waves of the ocean of wealth such that were a single drop thereof to be poured upon all created things, it would render them wealthy through the wealth of thy Lord. Thus doth the Pen of Wealth move between the fingers of thy Lord, the Most High.

When the radiant light shines forth from the countenance of thy glorious and most luminous Beloved, thou shalt understand the mysteries of the Cause and be numbered among those who are firmly grounded. We have bestowed upon thee aforetime the brilliant tokens of holiness, the concealed wings of glory, and the foremost pinions of the Cause, that thou mayest soar in that atmosphere wherein all things shall be seen beneath thy shadow. Then We witness that thou standest upon the ground of allusions. Sanctify thyself therefrom, for We have sanctified thee from all things and made thee the manifestation of Our Cause between the heavens and the earth.

Section 2: "Know thou that We have interpreted this verse…"

Know thou that We have interpreted this verse at the time when We were in Iraq according to what was befitting to possibility, and verily We decree all things in a clear Record. And this is for Husayn who heareth the melodies of the Divine Voice from his own ear, and beholdeth the beauty of His Being with his own eye, and perceiveth the fragrances of holiness from His locks, and there is none besides Him in His holy court who might turn unto Him or expound it or be numbered among the interpreters. And verily thou, interpret what thou willest by Our authority and knowledge from Us, and fear no one, and place thy trust in God, thy Lord, the Mighty, the Beautiful. God shall soon open the gate of thy heart to His knowledge if thou remainest steadfast in His Cause, and the allusions of the veiled ones shall not prevent thee, that thou mayest remain steadfast in the Cause of thy Lord and firm in the religion of thy Ancient Master. The decree concerning this Tree hath already been fulfilled—it had no portion in those days, if ye be of them that know.

Although thy Lord God depriveth not anything from anything, yet all that We impart unto you is but one strain of utterance, else We possess other strains whereof were We to voice but one, every lofty and towering mountain would crumble and every possessor of exalted and profound knowledge would be laid low. Yet in these days We turn not Our gaze toward any in the heavens and earth save toward this Most Great Vision that dazzleth the eyes, wherein thou seest people lying prostrate, and beholdest them fallen upon their faces. Thus do We impart unto thee a Word that none can bear save he who hath detached himself wholly from all things and turned with his entire being to My shining and luminous Face.

We have veiled the Tree about which thou didst inquire, that thou mayest witness how a single leaf thereof hath overshadowed all the worlds, and that thou mayest know that the tree of opposition besides it was planted at the place of martyrdom of Husayn's head, if ye be of them that know. And in every city thereof is a leaf and branch, and thus do We inform thee through grace that thou mayest be of them that know. And in its relation to being opposite the place of martyrdom of the head are signs for them that ask, manifestations for them that are certain, and evidences for them that love. Otherwise, God hath sanctified His court from opposition and acceptance, from remoteness and nearness, from love and hate, and from the knowledge of all things and the certitude of all creatures. And whenever We bid you to knowledge and teach you the ways of nearness, this is from Our grace upon you and upon all the peoples of the world. Therefore, turn thy gaze to the Qayyumu'l-Asma, which We have made one of Our most excellent narratives in the kingdom, that thou mayest be of them that know through what We have taught thee in this mighty Tablet.

He hath said, and His word is the truth: "O Joseph, O Most Great Gate, turn away from this Tree that hath grown up in the Gate upon the earth without truth, and follow ye the decree of your Lord, the All-Merciful, that ye may be numbered among the steadfast." In this verse are manifest tokens unto them that behold the words of God with their own eyes, but they that see with the eyes of others shall not be numbered among the heedful. Indeed He, exalted be His remembrance, hath announced His Beauty that shall be made manifest thereafter, and named His name with that wherewith His name was named in His first manifestation, saying: "O Joseph, O Gate, turn aside!"

Then reflect upon what God hath intended therein, for therein is concealed that which shall silence the clamor of the falsifiers and the cry of the opposers. When mention was made in the holy precincts of turning aside, there arose such odors of aversion as stayed this Pen from its movement, this Serpent from its manifestation, this Trumpet from its blast, this Remembrance from its mention, this Horn from its mysteries, this Bell from its secrets, this Sun from its shining forth, this Heaven from its ascension, this Tree from its fruits, this Ocean from its waves, this Fire from its blazing, this Water from its flowing, this Air from its subtlety, and this Earth from its expansion. Thus was the matter, and We have mentioned it unto thee that thou mayest be of them that perceive.

O Mihdi! Be not silent within thyself, and forget not the mention of the Calf and the Other, as We informed thee aforetime. This indeed is a bounty from Us unto you, that ye may know the ways of the God-fearing and be assured that all knowledge is within the grasp of thy Lord's power, and in His dominion revolveth the mystery of the heavens and the earth. Yet most men, wrapped in the veils of their own selves, are among the dead. Free thyself from all things even as thou freest thy body at night from that which thou wearest by day, that thou mayest be able to soar in this atmosphere wherein no sound of the wings of them that are nigh hath been heard, save whom thy Lord, the Most High, the All-Powerful, the All-Wise, willeth. And since We desire not to disappoint thee in what thou hast asked, hearken then unto what this divine Pen conveyeth unto thee, that thou mayest be of them that are steadfast.

Know thou that the Tree which was planted opposite the martyrdom-place of Husayn is the name of Ali which hath been combined with this resplendent, transcendent, mighty and inaccessible Name. And the Maiden that was suspended thereon is indeed the very Remembrance itself, its essence and its reality. Then doth He speak the truth, saying: "Verily I am God, there is none other God but Me. I have ever been the Beloved of the mystics, the Goal of the lovers, and the Ultimate Purpose of them that seek." This Maiden was born of Baha and warbleth upon the mystic branches of the All-Glorious in this Most Exalted Name, saying, exalted be His remembrance: "By God the Truth! I am verily a Maiden born of Baha in a palace of moist red ruby…" and so forth. Thereby do the mystics recognize that which none else hath known, and drink of this Kawthar which floweth from the right hand of glory and power, and which God hath ordained none to drink save His servants that are detached and them that are sincere.

With this We are content, and thou too be content with that wherewith We are content in mentioning the mysteries. Then be satisfied with what hath been inscribed by the Pen of Glory, and this sufficeth the peoples of the world. Yet We desire that thou shouldst recognize the Proof by His own Self and His manifestation between the heavens and earth, not by aught else, for allusions befit their own people, and the Lord of Names and Attributes cannot be known through them, if ye be of them that know. Therefore turn thy gaze away from all veils and all things, then toward the Perspective of God, the Resplendent, the Mighty, the Bountiful.

In conclusion, beware lest ye interpret the verse concerning the Calf, nor concerning him that is possessed of sinful lust, the suspicious one.

BH00179: This is a letter from this servant to him…

Section 1: "He is God, the Most Mighty, the Most…"

He is God, the Most Mighty, the Most Holy, the Most Inaccessible, the Most Exalted, the Most Glorious!

This is a letter from this servant to him whom God hath loved and honored with His presence, caused him to hear His melodies, acquainted him with the ways of His Cause, imparted unto him the wonders of His knowledge, and preferred him above many of His servants. He hath assisted him with His confirmation as a mercy and a bounty from His presence. Verily, He is the Ancient Bestower. His are the grace and bounty; He giveth what He willeth to whomsoever He pleaseth. Verily, He is the Munificent, the Forgiving, the Merciful. He exalteth whom He willeth through the sovereignty of His Command and ordaineth for every soul that which is best for him from the treasuries of the heavens and earth, even as He hath ordained for thee, from His wondrous decrees, that which is better for thee than all thou dost witness and behold. Thus hath His mercy been perfected and His favor completed upon thee, that thou mayest be of the thankful ones.

Thy letter was brought into the presence of the Throne, and the fingers of thy Lord, the Forgiving, the Merciful, took hold of it, and the Tongue of God spoke of it. This is a bounty that no other bounty can equal, and this, verily, is a manifest favor. A Tablet hath been sent down from the direction of the Throne which, by thy life, a single letter thereof surpasseth all that was revealed in the time before. Thine own self and being bear witness to this, shouldst thou be honored with its presence and be among those who behold. Blessed art thou, inasmuch as thou hast been mentioned by the Pen of Holiness with decisive and wondrous allusions.

And now I make known unto thee that during thy sojourn in Iraq, while under the shadow of the Tree of the Cause, this servant desired to inform thee of certain matters which were concealed from all people. However, I was continually forbidden from the Most Holy and Glorious Presence. Therefore, many matters remained unspoken and many pearls of mysteries remained unstrung. Although for every person of insight, the manifestations of divine power, the appearances of heavenly might, and the conditions of the sovereignty of the One are and have been sufficient—indeed these outward signs guide every perceiving one to the inner mysteries, thus requiring no intermediary mention or writing—yet this servant, having ever been enkindled with the fire of love for thee and mindful of the rights of unity and fellowship, hath deemed it necessary to make known certain matters purely for the sake of God and out of love for thee.

In brief, it was known that what appeared outwardly among the people was contrary to what was witnessed inwardly in the Cause. This wisdom was observed to exalt the Cause of God and preserve His Own Self, lest the attention of the oppressors be directed to a single place. I swear by my love for thee that in the presence of the Throne none had power to speak, let alone that anyone could make any declaration. This servant remained bewildered for long periods, observing among the people something different, to such an extent that the Ancient Beauty Himself would, in His blessed utterances, indicate another station. Yet inwardly I observed that all were absolute nothingness and utter non-existence in His presence. This matter was also known to thee, that no one except this servant was aware of these affairs,

as I was engaged in service to all for fourteen years. Each day added to this servant's bewilderment until I became aware that from the beginning, the matter was not as it was known among the people. Should I wish to provide the details of this, I would surely need to send a book. God willing, circumstances will arise allowing some matters to be mentioned in person.

Furthermore, I became fully aware of all matters according to their importance and capacity, and was at peace. Whenever I wished to convey certain matters to some of the friends, I was strictly forbidden, for the Ancient Beauty Himself would conceal them, in accordance with God's wisdom, the All-Compelling, the Self-Subsisting. Most of that wisdom is evident, and some remains hidden in His treasured knowledge. Then your honor arrived in Iraq, remained for a time, and departed. Thereafter, at all times tribulations rained down from every direction, such that all people from every sect arose to oppose the Beauty of Divine Unity, to the extent that all the divines of Najaf and Karbila gathered in Kazimayn. The matter reached such a point that some friends from abroad presented themselves in the Sacred Presence and expressed their alarm, saying that the situation had become most grave and countless enemies had appeared, and they knew not what would befall the Blessed Beauty or what His intention was. Then the Ancient Beauty declared:

> "Whatever may come to pass, I am ready and eagerly seek it with My soul. I shall take no helper for Myself save God, the All-Compelling, the Mighty, the Self-Subsisting. If they wage war, I am a warrior in God's path, and if they come with words, I am one who speaks by God's leave."

Then He sent word to the governor of the city, saying that if these divines had any words with Him, let them all gather in a place other than the seat of government—let that place be one of the mosques, for this servant has not entered and will not enter the seat of government. Then let the divines ask whatever questions they have and present their objections. If this servant succeeds in answering, then they should not oppose Us; otherwise, they may proceed as they wish, for this servant will have nothing to say. He sent the same message as He had given to Mulla Hasan-i-ʿAmmu, of which your honor is aware. Then God knows what transpired, until the matter resulted in the exile of the Luminary of the horizons from Iraq.

Further incidents transpired during this period of which none but God is aware, though surely some of these have reached your ears. Then one night that concealed brother appeared in the holy presence and submitted: "What is my duty?" From the Most Holy Presence came the response: "Whatever you choose and prefer is good." He submitted: "After your departure, my remaining here would be most difficult, as the enemies would undoubtedly arise to harm this servant." Then He said: "If you wish to emigrate with us, I will inform the governor of the land, for I have already mentioned that two other brothers are with me in this migration. Now we shall simply tell him that three brothers are accompanying, and in this statement no harm whatsoever is evident." Then he submitted: "It is being said that they will take you to Persia en route, and perhaps they have some deception planned along the way." The Ancient Beauty stated: "This is what I deem advisable; otherwise, do as you yourself prefer."

Howbeit, after my brother had set before him the utmost circumspection, he represented that he would depart in advance with the caravan unto Samsun, there to observe what might come to pass; and, should

no harm befall him, he would thereafter rejoin. Thus did he, before the departure of the Ancient Beauty, set forth with the caravan and journey toward Constantinople. And after the lapse of a few days more, the Ancient Beauty, in such wise, made His migration from the City of God that the tongue is powerless to recount it. Assuredly thou hast already heard the full account thereof.

By Him besides Whom there is none other God! At all times, whensoever, amidst the concourse of His servants, He manifested sovereign majesty, revealed resplendent power, and entered a city, the honored ones of that place hastened forth to meet Him; and at His departure they arose to attend Him on His way. In every city the divines of the land were present; and then were uttered those learned discourses which, from the tongue of Oneness, flowed down and descended even as an outpoured rain. Would that thou hadst been present, that thou mightest have witnessed how the all-encompassing knowledge, the power, the utterance, the manifold attributes and prerogatives streamed forth, manifest and shining, from the Source of the Cause of Oneness. None denieth this save every stubborn and contumacious denier. He appeared in such wise that all peoples, of divers nations, became assured of the greatness of the Cause and confessed His power. Yet the details of these matters are many.

In brief, I submit that along the way that veiled brother tarried until he reached the Ancient Beauty. Later, when it was observed that there was no harm whatsoever and perfect honor was evident, he presented himself before the Throne and submitted that since no incident had occurred, it would be good for him to join the hosts of God. The Ancient Beauty said, “I must tell these escorts that this is my brother, so they may show proper respect.” He replied, “No, let us wait until we reach Istanbul to see what transpires there and how they behave, for perhaps they harbor some design in that city to cause harm.”

In any case, he remained among the people of God until the Beauty of God descended in the renowned city, where He stayed for four months, completing God’s appointed time. In that famous city too, this Cause became so well known that all showed complete submission and acknowledgment. You have surely heard that in that city He granted audience to no one and made no pronouncements, and whenever anyone did meet Him, the Ancient Beauty did not return visits to their homes.

When the sweet breezes of glory and assurance wafted from the direction of the All-Merciful and the exaltation of the Cause became evident like the sun in the midst of heaven, the fire of envy and hatred was kindled in the hearts of the deceivers, and the concealed souls, now assured, emerged from behind their veils. They secretly conspired with some of the emigrants to bring disgrace upon the Cause of God, and every day they devised new schemes, hoping to create discord among the emigrants that would cause the Cause of God to be humiliated.

Then we arrived in this land—God knows what befell His Beauty here. After staying some known months in this land, that renowned Sayed (whom you know about), who had left Iraq and traveled through all lands, returned and submitted a petition to the Most Holy Court, expressing repentance and contrition beyond measure. From the Source of Command was revealed an exalted decree: “Verily, I am the Forgiver of whoever repents.” Later he presented himself and was shown the utmost kindness, until the time of emigration arrived. The aforementioned Sayed made one of the branches of the Blessed Tree an intermediary to submit to the Source of Command his request for permission to join God’s people in this great migration. After permission was granted from the Seat of Glory, he emigrated until he entered this

land with the hosts of God, and his circumstances have ever been known in the Presence from Whose knowledge nothing escapeth.

However, inasmuch as the Name of the Concealer hath ever been the object of regard, He showed forbearance toward him. But when he observed that this abode was the seat of the Most Great Prison and that departure therefrom was not possible, he secretly allied himself with certain of the foreigners of this city and instilled some of the satanic promptings into the hearts of the people, and manifested his repudiation of the Truth. And when his inner infidelity became evident and his hidden secrets were made manifest, he was expelled and banished from the Most Great Abode, and it is now over a year since he hath been cast out. And on the way, several times words passed between him and his concealed brother, whereupon both appeared before the Ancient Beauty with their complaints.

Section 2: "In any case, this account concerneth that Siyyid…"

In any case, this account concerneth that Siyyid who, having become rejected of both parties, departed. And afterward his concealed brother would daily drop some hint in secret, until he arose to such a station that he would hold covert conversations with one Ustad Muhammad-ʿAli by name, who was one of the attendants and for a time served in the bath of the sanctuary. But the aforementioned person paid no heed and suspected not what his purpose might be. After he had been talking with the aforementioned person for some time about cutting down the divine Tree, he became convinced he had deceived him, until one day he openly mentioned it and even specified the location in the bath.

When the aforementioned person learned of the intention and it became clear, his limbs began to tremble, but he remained silent. The brother, thinking he had accomplished his aim, returned to his home and sent a robe of honor for the aforementioned person. After leaving the bath, the aforementioned person, with lamentation, weeping and agitation, disclosed the details among the emigrants. As soon as he mentioned it, a great outcry arose from all, and the people of the sacred household also became aware and all began to wail. I swear by the Ancient Beauty that such weeping and lamentation arose as cannot be imagined, until it reached the blessed ears of the Most Exalted One. Then He came out and observed that this matter would become known in this land and cause universal corruption. He commanded all to be patient and said that since the brother had seen that during this time whatever was mentioned was in his name and the Cause had been greatly exalted, he had intended this deed out of love for his own leadership. Therefore it was advisable that "this servant should entirely withdraw from you all."

Then the emigrants demonstrated such anguish and distress that for some time the Ancient Beauty delayed the migration, until finally on Friday the 22nd of Shawwal at noon, the Ancient Beauty, alone and solitary, moved to another house and took no one with Him, even freeing the maidservants of the sacred household and departing. The doors of exit and entry were closed to all people. God is Most Great! What distress and calamity arose on that day! When the aforementioned brother realized this heinous matter had become known, he fell to devising a new plot to conceal this momentous affair. Meanwhile, that one rejected by both sides, finding the field empty, went and joined with the brother out of hatred for God, and they set about trying by whatever means possible to cause harm.

After two months had elapsed, during which time no one was permitted to enter the House of God, and no word was heard from anyone in the presence of the Throne, until one day it became known that one of the companions named Haji Ibrahim had come to one of the friends and mentioned that the aforementioned Siyyid had seen him and discussed certain matters with him. I initially assumed that he had repented of his corruption and now desired to return to God. I listened to what he said until I detected the odor of hatred from him, and he mentioned to me that I should go to Persia and spread certain fabricated calumnies against the Ancient Beauty. When I heard these words, I became greatly disturbed and perplexed at how such a matter could be confused.

I remained silent and went along with it until he and his brother gave me a sum of money and many letters, saying that I should take these to Qazvin, Tehran, Ardistan and Iraq to spread them, and that I would be given money, robes of honor and respect. I was bewildered that these two who had previously spoken ill of each other had now united and become friends. They gave me the writings, and the Siyyid gave me a book saying "I have written this book—you must go and distribute my book." When I received the money and letters and prepared to depart, I found myself between paradise and hell, and I realized that everything they had told me was false and undoubtedly whatever was in these letters would be calumnies. Therefore, seeking assistance from Truth, I returned from the fire to paradise.

What more can I say about the book written by the aforementioned Siyyid against God? By God besides Whom there is no other God, apart from a few prayers which he had plagiarized from the prayers of the Bab, the rest of it—if I say they appeared as the words of beasts, by God this would wrong the beasts, and if I compare it to the braying of donkeys, I would be slandering that animal. What can I say about what proofs he brought and what evidence he mentioned? I swear by the Beauty of the Beloved that any child with insight would see that all of it was written against himself and proves the Cause of God, yet they remain unaware and their words reveal their stature and station.

Any person of understanding would be ashamed of such words flowing from the pen of liars. Now observe how the Cause of God has reached such a station that one like this rejected evil one writes a book against His Beauty—exactly the same objections that all peoples have made against all the Messengers, and that the people of the Furqan made against the Divine Beauty, they have mentioned and used as evidence—nay, even more worthless. In any case, his station is evident from his book, despite how much effort they made and wrote with each other's assistance, and in all their writings they attributed their own deeds to the Ancient Beauty, and perhaps they will send it there for you to observe.

Furthermore, among the non-Arabs in this land many things have been said and all have been attributed to the Truth, while it is clear and evident to all that the Ancient Beauty associates with no one. And if anyone has attained the presence of God, the utterances are different and the mentions are different, sanctified above all these levels it has been and will be. Although during this time no one has attained His presence and He has not associated with anyone. All matters are due to their finding people lacking in understanding. Thus it has been sent down from the Throne that any of God's chosen ones who attains His presence should take up the pen, relying upon God and detached from all else, and write in refutation of him who hath denied God, whatsoever the Holy Spirit may inspire in him at that moment, and verily all spirits shall assist him. This is of the binding decree of the Lord of all worlds.

Know ye that they have no other intention than to lead people back to their original position. Just like the blind ones of the Qur'an, they wish to veil souls with all manner of personal limitations and keep them from the sanctified vista of the All-Merciful, that perchance their authority might be firmly established. Would that I could meet with you and mention these hidden mysteries, that ye might become aware of the greatness of the Cause and the deceit in the hearts of the idolaters. Although, praise be to God, ye have inhaled a breath from the eternal, holy fragrances, and from a drop ye perceive the secrets of the limitless oceans, and from a letter ye comprehend the comprehensive mysteries of the Books. In this case, surely what hath been sent down from the realm of the Throne and what ye have heard will suffice, and ye shall become aware of all things. God willing, ye shall grasp the reins of the Cause with perfect strength and power, lest any weakness appear from the idolatrous souls, and at all times ye shall remind the people with wondrous mentions of the Lord of all worlds.

Furthermore, some Tablets have been sent down from the Most Holy Court. Some are being sent at this time and some will be sent next week. Peruse them all and deliver them. We hope, God willing, that ye shall arise with such arising that all who are in the heavens and earth shall arise to promote the Cause of God, and that ye shall appear with such utterance as shall guide all to the Source of the exposition of the wisdom of the All-Glorious.

Furthermore, this servant has made a copy of the blessed Surih of the Temple which was newly revealed and sent it, but due to extreme haste I was unable to complete it. What was possible has been sent. God willing it will reach you, and we hope, God willing, that we may send whatsoever hath been revealed in this land, although outwardly this is very difficult, for in this very city alone the equivalent of a hundred thousand verses have been revealed, some of which remain hidden from all eyes and have not yet been copied from the original divine text, and permission hath not been granted. I know not whether it will be possible for these to appear, or whether, like most of the divine verses that were cast into the river in Iraq, the same decree will be issued regarding these newly-revealed verses.

From the Source of the Cause hath been sent down that in this day the people of the Bayan are seen to be the most veiled of all peoples and the most heedless of all nations, save him whose hand hath been grasped by the hand of the All-Merciful, who hath been delivered from the depths of self and passion, and who hath attained unto the shores of sanctity resplendent. By God! Such a one is more honored in the sight of God than all that hath been created between the heavens and the earth. This is a revelation from One Who is All-Wise, All-Knowing. This Day is the Day for the promotion of the Cause of God, and promotion hath been ordained to be through speech. Therefore must your honor, at all times, through wondrous divine wisdom, deliver the people from the shadow of idle fancies and vain imaginings and draw them to the shores of the glory of certitude.

The Spirit, and glory, and exaltation, and splendor be upon you and upon those who have entered beneath the shadow of their Lord, the Most Exalted, the Most High, and have recognized Him through His Other Garment, through His Name, the All-Glorious, the Most Glorious.

The servant of God and His bondsman, Aqa Jan

BH01771: Glorified be He Who hath revealed His Own Self…

Glorified be He Who hath revealed His Own Self unto His Own Self, and Who, in the heights of His transcendent unity, is sanctified above the knowledge of His creatures….

If ye be wanderers in the desert of proof, sharpen your sight. Hearken unto the melodious utterances which have descended from the Divine Lote-Tree in this wondrous Revelation. For the love of God and purely for His good-pleasure, this evanescent servant presenteth some of that which the Point of the Bayan, may His mention be glorified, hath revealed in His enlightening utterances, that perchance some may journey from the abode of heedless veils to the holy city of the All-Possessing.

Among other things, He saith in one of His books: "O ye who gaze upon these Leaves which shine forth from the Tree of Sinai, which have descended in the pages of this Book! Fear ye God and be silent. Draw not nigh when the Trump is sounded, and darkness is illumined, and the sun setteth in the horizon of Manifestation. Beware, beware when the Cock croweth in the realm of eternity, and the birds sing in the atmosphere of heaven, and the Peacock crieth at the rising-place of Cancer. Then shall the Dove warble with praise, and the day shall be made bright with light, and the dawn shall break forth with brilliant whiteness, and the crimson light shall be established upon the throne. Beware, beware when the sign is spread from the Sun of Baha, and the indication appeareth from the decree of destiny, and the mirror reflecteth in the faces of the verses with origination. At that moment shall the Point disappear from the zone of praise upon the Mount of Glory with crimson light. Then shall I be gathered before God and say: ʻGod is sufficient unto me. There is no God but Him.' And for this let the strivers strive."…

In another letter addressed to that august personage—may the peace of God, the Sovereign, the Most Bountiful, rest upon him—He declareth: "And this is that whereunto We have answered thee aforetime: that, ere the dawning of the Primal Point within the wombs of contingent being—ere the nine…(and) before the time when it behoveth that two mirrors be made to reflect back from God, from the first of origination until that hour—none was born, after the passing of six months, save John the Prophet and Husayn son of ʻAli." Thus hath God made thee acquainted with the one, and hath caused thee to enquire concerning the other—until He saith (and here the passage reacheth this point): "And I bear witness that, in the inward, naught is seen but the outward; and in the outward, naught is seen save in the inward. Yea, verily, the Name of God, the Last, hath shone forth and glittered, and flashed and beamed; naught is beheld therein save God, and naught is rendered unto it but what God loveth for His own Self…"

Now ponder ye upon this aforementioned passage, that the divine intent may be apprehended. Who, then, is intended by the "Name, the Last," whereof He saith, "verily it is Husayn son of Ali"? Even as the Source of His own knowledge declareth in the missive of the Letter Jim, addressed unto the people of Kaf: "Art thou not the son of Ali in truth? Hast thou not been named Husayn in the Kingdom of God, the Help in Peril, the Exalted, the Almighty?"

BH04846: This is a Book from Baha unto him who…

He is the One seated upon the Throne of Divine Unity

This is a Book from Baha unto him who hath desired his Lord in the hereafter and in the former time…

Say: O people, arise from slumber! By God, He Who is from all eternity hath appeared, and round about Him circle the souls of the Prophets and the Divine Lote-Tree. Say: Verily Muhammad's ascension lasted seventy thousand years until he reached the precincts of this Gate. Woe betide him who hath denied and turned away….

God is able to subdue all things through a single word, just as thou didst witness how, through the power of sovereignty, during Our sojourn in Iraq, We raised up a Cause that all nations and governments had claimed and striven mightily to suppress. The Word of God encompassed all, yet the people of the Bayan have visited upon the Countenance of the All-Merciful that which the Pen is ashamed to recount. The leaders of this group remained hidden behind veils out of fear for themselves. Now that the Sun of certitude hath shone forth and the breezes of might have wafted, all have drawn their swords and lances to encompass the Beauty of the All-Merciful. Such was the gratitude for My favors shown by one whom I had, with utmost mercy and tenderness, protected from winter's cold and summer's heat—he arose to slay Me. Such was his thanks: that noble servant who became as Nimrod, seeking to consume the Friend of God. Grieve not, but remind the people with wisdom. Verily thy Lord is with thee at all times, and He hath ever been the Observer of the well-doers….

BH01091: O Kamal, upon thee be the Glory of God!…

O Kamal, upon thee be the Glory of God! He is God, the Most Mighty, the Most Holy, the Most Glorious!

O Kamal! Hearken unto the call of this Beauty Who hath been afflicted at the hands of the idolaters and findeth no helper nor supporter. They seek to slay Him with the swords of hatred, then raise an outcry among themselves that they might cause doubt to enter the hearts of them that have believed and taken the path unto this station.

By God! Such tribulation and hardship have befallen Me as no loving ear can bear to hear with steadfastness. At this the Pen of Command weepeth at My state, and the fingers of holiness at My suffering, and the Ancient Beauty behind the pavilion of sublime glory.

O Kamal! Hear My call and shun them that have disbelieved after having believed, and have denied God's truth and sovereignty, and have remained far removed from the shore of this bounty. Raise up the pavilion of glory beside this expanse wherein hath been raised God's tabernacle through this Name that hath shone forth from the horizon of holiness with wondrous sovereignty. Leave the people and what they possess, then turn thy face unto thy Lord. By God! All else are but bondsmen, nay rather they are as nothing, wert thou to know. Save he that hath laid hold on the Most Great Handle and hath detached himself from all the worlds.

O Kamal! This is the day wherein thou must make mention of thy Lord amongst the people and convey to them what We imparted unto thee when thou wert in Our presence and the Sun of Beauty shone upon thee from the horizon of this heaven which hath been, from time immemorial, exalted in God's name with truth. Know thou that My brother desired to kill Me and shed My blood, but God sent the hosts of the unseen and prevented him from what he purposed. When he witnessed his own powerlessness, he then slandered this Youth, though thou knowest We had taught him, reared him, and protected him

through all months and years. By God! We exalted his mention that he might aid his Lord, yet he chose to veil his face in fear for himself. When the breezes of assurance wafted from Our presence, he then arose to plot in such wise as would astound every person of keen insight. Thus did it befall the Youth from him who was created by His word and was raised up by His command, and God is cognizant of all things.

Take thou the pen and write concerning this Cause what God hath cast into thy heart, and verily the Spirit will aid thee at all times. Beware lest thou associate with those in whose hearts thou findest hatred for God and the Manifestation of His Self, and remain under impregnable protection. Grieve not at separation, but rather remind the people of the days of attaining My presence and what thou didst hear from the tongue of God, thy Lord, and what thou didst witness of the wonders of His power and sovereignty, that perchance the people might cast down the idols of their selves and take the path unto Him Who occupieth the throne.

The Glory be upon thee and upon them that are with thee and upon those who remain steadfast in love. Convey Our greetings unto thy wife and give her the glad-tidings of the mercy that hath been sent from God's direction. And likewise unto thy mother who dwelleth with thee, that she may rejoice within herself. Thus hath the mercy of thy Lord encompassed thee and those with thee, whether female or male.

Then the tongue of God spoke concerning the mention of thy brother whom He named in the Kingdom of Names ʿMahmud', that it might be a remembrance and honor for him from that day until the Day when God shall come with a wondrous Cause. O Mahmud! Hear what the Tree of Eternity calleth thee from beyond the ocean of grandeur:

> "Verily, there is no God but Him, and He Who hath appeared is the Truth through His manifestation and sovereignty and His tidings which were, in all the tablets, supremely great."

Were We to mention to thee what We have witnessed in the path of God, neither couldst thou bear to hear it, nor could the Pen move to record it—and God is sufficient witness to this. O servant! Forget not My grief and tribulation, and remain steadfast in thy love for thy Lord, for those who disbelieved and associated partners with God have risen in opposition with great deceit and guile. O Mahmud! Deliver the Cause of thy Lord unto those whom thou findest heedless of Him, that perchance they may arise from slumber and remember this Wronged One Who hath fallen into a deep pit, having no helper to help Him nor any supporter to support Him. None bore His throne at that time save His own Self, and none was aware of this save God, with Whom is the knowledge of all things in clear and perspicuous tablets.

Thus have We made mention of thee that thou mayest remember thy Lord at all times and be of those who are remembered in resplendent and glorious tablets. Know then, O Mahmud, that those who cannot distinguish right from left, nor sun from shadow, when they witnessed that the Sun had set behind the veils of imprisonment in this realm which was hidden beyond the veils of the Cause, arose in hypocrisy and opposed this Light that shone forth from the horizon of the universe with a command that encompassed all the worlds. Thou shalt not behold these people except as scattered dust in the air, having neither stability nor permanence. They followed what their souls and desires commanded them, and thereby went astray and led others astray from the path that was straight and true.

Beware that thou turn not unto them nor to what proceedeth from their lying tongues. Turn away entirely from them, then set thy face toward a beauteous countenance. And the glory be upon thee and upon thy spirit and essence and thy family and upon those who have been attracted by the fragrances of the All-Merciful from the direction of this Paradise which was, by the truth in truth, luminous before the face of glory.

BH01339: God hath testified by His Own Self unto His…

He is the Mighty, the Self-Subsisting!

God hath testified by His Own Self unto His Own Self in the glory of His sovereignty that there is none other God but Him, and that ʿAli is His Manifestation and His Concealment, His Invisibility and His Visibility, His Might and His Glory, His Dominion and His Splendor unto all who are in the heavens and on earth. Through Him the Sun hath shone forth from the horizon of glory and the Moon of the Cause hath appeared from this sanctified and luminous heaven. Through Him God's appointed time hath been fulfilled, His proof perfected, His evidence made manifest, and His countenance hath appeared from behind the veil with clear authority.

Say: By God, the Truth is illumined by Him even as the day is illumined by the sun, if ye be of them that know. The Holy Spirit hath circled round Him, and the Tree hath cried out within His breast that He, verily, is God; there is none other God but Him, the Mighty, the Powerful, the Omnipotent. Through Him paradise and hell-fire have appeared for those who draw nigh and those who turn away.

Say: By God, through but one letter from Him the Balance hath been established, the Path laid down, and the Ancient Beauty hath appeared from the City of God, the Most High, the All-Knowing. Through Him the distant one hath been guided to the fountain of nearness, and every sick and ailing one made whole.

Say: He is the Sovereign of kings and the Merciful to the downtrodden. He giveth dominion to whom He willeth and taketh it from whom He willeth, and He, verily, is the Mighty, the Generous.

Say: We have believed in God and in what hath been sent down unto us and what hath been sent down unto His Messengers and His chosen ones, if ye be of them that bear witness, and in what was sent down aforetime unto ʿAli of wondrous and glorious verses. To all this my Pen, my tongue, my outward being and my inward reality bear witness before God, the Lord of the worlds.

Say: O people! Fear God and look not to the world and its ornaments, but look unto this glorious and radiant Scene. Know ye that the world and all that is therein shall perish, and sovereignty shall remain with God, the King, the Mighty, the Peerless, the Beauteous.

O my companion! Bear thou witness to that whereunto God hath testified for His Own Self, and be not of the doubters. Hold fast unto the cord of God and His love, then detach thyself from those who have disbelieved and turned away after the clear proofs came unto them from every near direction.

Know thou that the idolaters desired to change God's Cause through my imprisonment in this distant land. Say: By God, evil is that which ye have imagined within yourselves. God shall, through this, exalt His Cause and manifest His sovereignty and elevate His power between the heavens and the earth.

Say: Nations like unto you imagined as ye have imagined aforetime, and God cut off their roots with justice and raised up His Cause with truth to such a station that the hands of the idolaters were powerless to reach it. By God, were the idolaters to put Us to death at every moment with a torment unprecedented and unparalleled in all creation, yet would they find Us patient and thankful through God's might and power. He bestoweth patience upon whomsoever He willeth among His believing servants.

If people would but ponder what hath passed of God's ways with His near-serving ones, they would recognize the mysteries of the Cause in these days. But they have been veiled therefrom by the misery that hath overcome them in these fleeting days.

Say: O people! Fear God Who created you by His command, and deny not the signs of God when they are sent down unto you with truth, and be not of the idolaters. Say: If ye deny these verses, by what proof did ye establish your faith in Muhammad, the Apostle of God, aforetime, if ye be of the just? Is one who standeth upon clear proof from God like unto one who hath turned away and disbelieved? What aileth you, O company of the remote ones?

Hearken then, O people, unto that wherewith this servant doth remind you. Be not veiled from God, your Creator, and deprive not yourselves of His grace and mercy, and be not of the lost.

Say: God is the Creator of all things, and He, verily, hath power over all things. Say: God is the Provider of all things, and all return unto Him. Say: God is the Helper of all things, and all are directed unto Him. Say: God is the Revealer of all things, and all are looking unto Him. In His hand is the dominion of all things and the empire of creation and command, and He, verily, is wise concerning all things. In His hand are the measures of all things. He ordereth the matter as He pleaseth and sendeth down mercy upon whomsoever He willeth of His creation, and He, verily, doeth what He willeth.

Thus have We cast upon thee in truth from the verses of God, the Mighty, the Peerless, and We have sent unto thee this luminous and pearly Shirt that thou mayest inhale from it the fragrance of love, that thy eyes may be solaced, thy heart gladdened, thy soul assured, and that thou mayest abide in manifest love.

The Spirit, the Light, the Glory and the Splendor be upon thee and upon those who have hearkened unto the call of God from this elevated Tree, the Speaking, the All-Knowing.

BH01391: This is a Book sent down in truth unto…

He is the Most Exalted, the Most Glorious

This is a Book sent down in truth unto one of God's near-serving servants. Verily it hath been sent down in truth, and it is a revelation from an ancient Revealer. Hearken unto that which is revealed unto thee from the Holy Court, the seat of thy Lord's mighty throne, that there is no God but Him, and He Who hath appeared in truth is God's Cause and His Manifestation amongst all created things. Everything proclaimeth that there is no God but Him, the Mighty, the Wise.

O servant! Blessed art thou for having attained unto the recognition of God and detached thyself from those who disbelieved and associated partners with Him Who came again with clear sovereignty. Say: O

people! I know not toward what countenance ye turn, nor toward what direction ye are among those who turn. Verily He hath appeared with the sovereignty of grandeur and majesty, while ye are occupied with your vain imaginings, O company of transgressors. Ye have clung to your conjectures and turned away from the Beauty of certitude, devoted yourselves to your desires and disbelieved in God, the Lord of all worlds.

Say: Should ye worship God at every spot on earth for seventy thousand years and weep throughout the duration of God's kingdom, the Mighty, the Beautiful, it shall profit you not except through love for this Youth, upon Whose brow hath been inscribed in crimson gold by the Pen of God, the Most High, that this is the Beloved of the worlds and the Desire of them that have recognized Him.

Say: O people! If ye were to turn with the ear of innate nature unto all things created between the heavens and the earth, ye would hear from them the description of this eternal, everlasting, divine Youth, concerning Whom God hath taken a covenant with Himself in all the Tablets, were ye of them that know. Say: This is He but for Whom the Bayan would not have been revealed, nor would the verses of God, the Mighty King, the All-Knowing, have been sent down.

O My Name! Hearken unto that which issueth from the mouths of the idolaters. They say: "We have believed in God and His verses," yet when He appeared in truth with a Cause greater than what appeared before, they disbelieved in Him. Say: God's curse be upon the liars! They recite My verses that were revealed in My previous Manifestation, yet they have disbelieved in My All-Knowing, All-Informed Self, and have clung to that which the followers of religions before them clung. Woe unto them from the punishment of a mighty day!

Be thou assured in thyself and fear no one. Place thy trust in God, thy Lord, and He shall suffice thee against all the worlds. We are aware of what hath befallen thee and We were with thee. What hath been decreed for thee is what hath been decreed for Us, and with thy Lord is the knowledge of the heavens and earth. Grieve not, for thou art with Us in this world and the next. Soon shall We cause thee to journey through realms wherein all on earth shall seek thy shadow. Thus have We distinguished thee and preferred thee above most of Our servants, and this is indeed a great bounty.

Know thou that when this Revelation was established upon the throne of His Most Great Name, the Most Great, this verse was revealed from the heaven of thy Lord, the Mighty, the Powerful, addressing the Pen:

> "O Pen! Write upon the Tablet and inform the people that the Manifestations have ended with this luminous, resplendent Manifestation. Whosoever claims this most mighty, most great, and most precious station before the completion of a thousand years hath indeed fabricated a lie against God and is of the mischief-makers, for thereby the Cause of God would be corrupted and His command would not be established among His believing servants."

O My Name! By God! Whosoever possesseth vision and a heart will testify that the eye of time hath never witnessed the like of this Manifestation and shall never witness its like throughout the eternity of thy Lord. Then did the Sun of Mysteries shine forth from the horizon of thy Lord's Will, and that which was hidden from the sight of the peoples of the worlds and concealed within the treasuries of thy Lord's protection, the All-Knowing, the Wise, was made manifest.

Rejoice thou in this, then render thanks unto Him. Such gratitude behooveth thee and all things, such praise behooveth thee and all things, such mention behooveth thee and those who have recognized Him. Gather together the loved ones of God and give them the glad-tidings of the Spirit, that they may drink the water of everlasting life from the chalice of thy Lord's utterance, the Mighty, the Bestower, and be among the thankful ones.

Then forbid them from turning toward this direction, for thereby harm would return to the root of the Cause, except after permission from Us. Thus have We commanded thee that thou mayest command them from One mighty and beautiful. Convey Our greetings unto the faces of those who have believed in God and His verses, both men and women, young and old. We have sent thee Tablets which were revealed in answer to those who opposed God and were among the idolaters. Read them! By God! Therein hath been revealed that which would suffice all the worlds. And praise be to God, the Lord of all worlds.

BH06472: This is a Book sent down in truth…

Section 1: "This is a Book sent down in truth…"

In the Name of God, the Most Holy, the Most Holy!

This is a Book sent down in truth from God, the King, the True, the Manifest. Verily it is a revelation from One Who is All-Knowing, All-Wise. Associate not partners with God; worship but one God, Single, Peerless, Alone, the Self-Subsisting, by Whose will was revealed that which lay hidden in the breasts of the idolaters.

Say: O people! By what proof have ye disbelieved in God, the Beloved of the worlds? And by what evidence did ye believe in a previous Manifestation while turning away from Him Who is the Beloved of His Essence and the Purpose of His mystery, O company of the veiled! Say: All things were promised to attain His presence in the Year Nine. Read ye the Bayan that ye may find a way unto Him. O people! He hath appeared with the proofs of the ancients and the Scriptures of those who came after. Were it not for Him, the Dove would not have warbled upon the branches of the Tree of Eternity, nor would the breezes of bounty have wafted over all creation. Fear ye God, then be ashamed before His Beauty, and be not of those who turn aside. If ye believe not, oppose Him not. Leave Him to Himself; the nations of the earth suffice Him, and then the kings and rulers.

Say: O people of the Bayan! The Beloved of all creation hath informed of your tyranny in that which was sent down from the heaven of mighty and exalted glory. He spoke, and His word is the truth:

> "O people of the Bayan! After My testament I see you wrapped in a mighty veil. I revealed not the Bayan except for His Self and His remembrance, and My purpose in what I revealed was naught but His radiant and luminous Beauty. Yet ye do unto Him what neither the Jews did unto the Spirit (Christ), nor the people of the Furqan (Muslims) unto My Self, nor Nimrod unto God, the Mighty, the Wise."

God, the Most High, the Most Great, hath spoken truly, and that which He foretold hath come to pass. With Him is the knowledge of the heavens and earth.

Say: Woe unto you, O heedless ones! By God! Through your cruelty the hearts of the discerning have been shaken, the veil of concealment rent asunder, and the Lord of Lords hath lamented upon His mighty throne. His Beloved now waileth and weepeth, saying: "O people! Have mercy upon Him Who sat beneath the swords of the deniers, against Whom the followers of all religions have risen, conspiring at every moment to slay Him. If ye believed in the Exalted One (the Bab), why do ye wage war against His Beloved with the swords of rejection? If ye show no mercy to Him, then have mercy upon yourselves and be not of the wrongdoers." Soon shall the angels of chastisement come unto you, and ye shall behold with your own eyes that which ye neglected, and ye shall say: "Would that we had never been born, never been suckled, and never denied Him of Whom we were promised in the Tablets of God, the King, the Mighty, the Generous!"

Thus have We related unto thee from the tales of the Youth, that thou mayest stand firm in His aid, even though We find thee in mighty doubt. Hearken unto My call, then rend asunder the veils of idle fancy through the power of thy Lord, the Mighty, the Powerful. Part the veils of glory that thou mayest behold the Sun of thy Lord's Beauty rising from the horizon of grandeur with manifest radiance. Shatter the idols of vain imaginings and turn toward the right hand of certainty. Verily, he who whispereth in the breasts of those who believe is in mighty error and hath never comprehended this Cause, and thy Lord is witness to what I say.

Say: O people! Your Lord, the All-Merciful, hath not made this Manifestation dependent upon anything in creation, were ye but to know. He foretold that the chiefs of the Bayan would oppose the Beloved of the worlds, and despite your knowledge of this, ye committed what ye committed. Had this Manifestation been dependent upon anything, ye would not have done what ye did, O ye at whose deeds the angels of the near ones are bewildered!

Verily, thou hearest My word; shun those who have disbelieved and turned away, and turn unto God with a truthful heart. By God, the recognition of anyone profits Me not this day. Verily My Lord is All-Knowing, All-Informed. We call solely for the sake of God, lest anyone should say "Had I known, I would have followed the straight path." Thus hath counseled the Most Exalted Pen. Whoso heareth, it is for his own sake, and whoso turneth away, it is to his own loss. Verily God is Self-Sufficient, All-Praised. Blessed is he who hath broken the chains of imitation with the strength of unity and turned to God, purified from the allusions of the arrogant ones.

And glory be upon those who have been quickened by the breezes of the Lord of Names and Attributes, and have been turned from the left hand of fancy to the right hand of certitude. And praise be to God, the Lord of the worlds.

Hearken to the call of this Prisoner, He Whose deeds bear witness to Him, and Whose truth is attested by all atoms. Purify and sanctify thy heart from all save Him and from all that thou hast heard. Consider the Kitab-i-Badi' which was written in answer to the objections of the deniers, and likewise the Books of the Bayan and that which was revealed concerning the Names, that the purpose of the revelation of the Book

of Names may become evident, and that ye may become aware of the sublimity of God's Cause and the exaltation of the Pen of the All-Merciful. Give especial consideration to the Persian Bayan, particularly the eighth chapter of the sixth Vahid, that ye may be convinced that today there is no refuge for anyone except entrance into the shore of the Most Great Ocean.

Observe how even caution in this Cause hath been deemed as misbelief and reckoned among the deeds of the people of the fire, though caution in all matters hath been beloved. Since they were aware of the subsequent Manifestation and the opposition of the leaders of the Bayan, they removed even caution and forbade it. Hath any previous Manifestation given such emphatic statements and explicit declarations regarding the subsequent Revelation? Nay, by His very Self, the True One! This was naught but the knowledge of that Source of Knowledge concerning the subsequent Manifestation. Throughout the Bayan it was revealed not to fix your gaze upon the Letters and Mirrors. It is evident that the Letters and Mirrors exist during the days of the Manifestation, and after the ascension of the Primal Will they become concealed. The designation of Letters and Mirrors will never again apply to anyone.

Reflect deeply upon this utterance that ye may drink from the incomparable pure water of exposition and become intoxicated with the Kawthar of "Am I not?" Then emerge from behind the veils of allusions through the power of the Lord of Names and Attributes, and become steadfast in the Cause of God. Today is a Day wherein whatever man forsaketh cannot be retrieved. Throughout the Bayan, this Manifestation was not made conditional upon the permission or acceptance of any soul or any matter whatsoever. Yet there occurred what occurred. Had it been made conditional, what would have transpired? That divine Tree spoke naught except utter effacement in the subsequent Manifestation. Look in the Bayan that thou mayest find a way unto Him.

Section 2: "Specifically, the honored Siyyah is now present…"

Specifically, the honored Siyyah is now present, and he is the one concerning whom the Primal Point—may the spirit of all else be sacrificed for Him—said: "We have made thee a king to proclaim between the hands of the Qa'im." His epistle is well-known, and resurrection and gathering were revealed in that blessed Tablet. Likewise, in other Tablets, descriptions beyond reckoning concerning his attributes were revealed from the Supreme Pen. In these days he wrote some pages to Siyyid Muhammad, counseling him, and at the end mentioned that although "I know that personal motives have caused thee to turn away from the Truth, as I have associated with thee before and know thee," and after mentioning investigations he had heard about the irreligiosity of the aforementioned Siyyid, he wrote that in his last journey when he attained the presence of His Holiness the Most Exalted Lord—may the spirit of all else be sacrificed for Him—He gave him the glad tidings of the Most Great Manifestation.

During my final journey, when I attained the presence of His Holiness the Exalted Lord—may our spirits be sacrificed for Him—He gave me the glad tidings of the Most Great Manifestation. This was at a time when all the Letters and Mirrors were known and the creation of Names was complete. After hearing these greatest glad tidings from the lips of the All-Merciful, I became so attracted and enkindled that it defies description. Turning to God, I traveled to every land that perchance I might gain knowledge of that Most Great Luminary and attain His presence. And now, after this Most Great Manifestation, thou hast done what thou hast done. Similarly, they wrote to the honored Azim to search that he might find and

attain unto the Most Great Luminary. Likewise, they gave glad tidings to certain Letters that they would attain the presence of God, as all that was revealed is recorded and preserved in the Books. And they say that if they did not appear, it is evident that the Truth did not wish to make Himself known.

Hearken unto the Voice of the Pen of the All-Merciful, by His Own Self, the All-Bountiful, of which none hath been or is aware. Should anyone gaze with the eye of God upon His words, he would surely realize the nature of this Cause. Would that thou hadst been present before Us and heard what none among all creation hath heard! When thou didst see him whose name equateth with the number of Nabil and who was present there, say: Be fair, by God, and utter not that which causeth all that was revealed in the Bayan to lament. Thou hast not seen Him Whom thou hast taken as thy Lord and to Whom thou callest others, nor art thou aware of Him or His deeds. Fear God and be of the God-fearing. At least act according to what the Point of the Bayan hath ordained, for after countless counsels He saith that if ye believe not, at least oppose not.

I marvel greatly at you, for though you have seen Siyyid Muhammad and are aware of his deeds and beliefs, yet there hath appeared from you that which was unseemly. I pour out my grief and sorrow unto God. Now that you fix not your gaze upon the truth and what appeareth from His presence, and have secluded yourself in vain imaginings, at least consider the Persian Bayan that perchance thou mayest recognize and arise and proclaim among the servants that which thy Lord, the Lord of creation, hath commanded thee on the Day when the pavilion of justice was raised and the carpet of grace was spread. Although He saith that none can know that Most Great Luminary unless he beholdeth Him with His own eye, by God, O Muhammad, I speak not from desire, and whenever I am silent the Spirit speaketh within my breast, but the people hear not. Thinkest thou that I desire Myself? Nay, by the Self of God, the Supreme, the Self-Subsisting! Or the world? Nay, by thy Lord, the Most Exalted! Rend asunder the veils with the arm of certitude, then turn toward God, the Mighty, the Powerful, the Loving.

And now they have attributed worldliness and written thus to various regions, though by God, besides Whom there is none other God, outward difficulty beyond measure is evident. If you would reflect a little upon those matters they have attributed, you would distinguish truth from falsehood. Consider not that today a few have become certain of this Cause and have turned toward the sanctuary of holiness. Soon you shall see the banners of misbelief and hypocrisy lowered from all directions, for my Beloved hath informed:

> “Unless God should will otherwise, and He verily hath power over whatsoever He willeth. None hath any authority except after His leave. He manifesteth whatsoever He willeth, and He, verily, is the Almighty, the All-Powerful, the Unconstrained.”

In brief, compare not this Cause with what was before or shall come after, and be not veiled from its Creator by names. Soon shall the world and whatsoever existeth therein pass away, and the Cause shall remain for the face of thy Lord, the Mighty, the Praiseworthy. And peace be upon him who followeth guidance. We have protected thee in many situations, some of which thou rememberest and some thou hast forgotten, and thy Lord knoweth thee better than thou knowest thyself, and with Him is the knowledge of what was and what shall be. Hear My words, rend asunder the veils, then turn thy face toward thy Lord, the Mighty, the Bestower, and say:

O Lord! I have come to Thee, detached from all save Thee, turning unto the sanctuary of Thy nearness and Thy good-pleasure. I acknowledge Thy unity and confess Thy singleness, submitting to Thy Manifestation which Thou didst promise me in the Books of Thy decree and the Tablets of Thy destiny. O Lord! Make me not of those who act according to what hath been sent down from Thy Most Exalted Pen, yet deny their Lord, the Most High. O Lord! Purify me from the whisperings of those who instill doubts in the hearts of Thy creatures, after Thou hast come with the evidences of Thy sovereignty, the signs of Thy power, the tokens of Thy grandeur, the proofs of Thy lordship, and the attributes of Thy divinity.

O Lord! Deprive me not of what lieth with Thee, nor bar me from the stream which floweth from the right hand of the throne of Thy oneness. Have mercy upon me, O my God, through Thy mercy which hath preceded all created things and through Thy grace which hath encompassed all existence, that I may behold Thee with Thine eye and know Thee through Thine own Self. And if Thou grantest me not this, then enable me to behold Thee with mine own eye, not with the eyes that are clouded by the dust of idle fancies and thereby prevented from witnessing the lights of Thy countenance and beholding the manifestations of Thy glorious oneness. Verily, Thou art the One Who hath power over Thy command and art exalted through Thy might. There is no God but Thee, the Mighty, the Powerful, the All-Bountiful.

BH00478: Ziyarat-Namiy-i-Maryam

This is the Visitation Prayer that was named after Maryam, who was ignited with the fire of her Lord's love before being touched by it. We veiled her station during her life, but when she ascended to the Supreme Companion, God removed the veil and made her known to His servants. Whoever wishes to visit the handmaiden who was martyred, let them recite this Visitation Prayer:

In the Name of God, the Most Exalted, the Most High

O Supreme Pen! Joy did not overtake thee in the days of thy Lord, the Most High, that thou mightest warble upon the branches of the Divine Lote-Tree with the melodies of Baha. Rather, thou wert touched by the supreme calamity whereupon the earth and heaven wailed. Then mention what befell thee from the decrees of fate, that tears may flow from those in the depths of the names at this calamity whereby Paradise trembled, the worlds were shaken, the realities of contingent beings were disturbed, and the Eye of Grandeur wept upon the throne of His Name, the All-Merciful.

Say: May the first mercy that descended from the clouds of thy Lord's will, the Most Exalted, the All-Glorious, and the first light that shone from the horizon of eternity, and the first peace that appeared from the tongue of grandeur in the Kingdom of divine decree, be upon thee, O Most Great Sign, Most Exalted Word, Luminous Pearl, and Divine Countenance in the heaven of destiny.

How can I mention thy trials, O Crimson Leaf! By God, through thy fall from the Tree of the Cause, the leaves of the Divine Lote-Tree fell, the branches of the Tree of Eternity were broken, the boughs of the Tree of Blessedness dried up, the hearts of the near ones bled, the faces of the chosen ones turned pale, and the hearts of the pious in the Highest Paradise became entangled. The Faithful Spirit lamented in the presence of the All-Glorious, and the dwellers of earth and heaven cried out.

Thou wert the beauty mark of guidance on the countenance of handmaidens, and the brilliant star on the brow of piety. Through thee the clouds of idle fancies were rent asunder from the face of women, and through thee their temples were adorned with the ornament of the remembrance of the Lord of earth and heaven.

Thou art she who, upon hearing God's call, tarried not for an instant but hastened unto Him, detached from all else. Thou didst believe in Him and His mighty signs, and recognized the Manifestation of His Self in His days, after those in the heavens and earth were terrified, save those whom the hand of thy Lord's will, the Most Exalted, the All-Glorious, had upheld, and whom He had delivered from the depths of self and passion.

Thou wert a stranger in thine own land, a captive in thine own house, distant from the holy court despite thy longing, and barred from the seat of nearness despite thy yearning and thy turning unto Him. Thou art she whom the winds of thy Lord the All-Merciful's will moved as He pleased and desired, and thou hadst no motion nor rest save by His command and leave. Blessed art thou for having made thy will extinct in the will of thy Lord and thy desire nonexistent in what thy Master desired.

Thou art she whom neither the hints of the hypocrites deterred from the Luminary of the horizons, nor the turning away of the covenant-breakers from the Lord of the Day of Meeting. Thou didst fulfill the Covenant on a day when eyes were fixed in terror and the wicked dispersed from around the Manifestation of thy Lord, the Chosen One, save a few of the righteous.

Alas, alas! At thy calamity the Pen was prevented from flowing, the breezes of sorrow passed over the dwellers of Paradise, whereby the pillars of the all-embracing Word were sundered, and the forms of the disconnected letters appeared at the beginning of the Surihs of the Book, and thereby minds were fettered in the world of might, and prime matter donned the garment of form in the kingdom of decree.

I swear by Thy glory, O Most Sublime Leaf! It is hard for Me to behold the world and not see Thee, and to hear the cooing of the dove yet not hear Thy melodies raised in praise of Thy Lord, the Most Exalted, the All-Glorious. By God! Through Thy sorrow all things have been saddened, even all that was created in the kingdom of existence, and the Daysprings of the Names have donned garments of black. How can I recall, O Beloved of Baha, those days wherein Thou didst warble upon the twigs with diverse melodies in remembrance of Thy Lord, the All-Merciful? Through Thy songs in praise of Thy Lord, the Mighty, the Bestower, were raised the rustling of the Divine Lote-Tree, the cooing of the Mystic Dove, the flowing of the Water of Life, the whispering of the breezes of Paradise, and the crowing of the Celestial Bird in remembrance of Thy Lord, the Almighty, the Help in Peril.

Thou art the One through Whose praise all existence praised its Lord, the Mighty, the Loving. After Thee the Dove was silenced, the winds stilled, the lamps of prosperity extinguished, and the waters of success frozen. Blind is the eye that saw not in Thy countenance the freshness of the All-Merciful, that wept not for the sorrows that befell Thee, and mute is the tongue that remembereth Thee not among the concourse of creation.

Blessed be those days wherein Thou didst stir upon the Tree and sing upon it the verses of divine unity, whereby was attracted the heart of every humble and submissive soul who sought its Lord with radiant,

joyous, and beaming countenance. But alas for those days wherein Thy face was veiled, Thy presence concealed, and Thy meeting forbidden.

O woe, woe unto Thee, O Primal Leaf, Ancient Word, Primordial Essence, Divine Fruit, Celestial Countenance, Heavenly Sign, and Kingdom's Spirit! Through Thy calamity the seas were stilled of their waves, the trees of their fruits, the verses of their revelation, the words of their meanings, the heaven of its adornment, the earth of its vegetation, the waters of their flow, and the winds of their blowing. Were I to mention Thy tribulations as they truly were, existence would return to nothingness and the Pen of the Most High would cry out in anguish.

I know not which of Thy tribulations to recount before the Concourse on High—shall I mention what befell Thee from Thy loved ones, or what was visited upon Thee by the enemies of God, Lord of the first and last? Thou art the One Who bore in Thy Lord's path what no other devoted maid hath borne, whereby flowed the tears of the secluded ones in their chambers, and the maidens of Paradise fell prostrate upon the dust and the beauties of the highest Paradise rent their hair.

O Crimson Leaf! By reason of thy calamity the Countenance of Revelation was changed, gladness was transmuted into sorrow, and the pillars of the Most Frequented House were shaken; the outspread Scroll was rolled up. Alas, alas, for thy tribulation! Ere all existence, whether of the unseen or the seen, the sentence of death was pronounced after life, and the Primal Will clothed Itself with the robe of Names and Attributes. And when thy afflictions poured forth upon the Most Great River—hitherto sanctified above all colours—it was parted asunder and became four rivers; diverse hues and contingent limitations compassed it round.

Then, when that grief was cast upon the first Corner-stone of the Word of Piety, the letter of affirmation, for very sorrow, lagged behind, and the letter of negation came forward; and from it there appeared that which consumed the Heart of Baha and the very liver of Baha. And when it was recited before the Primal Point, He cried out, was convulsed, and trembled, until it descended and appeared in the form of letters upon the pages. And when the Point of Knowledge heard it, it lamented and wailed, became divided and scattered, was sundered and dispersed; and there sprang forth therefrom sundry knowledges and manifold manifestations, whereby their mirrors waxed proud before God on a Day whereon every atom bore witness that the sovereignty is God's, the One, the All-Powerful, the Conquering, the Almighty.

By God! Through that which hath befallen thee at the hands of thine enemies, justice itself was well-nigh forestalled by the bounty of thy Lord, and vengeance by the mercy that hath preceded all created things. Alas, alas, O Word of Baha and martyr in the path of Baha! How many nights I wept upon my couch in longing for the presence of Baha, and how many days I burned with the fire of yearning, seeking reunion with Baha and turning toward the countenance of Baha wherein naught can be seen save God, the Most High, the Most Exalted. Verily, thou didst desire from His face naught save the face of thy Lord, as beareth witness to this the Concourse on High and then the denizens of the immortal realm.

Blind be the eye that perceiveth not in thee the sign of divine unity and the manifestation of oneness. O thou who art mentioned by the tongue of Baha! By God, the feminine gender is ashamed to be attributed to thee, O pride of men! Blessed art thou, O manifestation of beauty! Blessed art thou in that God hath

purified thee from eternity from the doubts of the misguided ones and preserved thee from commotion. Verily He is the Mighty, the Exalted, and unto Him returneth the decree of the beginning and the end.

I testify that thou wert a leaf continually stirred by the winds of God's will, and thou wert not seized by the intimations of the people of hypocrisy who broke the Covenant and denied God, the Lord of the Day of Judgment. Blessed is the maidservant who found solace in thee, who heard thy mention, who held fast to the cord of thy love, and who through thee drew nigh unto God, thy Creator and Fashioner. She who tasted not thy love purely for thy Lord's sake is deprived of the grace wherewith God distinguished thee, and Paradise belongeth to the one who turned toward thee, wept for thee, and visited thee after thy death.

O thou who art concealed within the layers of earth! Verily thy body is a trust from God, the Mighty, the Bestower, in the bosom of the earth, and thy spirit hath ascended to the Most Glorious Horizon and the Supreme Companion. O God, my God! Befriend the one who befriendeth her, oppose the one who opposeth her, aid the one who aideth her, and grant to the one who visiteth her the best of this world and the next, and that which Thou hast ordained for those near unto Thee and for the sincere ones among Thy creatures. Verily Thou art the King of Kings and the Merciful to the servants. Within Thy grasp is the kingdom of earth and heaven. Thou doest what Thou willest. There is none other God but Thee, the Lord of the throne and the dust, and the Lord of the last and the first.

Glorified art Thou, O God, my God! I beseech Thee by the Manifestation of Thy Most Exalted Self, and by Thy greatest appearances, and by Thy signs that have encompassed earth and heaven, then by this grave which Thou hast made a receptacle of Thy love and the resting place of a leaf from the leaves of the Tree of Thy Revelation, that Thou wilt not drive me from Thy door nor deprive me of that which Thou hast ordained for Thy chosen ones. O my Lord! I beseech Thee by Thyself and by her and by all the Manifestations of Thy names, that Thou wilt not leave me to myself and my desires, nor make me one of those who opposed Thee and turned away from Thee on the Day whereon Thou didst establish Thyself upon the throne of Thy mercy and didst manifest Thyself unto all things through all Thy names.

Therefore, O my God, give me to drink from the spring of Thy knowledge and the fountain of Thy grace, that thereby I may become detached from all else save Thee and turn toward the sanctuary of Thy reunion and Thy presence. Verily Thou art the Powerful over what Thou willest. There is none other God but Thee, the Exalted, the Mighty, the Bestower.

O Lord! I beseech Thee by the fire which Thou didst kindle in the breast of this Leaf who was stirred by the winds of Thy Will and spoke in praise of Thy Self, to ignite the hearts of Thy servants with the fire of Thy love that they may detach themselves from those who have disbelieved and turn their faces toward Thee. Then send down, O my God, upon me and upon Thy detached servants and steadfast loved ones the good of this world and the world to come. Then forgive us and our fathers and our mothers and our brothers and our sisters and our offspring and our kindred from among those who have believed in Thee and in Thy signs, and who have acknowledged Thy oneness and confessed Thy singleness and submitted to Thy Cause and spoken in Thy praise.

Verily Thou art He Who hath ever been powerful and will ever remain sovereign. No name preventeth Thee from another name, nor any attribute from another attribute. All names are servants unto Thy Self, and circle around Thee, and are submissive to Thy sovereignty, and are humble before the manifestation of the signs of Thy power, and are lowly before the dawning rays of the lights of Thy countenance. Verily Thou hast ever been and wilt ever be sanctified from Thy creation and Thy creatures. To this do testify my soul and all atoms, and my being and the beings of all who have been created between the earth and the heavens. There is none other God but Thee, the All-Powerful, the Most Exalted, the Mighty, the Bountiful.

BH00563: God beareth witness to that which thou didst testify…

He is the Most Mighty, the Most Wondrous, the Most Eloquent, the Most Glorious!

God beareth witness to that which thou didst testify at the beginning of thy book, that there is none other God but Him. No partner hath He, nor any minister, nor any peer, nor any equal, nor any opponent. He hath ever been sanctified above all names and their dominion, and above all similitudes and their sovereignty. He, verily, is the Ever-Living Who dieth not. In His grasp is the kingdom of all things. He createth whatsoever He willeth, and He, verily, is powerful over all things. But the most exalted testimony is that which God Himself hath borne to His own Self, by His own tongue, before the creation of all things and before the manifestation of attributes and their sovereignty, and of names and their dominion.

And this it is: Bear thou witness unto it after My Cause, for before the Cause the testimony of no one shall be accepted in those days, that thou mayest be of them who have testified to that which God hath testified and who are recorded in the Tablets of God among the believers. God testifieth that there is none other God but Him and that the Primal Point is His servant and His Baha, and by this hath He taken a covenant from all atoms, if thou be of them who know. But today the people of the Bayan do not bear witness as God hath borne witness, for the testimony is not complete except through the mention of His Baha, and these people have paused in this matter with a mighty pause.

Even should their tongues speak this Most Great Name, it would not profit them unless they believe that His Baha is the Baha of the heavens and of the earth, Who hath appeared in truth with manifest sovereignty. Whoso halteth in regard to this Name hath indeed halted in regard to all names, and his testimony shall never be accepted by God; rather, he hath been recorded by the Pen of Command in the holy Tablets among the idolaters.

Beware, beware, O servant, lest thou join any name with this Name, or ascribe to it any likeness, or similitude, or equal, or opposite, or direction, or sign, for by it hath God created all things and sustained all things, and hath sent down from the holy clouds showers of wondrous glory. Then purify thy heart from the allusions of those who were given the Qur'an—thus have ye been commanded in all the Tablets from One Who is All-Knowing, All-Wise—for they moved not except as their desires moved them, and they spoke not except through the promptings of their own selves. Therefore did they believe in God on the Day when the clouds were cleft asunder and the Beauty of the Cause came with manifest sovereignty.

Know then that thy letter hath come before Us and We have taken note of the words and allusions contained therein. If thou wouldst hear from Me, efface from thy heart all of that, that it may become

pure and luminous and that the lights of thy Lord may be reflected therein, that it may tell of Him. Thus doth the Beauty of the Cause command thee. Act thou according to what thou hast been bidden by One All-Knowing, All-Informed. For He Who was named Ali aforetime and Who came to you with God's signs is verily alive and abiding through His word exalted: "Verily I am living in the Most Glorious Horizon." After the manifestation of God and His sovereignty, it behooveth no one to turn to aught else beside Him or to occupy himself with any other.

This indeed is the truth which hath shone forth from the horizon of a luminous morn. Should thou turn to the words thou possessest, thou wouldst be like those who, when the Sovereign of the Cause came to them with manifest and clear signs, occupied themselves with words that were current among them. Thus did they deny and turn away from Him for Whose meeting they were created. This indeed is a grievous wrong. Know thou God by God and by that which proceedeth from Him, for all else beside Him is created by His command and brought into being by His Will. He cannot be known through aught else; rather, all else is known through Him, and He is wise over all things.

When the Sun shineth at its noontide zenith, doth it befit anyone to inquire about a lamp and what pertaineth thereto? Nay, by God's Self, if thou be of them that know! After the appearance of the Ocean and its waves, doth it befit anyone to speak of a pool of water? Nay, by Him Who created all things by His command, and He is powerful over all things. Beware, beware lest names hold thee back from Him through Whose command the names and their kingdom were created. Let God, thy Lord, suffice thee, then detach thyself from all the worlds. Forget all names, then look with the eye of the beginning toward Him Who, by God the Truth, were He to take a handful of clay and desire to generate therefrom all names and their kingdom, and all attributes and their dominion, and all that was and will be, is able to do so through His Name which is supreme over the Truth.

Beware lest thou cling to a name other than the Name of thy Lord through Whom appeared the oceans of names. Exalted is God above this Name through which the faces of them that have recognized His unity are illumined and the face of every sinful misbeliever is darkened. Through it God separateth this day between light and darkness, and between the felicitous and the wretched. Thus hath the decree come down from the heaven of destiny, and the matter hath been decided by One mighty and powerful.

Look at what thou hast seen in the Tablets of God wherein He hath described His servants. This description was not confined to any one person to the exclusion of others. Rather, We have described all who have arisen to praise their Lord. Behold thou the Tablets that thou mayest be illumined with clear vision. This description is true of whoso is steadfast in his faith, assured in God, and turned towards Him. But after his turning away and deviation, this description is withdrawn from him by a sovereignty that encompasses the truth. Consider, for example, a mirror: as long as it faces the sun, thou wilt find therein its reflection, its image, and its effulgences. But after turning away, it is bereft of all these and returns to its original state.

Thus have We expounded this matter in detail that thou mayest stand firm in the Cause. Verily, he whom ye call the father of evil—God hath described him in His Book with the most exalted description, if thou be of them that know. God addressed him in His Book, saying "O Manifestation of Oneness!" and besides this, called him by His most beautiful names. Return to the Book that thou mayest witness this in the

traces of thy Lord and become endowed with true vision. His praise reached such heights that none had ever attained to such mention of his Lord. Despite this, the people of the Bayan, both great and small, revile him.

Have they any proof for this? Nay, by My Self, except that they say he turned away from God. When he turned away, his deeds became as naught and all his attributes, until he returned to the station that was written in the Mother Book. Likewise, observe that all names and all descriptions are true of those who believe in God and His signs, but without this, the decree of infidelity and misbelief descends upon them from the presence of the Self-Subsisting, the Supreme. Hast thou not heard what God hath revealed in the Bayan? How many a tree of affirmation in the subsequent Revelation is transformed into a tree of negation! Reflect, then, upon that which was sent down from the heaven of eternity aforetime, and that which hath been revealed in these days, that thou mayest be numbered among those who are endowed with insight in the Mother Book.

Know thou that every tree bearing lofty fruit, should it hesitate in this Cause, becometh counted among the trees of negation. This is a revelation from One Who is mighty and wise. Likewise every exalted, renowned and luminous name, should it hesitate in the Cause of its Lord, becometh accounted among the lowliest of names, even should it be among the most elevated. Thus do We teach thee the essence of knowledge, that thou mayest be well-pleasing in the religion of God.

Say: All matters lie within the grasp of His Will, and all names stand in awe of His might. He raiseth up whatsoever He willeth through His command, and bringeth down whatsoever He desireth through His authority. He shall not be questioned of His doings, and He, verily, encompasseth all things. Were He at this moment to pronounce the word of affirmation for all who are in the heavens and on earth, all would become His witnesses; and were He to pronounce upon them the word of negation, all would return to the fire. Thus do thou witness thy Lord's power and be among those who bear witness to the Cause.

Know thou that between God and any soul there is no kinship. Whoso turneth unto God, belongeth unto Him, though he be from the people of the farthest West; and whoso turneth away is not of Him, though he be at His very side. Thus have We informed thee of the truth and taught thee through Our grace, that thou mayest be mindful within thyself and remind the people in these days wherein the Sun of might and glory hath shone forth and stood at its zenith with wondrous lights. Be not of those who, when God came unto them overshadowed by the clouds of His Cause, turned away from Him and sought to adduce proofs based on words related by someone from one of the names of old, and thereby went far astray. For through God's existence, all things can dispense with all things, and through His sovereignty, He sufficeth all who are in the heavens and on earth, while nothing in creation can suffice in His stead. He Himself is the Truth, a witness unto what I say.

Purify thine ear that it may hearken to My melodies, then thy tongue that through it may flow praise of My Self, then thine eye that it may behold My countenance, from which all who are in the heavens and earth have been illumined, save those who have disbelieved, denied, and openly rejected the signs of God—these shall have no portion of this cup today. Cast aside all cups from thy hand, then take the cup of eternity in thy right hand and drink therefrom the crystal-pure wine in My Most Glorious Name. Then speak forth betwixt earth and heaven that which the Spirit hath spoken through mighty and glorious

verses. Know thou that We have previously revealed unto thee a tablet and sent it to thee, and it shall be a testimony from Us unto all the worlds. When it reacheth thee, place it upon thy head, then render thanks unto God with gracious gratitude. And glory be upon thee if thou dost mount the Ark of Glory through Our steadfastness and spirit, sever thy gaze from all else besides God thy Lord, and remain upright upon the holy path, in truth and by the truth.

BH00724: This is a Book revealed in truth wherein…

This is a Book revealed in truth wherein is that which draweth the peoples nigh unto a sublime and holy Paradise, if they remain steadfast in the love of God and His Cause and follow not those who have taken their vain imaginings as a god besides God and are accounted among the idolators. Verily those who have recognized God and the Manifestation of His Self in these days—upon them shall pray the angels of the Cause and they who circle round the mighty Throne. And as for those who have disbelieved in God and His signs, they are cursed by all things between earth and heaven, though none knoweth this save they who are endowed with illumined vision.

O Firiburz! The Glory shining between earth and heaven be upon thee! Hearken unto the call of thy Lord from the Kingdom of eternity, and be not of the heedless. I have chosen thee for My love. Listen to that which is revealed unto thee from the direction of the Throne, that thou mayest be among those who attain unto the melodies of thy Lord, the Most High, the Most Great.

Know thou that most of the people of the Bayan have turned away from God and disbelieved in Him in Whom they had believed, and have clung to the cord of idle fancies and followed the ways of the deluded ones. We have found no people on earth more heedless than these, even after We commanded them in all the Tablets not to cling to anything created between the heavens and the earth at the time of the Manifestation. They have veiled themselves from those days with all things and have taken idle fancy as their lord instead of God, and thus were they among the prodigal. They have reached such heights in rancor and denial that when the verses of God are recited unto them, their faces darken and they turn upon their heels, becoming of those who turn away. They read what they possess of verses and argue thereby morning and evening, yet deny their like and their Revealer. Such is the state of these liars. They make mention of God throughout the night and day, yet when He appears in truth they deny Him. Nay, the curse of God be upon those who have lied and were among the calumniators.

By God! Naught shall be heard from these people save what thou heardst from the people of the Furqan when God came with His supreme and mighty sovereignty. Know thou that those whom We nurtured in secret and whose names We would mention openly for the exaltation of God's Word, lest the idolaters discover the seat of the Cause and become aware—these emerged from behind the veil and denied God's signs, even rising to attempt My murder in this remote and far-off prison. God was aware of what befell Me, while none besides Him knew aught of My suffering. He is verily the All-Knowing, the Almighty, the All-Informed. Nothing escapes His knowledge and nothing of what is created between the heavens and earth can frustrate Him, and He encompasses all things.

Say: O people! Fear God and deny not Him through Whom your beings were created, your names were raised, your traces became renowned, and your spirits and the spirits of all creation were quickened. Thus

did We suffer at the hands of these people. By God! The eyes of the world have never witnessed its like. If thou wert to become aware of My suffering, thou wouldst weep over My state and lament in thy days, fleeing from all who are on earth to dwell upon mountain peaks, crying out with the cry of the bereft.

Arise then from thy place and convey to the people the remembrance of thy Lord's name, the All-Knowing, the Almighty, the Most Exalted, the All-Glorious, the Most Bountiful. Be sincere in the Cause for the sake of thy Lord, then emerge from the veils of fancy that thy face might be illumined by the lights of certitude. Soon shalt thou witness these people taking names unto themselves and worshipping them, just as thou hast found the people of the Furqan among the worshippers thereof. When they are asked, "Who is your God?" they will surely say "God," yet when He appears with sovereign authority they deny Him and are among the proud. And if they are asked, "By what proof did you believe in God in His Manifestation Who was named ʿAli before Nabil?" they say "The verses." Yet when God's verses, the Sovereign, the Mighty, the Powerful, are recited unto them, the fire of hatred seethes in their breasts, the soot of hell covers their faces, and they arise in opposition in such wise that they well-nigh assault him who recites unto them the verses of their Lord. Thus do We observe them, and We are of those who bear witness.

We beseech God to shelter us in a land devoid of the faces of these heedless ones, and to sanctify our faces from the eyes of those who have disbelieved in God after their belief, and to purify our garment from the hands of the idolaters. Soon shall ye find yourselves bereft of this Youth, and shall not find Him though ye search throughout all regions and from every direction. Thus do We inform thee with truth that thou mayest be of them that know.

O servant! Remember the time when thou didst enter the precincts of thy Lord's mercy and didst hear the verses of God, thy Lord and the Lord of all worlds, and when the Sun of the Name of thy Lord shone upon thee and the lights of Beauty seized thee from behind the luminous veils while men were heedless thereof, for they were in gross delusion. And in those days the sun was shining behind the clouds, but when the appointed time was fulfilled, the clouds were rent asunder with manifest sovereignty and the Countenance appeared from the horizon of grace in such wise that its light filled the horizons and encompassed all created things. Some witnessed and understood, while others remained heedless and were among the veiled ones. Thus did God come upon clouds of glory and the matter was decided by One mighty and powerful.

Hearken unto what the idolaters say, that these verses were not revealed naturally. Say: Open your eyes, O company of the heedless ones! By God, by a single letter of what hath been sent down from the dominion of God, the Mighty, the Bountiful, nature and its sources and its manifestations were created. This luminous, wondrous and radiant Tablet beareth witness to that. Thus did they speak aforetime when the Sovereign of the Cause came to them in His name, the Most High, the Supreme, and before Him when the sun of the name of Muhammad shone forth with resplendent light from the horizon of Hijaz, and before Him when the Spirit came to them with the kingdom of God, the Mighty, the Praised.

Thus did they speak in the time of every Prophet and the age of every Messenger from time immemorial, and they will continue to speak until the end of ends. But thou, veil not thyself with the veils of these people, then rise from the horizon of utterance with divine expression, and remember thy Lord in the

morning and in the evening. Fear no one in the path of thy Lord, even if all who are in the heavens and earth should rise against thee. Grieve not over anything and turn not unto the world and what is therein, for were it to have any worth in the sight of thy Lord, He would have chosen it for Himself and would not have left it to the enemies of His sanctified Beauty, the Mighty, the Resplendent.

Its likeness is as the likeness of a shadow—doth it endure upon the earth? Nay, by My mighty and wondrous Self! And if it endureth, its duration would be but a day or part of a day. Thus hath the matter been decreed by One who ordaineth, powerful.

Say: The Most Great Balance hath appeared and those who doubted the Cause of God, the Sublime, the Most High, the All-Compelling, the Mighty, the Wise, are in loss. Say: O people! The sovereignty of God hath been manifested in such wise as to encompass all things, if ye be of them that know. Arise from the couches of heedlessness, then aid Him through utterance, for this is indeed a beauteous permission. Verily, those who believe in part of the Book and disbelieve in part, these are they who are accursed in this world and the next, and are among the wrongdoers. Beware lest thou forget God's favor upon thee, for indeed His favor upon thee hath been great.

Should adversity touch thee, seek the aid of My Name, the Helper, the Assisting, the All-Powerful, and through it God will dispel the affliction of those who have believed and are among the steadfast. To God belongeth the Kingdom of succor; He aideth whom He willeth through His sovereignty, and He is the Protector of them that do good. Thus have We cast upon thee the utterance of truth and revealed unto thee the Cause with a clear and manifest proof. Take thou the Tablet and recite it throughout the days. By God! It removeth sorrow from the hearts of them that have professed the unity of God, purifieth them from the defilement of misbelief, and draweth them nigh unto the presence of God, the Most High, the Most Great. And the light which hath shone forth from the horizon of eternity be upon thee and upon those who are with thee and are among them that are assured.

BH03032: This is a Book sent down in truth, wherein…

He is the Most Mighty, the Most Holy, the Most Glorious!

This is a Book sent down in truth, wherein is mentioned that which draweth men nigh unto God in these days when all have turned away from Him through Whom God's Cause hath been made manifest in every age and through Whom the Sun of Grace hath shed its radiance upon all the worlds from its horizon. Such is the condition of those who have imagined themselves to be the most exalted of all creation in the sight of God. Yet today their names shall not be mentioned in the Tablets except among those who have disbelieved, who have joined partners with God, and who were among the deniers.

Say: O people! Come ye to a word common between us and you—that God is our Lord and the Lord of your fathers of old. In every age He hath sent forth a Messenger to draw men nigh unto Him and to remind them of the days of God—this is what hath been revealed in all the Books, did ye but know it. And with them He sent down a proof, that His evidence might be perfected unto all created things and His dominion be made manifest to all the worlds. Until the day arrived wherein God came in the shadows of the clouds and the matter was decided by God, the Almighty, the Powerful.

O people of the Bayan! Ye claim to believe in Him. If ye believed in His Self without proof or evidence, then believe in this One Who hath appeared among you and hath come to you from the direction of immortality with God's paradise, the Mighty, the Generous. For verily He is His very Self, His Essence, His Spirit, and His Being, whereunto all things bear witness, if ye be of them that testify. And if ye believed in Him through the proof He showed you, then bring forth proof equal to or greater than what We possess, if ye can. Therefore fear God, reject not His proof, and be not of the unbelievers.

And should ye say "We know not what God hath made as proof against us"—this is but injustice from your own selves against yourselves and against God Who created you from a handful of lowly clay. For He is far exalted above sending down to His servants that whereby they cannot recognize His Self, the Supreme, the Most High, the Magnificent. Their heads shall be bowed to the earth and the dust of hell shall overwhelm them.

By God the Truth! None hath today any proof, nor evidence, nor path. Thus have We detailed the matter unto thee, that thou mayest become aware of what issueth from the mouths of the idolaters. They seek to prove their cause through God's verses, yet when there is recited unto them that which attracteth the hearts of all created things, their faces turn black and they return to the abode of rejection, among the lowest of the low.

Know thou that We have ordained for thee in the heaven of Our Cause a station among stations. Beware lest thou be heedless of it. Be thou steadfast in the Cause and detached from all who are in the heavens and the earth. When thou didst attain the presence of the Throne in Iraq, We ordained for thee the good of this world and the next, and We sent it down from the heaven of the unseen to the heaven of destiny. It hath been sent down upon thee every year and shall continue to be sent down hereafter if thou remainest steadfast in the love of God and art among the firm ones.

Rend asunder the veils and be not disturbed by those who have disbelieved and joined partners with God, for they walk in the paths of fancy and are not among those who know. We have veiled the Cause from the servants for a wisdom from Us. If thou wouldst reflect, God would cast upon thee that which none among the worlds hath known. Thou knowest that they have not understood the Cause and its foundation, and today they speak according to their own vain desires.

Today they speak according to their own desires and are among the unaware. Say: Today nothing shall profit anyone except by severance from those in whose hearts is found rancor towards God. And verily this is the foundation of the Cause, sent down in truth from the presence of a Wise, All-Knowing One.

Then know that My brother who was named the Mirror—by the True One! We protected him in the fortress of Our power, then strengthened him and taught him at all times, and We elevated his name lest those who disbelieved among the former religions discover the origin of the Cause and arise to cut down the Tree. God is witness and knower of this. Therefore We were in opposition to both enemies and friends, and none recognized Us except a few of those possessed of certitude. We raised up the Cause alone until it became renowned in all lands and faces turned toward the countenance of their Ancient Lord. By the True One! In the years when the Luminary of the horizons shone forth from the horizon of

Iraq, the peoples arose to extinguish it, but God refused until He made His Cause victorious through His sovereignty, for He has power over all things.

When the breezes of assurance wafted, he who had been concealed behind the veil emerged and desired to cut down the Divine Lote-Tree, the Almighty, the All-Knowing, the All-Wise. But God prevented him through His sovereignty and banished him through His power, and revealed to those who had migrated what was hidden in his breast. Verily He uncovers what He wishes through His command, and He encompasses all things. When he found himself disappointed in what he desired, he then arose to spread calumnies to conceal his deed and to instill rancor toward the Youth in the hearts of the believers. He knew not that My loved ones are beneath the domes of My providence—nothing in the kingdom can obstruct them and the opposition of the opposers cannot prevent them. These are they whose eyes God has opened and who have recognized the Manifestation of His Self, and He has made them detached from the worlds.

Thus have We informed you that you may become aware of the Cause and remain steadfast with mighty steadfastness. Then know that your letter came before Us and We saw what was in it, and We were among those who perceived. We have sent down this Tablet to you and dispatched it to you as a mercy from Us upon you, that you may thank your Lord and be among the thankful.

As to what thou hast asked concerning the esoteric sciences, know thou that most of what thou hast heard regarding these sciences neither nourishes nor profits, even should one master them. That which truly profiteth is the knowledge that lieth concealed within the treasuries of thy Lord's knowledge, which none hath discovered save God, the Most High, the All-Knowing, the All-Wise. By the tongue of the wise it hath been called the Hidden Art and the Treasured Secret. By My life! It is verily a noble science. Whomsoever God aideth to attain and comprehend it shall discover the mysteries of creation, shall be independent of all save God, shall be confident in the power of his Lord, and shall be numbered among those who are certain. We have written various treatises concerning this science, yet none hath gained access to even a single letter thereof, for the hand of God is upon it, and He bestoweth it upon whomsoever He willeth among His servants. Verily, He is the Sovereign, the Bestower, the Munificent, the All-Bountiful.

Were We to set forth its knowledge in this Tablet, it would be difficult for thee to comprehend it as it truly is. Therefore have We stayed Our Pen from mentioning it, that perchance God may bring about thereby a matter whereby the veil between Me and thee may be lifted, and We may teach thee in person, that thou mayest attain unto clear vision and certainty. And if thou art prevented from drawing nigh unto the Holy Court by the decree that is firmly established, and the servant remaineth in the realm of mortality, We shall assuredly send down its knowledge in the Tablet and dispatch it unto thee as a mercy from Our presence upon thee and upon those whom God hath made the treasuries of His mystery and the custodians of His knowledge. Verily, He is the best of protectors and the All-Wise.

Say: God is more knowing than anyone possessed of knowledge. He createth knowledge as He willeth in all things, and with Him is the knowledge of the heavens and of the earth and the knowledge of all the worlds. By God, the Truth! If thou wert today to search throughout all the regions of the heavens and the earth, thou wouldst find knowledge with no one, though they speak of knowledge they know not. Rather,

they speak only of that which hath trickled upon them from the spray of this Ocean, according to their capacity and station. Yet We desire to sprinkle upon thee the most complete thereof, that thou mayest be of them that know. And may the splendor that hath shone forth from the horizon of eternity be upon thee, that it may detach thee from all else but God and make thee steadfast in His Cause, that thou mayest be of them that are firmly rooted.

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BH01120: Lawh-i-Napoleon I

He is God, exalted be His glory—the All-Bountiful, the All-Just, and verily He is the Help in Peril, the Self-Subsisting!

Glorified art Thou, O my God! Thou knowest that in my mention I have sought only Thy mention, and in my turning toward any direction I have turned only toward the direction of Thy grace and Thy gifts. I have desired naught but what Thou hast desired for Thy servants and Thy creation, and in what Thou hast commanded me I have sought only Thy praise and glory. I have willed naught but what Thou hast willed through Thy decree, and I have uttered only what Thou hast commanded me to speak amongst Thy servants and Thy creatures. I have sent no letter to anyone except that I intended thereby the protection of Thy creation and the safeguarding of Thy servants. Nay, by Thy Most Exalted Self! In no matter concerning myself have I sought to preserve my life in Thy dominion—rather have I spent it in Thy path and for the exaltation of Thy Word.

Thou knowest, O my God, what hath befallen Thy servants. Verily, I have desired in all matters naught but Thy manifestation amongst Thy servants and Thy power amongst Thy creatures. O Lord! Thou knowest that all paths have been cut off and calamities have encompassed from every direction. There hath befallen Thy loved ones that which hath befallen no one before. How many heads have been raised upon spears in Thy path, how many breasts have been pierced by arrows in Thy love, how much blood hath been shed upon Thy earth, how many sisters have lamented the loss of their brothers, how many fathers have cried out at the slaying of their sons, and how many sucklings have been cut off from their mothers' breasts! All this hath come to pass upon these wronged ones after they had all acknowledged Thy unity and confessed Thy oneness.

O Lord! I beseech Thee by Thy Most Beautiful Names and Thy Most Exalted and Perfect Word to aid these oppressed ones. Then cause them to enter the fortress of Thy protection, that none may have the power to wrong them or seize them through tyranny. Verily, Thou art the Almighty, the Glorious, the Help in Peril.

This servant submits that for twenty-five years a multitude of souls have not rested for a single night nor found repose for a moment. They have been continually afflicted by the fury of wrath and tormented by manifestations of anger. How many children have been left fatherless, and how many fathers rendered childless! How many mothers have wept in separation from their sons, and how many children have lamented and wailed at the loss of their mothers! How many sucklings have drunk the cup of martyrdom!

They showed mercy neither to men nor to women. Many were the nights when all the beasts and birds found rest and repose in their lairs, while these servants, overcome with terror and trepidation, could find no safe refuge nor secure shelter.

How many men who possessed wealth and affluence in the evening were beheld in utter poverty and abasement in the morning, their possessions plundered and their means of livelihood pillaged! No land remained that was not stained with the blood of these wronged ones, and no spot remained that had not become the scene of these helpless ones. How many women were taken captive and carried from land to land and city to city! How many men were sold for a price! How many souls fled to the wilderness, their whereabouts unknown! And how many remain imprisoned! The lamentations of these oppressed ones rise by night and day, and the cry of these captives is heard at all times. All these things have come to pass without any fault of theirs.

Two blessed utterances from the King of this age reached the ears of the oppressed ones—words that are truly royal, the like of which have never been heard from any sovereign. The first was in reply to the Russian government when it inquired about the cause and reason for war. He had said that the cry of those who were unjustly drowned in the Black Sea awakened Us from Our sleep at dawn, and thus We arose to wage war. Yet these oppressed ones are even more wronged and helpless, for the tribulations of those souls lasted but a day, while the afflictions of these servants have continued for twenty-five years, during which time we have been continually subjected to manifest trials.

The second mighty utterance, which was truly a wondrous word that appeared in creation, was this:

> "It is incumbent upon Us to hearken to the plea of the oppressed and to answer the cry of those who are helpless."

The fame of the justice and fairness of the sovereign has given hope to many. Care for the condition of the oppressed ones is characteristic of the King of the world, and attention to the state of the weak is a trait of the Monarch of the age.

Now, there have never been and are not now any oppressed ones on earth like unto these oppressed ones, nor are there any weak ones to be seen like unto these wanderers. For every living creature—be it human, animal, beast, or bird—all rest in the cradle of peace and security except these weak ones who are bound at every hour by the chains of wrath and afflicted with the fetters of anger and violence. No more patience remains in these servants, and forbearance has departed from their hearts and breasts. The plea of these servants is that they be shown a merciful glance, so that all may dwell secure and at rest under the protective shadow of the sovereign.

BH01047: I wish to say that, although we have never…

He is God, the Exalted

I wish to say that, although we have never met, I have heard much of your excellency's praiseworthy qualities, that you behaved with kindness towards all the people, especially my followers, when you were in Tehran. They were and are most grateful for your excellency's kindness and beneficence, and have

mentioned to me the details of your grace and bounty. I, therefore, considered it necessary to give you a short account of what has taken place, that perhaps through your excellency's attentions some may find peace and dwell in the shade of the protection of the Prince of the Age, the Monarch of the Era, the King of the World, the Most Mighty, Most Noble, and Most Great Emperor.

What I have to relate is as follows: I went from the capital of the kingdom of Iran to Iraq, with the permission and approval of the King and the awareness of the foreign ambassadors, and for twelve whole years I resided in Iraq. Even now I have in my possession the document (issued by) the government of Iran, (stating that) we left with (their) permission and approval. During the period of my residence in Iraq, not one unworthy or untoward action was manifested by me; all the foreign consuls who were then in Iraq will bear witness and attest to (the truth of) what I say. The government of Iran, seeing that some Iranian citizens showed and still show affection towards me, determined to act against me.

Every day, the Iranian consul (karpardaz-i- Iran—Mirza Buzurg Khan?) would write a complaint to the (Ottoman) officials. Since I observed that such developments would lead to mischief, I explained things to the Governor of Iraq, Namiq Pasha. He felt that it would be wise to adopt Ottoman citizenship, and so some of my friends chose to become Turkish citizens. This, however, was contrary to the wishes of the government of Iran, and it was for this reason that they started in earnest to take action against me. They made a request of the Ottoman government, and the latter summoned me to Istanbul. The Governor of Iraq showed great affection and gave me a full account (of the affair). I for my part obeyed the decree of the government and went to Istanbul, together with some of my family, children, and servants.

After arriving in Istanbul, however, it became apparent that they were doing whatever the Iranian ambassador wished. We stayed four months in Istanbul and (during that time) I never went anywhere or associated with anyone. After four months, a decree was issued to the effect that we must go to Edirne. We sought to know the reason for this, and various pretexts were advanced, but it became known to us that the real purpose was to carry out the wishes of the Iranian ambassador. I complied (with the decree) and we arrived in Edirne.

We have been living in Edirne for five years now, and nobody has anything to complain of from me or my relatives. Let enquiries be made of the consuls resident here, that the truth of what I say may be made known. In spite of this, the Iranian ambassador has not rested content with what has been done, nor has he been satisfied. Every day, he has involved himself in some affair and lodged a complaint with the Ottoman state officials. They have accepted and continue to accept whatever he says or wishes.

Things reached such a pitch that, in Mansuriyya in Egypt, the Iranian consul arrested four Ottoman citizens who had committed no offence. However much they protested they were Ottoman citizens, no heed was paid to them. They even took their passports and tore them up, after which they assembled them and banished them in chains and fetters. A certain Hajji Abu'l-Qasim, who was a well-known merchant there, simply on account of the fact that he had gone to Edirne to see me, was, on his return to Mansuriyya, made the object of the hostility of the Iranian consul and, although he had committed no crime or offence, he was arrested. They impounded all he possessed then entered his house, dragged forth his daughter, and carried her to the street and the market-place. But the Ottoman government paid no heed. It is obvious that, whether out of friendship or for other reasons, the Ottoman government

undoubtedly carries out and implements whatever the Iranian ambassador says, nor do they neglect his wishes or his good-pleasure. But it is far from clear what the reason for this may be.

Since your excellency is informed as to how things are in Iran, I beg of you to present my petition before the throne of the King of the Age, that perchance he may perform an act of grace whereby the hearts of some people may be put at rest, that all may find ease in the cradle of the protection and security of the Monarch of the World and in the shadow of his bounty. The one God is witness that I have not entertained and do not entertain any thought of myself. I am content with whatever has been written down by the supreme pen on the Tablet of Fate. From the first day that I recognized the Truth, I have set aside both life and property. Nay, at every moment I hope and pray that I may offer up my soul as a sacrifice in the path of the Beloved of the worlds. But since a large number of individuals have been oppressed, I have felt it necessary to explain how matters stand. I beg you to let no-one know of this until the purpose of this petition has been achieved.

(I remain) obedient to your command.

BH11588: To be typed

To be typed.

BH01925: Most mighty ambassador, most noble minister

Most mighty ambassador, most noble minister,

Allow me to say that the tribulations of these servants have reached such a point that pen and ink are powerless to record them. During these (last) few years, I have (addressed myself?) to the officials of the Ottoman government. Whatever has befallen me, I have endured it patiently, relying on God, nay I have been contented and grateful. The one God is witness that I have at all times expected martyrdom, but since I observed that a number of poor ones occupied with the mention of God and detached from all save Him were oppressed and downtrodden in every land, both men and women, young and old, I felt compelled to speak. And this despite the fact that, in the sixteen years from my arrival in Baghdad until now, no offense has been committed by anyone.

Your excellency will have heard that, before those sixteen years, this sect did not endure oppression, but took revenge. I forbade all (to do so), so that they were put to death in every land, yet opposed no one. It is now sixteen years that, although members of this sect have been killed, they have not shown opposition, despite the fact that they are stronger than before and are greater in numbers in every part of Iran. Nevertheless, whatever oppression has befallen them, they have remained and remain silent and patient, and are the most oppressed of the people of the earth.

It is, therefore, incumbent on me to present the plea of these oppressed ones before the King of the World. I pray he may show such grace that men will behave towards these downtrodden ones as they do towards others and may not transgress the basic laws of the nations. It befits the sun to rise up and shed its light, and it behoves the cloud to pour down rain. It is, therefore, necessary for his highness the King to look after the interests of an oppressed people.

In these days, the case of these prisoners has become extremely serious. Hour by hour, the severity of our condition increases. They have imprisoned nearly seventy individuals, all of whom are in discomfort and ill, yet they will not allow anyone to go out to obtain medicine or food, nor have they yet given us even a dinar for our expenses. A few days ago, a pasha came to my son and said they had telegraphed to say that some (of us) would be given one franc per day, others half a franc. It seems that the purpose of this was to bring dishonour on me.

Some time ago, I sent a report of what had happened to the Austrian ambassador. If he should pay heed, things will improve, for there has been no fault on our part. They have never proved legally that this sect has committed wrong, nor have they explained the reason for this affliction. Undoubtedly, your excellency will pay attention to our affairs as far as lies within your capacity. The one God is witness that your excellency has shown the greatest favour, to such a degree that you remembered me at such a time. That, in truth, is in itself sufficient, and it shall never be erased from my memory. I pray that God may increase your life and glory and prosperity every day.

I remain obedient to your command.

BH11601: To be typed

To be typed.

BH11581: First Tablet to Faris, in honor of Nabil

To be typed.

BH06618: Most mighty and noble ambassador, most great minister, may…

Most mighty and noble ambassador, most great minister, may your prosperity continue, I wish to say that your letter has arrived and that it was productive of the greatest joy and happiness. We are more grateful to you than can be estimated. The one God is witness that the tongues of these prisoners and confined ones are occupied night and day in praying for your excellency's life, felicity, and prosperity. At every moment, we beseech the True One to increase your life, your felicity, and your glory.

Nothing fresh has occurred; things are just as they were before. But, in truth, whenever the letters of your excellency are received, we experience unlimited exaltation and happiness. Yet we are, at the same time, extremely embarrassed to be the cause of inconvenience to your excellency. We hope that, God willing, this trouble and inconvenience may result in a good reputation and a perpetuation of goodly remembrance for your excellency, for at this moment a great many are busied with heart and soul in praying for you.

I remain obedient to your command. Salutations.

BH07042: Most great minister, most mighty and noble ambassador, may…

He is God

Most great minister, most mighty and noble ambassador, may your prosperity endure, I wish to mention that a petition was written and that, at the time it was sent, your excellency's second letter brought joy to the hearts of these withered souls. God be praised that the (favorable) news of your blessed and exalted existence and your investigation of the circumstances of these prisoners, rendered joyful these sad ones. I am very, very grateful to your excellency; our gratitude is more than can be rendered by either speech or utterance.

The affairs of these oppressed ones have worsened every day—I have already given you the details. We hope that God may increase your excellency's life, prosperity, and glory at all times. I am most ashamed to have put your excellency to such trouble. But we hope that, God willing, this trouble may prove the cause of the goodly mention of your excellency, and that you may attain to all your hopes in both this world and the next.

I remain obedient to your command.

(Address) Petition detailing events, addressed to his noble and illumined excellency Count Gobineau, Minister Plenipotentiary of the French Government in Brazil.

BH07156: Your excellency's letter has been received. It showed great…

He is God, the Exalted

Your excellency's letter has been received. It showed great kindness and was productive of the utmost joy and happiness, gladness and delight. It is obvious that, whatever is done by your excellency, it will not be deficient. In reality, what you are doing involves good-will towards the King of the Age (and his government?), for a large number (of people) will arise to pray for the continuation of his rule; in all the provinces of Iran, there shall endure until the resurrection continued well-wishing for the King of the Age and for yourself. I have not until now referred to any matter before any government. We hope, therefore, that, through your excellency's attention, this matter may come to a conclusion, that all may, in the utmost ease, devote themselves to speaking of the continuation of (the king's) rule.

(I remain) obedient to your command.

The purpose of this letter is to show gratitude to your excellency for having shown the greatest kindness and having delivered the petition.

BH08012: Sir

Sir

In the name of God and humanity we protest to you against the plight which we have been subjected to from the Turkish government. Six years ago we were invited at the Ottoman suggestion and we have accepted. Later, without having committed any fault and at the request of Persia we were sent from Baghdad to Constantinople. After a stay of four months, we were exiled to Adrianople.

Now, once again, we are being exiled from Adrianople without the knowledge of where we are destined and without any reason, and all our possessions were disposed of. If the Turkish government does not welcome us any more, and as we are not of this country, let us be free to go to a country of another power. It is to the sovereigns of Europe who like to help the oppressed that we plead, supplicating them to release us from this bondage.

Aug 9th 1868

signed: Hussein-Ali

BH00260: Suriy-i-Ra'is

Section 1: "Hearken, O Chief, to the voice of God..."

In His name, the All-Glorious!

Hearken, O Chief, to the voice of God, the Sovereign, the Help in Peril, the Self-Subsisting. He, verily, calleth aloud between heaven and earth, summoning all mankind unto the scene of transcendent glory. Neither thy grunting, nor the barking of those around thee, nor the opposition of the hosts of the world can withhold the Almighty from achieving His purpose. The whole world hath been set ablaze by the Word of thy Lord, the All-Glorious, a Word softer than the morning breeze. It hath been manifested in the form of the human temple, and through it God hath quickened the souls of the sincere among His servants. In its inner essence, this Word is the living water by which God hath purified the hearts of such as have turned unto Him and forgotten every other mention, and through which He draweth them nigh unto the seat of His mighty Name. We have sprinkled it upon the people of the graves, and lo, they have risen up, with their gaze fixed upon the shining and resplendent Beauty of their Lord.

Thou hast, O Chief, committed that which hath caused Muhammad, the Apostle of God, to lament in the most sublime Paradise. The world hath made thee proud, so much so that thou hast turned away from the Face through whose brightness the Concourse on high hath been illumined. Soon thou shalt find thyself in manifest loss! Thou didst conspire with the Persian Ambassador to harm Me, though I had come unto you from the source of majesty and grandeur with a Revelation that hath solaced the eyes of the favoured ones of God.

By God! This is the Day wherein the undying Fire crieth out from within all created things: "The Best-Beloved of the worlds is come!" And before all things there standeth a Moses, hearkening to the Word of thy Lord, the Almighty, the All-Knowing. Were We to divest Ourself of the mortal raiment which We have worn in consideration of your weakness, all that are in heaven and on earth would offer up their souls for My sake. To this thy Lord Himself doth testify. None, however, can perceive it save those who have detached themselves from all things for love of their Lord, the Almighty, the Most Powerful.

Hast thou imagined thyself capable of extinguishing the fire which God hath kindled in the heart of creation? Nay, by Him Who is the Eternal Truth, couldst thou but know it. Rather, on account of what thy hands have wrought, it blazed higher and burned more fiercely. Erelong will it encompass the earth and

all that dwell therein. Thus hath it been decreed by God, and the powers of earth and heaven are unable to thwart His purpose.

The day is approaching when the Land of Mystery and what is beside it shall be changed, and shall pass out of the hands of the King, and commotions shall appear, and the voice of lamentation shall be raised, and the evidences of mischief shall be revealed on all sides, and confusion shall spread by reason of that which hath befallen these captives at the hands of the hosts of oppression. The course of things shall be altered, and conditions shall wax so grievous, that the very sands on the desolate hills will moan, and the trees on the mountain will weep, and blood will flow out of all things. Then wilt thou behold the people in sore distress.

O Chief! We revealed Ourself unto thee at one time upon Mount Tina, and at another time upon Mount Zayta, and yet again in this hallowed Spot. Following, however, thy corrupt inclinations, thou didst fail to respond and wert accounted with the heedless. Consider, then, and call thou to mind the time when Muhammad came with clear tokens from Him Who is the Almighty, the All-Knowing. The people were wont to pelt Him with stones from hidden places and in the markets, and they rejected the signs of God, thy Lord and the Lord of thy forefathers. The learned also denied Him, as did their followers, and likewise the kings of the earth, as thou hast heard from the tales of old. Among those kings was Chosroes, to whom Muhammad sent a blessed epistle summoning him unto God and forbidding him from misbelief. Verily, thy Lord knoweth all things. Following the promptings of his evil and corrupt desires, however, Chosroes waxed arrogant before God and tore up the Tablet. He, verily, is accounted among the inmates of the nethermost fire.

Was it in Pharaoh's power to stay the hand of God from exercising His sovereignty when he acted wantonly in the land and was of the transgressors? From within his own house and in spite of his will We brought forth Him Who conversed with God. Well able are We to achieve Our purpose. Recall, moreover, how Nimrod kindled the fire of impiety that its flames might consume Abraham, the Friend of God; We delivered Him, however, through the power of truth and seized Nimrod with the fury of Our wrath. Say: The Oppressor put to death the Beloved of the worlds to quench the light of God amongst the people and to debar them from the wellspring of life eternal in the days of thy Lord, the Gracious, the Most Bountiful.

We, too, have revealed the Cause of God in His cities and raised aloft His remembrance amidst them that truly believe in Him. Say: This Youth hath come to quicken the world and unite all its peoples. The day is approaching when that which God hath purposed will have prevailed and thou shalt behold the earth transformed into the all-glorious paradise. Thus hath it been inscribed by the Pen of Revelation upon this weighty Tablet.

Forsake Thy mention of the Chief, O Pen, and call to remembrance Anis, that intimate of the love of God who severed himself from the wayward and the infidel. He tore the veils asunder in such wise that the inmates of Paradise could hear them being rent. Glorified be God, the Sovereign, the Powerful, the All-Knowing, the All-Wise.

O nightingale! Incline thine ear unto the voice of the All-Glorious on this night when armed troops have surrounded Us while We remain in a state of utmost joy. O would that our blood might be shed upon the

earth and our bodies cast upon the dust in the path of God! This, indeed, is My desire and the desire of whosoever hath sought Me and attained unto My most wondrous, Mine incomparable Kingdom.

Know thou, O servant, that one day, upon awakening, We found the beloved of God at the mercy of Our adversaries. Sentinels were posted at every gate and no one was permitted to enter or leave. Indeed, they perpetrated a sore injustice, for the loved ones of God and His kindred were left on the first night without food. Such was the fate of those for whose sake the world and all that is therein have been created. Woe betide the perpetrators and those who led them into such evil! Erelong will God consume their souls in the fire. He, verily, is the fiercest of avengers.

The people surrounded the house, and Muslims and Christians wept over Us, and the voice of lamentation was upraised between earth and heaven by reason of what the hands of the oppressors had wrought. We perceived that the weeping of the people of the Son exceeded the weeping of others—a sign for such as ponder.

One of My companions offered up his life, cutting his throat with his own hands for the love of God, an act unheard of in bygone centuries and which God hath set apart for this Revelation as an evidence of the power of His might. He, verily, is the Unconstrained, the All-Subduing. As for the one who thus slew himself in ʿIraq, he truly is the King and Beloved of Martyrs, and that which he evinced was a testimony from God unto the peoples of the earth. Such souls have been influenced by the Word of God, have tasted the sweetness of His remembrance, and are so transported by the breezes of reunion that they have detached themselves from all that dwell on earth and turned unto the Divine Countenance with faces beaming with light. And though they have committed an act which God hath forbidden, He hath nevertheless forgiven them as a token of His mercy. He, verily, is the Ever-Forgiving, the Most Compassionate. So enraptured were these souls by Him Who is the All-Compelling that the reins of volition slipped from their grasp, until at last they ascended to the dwelling of the Unseen and entered the presence of God, the Almighty, the All-Knowing.

Say: This Youth hath departed out of this country and deposited beneath every tree and every stone a trust, which God will erelong bring forth through the power of truth. Thus hath the True One come and the command of Him Who is the Ordainer, the All-Wise, been fulfilled. The hosts of earth and heaven are powerless to resist His Cause, nor can all the kings and rulers of the world ever frustrate His purpose. Say: Adversity is the oil which feedeth the flame of this Lamp and by which its light is increased, did ye but know. Indeed, the repudiation of the froward serveth but to proclaim this Faith and to spread the Cause of God and His Revelation throughout the world.

Great is your blessedness, inasmuch as ye have forsaken your homes and wandered the land for the love of your Lord, the Almighty, the Ancient of Days, until ye entered the Land of Mystery at a time when the fire of oppression was ablaze and the croaking of the raven of discord had been raised. Ye are My partners in My tribulations, for ye were present with Us during the darksome night in which the hearts of those who testify to the unity of God were agitated. Ye entered this land for the sake of Our love, and departed therefrom through Our command. By the righteousness of God! Because of you the earth itself glorieth over heaven. How excellent is this most sublime, this glorious and exalted bounty! Ye have been

deprived of your nest, O birds of eternity, for the sake of your Lord, the Unconstrained, but your true abode is beneath the wings of the grace of the All-Merciful. Blessed are they that understand.

O My Dhabih! May the breaths of the spirit waft upon thee and upon such as have sought communion with thee, inhaled from thee the sweet fragrance of My presence, and hearkened unto that whereby the hearts of the true seekers are sanctified. Render thanks unto God inasmuch as thou hast attained unto the shores of this Most Great Ocean, and give ear to the very atoms of the earth proclaiming: "This is the Best-Beloved of the worlds!" The dwellers of the earth have wronged Him and failed to recognize the One Whose name they ceaselessly invoke. Lost are such as have remained heedless and have opposed Him for Whose loved ones it would have behoved them to offer up their lives, how much more for His own luminous and resplendent Beauty!

Be thou patient, though thy heart be consumed in its separation from God, for He hath granted thee an exalted station in His presence. Nay, thou art even now standing before His face, and We are imparting unto thee, through the tongue of might and power, such words as even the ears of the sincere ones have been deprived of hearing. Say: Were He to utter but one word, that word alone would exceed in sweetness all the sayings of men.

Had Muhammad, the Apostle of God, attained this Day, He would have exclaimed: "I have truly recognized Thee, O Thou the Desire of the Divine Messengers!" Had Abraham attained it, He too, falling prostrate upon the ground, and in the utmost lowliness before the Lord thy God, would have cried: "Mine heart is filled with peace, O Thou Lord of all that is in heaven and on earth! I testify that Thou hast unveiled before mine eyes all the glory of Thy power and the full majesty of Thy law! I bear witness, moreover, that through Thy Revelation the hearts of the faithful are well assured and contented." Had Moses Himself attained it, He, likewise, would have raised His voice saying: "All praise be to Thee for having lifted upon me the light of Thy countenance and enrolled me among them that have been privileged to behold Thy face!"

Consider the people and their condition. Reflect upon the things that their mouths have uttered and that their hands have wrought in this blessed, this most holy and peerless Day. They that have tarnished the good name of the Cause of God and turned unto the Evil One are accursed of all created things and are numbered among the inmates of the fire. Verily, whosoever hath hearkened to My call shall remain unperturbed by the clamour of all that are on earth; and whosoever is influenced by the words of anyone beside Me hath never heard My call. By God! Such a man is deprived of entering My Kingdom, is debarred from My realms of majesty and power, and is of them that are in utter loss.

Section 2: "Sorrow not for that which hath befallen thee…"

Sorrow not for that which hath befallen thee. Thou hast borne for My love that which most people have never endured. Thy Lord knoweth and is informed of all. He was with thee in the assemblages and gatherings, and heard that which flowed from the wellspring of thy heart in remembrance of thy Lord, the All-Merciful. This, indeed, is a token of His bountiful favour.

Erelong will God raise up from among the kings one who will aid His loved ones. He, verily, encompasseth all things. He will instill in the hearts the love of His loved ones. This, indeed, is irrevocably decreed by One Who is the Almighty, the Beneficent.

We beseech God to gladden the hearts of His servants through thy call, to make thee an ensign of guidance in His lands, and to assist through thee those who have been brought low. Heed not the one who raised a loud clamour and he who raiseth it even now. Let thy Lord, the Ever-Forgiving, the Most Generous, be all-sufficient unto thee. Relate unto My loved ones that which thou hast seen and learned of the tale of this Youth, and convey unto them that which We have imparted unto thee. Verily, thy Lord assisteth and watcheth over thee at all times and under all conditions. The blessings of the Concourse on high surround thee, and the kindred and the leaves of the holy family who circle round the celestial Tree extol thee with a wondrous praise.

O Pen of Revelation! Call Thou to remembrance him whose letter reached Us during this darksome night. He it is who wandered from region to region until he entered the City, seeking the shelter of the mercy of his Lord, the Almighty, the Most High. Eagerly awaiting the favours of his Lord, he dwelt therein for a night, but departed therefrom the following morning as bidden by God, filling with sorrow the heart of this Youth. To this the Almighty is Himself a witness.

Great is thy blessedness, for thou hast received the wine of utterance from the hand of the All-Merciful, and became so enraptured by the sweet fragrance of the Best-Beloved as to renounce thy comfort and to be numbered with them that have hastened unto His Paradise, the Dawning-Place of the signs of thy Lord, the Gracious, the Peerless. Happy the one who hath quaffed the wine of inner mysteries from the countenance of his Lord and been intoxicated by this pure and crystal draught. By God! It causeth every true believer to soar in the heaven of majesty and grandeur, and transmuteth every doubt into certainty.

Grieve not at what hath befallen thee, but put thy whole trust in God, the Almighty, the All-Knowing, the Wise. Raise thy house upon the solid foundation of divine utterances, and give praise to thy Lord. He, verily, shall suffice thee above all the peoples of the earth.

God hath, in truth, inscribed your names upon a Tablet wherein are enshrined the hidden secrets of all that hath been. Erelong shall the faithful call to remembrance your exile and all your journeys in His path. He, verily, loveth those who love Him, and is the helper of the sincere. By the righteousness of God! The eyes of the Concourse on high are fixed upon you and their fingers point towards you. Thus doth the bounty of your Lord encompass you. Would that the people might recognize that which hath escaped them in the days of God, the All-Glorious, the All-Praised.

Render thanks unto God for having aided thee to know Him and to enter within the precincts of His court at a time when the ungodly surrounded the family of thy Lord and His loved ones, and expelled them from their homes with manifest cruelty, intending to separate us at the shore of the sea. Verily, thy Lord is aware of that which lieth concealed within the breasts of the unbelievers. Say: Even should ye tear our bodies asunder, ye could not banish from our hearts the love of God. We were of a truth created for sacrifice, and in this do we take pride before all creation.

O thou who art set aglow with the fire of the love of God! Know thou that thy letter hath reached Us and that We have been apprised of its contents. We beseech God to confirm thee in His love and in His good pleasure, to assist thee in the promotion of His Cause, and to number thee with such as have arisen for the triumph of His Faith.

As to thy question regarding the soul: Know thou that among the people there are numerous treatises and manifold views as to its stations. Among these are the soul of the kingdom, the soul of the dominion, the celestial soul, the divine soul, the sanctified soul, as well as the benevolent soul, the contented soul, the soul pleasing unto God, the inspired soul, the irascible soul, and the concupiscent soul. Every group hath its own pronouncements concerning the soul and We are disinclined to dwell upon the sayings of the past. Verily, with thy Lord is the knowledge of the former and latter generations.

Would that thou wert present before Our throne to hear from the Tongue of Grandeur itself that which thou desirest and scale the loftiest heights of knowledge by the grace of Him Who is the All-Knowing, the All-Wise! The ungodly, however, have intervened between us. Take heed lest thou be grieved thereby. Be content with that which hath been ordained by an irrevocable decree, and be of them that endure with patience.

Know that the soul which is common to all men cometh forth following the commingling of things and after their maturation, as thou dost observe in the germ: once it hath developed to its predestined stage, God manifesteth the soul that was latent within it. Thy Lord, verily, doeth what He willeth and ordaineth what He pleaseth.

As to the soul which is intended, in truth it hath been called forth by the Word of God and is such that, if it be kindled with the fire of the love of its Lord, neither the waters of opposition nor the oceans of the world can quench its flame. That soul is indeed a fire ablaze in the tree of man which proclaimeth: “No God is there but Him!” Whosoever hearkeneth unto its call is verily of those who have attained unto Him. And when it casteth off its earthly frame, God shall raise it up again in the most excellent of forms and cause it to enter a sublime paradise. Thy Lord, of a certainty, hath power over all things.

Know, furthermore, that the life of man proceedeth from the spirit, and the spirit turneth to wheresoever the soul directeth it. Ponder upon that which We have revealed unto thee that thou mayest recognize the Soul of God which hath appeared above the Dayspring of bounty invested with manifest sovereignty.

Know also that the soul is endowed with two wings: should it soar in the atmosphere of love and contentment, then it will be related to the All-Merciful. And should it fly in the atmosphere of self and desire, then it will pertain to the Evil One; may God shield and protect us and protect you therefrom, O ye who perceive! Should the soul become ignited with the fire of the love of God, it is called benevolent and pleasing unto God, but should it be consumed with the fire of passion, it is known as the concupiscent soul. Thus have We expounded this subject for thee that thou mayest obtain a clear understanding.

O Pen of the Most High! Recount unto him who hath turned unto Thy Lord, the All-Glorious, that which shall enable him to dispense with the sayings of men. Say: Spirit, mind, soul, and the powers of sight and hearing are but one single reality which hath manifold expressions owing to the diversity of its instruments. As thou dost observe, man’s power to comprehend, move, speak, hear, and see all derive

from this sign of his Lord within him. It is single in its essence, yet manifold through the diversity of its instruments. This, verily, is a certain truth. For example, if it directeth its attention to the means of hearing, then hearing and its attributes become manifest. Likewise, if it directeth itself to the means of vision, a different effect and attribute appear. Reflect upon this subject that thou mayest comprehend the true meaning of what hath been intended, find thyself independent of the sayings of the people, and be of them that are well assured. In like manner, when this sign of God turneth towards the brain, the head, and such means, the powers of the mind and the soul are manifested. Thy Lord, verily, is potent to do whatsoever He pleaseth.

All that We have mentioned here hath been elucidated in the Tablets We have revealed in response to questions regarding the disconnected letters of the Qur'an. Ponder them that thou mayest comprehend that which hath been sent down from the Kingdom of Him Who is the Almighty, the All-Praised. Thus have We chosen to be concise in this Tablet. We beseech God to acquaint thee through this brief exposition with that which words can never hope to exhaust, and to give thee to drink of the limitless oceans from this cup. Thy Lord, verily, is the All-Bountiful and unassailable in His power.

O Pen of the Ancient of Days! Call Thou to remembrance Ali, he who sojourned with Thee in Iraq until the Daystar of the world departed therefrom. He forsook his home to attain the court of Thy presence at a time when We were captive in the hands of such as have been deprived of the sweet savours of the All-Merciful. Grieve not at what hath befallen Us and thee in the path of God. Rest assured and persevere. He, verily, rendereth victorious those who love Him, and His might is equal to all things. Whoso turneth unto Him brighteneth thereby the faces of the Concourse on high, and unto this God Himself is My witness.

Say: O people, do ye imagine that, after rejecting the One through Whom the religions of the world have been made manifest, ye still bear allegiance to the Faith of God? By the righteousness of God! Ye are accounted among the inmates of the Fire. Thus hath the decree been recorded in the Tablets by the Pen of God. Say: Never will the barking of dogs deter the Nightingale from warbling its melodies. Ponder awhile that perchance ye may discover a path leading to the Eternal Truth.

Say: Magnified art Thou, O Lord my God! I entreat Thee by the tears Thy lovers have shed in their longing after Thee, and by the yearning of those who cry out in their separation from Thee, and by Thy Best-Beloved Who hath fallen into the hands of Thine adversaries, to graciously assist those who have sought refuge beneath the sheltering wings of Thy favour and loving-kindness, and who have yearned for no other Lord except Thee.

We have forsaken our homes, O Lord, in our eagerness to meet Thee and in our longing to be united with Thee. We have traversed land and sea to attain the court of Thy presence and to give ear to Thy verses. When we arrived at the shores of the sea, however, we were held back from Thee, as the ungodly intervened between us and the light of Thy countenance.

O Lord! Dire thirst hath seized us, and with Thee are the soft-flowing waters of eternal life. Potent art Thou to do what pleaseth Thee. Deny us not the object of our quest. Write down then for us the recompense decreed for such of Thy servants as enjoy near access to Thee and are wholly devoted to Thy

will. Make us so steadfast in Thy love that naught shall keep us back from Thee or deter us from Thine adoration. Powerful art Thou to do Thy pleasure. Thou, verily, art the Almighty, the Most Generous.

BH00011: Tablet of the Sun of Truth

Section 1: "Praise, hallowed above the tongues of contingent beings…"

In the name of Him of Whom all are heedless

Praise, hallowed above the tongues of contingent beings and sanctified beyond the mention of all created things, beseemeth the court of the sanctity of the Ancient King, Who through a single sprinkling from the ocean of His eternal glory hath guided all the atoms of existence to the eternal, goodly city of His own Self, and through one breath of His holy fragrances hath directed all the realities of things to the paradise of His glorious oneness. The clouds of His divine bounty have bestowed such grace that every atom regardeth itself as rich and independent of all else, and the sun of His heavenly favors hath risen with such splendor from the horizon of His most glorious heaven that in all the mirrors of contingent beings is reflected, through His essence and by His essence, the form of the dawning rays of that Sun.

Exalted be His grandeur, elevated His dominion, perfected His bounty, manifest His Cause, and resplendent His countenance! Verily He is the Sovereign, the Abiding, the All-Knowing, the All-Wise. And it is in reference to these stations that some have made claims and, having lost all self-control through the wine of divine mercy and the chalice of heavenly grace, have ascended to stations beyond their rank—in the realm of words and utterances, not in the world of meaning and truth and essence.

Prayers primordial and quintessential grace be upon the first Divine Lofty Tree and the first manifestation of the Sun of Oneness, through Whom the mystery of existence was revealed and the Beauty of the Desired One dawned forth and all contingent things returned to seats of hallowed glory, and through Whom the Beauty of the Unseen shone forth and the Nightingale of glory sang and the Dove of the Cause warbled and every hidden matter was made manifest, and upon His guides and loved ones until the Day whereon the Sun of Eternity shall dawn from the horizon of the glory of the Beloved.

Concerning thy question about the Sun of Truth and the mirrors reflecting It: Know that since winds of discord are blowing from every direction and breaths of rancor and hatred encompass all regions, this servant is prevented from mentioning the wondrous hidden knowledge and the treasured pearls of wisdom. For if this matter were truly explained as God, glorified be His majesty, desires, thou wouldst find all rendered unconscious and thunderstruck. Indeed, if the veil were lifted and thou wert to emerge from the imaginary city wherein all people, heedless of God, now dwell and seclude themselves, thou wouldst find the noblest beings and most exalted souls reduced to utter nothingness.

However, since the exalted Truth doth not wish that those who seek should be deprived of His gate of mercy, therefore a drop from the ocean of His bounty is bestowed upon thee and the people of the contingent world, that each may attain his destined portion.

Know thou that in the estimation of those endowed with knowledge and insight, the Sun of Oneness and the Essence of Detachment hath ever been, and will forever be, rising, dawning and shining from Its seat of glory and sanctity and Its retreat of holiness and transcendence. Thus do all possessors of keen vision and subtle perception, all who partake of divine nature and drink the wine of mystic meanings, behold that divine Sun and royal Essence in Its station with the eye of insight, which is sanctified from these darkened and veiled eyes, in such wise that no setting, decline or eclipse can affect It.

As for those who are veiled by their selfish desires and deprived of beholding the lights of the true morn which hath ever been illumined by the grace of the Sun—this affects not the radiance of the Sun's lights, for It continueth to shine forth and radiate from Its station. This lack of perception pertaineth to the seeing eye and observing gaze, and ever will. Likewise, all affirmation and negation, whether from those who accept or those who reject, relate back to the stations of these weak or strong souls, and in no way pertain to that Sun of Truth. For that Essence of existence dwelleth in the heights of Its elevation and the summit of Its inaccessibility, sanctified from the acceptance of those who turn towards It or the denial of those who turn away.

However, every eye that perceiveth that Ancient Essence with its original nature shall be reckoned as being of It and shall be gathered eternally beneath Its shade, entering the most exalted Paradise which is the highest of all gardens. And those who fail shall enter the darkness of self and the fire of negation, wherein they shall abide as long as God willeth.

Furthermore, were that shining Sun not to appear and were that absolute bounty to withhold Its outpouring from the mirrors of created things, thou wouldst find nothing whatsoever existing upon the face of the earth. Moreover, the existence of the mirrors of Oneness is not of themselves by themselves, as hath been recorded and inscribed in all holy tablets and scriptures, and is evident to every illumined sage and spiritual adult. Rather, the existence of mirrors dependeth upon the existence of the Sun, whether or not they are conscious of this exalted station, for the grace of that Sun which has dawned from the horizon of oneness has been and ever will be bestowed without regard to direction. This is the station of God's all-embracing mercy which is granted without request or seeking, and without recognition or certitude. At most, some mirrors that have recognized this most exalted station and most glorious rank will be in a higher station and rank than others.

Furthermore, observe that if the Sun did not exist, the mirrors would have no existence whatsoever and would forever remain in the veils of nothingness. And when the Ancient Sun dawns from Its holy horizon, all mirrors reflect It according to their orientation and proximity. Should the Sun set, assuredly the images reflected in the mirrors, which are but shadows, will also set. This matter is more evident than for any person of perfect understanding to fail to comprehend it.

Let any stubborn denier who would deny this evident truth observe the visible sun and its firmly-positioned mirrors: as long as they face the sun, its reflection and manifestation are visible in the mirrors, but after the sun sets no trace will remain. Indeed, he will observe all to be absolute nothingness, utter evanescence, and complete non-existence. In brief, O questioner, cleanse the eye of spiritual insight, which is a divine trust, from the dust of dark and perverse words, that thou mayest behold the Sun of

Eternality now in Its exalted station at the zenith of the heaven of justice. By God! Should thine eyes behold It and attain unto Its beauty, they would be solaced.

Yea, that which is recorded in the revealed tablets of the Bayan is the truth in which there is no doubt, and we all believe in it. As that divine Sun and Ancient Essence—may the spirit of all else be sacrificed for Its sake—hath said, the Suns of Truth dawn and appear in every age and cycle from the holy horizon. The intention is the universal Manifestation, meaning in the revelation of verses and the sending down of words and the changing of the law and the renewal of the affairs of the religion. It is with regard to this station that such utterances have appeared from that Essence of creation.

I swear by that spiritual Beauty and holy, eternal Mystery that if He had found the people mature, He would not have mentioned such utterances, for that holy station is sanctified above mention of universality and particularity, manifestation and concealment, since change and transformation occur in the realm of limitations, while that essential Purpose abideth in Its holy dwelling place—glorified be God above what ye imagine! How many Suns of infinite grace have arisen who never changed or transformed any matter, but called the people to the same religion that was current before, for all are from God and all return unto God and appear from God.

In brief, turn thy gaze away from observing the earth and its people and consider the most great vista and most manifest station, that thou mayest behold the divine Sun in the garment of concealment and veiling. Though it hath ever been manifest, radiant and luminous like the celestial sun, yet for numbered years it hath remained hidden from the eyes of the mystics by the veil of envy and hatred—how much more from the limited and the veiled ones. In any case, swim with keen insight in the deep ocean of inner meanings, that thou mayest attain unto the pearls of the sea of oneness and become independent of all else.

Furthermore, entrust not the reins of insight wholly to others, and be not content with the mere outward meaning of certain expressions and allusions. For all these outer words, sacred allusions and glorious references undergo change in every dispensation. From this very change and transformation and renewal it becometh evident that beyond every utterance there lieth concealed in divine knowledge that which transcendeth all wisdom, treasured in the divine repository of wisdom. As was observed in past religions, the meaning of the words and manner of expression in the Torah were transformed after the melodies of the Holy Spirit were revealed, and likewise until the appearance of the Point of the Bayan and the divine Countenance—may the spirit of all existence be sacrificed for Him—Who brought forth all the gems and pearls from the depths of the Quranic seas and adorned them with new and lofty forms.

Similarly in the day of the Sovereign of Eternity and the Most Great King, Him Whom God shall make manifest, all these exalted words and wondrous expressions shall be transformed. It is as though that Essence of Divine Unity and Ancient Beauty, when He appeareth from the divine realm without how or where or sign, and establisheth Himself upon the Most Exalted Paradise and the Most Glorious Throne—which is none other than the consecrated land where that Sun of Eternity dwelleth—shall make manifest all the mysteries deposited in the Bayan. None save that Ancient Beauty can truly comprehend the pearls hidden in this Most Great Sea, for He is the Manifestor and Interpreter of the mysteries and knowledge ordained in the Bayan.

Yea, the mirrors reflecting Him perceive according to their stations and capacities, not as things truly are. Therefore none shall be able to draw nigh unto the Tree of inner meaning on the Mount of the Bayan save whom thy Lord willeth. Hence it hath been mentioned that thou shouldst not be content with certain expressions according to thine own understanding, for minds fall short of comprehending it. Otherwise, one letter of these revealed Books is more precious to this servant than all who are in the heavens and earth—and none knoweth this save those possessed of understanding.

Likewise shall that Holy Being elevate these exalted expressions of today. For instance, the mention of the "sun" which is the greatest mention and mightiest expression in the Bayan—perchance He shall bestow this mention and station upon one of His servants, not through merit but through His grace, mercy and generosity will He grant this most great bounty and mighty favor. And His own noble Self, which is the dawning-place of the fire of the Primal Tree and the rising-point of the Final Light, He shall designate as the "heaven," for the Sun shall rise from its horizon and shall be upheld by His existence. And just as thou dost observe today in all the Bayan the mention of the Sun, in the tablets of that holy heaven of meaning thou shalt observe the mention of Heaven, referring to that same sanctified and most holy Essence of the Unseen.

If I wished, I could mention until the endless end all that the holy Manifestations would speak at the beginning of their Revelation, through my Lord's grace. However, since I have been and am imprisoned amidst vain imaginings, I have not deemed it fitting to convey the songs of the Dove of the divine Unseen, for the beauty of the eternal Rose and the paradise of divine oneness befitteth not the mention of the spiritual nightingale among these weak, idolatrous souls who have become so nonexistent and lost in the veils of fancy that should they observe the Essence of the Unseen through the most evident holy utterances and most glorious divine manifestations, they would turn away and close their eyes. In any case, O questioner, transform Satan's footsteps into the steps of the All-Merciful, and walk in the expanded land of divine knowledge with the power of witnessing and discovery, that thou mayest attain the ultimate destination of certitude, which is the station of recognition—the dwelling-place of these words—and mayest be illumined by the Egypt of divine unity, which is the very Paradise of Glory. Blessed are they who attain!

This rising and setting that is mentioned regarding the ancient Manifestations is not the rising and setting that these souls comprehend, for that rising and setting falls under vision, while that essential Purpose stands beyond sight in the greatest prospect. Rather, the intent of setting is the failure of the eyes of the veiled ones and the limited vision to perceive. For instance, if the visible sun should pass behind a cloud, outward eyes would be prevented from beholding it, and in their view the sun would be absent, though it would remain brilliant and luminous in its station. But the cloud does not prevent those possessed of spiritual vision, nor are they veiled by the clouds, and they observe from behind a hundred thousand veils and coverings.

Observe how most of the people of the earth, despite the lofty elevation of the Sun that hath risen in the Bayan, have remained utterly heedless, abiding in darkness, hidden and veiled. Likewise consider the people of the Bayan, how despite the exalted grandeur and sublime greatness of this most elevated Cause that hath appeared and shone forth in the most glorious holy heaven, none hath comprehended it,

and all have walked and will walk according to their own desires. Yet this heedlessness will not prove the nonexistence of that ancient Sun, even though that Supreme Pen, that most glorious Essence, that most resplendent Reality hath counseled in all revealed books and sent scriptures that should a soul, or an essence, or a light, or a manifestation dawn from the divine horizon of will, they should not be veiled by anything but should enter beneath that blessed shadow which is the very shadow of God.

And they have declared that all the Bayan and prescribed deeds and sanctified acts therein culminate in the recognition of that holy Being. Nevertheless, they have remained so veiled by the clouds of fancy, self and imagination that they have never sought the Divine Stream, the Ancient Ocean, and the Everlasting Paradise of the Lord. Indeed, they have not even sought to know that Holy Being Who is the very essence of the knowledge of God. All consider themselves firmly established upon the seat of faith and the throne of certitude, unaware that today they are not and never will be mentioned in the presence of God. God will not look upon them, nor speak with them, nor turn to them ever.

Despite the fact that all proofs have been manifested in their highest splendor and ultimate ascension, such that none has any excuse to turn away or close their eyes, unless they wholly reject all revealed Books and Messengers sent forth.

Section 2: “O servants wanting in worthiness and maturity! If…”

O servants wanting in worthiness and maturity! If but a drop from the cloud of mercy were bestowed upon all the earth, thou wouldst witness all temples of existence proclaiming the divine fire and declaring “I am God!” And if a sprinkling from this Most Great Ocean were to be shed upon all the mirrors of created things, thou wouldst behold all beings adorned with holy and sanctified glory. Indeed, the flight of this divine Falcon is far too lofty for earthly birds to attain, and the melody of this sacred Dove is far too subtle to be heard by the ears of these senseless ones steeped in the mortal realm. God speaks the truth, but people hear not.

Verily, through these unceasing effusions, all contingent beings and realms have become ready. Yet how long must they wait before they attain to the station of nearness before the Merciful One—the ultimate degree of the throne of manifestation and concealment—whether in heart or in body? Perchance the holy breeze of the unknowable might waft from the paradise of the incomprehensible, drawing distant souls who dwell in the lowest realm of limitations to this most exalted station and highest horizon, that they might not be deprived of this wondrous bounty and glorious favor. God provides for whomsoever He wishes, but I am not the provider of the dead. Verily, He is the Provider, the Bestower, the Generous One.

And furthermore, thou didst ask about the multiplicity of the dawning-places of Oneness and holy Manifestations. It must be evident to thee that the divine Cause, the celestial Will, and the heavenly Purpose have never been confined by limitations. In some ages there hath been a single Soul, and in other times multiple Temples have appeared from the Dayspring of the Cause, as is recorded and evident in all the Books of old and recent times. Were this servant to undertake a detailed exposition, a lengthy volume would need to be written.

And if in certain utterances of the Manifestations of the Cause and holy Dawning-places thou perceivest limitation to one, be not veiled thereby but consider the origin of the divine Tree and holy Sapling, for the Cause of God hath ever appeared and shall ever appear without limit or number. Indeed, these limitations are but firm mirrors intended to preserve and protect God's Cause from tyrannical souls and pharaohlike temples, lest they dare approach and defile the sanctuary of the Cause with their treacherous glances and hearts, and lest satanic manifestations set foot in the holy Solomonic seat.

As is witnessed today, every soul is possessed by some desire, and every devil of the commanding self is lost in the delusions of its own fancy, and from every corner a cry is raised. How many dead bodies and hearts have arisen, moved by the croaking of their own vain desires, and have set foot in the land of Pharaoh! Yet for the possessors of pure hearts and those who have attained the City of Unity, truth hath ever been and shall ever be distinguished and separated from falsehood, never to be confused.

In brief, in no Manifestation hath the Truth, in its holy essence, ever been limited by the limitations of the pen that floweth with ink, nor veiled by the veils of words. The Cause is in His grasp; He manifesteth whatsoever He willeth. Verily, He doeth what He pleaseth. All else is as naught before Him and can never attain unto Him. He cannot be numbered, nor limited, nor indicated by any sign, nor associated with any token, nor veiled by any veil, nor hindered by any word. Verily, He is the Single, the Self-Subsisting, Who hath ever been the Willing One through His Will, and shall ever be the Powerful One through His Purpose, and all act by His command.

It is due to the immaturity of the People of the Book that in each Manifestation of the divine Manifestations, they have remained veiled from the Source and Originator of the Cause, cast into the darkness of their vain imaginings, nay, reduced to nothingness. Glory be to God! How can any will take precedence over His Will, when all else hath been given life by His Word and gathered into the resurrection of its own existence in its appointed places? As was mentioned in the Persian Tablet written some years ago, wherein most matters that were hidden from the eyes of the mystics were revealed. Should anyone observe with the eye of his heart, he would comprehend all holy knowledge and the meanings of perfect utterances, nay, would witness them manifest before him.

Therefore, leave the flimsiest of dwellings, which are the vain imaginings of rejected, ephemeral souls, and enter the holy, pure, and impregnable City, and exchange not the songs of the Divine Dove for invented melodies, and be not content with a murky, transient draught in place of the holy Salsabil that flows from the right hand of the Merciful Throne. Kindle instead the Mosaic Flame, and inhale with thy heart the Holy Spirit's breath of Jesus. Like the Friend of God, with resignation and tranquility, enter into this Ancient Fire and this blazing Flame. Annihilate thy heart, thy soul, and thy will within the heart, soul and will of thy Beloved, that God may grant thee light and mercy—and verily He is the Protector of them that do good.

With complete attention, be vigilant lest thou remain veiled from the First Name that was revealed in the Prayer of the Night of Power. Let not the opposition of the opposers nor the denial of the deniers prevent thee from reaching and entering the shore of the Most Great Ocean. For this blessed Name, which precedeth all names, hath ever been illumined by the rays of the Holy Sun and will forever be lit by the gleaming lights of the Divine Invisible Presence. A radiant eye is needed to behold the manifestations of

the Fire of the Sinaitic Tree from the holy and goodly Mount of Revelation. Both the Exalted One and the Most Glorious Beauty have spoken at length regarding this Name and its precedence over all other names—return ye to the Bayan if ye wish to know.

Though the revealed verses and manifest evidences are too clear to require further proof, yet the people of fancy and conjecture, who speak naught but their own desires, have looked to such proofs, and today they remain as they were before. And if anyone today claims that the world of the Divine Command has been limited or can be explained by mere allusion, such a soul is most remote from the straight path of justice. For the realm of the Divine Command hath from all eternity been sanctified above limitation and restriction. Were pure and sanctified hearts to face, even less than that, the Sun of Unity—which today remaineth imprisoned in the suspicions of men and confined in the imaginings of the servants—all the mysteries of what was and what will be would be impressed upon those hearts according to their capacity and receptivity.

Yet now, not only have they failed to accept such a supreme grace, but hatred and rancor have appeared from most souls. Still they consider themselves believers in the Bayan and are pleased with themselves, unaware that the entire Bayan, in all tongues, curseth those who turn away from this station. In brief, all the veiled ones now dwell in association of partners with God, in the fire of negation and remoteness, and in the depths of torment and the abyss of wrath. To such a degree are these heedless ones unaware that they have become as lifeless things, unmoved by the breeze of grace that in every moment wafteth from the treasury of divine bounty with manifest fragrances—much less would they pitch their tents toward the Ancient Beauty or raise their pavilions on the shore of the Most Great Ocean.

All these utterances are mentioned in the Tablets due to the expectation and seeking of the servants; otherwise the resplendent, manifest, and shining Sun is sanctified above being described by any description, characterized by any attribute, or mentioned by any mention. All mention and attributes appear and shine forth through His effulgence. Hearken unto the voice of the Holy Spirit speaking from this exalted and glorious Tree, through one melody of which extinct and perishing bodies are quickened to enter the everlasting and eternal Kingdom, until thou beholdest all the earth and its peoples, both high and low, beneath its extended shade, and through the decisive nature of these lustrous and manifest verses, thou art delivered from the dubious fancies of idle imaginings to enter the Paradise of Truth, which is the station of the Divine Throne's establishment, attaining the sweet fruits of the Garden of Oneness.

Was it not witnessed in the Divine Springtime, which marked the days of the manifestation of the Ultimate Tree and the dawning of the Most Exalted Countenance, how many holy souls and glorious temples became illumined by that Ancient Sun, each claiming lofty stations and infinite ranks? All existing creation has witnessed with their own eyes how His Holiness Quddus, who was the highest and most glorious fruit of the Tree, appeared with such sovereignty that it was as though the Tree of Fire called out at one of his revelations. Likewise did the countenance of Ta appear, and others who exist among you.

Yet despite all these peoples witnessing and hearing these stations with their own eyes and ears and comprehending them, they have clung to certain sayings and words, remaining deprived of the Source and Sender of this vast mercy. Though scarcely any time has passed since what they witnessed with their

own eyes, they have cast such doubt upon their own visual testimony that they raise questions anew. They are so immersed in idle fancies that if someone should present, according to their own desires, two proofs flimsier than a spider's web and declare all God's infinite bounties to be limited and finite, all would willingly and uncompelled accept it, treating what they themselves had seen and heard as though it had never existed. A hundred thousand expressions of wonderment and regret upon such weak, unsettled, and unsteady souls who, with the slightest breeze, turn from the right hand of knowledge and steadfastness to the left hand of doubt and error.

Like past peoples, they have limited all successive divine bounties and endless divine manifestations according to their vain imaginings, and have been and will remain worshippers of their own desires instead of God. Yet in all books, tablets, psalms, scrolls, and writings, it is explicitly stated without any allusion that the Ever-Flowing Grace shall never cease, nor shall the Bountiful One's favor ever be delayed or cut off, nor shall infinite manifestations ever end. Nevertheless, all upon the earth are now seen to acknowledge and accept the limitation and cessation of grace and bounty, indeed they are content and pleased with this. Thus the people of the Furqan (Qur'an) are occupied and pleased with a few names they have arranged and recorded, while remaining heedless and deprived of the Essence of Names and their Creator and Manifestor, by one attraction of whose blessed name the oceans of names and attributes surge and overflow. And God guides whom He willeth unto His path, for verily He is the Guide of the Way, and He is in truth the Beginning and the End, and unto Him ascendeth the cry of His servants, and He is the Mighty, the Beautiful.

Beyond all these luminous, resplendent, sound and firm utterances, that Manifestation of Divine Unity and Primal Sun hath, in all His verses, utterances and discourses which have descended from that heaven of divine Will and that Source and Dawning-Place of knowledge and wisdom, beseeched the King of the Unseen and the undoubted Reality—which is the hidden, inner, invisible station—to raise up in every year a mirror, nay rather in every city, nay in every hour. How then can it be that every soul should follow his own idle fancy and set limits to the Cause of God? Exalted is He above what they know and say! Consider the transient mirage as though it had never been, and hasten to the everlasting, divine Kawthar. Flee with thy self, thy spirit, thy heart and thy feet unto God, unto Whom is thy return and abode, and turn not unto the dwelling-place of the wrongdoers and the idolaters.

Then give thanks to Him at all times for having sent down unto thee the verses in truth, that perchance mankind might be guided by the signs of God. Take heed of the holy breezes of the divine presence which are wafting and passing from the musk-laden fragrance of these exalted, manifest and firm words, and pay no attention to all shadowy, unreal utterances and rejected, unheard words. These breezes have ever been and shall ever be wafting, yet none hath perceived them. The life of all who are in the heavens and on earth dependeth upon them, yet all remain veiled from this essence of creation and this primary nature. Were this radiant, luminous and manifest grace to be cut off from the mirrors of existent beings, thou wouldst find them all to be utter nothingness, nay rather absolute non-existence. Exalted be this spiritual breeze which hath not been and shall not be limited by attention and awareness or the lack thereof. It hath ever blown and shall ever blow upon lifeless bodies, decayed bones and enduring temples, whether any soul be aware of it or remain heedless and veiled.

For example, the spring breeze bloweth upon all things and passeth over all who dwell on earth, both those who are unconscious in the sleep of negligence and those who are conscious through God's mercy. Yet blessed are they that are aware, for the heedless have ever been rejected and unacceptable in the sight of God, as hath been mentioned. Today all who profess the Bayan and others among diverse peoples are commanded to enter beneath the shade of this exalted Tree, this Speaking Tree, this all-embracing Word, this conclusive Proof, this clear Evidence and this manifest Path. No soul hath or shall have any refuge, shelter or resting-place save this. All are personally responsible for this Cause, wondrous and exalted. Moreover, acknowledgment of this Word hath never been and shall never be dependent upon or conditional on any soul's acceptance, as is clear and evident to every person of insight.

Section 3: "How can it be that he who…"

How can it be that he who is asked about it should himself be heedless, even as the peoples of the Qur'an, having fixed their gaze upon this very thing, have remained deprived of the divine revelation and the source of absolute divine bounty, and have made all eyes and ears dependent upon the words and deeds of their leaders. The Point of Existence and Beauty of the Desired One (may the spirit of all in the kingdom be sacrificed for Him) has, in numerous passages of the Bayan, given exalted counsels and eloquent exhortations regarding this rugged and harsh station of Dhikvan.

Thus in one passage He says that those among the people of the Bayan who attain to the Day of the Manifestation of the dawning Suns of the glory of Oneness must, by themselves and of their own accord, draw nigh unto that divine Tree, and must attain to the station of His recognition—which is the reality of the wondrous Paradise and the Ridvan of Oneness—through their own intellect, heart and ears, rather than making themselves dependent upon the acceptance or rejection of the leaders of the age. And He has elevated this theme further and specifically mentioned that if any of the Letters were to exist in that Day and deny Him, none should be prevented by their prohibition nor deprive themselves of the bounty of the heaven of glory. What if they remain deprived of nearness to the Tree due to their attention to transient causes or outward leadership?

And in another passage He states that on that Day none should be veiled by anything, for perhaps even the guides to My light might remain veiled. Therefore hold fast, O people, to the cord of God and His grace, and be not among the questioners. Turn to none but Him in recognizing Him, for His proof is His verses and His existence is His evidence, if ye be of the assured ones. Beware, O people of the Bayan, lest ye be veiled by books, even if all the heavens and earth were filled with decisive books, nor by the revealed verses, for nothing can excel Him in anything. Thus know Him, if ye be of those who know. For all the sublime words and consummate wisdom in the books, scriptures and psalms are all confirmed by His Word, if ye be of those who know.

In any case, exercise the utmost care and vigilance lest thou measure the surging, billowing Most Great Ocean by a drop, for naught else is mentioned before Him. Glory be to God above what ye say! The purpose of mentioning these words is that perchance heedlessness might not encompass and seize thee, and that at the time of the dawning of the rising Suns thou mightest not cling to anyone's acceptance or rejection. In short, seek not to cling to anyone, but rather turn with thine own being to the dawning of

that Sun of bounty and grace, for that same dawning is more evident than all conclusive proofs and greater than all decisive arguments, and ever shall be. This meaning is recorded in the revealed Books.

Now, O people of fancy and desire, come to your senses and reflect upon the loftiness of God's Cause and the exaltation of God's Word, that perchance limited souls and thick veils might not become a barrier between you and the recognition of the King of Names. And beyond all this, a person is either mad or sane—the mad one bears no responsibility and is charged with no duty, while the sane one, who possesses an upright mind, an illumined heart, a seeing eye and a hearing ear, surely has the capacity to recognize that Sun of Certitude, for if one possessed not this most great station, one would not be entrusted with this supreme command and the recognition of the Most Perfect Word. Thus doth God perfect His proof unto you and manifest unto you the paths of His knowledge, that His proof may be fulfilled against you, that perchance ye may ponder the signs of God.

In brief, the essence of all that hath been said is this: It is incumbent upon everyone in this Day to take fast hold of the Ark of Guidance of the Noah of His Cause, that they may perchance be saved from drowning in the sea of self and passion and the vain imaginings and idle fancies of the people of wickedness and iniquity. Well is it with them that draw nigh unto this divine Lote-Tree, that inhale these most holy breezes, and that turn unto this Ancient Light. And should any soul in the western regions become prepared to receive the effusions of this exalted Cloud and this glorious Mist, assuredly will the outpourings of the Holy Spirit and Its breath, which is nearer than nearness itself, encompass him from all directions, and all the exalted stations and universal words and lofty ranks that lay hidden and concealed within him will be made manifest and revealed to him through his own self.

Consider, for instance, the grain—how limited is its size and weight! Yet when it is deposited in pure earth and the holy city of existence, and is nurtured by the sun and the blowing of the winds, how its hidden splendors—its branches and offshoots, its leaves and fruits—become manifest through its own essence unto its own essence! Now, O ye who are veiled by the veils of fancy, prepare yourselves for this most great bounty and most mighty grace, that through a drop thereof the hidden bounties and treasured pearls may become manifest and visible from illumined breasts. Deprive not thyself of His boundless mercy, and despair not of His everlasting breath. None despaireth of God's Spirit save the people who are corrupt.

Another question was asked concerning the Sun of Baha—in what station it now appeareth. By God! The heavens are well-nigh rent asunder by thy words, and the earth of divine purpose cleft, and every lofty and towering mountain brought low. Turn unto God Who created thee and fashioned thee, then return unto Him from thy words, then seek His forgiveness for what thou hast imagined within thyself, and be thou of the contrite. Beware lest thou mention again what thou hast mentioned, for thereby will every exalted one be perturbed and the feet of the mystics slip. And since this servant loveth not to disappoint those who hope in Him, or turn away those who seek Him, or sadden those who love Him, or trouble those who yearn for Him, therefore doth He cause to rain down upon thee from this pure and luminous cloud according to what God hath willed for thee, not according to what it was, that thou mayest be of the thankful.

Pledge thyself that thou wilt not ask about such matters, from Me or from any other, nor let their like occur to thy heart, nor move thy tongue to speak of them. Be thou in an impregnable fortress. Fear God and ask not about things which, if revealed to thee, would grieve thee. Be content with what We have revealed unto you in the year eighty and before it in the ninth year, if ye be of them that are assured.

By God! Were it not for My love for thee, I would have restrained the Pen and would not have released it unto all eternity, lest it move upon that whereupon thy pen hath moved. Glory be to God above what thou didst intend within thyself! Exalted is He above that which the tongues of these prattlers utter! Beware, beware, O servant, lest thou mention that which would raise the clamor of the perplexed, then the cry of the believers, then the tumult of the mystics. And wert thou capable within thyself, We would have commanded thee to seek God's forgiveness for seventy thousand ages of the ancients. And wert thou possessed of earthly riches, We would have commanded thee to spend a quintal of gold in amends for what hath issued from thy mouth and appeared from thy pen. And We are, verily, the Ruler. And wert thou possessed of physical strength, We would have inflicted upon thee a thousand lashes in requital for what thou didst ask, that thou mayest be of the mindful.

Doth it beseem a mere clot of blood to ask about Him Whom no possessor of excellence, however lofty, can know? Or for dust to inquire about the Lord of Lords? Exalted is He above all that ye are upon and all that ye inquire about! Can the non-existent be mentioned before the Sovereign of existence? Or can nothingness appear before the Ancient of Days? Or can the evanescent ascend to the heaven of eternity, that holy and exalted seat? The blind can never know the sun in its entirety, and must needs be content with what is revealed unto him of its heat which proceedeth from its effects. Therefore know thou thy station and the station of them that ask.

Verily the clot hath the right to ask its Lord about the station of the embryo, and likewise the embryo about the bones, then the bones about the clothing of flesh, until it reacheth the station which hath been ordained for it in its rank, if ye be of them that understand. And were the embryo to ask God to raise it at once to the station of every learned and discerning one, such a request would be rejected, for it cannot attain to this except by ascending the steps until it reacheth this lofty and glorious station. Consider the seed that is sown in the earth: certain months pass over it, and the hands of providence nurture it according to what God hath ordained in the earth itself, until there emerges from it that which ye witness and of which ye are among the witnesses. And when the earth bringeth it forth, none shall benefit thereby except it attain unto its appointed station. Thus must ye understand the wisdom of God, if ye be among them that seek.

Consider likewise the tree: when it is planted, it beareth not fruit immediately, but must ascend through the stations God hath ordained for it. Then shall it yield fruits of exalted glory. Though thy Lord is verily able to manifest all that hath been and shall be from a handful of clay, for He is the Powerful, the Mighty, the All-Knowing, the All-Wise.

And should He wish to bring forth from a single drop the creation of the first and the last in less than a moment, He would be able, for He is verily the Ordainer, the Administrator, the All-Wise, the All-Knowing. However, as He hath ordained stations, degrees and measures for all things, He loveth that each thing should attain what He hath ordained of these stations, that ye may be among those who perceive God's

wisdom. Strive thou to see all things in their proper stations as they are, that thou mayest be upon a straight and just path.

And as I find My love for thee, I counsel thee to guard thyself in these days wherein every soul is seized with intoxication and is in manifest heedlessness. For God created them, sustained them, caused them to die and brought them to life, then raised them up to know the Manifestation of His Cause. Yet all are veiled and cling to their own suppositions and idle fancies. They oppose the very purpose for which they were created, and perceive it not. Among them are those who read God's words at all times, yet turn away from His beauty. They speak of what was revealed in the Bayan, yet themselves understand it not. They imagine themselves in the highest paradise while they abide in the nethermost fire, did they but perceive it. They bid others to righteousness while forgetting their own selves, as ye witness in their deeds. They attribute themselves to God, yet show pride before His beauty.

Consider in these days all that thou hast heard and seen in the days of God aforetime, wherein no decree was altered, if ye but know. When ʿAli came unto them with the truth with a manifest Book, they opposed and proudly rejected him with all their might. They turned away, then sought to adduce proofs from the Book of God, the Protector, the Self-Subsisting. Each day they took verses from the Qur'an whereby to refute the truth, as ye witness from these people. They move their tongues with falsehood, saying "This is from God" when it is not from God but from their own selves, if ye could understand. Had it been from God, they would not have opposed God Who created them and fashioned them. Thus did their souls entice them to earn what they earned. Each day they cling to a word from the Book and oppose Him through Whom the Scriptures of God, the Mighty, the Beloved, were revealed.

Say: Nothing shall suffice you after His manifestation, though ye cling to all things. Say: All books bear witness to this and all scriptures prove it, if ye would but read. Ye shall not find in the books a single letter that hath not testified within itself that this is the Truth of Truth from the presence of One Mighty, Self-Subsisting. Apart from this, I ask you, O people of the Bayan, one word in pure truthfulness, if ye be fair: If ye possessed a thousand books—nay, beyond count, indeed beyond your power to number—and should ye outwardly witness these books and draw proofs from what is contained therein concerning your belief, even as all peoples thus act, and should someone come to you with something different from what ye possess and know of the Book's decree—what then would ye say? Would ye contend against him who hath come to you with the signs of God, the Supreme, the Self-Subsisting, as ye now witness with your own eyes? Or would ye attribute error to yourselves, having read God's Books yet failed to grasp their meaning? Alas for you, O heedless ones!

Even as after Muhammad, the Messenger of God, all who followed the Qur'an drew proofs from the Book that Messengership and Prophethood were sealed with Him and that none would come after Him with a Cause from God or laws from His presence—this ye witnessed with your eyes and heard with your ears from them. And ye, O people of the Bayan, were of them and thus did ye argue in your days until ʿAli came with the truth. Then were your suppositions and knowledge turned back upon yourselves, and God's Cause shone forth through His command "Be!" and it was. Thus comprehend the Cause in these days unto an end that hath no end, if ye doubt not what ye have seen and are among those who are certain of what they witness.

Say: He hath appeared with the truth and naught in your possession can veil Him, nor can anything in the heavens and earth hinder Him. He speaketh the truth with His most exalted voice in the dominion of Command and Creation, and feareth no one, as ye witness. Whether ye accept or turn away is equal, for He is independent of what ye comprehend.

Section 4: "We now set forth for you a parable…"

We now set forth for you a parable through grace, that ye might attain to what ye love. Verily, the ocean remaineth as it is in its station—if none approaches to draw water from it or harvest its pearls, doth anything decrease from it, if ye but know? Likewise doth the sun shine as it ever hath—if none looketh upon it, is its light and radiance diminished? Reflect then on God's wisdom, if ye be of those who reflect. Nay, whoever turneth to it—this is God's grace upon him, for he benefiteth from it what he cannot benefit from aught else. Thus do We set forth parables that ye might understand.

O people! Leave what ye possess and take what is with God through His power, and beware lest ye be veiled. Then be immersed in God's hue in these days, then enter the pavilion that hath been raised in truth, and rely upon Him, and be of those whom no blame of the blamer, nor gloating of the transgressor, nor turning away of any rejected denier can deter.

Say: Today We observe with holy vision servants who claim faith within themselves yet are veiled from what they formerly knew, and thereby their falsehood is exposed though they perceive it not. Consider then within thyself: if all who are in the heavens and on earth to be veiled this day from their Creator, would any loss revert to Him? Nay, by the glory of God, the All-Compelling, the Self-Subsisting! Rather would the loss revert entirely to themselves, did they but know it. And verily in this We find Ourselves in an exaltation that no exaltation can approach, and in a joy whereof were but a drop to overflow upon all existence and its manifestations, they would all fall in a swoon.

Say: Glorified art Thou, O Lord, my Best-Beloved! Make me steadfast in Thy Cause, then number me among those who have not broken Thy Covenant nor followed the idols of their vain imaginings. Assign me then a seat of truth in Thy presence, grant me mercy from Thy grace, and join me with those servants of Thine upon whom no fear shall come, nor shall they grieve. O Lord, leave me not to myself, nor deprive me of recognizing the Manifestation of Thine Own Self, nor reckon me among those who have forgotten Thy presence.

Make me, O my God, among those who gaze upon Thy Beauty and find such delight therein that they would not exchange a single moment thereof for the sovereignty of the kingdom of the heavens and earth and all that was and shall be. Have mercy upon me, O Lord, in these days wherein heedlessness hath seized all the dwellers of Thy earth. Then grant me, O my God, the best of what lieth with Thee, for verily Thou art the All-Powerful, the Mighty, the Gracious, the Forgiving. Make me not, O my God, among those whose ears are deaf, whose eyes are blind, whose tongues are dumb, and whose hearts understand not. O Lord, deliver me from the fire of ignorance and desire, then cause me to enter within the precincts of Thy most great mercy. Send down upon me that which Thou hast ordained for Thy chosen ones, for verily Thou art powerful over whatsoever Thou willest, and Thou art, in truth, the All-Compelling, the Self-Subsisting.

O concourse of the Bayan! Fear ye God, and follow not your idle fancies, but rather follow the decree of God as revealed in all the Tablets from the heaven of sublime glory. Say: With Him is the knowledge of all things. He knoweth the mysteries of the heavens and the earth, and the knowledge of what was and what shall be, and knoweth what is within your hearts and souls, whether ye conceal it or declare it openly. Nothing whatsoever is hidden from God your Lord, nor doth anything escape His knowledge, if ye but knew.

If ye desire God to protect you from every test and from these people, fear God with true fear, then turn away from them and put thy trust in God, the Protector, the Self-Subsisting. Say: We believe in God and His angels and His Messengers and in all that they have brought of every scroll and tablet and hidden scripture, and in what was revealed unto Muhammad the Messenger of God, and in what was revealed unto ʿAli, and in what was with him and what shall be, and in what hath been and what is now being revealed of the verses of God, the Protector, the Self-Subsisting. Thus did We counsel thee before, and now again, that thou mayest be of those who are assured.

Say: This is My path, if ye would behold the path of God. This is My proof, if ye would heed the proof of God. Say: This is My testimony, if ye would be certain of God's testimony. Say: This is the path of God in the heavens and on earth, if ye desire to traverse it. Say: If God were to punish anyone for believing in these revealed and dispatched verses, by what proof would He then punish those who believed not in the Point of the Bayan, and before Him in Muhammad the Messenger of God, and before Him in the Son of Mary, and before Him in Moses the Prophet, until the matter returneth to the Primal Beginning, if ye be fair-minded.

Know thou that whosoever hesitates in this Cause that hath appeared hath verily hesitated in every Cause, if ye would understand. And he who believeth not in this, hath disbelieved in all the Messengers before, even unto the Primal Creation, and this is a manifest truth. Consider within thyself: if thou believest not in the Point of the Bayan, can the designation of belief in any of God's Messengers before Him be true for thee? Likewise, if thou believest not in any of the Messengers until the endless end, can the designation of belief in any of them be true for you? Glory be to God above what ye imagine! There is no doubt that belief cannot be true for anyone except through believing in all that hath been revealed from God or shall be revealed, and this is what hath been inscribed upon every preserved tablet.

Thus know thou God's Cause and His way in every age, that matters may not become confused for you. Look upon the Manifestations' relationship to God in what is revealed unto them, not in their differences. Behold in the revelation naught but the beauty of the Revealer, and in the revelation naught but its Revealer, if ye would see. Then witness the beauty of every Manifestation in His words, that the truth may become evident to thee and thou mayest be of those who know. For God hath made their words mirrors of their souls, and casteth upon each one according to how they face the Sun, and thus do ye witness. By these degrees are their stations made manifest, if ye would understand. All these are degrees in the stations of the mirrors' manifestation when facing the Sun, but concerning the Sun in these days ye do not inquire.

Then bear witness that It hath ever been one in Its essence, one in Its attributes, and one in Its deeds, and apart from this no verdict of absolute unity can be established for It, nor can the sanctification of Its

essence from similitude and limitation be confirmed, if ye would understand. Beware lest ye associate partners with God or call upon another god besides Him, or take for Him a partner or likeness or minister or peer—this is the truth of faith, if ye would know. We have forbidden thee from mentioning that with a mighty prohibition, and We have commanded thee to seek forgiveness from thy Lord and return unto Him for what thy fingers have wrought in mentioning this hidden matter and this treasured mystery.

But when this Bird ascended in the pole of this heaven to the station wherein all things are witnessed in Its shadow, and found thee in the land of bewilderment, therefore It casteth upon thee what God causeth to flow from My pen according to what people are capable of understanding. Know thou that God thy Lord hath never withheld His outpouring grace and bounty from anything that was or will be. Rather, He created all things and ordained in them every known bounty and that which none hath discovered, if ye would understand. This is the station of the capacities that have been ordained in all things, manifesting therefrom as days pass until reaching the end of what was destined for it, as ye witness in all things.

If thou art able to detach thyself from all thou hast heard and ascend to this mighty, praiseworthy station, then witness all names as rising suns—as there is no end to the names, likewise there is no end to the suns. For example, one of God's names is the All-Bountiful—it is a sun in its station, shining upon the mirrors of all created things, and the lights of this radiance appear upon all things according to their capacity, as ye observe. And the effect of this sun is first witnessed in man, such that thou findest in every human being the effect of the manifestation of this name.

The difference is that in some it appeareth in the fullness of perfection, bestowing bounty upon themselves in all God hath provided them, and upon their kindred and loved ones, and upon those who draw nigh unto them, and likewise upon all who enter into faith, and beyond that upon every person of sound and unsound mind. And in others thou findest not this perfection, such that they show bounty to themselves and those of kinship and relation, but withhold it from others. And in some thou findest bounty only to themselves and withholding from all else. Thus know the stations of the manifestation of this sun in these temples according to what they do.

Blessed is he who looketh not to himself and his kindred, but rather looketh with the eye of grace, showing bounty to himself and others, turning toward no direction save the direction of God, the Protector, the Self-Subsisting, and bestowing upon the believers what God hath given him through His generosity of goodly character, exalted attributes, praiseworthy manners, and accumulated wealth, both of himself and others, that he might fully reflect this Sun and be among those who have spent all they possess in the path of God, the Mighty, the Powerful, the Beloved.

And if thou wert to look upon all who are in the heavens and the earth, thou wouldst find naught except that wherein thou wouldst discover the lights of this Sun, save in those who turn not towards it. Yet We have found none like unto this, if ye be of them that perceive. Thus observe thou the reflection of this Sun in all created things besides man, then ponder thereon. Consider, for example, the tree, how it bestoweth upon every soul that which appeareth from it of forbidden fruits—this is the effect of that reflection within it, if ye be of them that are assured. Likewise the earth bestoweth all that God hath stored within its depths of everything, including the ears of grain whereof ye eat.

Thus learn thou of all the suns of the names as We have taught thee in truth, that thou mayest be of those who know and who reflect upon the wisdom of God. Then witness the manifestation of the Sun's reflection through His name 'the Governor' in all things that were and shall be, and thou shalt witness the manifestation of this name and all other names in man most completely and perfectly, as ye know and observe, whereby every form of governance appeareth from him by the command of the Mighty, the Self-Subsisting.

This reflection from this blessed and manifest Name is not confined to any one person to the exclusion of others, as ye hear and witness among the various sects who follow not the truth. They have attained in governance unto a station that none before them hath attained, and this is from God's bounty unto them, though they perceive it not. Thus hath His mercy preceded all created things and His grace encompassed all from the highest creation down to the most limited mineral. When these people strove to manifest this reflection within themselves and turned toward this Sun, the hand of grace withheld them not from this station—this from His all-pervading bounty that encompasseth all things, though most men understand not.

But these people occupied themselves with this name in this station and were heedless of God's other beauteous names and their manifestations, as ye witness, and they remained fixed in that condition, then devoted themselves to it according to their own desires rather than what God desired for them. Therefore their names were recorded among the worshippers of names, for they were devoted thereto. For God desired through this name their governance in their religion in the primal reality, yet they veiled themselves therefrom as ye know. When they believed not in the Manifestations of justice, it was proven that they had not attained unto the true governance of this blessed and beloved Name.

Then observe the reflection of this Name in the earth, how whatsoever is entrusted to its atmosphere is not betrayed therein, but is governed throughout days and months until it reacheth its station, whereupon it emergeth therefrom in a beautiful and pleasing form. Thus witness thou the reflection of this Sun from this Name in all things, that thou mayest become aware of the suns of the names and be of those who are informed of the mysteries of the Cause.

Were I to mention the suns of the names and their reflections as God hath ordained for them unto an end that hath no end, it would never be exhausted, would ye but understand. We have sufficed with what We have expounded unto thee; be thou content with what hath been ordained for thee from this Hidden Pen. We have opened before thy face the gates of knowledge and wisdom in what We have cast upon thee in truth, that thou mayest draw forth from this ocean whatsoever thou desirest of the pearls of hidden knowledge. Shouldst thou desire to bring forth from each gate a hundred thousand gates, thou wouldst be empowered to approach this Hidden and Treasured Name, which hath been tried at the hands of those who believed not in God for the twinkling of an eye, though they claim within themselves to be the essence of faith.

Section 5: "Knowledge appeareth from His presence, and He, verily…"

Say: Knowledge appeareth from His presence, and He, verily, is the Truth, the Knower of all knowledge. Should anyone come with all the knowledge of the first and the last, and enter not beneath this shadow,

naught would be accepted from him, would ye but be assured. Even as when Muhammad appeared with the truth, naught was accepted from the divines of the Gospel, and likewise in the Bayan. Consider how when ʿAli came with the truth, the knowledge of the divines of the Qur'an profited them not, save those who entered beneath His shadow, would ye but perceive. Know this likewise from the beginning that hath no beginning unto the end that hath no end, and be of them who discern all things with the eye of God. Should anyone come who possesseth not a single letter of knowledge, yet entereth beneath this shadow, he is more learned than every erudite scholar, for the knowledge that hath ever been mentioned before God is His recognition and the recognition of the Manifestations of His Cause, would ye but look unto the Books of God.

All this ye shall find in the Bayan, would ye but read. My Pen moveth only as moved by the Pen of God, the Help in Peril, the Self-Subsisting. Say: O people of the Bayan! Take Me not to task for the revelation of verses unto Me. By God! This fault is not Mine, but the Spirit moveth Me at all times, would ye but hearken. Were ye to sanctify your souls, ye would surely find the breezes of God wafting from this most fragrant musk; but since ye have debarred yourselves from this Paradise, ye shall find naught, even as the people of the Qur'an found not the fragrance of God, the Help in Peril, the Self-Subsisting.

And thou, O questioner, ponder what We have cast upon thee, and take for thyself what thou desirest. If thou seekest from the sun these shining suns, We have surely revealed unto thee their names and their mysteries, and have shown thee their effulgences upon the mirrors of all created things, and their dawning upon all that was and shall be. And if thou seekest the Sun of suns, and the Sovereign of existence, and the King of the desired One, around Whom circle these suns and their realities, say: Glorified be the Possessor of grandeur, before Whom boweth down every possessor of grandeur and power! Glorified be the Possessor of might, before Whom prostrateth every possessor of might and exaltation! Glorified be the Possessor of glory, before Whom is abased every possessor of glory and independence! Glorified be the Possessor of power, before Whom is brought low every possessor of power and splendor!

Then know that none besides Him can attain unto Him, and all else is as nothing before Him. He, verily, is the Almighty, the Powerful, the Best-Beloved. All names are raised up by His Word, and all attributes appear by His command, would ye but know. Beware lest thou ascribe this station to any besides Him, nor make mention of anyone when mentioning Him, nor associate with Him any sign or expression, for He, exalted and glorified be He, will never be indicated by any sign save His own, nor be associated with the recognition of His creatures, if ye only knew. Verily, the highest recognition of those who recognize and the utmost attainment of those who attain returneth unto His creation which was created by His word "Be! and it is." All else besides Him is created by His command, brought into being by His will, prostrate before His countenance, and submissive before His presence, and all are preserved with Him in a guarded tablet.

Verily, He shall appear in truth as God hath promised you in the Book. Fear God, then speak not concerning His Cause, and await His Day even as all who are in the heavens and on earth await His days, though in their souls they perceive it not. Know thou that I believed in Him before His manifestation, and after His manifestation, and at the time of His manifestation, and I await His days according to what hath

been inscribed upon the tablets of God, the Help in Peril, the Self-Subsisting. Beware lest thou mention this Name or harbor evil thoughts concerning His Cause, and be of those who seek forgiveness every day.

We have forbidden thee to mention this Name lest anyone imagine in himself nearness unto this Hidden Tree, and lest thou be questioned about anyone as thou hast been questioned, and mention not anyone by this Name, for this is exclusively His, if ye would but hearken unto what this Dove teacheth you through what the Spirit hath cast upon Him of the words of God, the Mighty, the Self-Subsisting. O people! Be not neglectful of the Book, nor alter the Word of God, nor be of those who speak of that which they know not.

By God! The dust of His footsteps is more exalted than all that hath been and shall be created, than all that was and that will be. If thou knewest that souls would not be disturbed, I would say that it is the Throne of God on earth, for upon it resteth His mighty and beloved foot. Be thou steadfast in what We have imparted unto thee such that thy feet shall not slip, and be not of those who know not and who attribute this station to those who desire it. By God! This is an error the like of which existeth not in all creation. Fear God, O people, and transgress not beyond what hath been ordained in the Book of God, the Help in Peril, the Self-Subsisting.

Glorified art Thou, O my God! Thou art He Who hath inspired me with the wondrous tokens of Thy remembrance, and then prevented me from revealing them to Thy creatures, and hath placed me in such a position wherein I am forbidden from manifesting the entirety of the mysteries of Thy wisdom, due to the appearance of heedlessness among Thy creation. For if I, O my God, were to conceal from the people that which Thou hast bestowed upon me through Thy bounty, I would be ungrateful for Thy favor; and if I were to disclose to them that which Thou hast honored me with through Thy grace, then the clamor of Thy servants would be raised. I see naught of this save from Thee, for Thou hast raised me up and manifested me in days wherein Thou hast never raised up any of Thy chosen ones, and I know not what Thou hast intended through the manifestations of Thy decree and ordainment, and the operations of Thy command and direction.

By Thy might, O my Beloved! I testify that Thy knowledge hath never encompassed a day greater and more severe than these days, for in them all servants, both lowly and noble, are being tested. Yet I, despite my powerlessness, poverty, distress and destitution, shall remain steadfast in Thy Cause through Thy might and power, even if no one should accept this Countenance in their quest to meet Thee. I thank Thee for that which Thou hast granted me and honored me with—a steadfastness which none can remove from its station, even if the swords of the deniers and the opposition of the idolaters be raised above my head. I testify that a particle of this steadfastness is better than the worship of both humans and jinn.

Through this my heart finds rest and my soul becomes tranquil, and I behold all who are in the heavens and earth as but a handful of clay, nay, more contemptible than that, except for those who have entered beneath Thy shadow in this Most Great Name, whereby all names have been transformed and all attributes have been changed in the dominion of origination. For those who know Thee not have no station with Thee, nor any mention before Thee. Therefore, I beseech Thee, O my Beloved, that my feet slip not from Thy Cause, beside which nothing can endure. Then confirm me through Thy bounty and

grace, and sever me from all else but Thee. Verily, Thou art the Mighty, the Powerful, the All-Knowing, the All-Wise, the Self-Subsisting.

We were writing these Tablets in Persian when God stayed the Pen and returned it to a clear Arabic tongue. Therefore, We have cast upon thee from the mysteries of knowledge and wisdom in this tongue, then We shall return to the Persian language that God's proof, His evidence, His testimony and His signs may be complete unto thee, that thou mayest be of those who turn toward God Who created Me and you, and we are among His worshippers. And praise be to God, the Lord of the worlds.

From these utterances, shining forth from the horizon of divine exposition, it hath been made clear and evident that the attribution of the name "Sun" to each of these aforementioned manifest Names hath been and is most fitting. Thus, if in the utterances of the Manifestations of Divine Unity and the Daysprings of eternal holiness mention is made of the Sun, the intent is these resplendent Suns and luminous Lights, except as thy Lord willeth.

Furthermore, it is clear and manifest to those endowed with knowledge and wisdom, possessed of pure nature and enlightened character, that in every age and dispensation when the veils of glory are lifted from the countenance of Beauty, and the hidden, veiled and concealed Countenance emerges from behind the mystic veil, that Tree of divine Reality and celestial Fruit must be recognized by His own Self, for all else hath been and shall ever be under His shadow, and the hidden stations of that Treasury of Unity can be comprehended only through His luminous utterances.

Although the penetrating vision, sanctified from all limitation and restriction, perceiveth in all that proceedeth from Him the signs of God's grandeur—for the effulgences of that all-encompassing Sun are too manifest to remain hidden from the eyes of the knowing, and the surging waves of that mighty Ocean are too evident to be concealed from the sight of them that are nigh unto God—yet since men differ in their stages of knowledge and certitude, therefore, as a token of His grace and bounty and as evidence of His loving-kindness unto all created things, He hath made the verses sent down from the heaven of His Will and the evidences shining forth from the horizon of grace to be His testimony, that all men, both high and low, might through these conclusive proofs and these radiant, gleaming verses recognize that Ancient Being and Most Perfect Word.

All this is of His grace toward His servants, though they deserve it not, that haply they may not be deprived of the divine outpourings and holy favors. Otherwise, the rejection of all created things or the acceptance of all contingent beings would be equal in that most holy Court. Moreover, on the Day of the manifestation of that Most Great Luminary, no excuse from any soul shall be accepted. For example, should all who are on earth adduce proofs from all the heavenly Books and Scriptures in support of some matter, and that Essence of being should appear in opposition to that accepted and established matter, none hath the right to object, for all command and prohibition are conditional upon His will and acceptance, and the utterances that proceed from that heaven of Divine Unity have not been and shall never be conditional upon anything.

O seeker with enlightened heart! Enter this Sinai of the spirit that thou mayest behold in the mount of the heart the radiance of the Sun of inner meanings, and with the power of Abraham break the idols of fancy

and conjecture, and being purified and sanctified from blind imitation, restriction and limitation, mayest ascend to the heights of certitude, steadfastness and constancy.

Consider further that if all who are within the Bayan should, through all that is in the Bayan, adduce proofs concerning the conditions of the subsequent Manifestation and hold as established that the Promised Beauty and Sun of Being must needs appear with this mentioned sign, but should that Essence of free choice manifest contrary to it, what then wouldst thou do? Wouldst thou remain content with thine own understanding, independent of the recognition of that Sun of knowledge? Nay, by Him Who hath taught this Pen the mysteries of eternity! Nothing will suffice thee save clinging to the hem of His loving-kindness.

Hast thou not observed how the peoples of old, by clinging to the idols of fancy and desire, remained deprived of the grace of the Day of Distinction? In all circumstances, take refuge in God, that thou mayest not be withheld from the Tree of Purpose and His knowledge—which is identical with the knowledge of all the Primary and Ultimate Manifestations of God—by whatsoever thou beholdest in the heavens and on earth, be it established utterances or outward conditions. Strive that ye may not be veiled from the copious rain of the exalted divine clouds.

Although the clouds of grace are ever elevated and know no cessation, yet not every cloud is the manifestation of universal bounty, nor will it ever be. Consider the sun and its rising and setting. Though in its essence it is sanctified above rising and setting, yet through the changing of its stations and signs it appeareth in different measures. For instance, in the sign of Leo it manifesteth with utmost brilliance and heat, while in other signs it appeareth otherwise. And now that, by God's grace, the clouds of mercy have encompassed the whole earth and its inhabitants, and the Sun of favor hath appeared with perfect radiance and heat, occupy not thyself with the promptings of the satanic self and the embodiments of rancorous envy.

In all circumstances and conditions, know God to be the Sovereign Doer and the Executor of whatsoever He willeth, and remain firm and steadfast in this all-embracing word, which is the greatest of all revealed words, that perchance thou mayest remain constant in the religion of God and His Cause. This is pure truth, and what is beyond truth but error? And just as the sacred Essence of Truth is its own proof, and all else falls short and is incapable of knowing It as It deserves and merits to be known, likewise the verses sent down from the heaven of His Command attest to His Revelation, and all else is utter nothingness, sheer non-existence, and wholly unmentioned in that realm. And God sufficeth as a witness.

One must exercise the utmost reflection and contemplation upon these comprehensive revealed words, that through each of their gates infinite doors of knowledge may be opened unto infinity before the faces of the seekers and the sincere. This is a station wherein none can tread save through the essence of their nature and the purity of their innate disposition. Should the mirrors of hearts be tarnished by even a hair's breadth with the dust of all else, never shall the radiance of this glorious Light and wondrous Cause be reflected and manifested therein. How exalted and inaccessible is this station that accepteth naught but pure sanctification! How lofty and transcendent that it receiveth naught but absolute detachment!

Section 6: “Ah, above all sighs! Ah, beneath all sighs!…”

Ah, above all sighs! Ah, beneath all sighs! Ah, that filleth the heavens with the yearning of lovers! Ah, that filleth the earth with the cry of the longing ones! Ah, that causeth crimson tears to flow from eyes! Ah, again ah, again ah, from the beginning that hath no beginning to the end that no learned one can reckon! Ah, whose fire appeareth in existence and whose anguish ariseth in manifestation, causing all created things to grieve, and behind it the denizens of the highest Paradise! Ah, that hath consumed hearts and shaken lands! Ah, that none knoweth save God, the Mighty, the Beautiful!

How the people have veiled themselves from the Beauty of God and His manifestation, from the Countenance of God and His dawning, and He hath fallen before these people with an abasement incomparable to any abasement, and with a sorrow that no sorrow can match, neither among the former nor the latter generations. Thereby hath the life of every person of understanding been transformed and the pillars of the mighty throne have quaked. Yet the people remain heedless and joyous, in evident gladness.

Thus doth God render vain the work of those who have been heedless of His remembrance and have denied the signs in their possession from God, the Powerful, the Mighty, the Omnipotent. And the Spirit be upon the people of the spirit from this ancient, resplendent Glory!

In these days, preserve thyself during this great testing, lest thou slip from the straight path, for ere long thou shalt witness all people disturbed and shaken, nay turned away, save whom thy Lord willeth. Two years ago in the City a leaf was revealed wherein all subsequent events were recorded. If thou turnest today to attain understanding, refer to that blessed leaf, that perchance thou mayest deliver thyself from the abyss of extinction and enter the abode of immortality, and passing beyond the city of names and its kingdom, thou mayest enter the holy and generous realm which is the station of pure sanctification and absolute detachment, and through the riches of God be freed from the abasement of questioning. For questioning itself hath ever been and shall be evidence of the wavering and lack of steadfastness of the questioner, although the exalted Truth hath loved and loveth to be questioned, for the sake of bestowing grace and conferring bounty. However, true knowledge hath another station, and it pertaineth to sight and heart and inner vision, not to the mention of pen and ink. Thus doth the Pen of righteousness impart unto thee on this Day, unto which returneth the decree of the beginning and the end.

And further, thou didst ask what station and rank this servant hath claimed for himself. I am naught but a servant who hath believed in God, His Messengers, His Books, all that hath been revealed from Him, that which was revealed unto ʿAli in truth, that which is now being revealed, and that which shall be revealed in the time of the One Whom God shall make manifest, when all who are in the heavens and on earth shall be renewed. Then shall the Hour come, the Balance be set up, the Bridge be laid down, and God shall come with His Cause, if ye be of them that know. All that God hath ordained concerning me beareth witness to this, if ye be of them that testify.

For numbered years, each moment of which hath passed like fifty thousand years, tribulations have followed one upon another and calamities have succeeded each other without cease. Beyond these outward tribulations, by Him Who hath manifested the very essence of all created things through His

sovereignty and power, there have been at all times and seasons inner tribulations, hidden from all eyes, minds and souls, which none save God hath known. Apart from what hath been mentioned, ye have surely heard what manifold calumnies and false imaginings the people of the Bayan have attributed and referred to this blessed, goodly Tree of Divine Unity. Indeed, not content with what the enemies have brought forth, this group hath spared no effort in what they were capable of doing, although the existence of this servant hath at all times been the cause of the exaltation of the Good Word, as ye all know and have witnessed.

Now if some are prevented by their vain imaginings from sincere belief and deny this sublime grace, that is another matter, and unto God do all matters return. Consider the inner like the outer, if ye look with the eye of the spirit. Throughout all these tribulations, afflictions and trials, both hidden and manifest, naught hath appeared from this imprisoned servant save absolute servitude, and as ye have observed, during the period of sojourn in the City of Peace, this servant associated with all the people of that land and its surroundings, both learned and otherwise, and strove to the extent possible, nay beyond that, to promote the Cause and exalt it, not neglecting a single moment, such that the Word was elevated to a degree that encompassed all the people of the earth.

Never did he compromise with the enemies of God, but rather exerted the utmost effort and mighty endeavor in mentioning the Word of Remembrance. Finally, matters led to departure from the city, and it is evident to every person of insight how this exodus and migration manifested the glory of this Cause and its exaltation, until we became imprisoned and confined in this place. We thank God for all this, we praise Him, we remember Him, and we are patient in His trials, for verily He rewardeth the patient ones. Praise be to God for all this; there is no refuge save in Him and no help except through Him, and verily He is the Mighty, the Glorious, the Merciful.

Yea, throughout all these past years, praise be to God, the oceans of inner meanings and divine lights have surged in the heart to such extent that, without intention, their dewdrops were bestowed upon all created things, and the favors of the Lord of Glory encompassed all in such measure that their enumeration and limitation are beyond the realm of possibility and its people. And if mention was made by this servant regarding these stations in revealed tablets, it was only in obedience to that exalted word which states: “But as for thy Lord’s favor, proclaim it!” However, your honor has considered the root of the matter, which has never been and will never be confounded with aught else.

And if thou canst not recognize and perceive the exalted Truth by His own Self, and besides Him, if thou gazest upon the words revealed from the heaven of holy oneness, then turn to the books revealed from the heaven of Will, wherein thou wilt witness, both explicitly and implicitly, mention of this all-embracing and hidden Word in most of them. Observe in the great Epistle and others, and likewise most of the verses of the Qayyumu’l-Asma indicate the dominion of this lofty and exalted Tree. I swear by God, I am ashamed to mention these utterances, for but few days have passed since the manifestation of that Dawning Sun of Oneness, and all have witnessed with their own eyes the circumstances of its appearance, yet all remain veiled.

And what mention and utterance could be more evident than the Manifestation itself, that one should seek proof thereby? Consider now how much the concealment and delay of this Cause indicates and

proves the loftiness of this Revelation, as if its delay had no cause save the testing and trial of all who are in the heavens and on earth. And likewise He says: “In the ninth year ye shall attain unto the Presence of God.” Although some have sought to interpret this holy and eternal Manifestation and the dawning of the divine light as referring to other than the Tree itself, and have striven mightily to distort this all-embracing Word, yet “the Command is in God’s hands; He guideth whom He pleaseth unto the straight path.”

O people of the Bayan! Exercise the utmost effort lest ye become like the people of the Furqan, who attributed all names and attributes, from the highest station of the heaven of might down to the lowest degree of the mortal realm, to invisible entities, while remaining and continuing to remain heedless of the Dawning-Places of Oneness and the Manifestations of Eternity who actually exist.

Now, O servants, observe with the eye of justice and fairness that this servant—I swear by Him Whom God shall make manifest—if during my stay in the Abode of Peace I imagined I would survive a day or night, for enemies surrounded me on all sides with the utmost determination to destroy me, as all the inhabitants of that place know well, until divine destiny prevailed over satanic scheming, and the Sovereign of the highest heaven triumphed over the forms of the nethermost fire. And despite this elevation and fame, I emigrated with a group of other emigrants, and the exaltation of this name and fame and its manifestation occurred without intention.

What more can I say about what has befallen and been visited upon this servant? By God, neither one possessed of love nor one possessed of heart could bear to hear it.

Verily, divine mysteries have ever been and shall forever remain treasured within the repositories of infallible protection and preserved behind the veils of divine safekeeping. Were it not that the mountain of men’s souls would be utterly shattered, I would make mention of a symbol from among the veiled, concealed, and hidden mysteries. But God reveals whatsoever He willeth, and I am not one to reveal that which is hidden. It is known to all of you and to the peoples of the earth what degree of servitude and humility hath been manifested by this servant to all the friends and loved ones from the first dawning of the Sun of Truth until this day. Yet what false accusations have been directed at this servant, and none hath arisen to dispel them. Unto God do I commit my affairs, in Him do I place my trust, and in Him let His detached servants place their trust.

Furthermore, it was asked how it is that the words of the exalted ones can be transformed into those of the debased, and how the letters of affirmation can be reckoned among the manifestations of negation. It should be known to you that when that Sun of divine grace and Ocean of heavenly bounty shone forth upon all the mirrors of creation, in some that faced It directly Its disk became reflected, while in others only Its radiance was apparent. Thus when that Ancient Sun, after being reflected in the forms of mirrors, describeth the mirrors with Its own infinite attributes, It is in truth describing Its own Self, for It beholdeth Its own lights in the mirrors, and all these exalted attributes in reality return unto It. This bounty exists in mirrors by virtue of their facing It, and after they turn away it will vanish and be no more.

Now cleanse thy vision from the dust of all else save Him, that thou mayest recognize that Sun which, were all the mirrors of existence to face It in the slightest degree, would be reflected and imprinted in them all with the lights of truth and the traces of Divine Unity, from time immemorial unto eternity. And

besides this, God eraseth what He willeth and confirmeth what He willeth, and with Him is the Mother Book. The All-Powerful hath power to erase after confirming, and likewise the reverse. It is in this connection that He saith: “Grieve not for what hath escaped you, neither exult in what hath been given to you.” This is the point of justice, whereby all things besides God have been and shall ever be both fearful and hopeful. Every exalted one feareth erasure, and every lowly one hopeth for confirmation. By Him Who holdeth the soul of Husayn in His hand! Were I to explain this station as it hath been ordained, thou wouldst find most of mankind wavering. Call to mind His words, exalted be His remembrance: “Had We willed, We would have taken away what We have revealed unto thee.” By My life! Were more than this to be cast upon thee, the falsifiers would surely doubt.

I do not wish to mention more than this in this connection, for people are immersed in pure fancy. And regarding certain events about which thou didst inquire that occurred in this servant’s absence, their good and evil return unto their doers and performers. In brief, all matters are clear and evident, were the veils of people’s fancies to be rent asunder and were they to observe the Cause of God with their own eyes—they would witness all mysteries as manifest realities. We hope, God willing, that a bounty from the Source of generosity and favors of the Lord of Glory and Grandeur may be revealed and draw all the veiled ones from the veils of darkness unto the pavilions of unity. God bestoweth what He willeth, and verily He is the Ancient Bestower. And praise be to God, the Lord of the worlds.

And another testament of this servant to all is that they should not be heedless for a moment but rather be vigilant in the Cause of God, and exercise the utmost diligence and effort in its protection and preservation, for this is the source of all good and its foundation, inasmuch as the first duty has been and will ever be the recognition of God, and all that hath been heard and witnessed revolveth around this Cause, since all things have appeared from it and unto it do they return. And after recognition of the One True God, obedience to His Cause and the observance of His laws are of the most mighty matters, and have been and will forever be. The breezes of remembrance have ever wafted from the City of the Divine Command, and the signs of God, through this holy and eternal Fragrance, shall remain established amongst humanity. In brief, God willing, may they turn with pure and sanctified hearts to their Source at all times and seasons, and become detached from all else but God, that perchance in these darkened days they may not remain veiled from the recognition of that Sun of Unity.

This servant beseecheth the Lord of Glory to bestow upon all a vision and hearing sanctified from limitation and imitation. God granteth whatsoever He willeth, and verily He is the All-Bountiful, the All-Knowing, the Most Generous. And I seal these spiritual melodies with the mention of God, the Most Great, the Most Mighty, the Supreme, that its ending may be musk—yea, by this are the souls of the sincere attracted at all times. And praise be to God, the Lord of all the worlds.

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BH00097: Exalted be His grandeur and His majesty, then His…

Section 1: "Exalted be His grandeur and His majesty, then…"

He is the Most Mighty, the Most Impregnable, the Most Holy, the Most Glorious!

Exalted be His grandeur and His majesty, then His power and His dominion, and transcendent be His station above the mention of them that make mention, above the description of them that describe, and above the praise of all the worlds.

This evanescent servant makes known that your letter was received, and from the wondrous words and the pearls of meaning concealed within the shells of its letters was unveiled. And in these days when the joy of creation appears to have been lifted and the tyranny and oppression of those who oppose the Beauty of the King of Names and Attributes has encompassed the world, utmost joy and delight was attained. For you had inquired about certain doubts that the people of uncertainty have brought against the Cause of the King of Oneness. Although today it is not permissible for any soul to gaze upon aught but the Truth, lest doubt and intimation deprive him from the holy and eternal presence, yet since the Ancient Beauty has loved and continues to love those who ask, therefore joy appeared and delight was manifested. Otherwise, I swear by the Beloved of all, such sorrows have in this day befallen the Beauty of the All-Merciful that all things are engaged in lamentation and weeping. For in every age, every oppressor who committed oppression acknowledged his own deed and tyranny and made no claim of being oppressed.

But the oppressors of this age—though by God besides Whom there is no God they have intended to slay the Divine Tree—have attributed Sunnism to it before the Persians of this land, and likewise attributed Shi'ism and heterodoxy before the Sunnis. Nevertheless they have written letters to all regions and attributed all these oppressive acts to the Self of God Who stands for justice. Consider now how much harm has been inflicted, for they have deemed the people foolish and assumed them to be without understanding, thinking they could thereby conceal this holy and eternal Revelation through such words. They are heedless that God has servants who consider hundreds of thousands like these as non-existent and hasten to the holy and praiseworthy court. Nothing affects their hearts save the word of truth, and naught passes over their sanctified hearts save the divine fragrances.

Thou didst write that the truth and authority of the Beauty of Abha, exalted be His station, are as manifest and incontrovertible as the sun in mid-heaven; whereas concerning the falsity of whatsoever is beneath Him—even though it be a personage of renown—words are now uttered. This servant therefore layeth before thee the following: If the authority of the True One, glorified be His station, be known and evident, even as thou hast affirmed, then whosoever rejecteth the Truth must assuredly be rejected, and shall ever remain rejected—be he of the Most Great Names or of those beneath them—for after the Truth there is naught save manifest error.

And if, in the case of certain souls that exist, that authority hath not become clear, nor the truth been established, then we ask: Are such souls charged with a duty, or are they not? If they are not charged, then no blame resteth upon them. But if they are charged, then hath the hand of hidden power, by an act of gracious providence, deposited within them a sign whereby they may recognize their own selves, or hath it not? If it hath not deposited such a sign, and yet hath imposed upon them the obligation of recognition, we take refuge with God from such a thought; for no oppressor hath ever commanded beyond the capacity of the commanded, nor will he ever do so—how much less the very Essence of mercy and the Quintessence of compassion. But if it hath deposited such a sign, then must these souls, of themselves, apprehend the Cause of the True One. In that event, neither the aversion of any man nor the turning of any soul can suffice them; for within them is the sign of divine recognition, that they may know the Truth and distinguish it from all that is other than it.

And once this station is established, it behoveth that, in this day, the very proof whereby the Cause of the Primal Point, exalted be His station, was made firm, should be demanded from the Manifestation Himself; for apart from this, all is but barren and unavailing, and shall ever remain so. This is exceedingly plain. For the Primal Point—magnified be His majesty—made mention of none save the Letters of the Unity and the Mirrors. The Letters of the Unity He described—by the guidance of the Furqan—as fourteen "returns," the first four being the four Gates, and these souls He named the Letters of the Living, giving them precedence above all that are in the Bayan. After this rank He spoke of the Mirrors; and thou mayest observe that in none of His limited Tablets did He confine the Mirrors, even as He declareth that were infinite Mirrors to stand face to face, in all of them the lights of the Sun would be imprinted and made manifest; and after their turning away He saith that that grace is withdrawn.

He set forth the likeness of the outward mirror and the visible sun, and declared that whoso desireth to attain unto recognition must behold the manifest Sun and the manifest Mirrors. He swept away all the limiting definitions of the Furqan, so that unto every discerning eye it became evident that in the hands of that people there was naught in support of the Truth, and whatsoever they possessed was wholly contrary thereto.

I will now submit unto thee certain matters, that, God willing, thou mayest act with discerning insight. For example, in the first place: if any soul were to maintain that the Qa'im must needs be born, such a one they would account an infidel, and would cause the sentence of death to be executed upon him—nay, would even deem it an obligation. Secondly, they spoke of his being in Jabulqa and Jabulsa; likewise they accounted him rejected who denied this saying. Thirdly, they held as an assured and settled doctrine the "finality," maintaining that after that none would ever come; and if any soul believed that a Manifestation would yet appear, they would regard him as an infidel and rejected, and reckon him among the inmates of the Fire.

Fourthly, they had certain notions current amongst them regarding the Resurrection, and deemed those who denied them to be unbelievers. Fifthly, as to the vision of God, they considered those who affirmed it to be infidels. Sixthly, they spoke of the Sirat, to what a degree were they devoted to vain imaginings in this respect! Seventhly, they spoke of the "raising," all of them being agreed that from outward graves

the decayed bones must arise; and they accounted the deniers as infidels—and the like of these questions, as many as were in their hands.

Let thine honoured self consider: in not one of these assertions were that people truthful. There is no doubt of it; nay, thou thyself dost testify that they spoke thereof without being aware, even as, in the Manifestation of the Point of the Bayan—may the spirit of all else save Him be a sacrifice unto Him—the falsity of them all became evident, inasmuch as whatsoever they possessed was contrary to the Cause of God; so much so that it was as though not a single true matter had remained in the hands of that people. They would utter all these questions without perceiving it, and would deem them the truth, and would declare the denier rejected; yet thou thyself dost acknowledge that they understood none of these matters, and that what they spoke was sheer falsehood and manifest fabrication.

In like manner, compare the rest of the sayings of that people with the matters aforementioned, and cleanse and sanctify the heart from them all. For in this day the chiefs of the Bayan have cast men into such vain imaginings that, by the Truth, no community among the former peoples hath been tainted with the like; and they have busied themselves with the very proofs wherewith the basest of the people of the Furqan were wont to argue, and take pride therein, perchance by these illusory utterances they may deprive mankind of the Beauty of the Chosen One.

As to the questions which thou hast set forth: first, thou didst write that whensoever we contemplate the world of creation, it is observed that gold and ruby, ere they attain unto the stage of perfection, may possibly become corrupted, whereas after they have reached maturity no way is left for such corruption. Yea, questions of this kind have been asked, and from the Most Exalted Pen—may the spirit of all else save Him be a sacrifice unto Him—an answer hath been revealed. Seek it out with diligence, perchance thou mayest attain unto that which sufficeth all the worlds.

Be it, moreover, known unto thee that—even granting the state of "goldness" and "rubyness"—who is there that hath any sure knowledge thereof? Nay, the very essence of goldness is not known. But even should it be so, we say, in the first place: this incapacity belongeth indeed to the realm of the contingent; yet God is powerful over all things. He transformeth whatsoever He willeth. Should He desire to turn the gold of the world into copper, He is free to do so, and able; and if He willeth, He createth the possibility of change in all things by His command, and then altereth them by His sovereignty; verily He is the All-Powerful, the Almighty.

And beyond this: gold itself becometh copper, even as the Pen of God hath written; and He hath said that whoso denieth this, let him come into His presence and behold it. Moreover, the sages have declared that gold, if it remain in earth for a time, is changed into earth. But apart from the sayings of the philosophers, there is the saying of God Himself:

> "All have I created from dust, and unto dust will I return them."

It is therefore established that gold becometh dust; and dust—most certainly—is baser than copper. Likewise, a ruby, after it is cast into the fire, becometh as a thing of ashes.

Assume the heart of the believer to be as a ruby. This "rubyness" is true of it only so long as the fire of turning away toucheth it not; but after it hath encountered that fire, it will assuredly be reduced to ashes. This is manifest unto every discerning eye.

Furthermore, no one is aware of divine wisdom to understand what it requires or does not require. Whatever matter appears from His sacred presence is itself the decree that required it to appear. If it was not required, it would not have appeared. Therefore look to the decree itself that has become manifest, rather than imagining in vain that such-and-such does not accord with wisdom.

You had also written, and this is its form:

> "As for religious law, after reaching forty years which is true Islam, it is against wisdom for a believer to turn back or become veiled—what do you say about this?"

Consider those believers who were present at the beginning of this wondrous Revelation—they were all among the clergy whose obedience you considered obligatory and deemed obedience to God. What happened that suddenly the decree of unbelief was applied to all except those souls who believed and acknowledged the truth, even if they were among the lowliest of servants? As was observed, those who were not known for scholarship and whom no one paid attention to—when they attained faith in the truth, verses of purification and infallibility were revealed concerning them and they were counted among the Prophets and saints in God's presence. And regarding infallibility, the Primal Point, exalted and glorified be He, hath declared that whosoever believeth in Him is infallible, and whosoever believeth not is bereft of infallibility. He hath further declared that infallibility is not what the followers of the Qur'an have imagined, who have regarded religious precautions as infallibility. Rather, infallibility belongeth to him who, at the time of the Manifestation, believeth in God, even though he be accounted among the lowliest of creation. Therefore, turn your gaze away from these considerations and fix your eyes upon God and that which proceedeth from His presence, that ye may behold yourselves sanctified from all such questions and doubts.

And furthermore you wrote concerning a tradition that says a Sunni can become Shi'ih but a Shi'ih cannot become Sunni. This is merely a vain imagination that existed among the people of the Furqan. You must surely purify your heart from such utterances. Have you not observed that the Point of the Bayan—may the spirit of all within the heaven of might be His sacrifice—states in the Persian Bayan that oftentimes the Tree of Affirmation is considered as the Tree of Negation at the time of the next Manifestation, and likewise Negation becomes Affirmation. Reflect upon this Persian passage so that you may comprehend all the divine mysteries.

The Sunnis at least believe the Qa'im must be born, but those whom you call Muslims—their divines have not even grasped this much. Consider how all the Shi'ih divines did not understand even as much as a single Sunni divine, as evidenced by Muhyi'd-Din, who was among the Sunni mystics and explicitly foretold His Holiness's birth in Persia, saying "A male child will be born in Persia." He explicitly mentioned the appearance, birth and blessed name, as His Holiness the Exalted One—may our spirits be sacrificed for His sake—Himself cited these words as proof. Yet the Shi'ih divines were heedless of all these matters and even considered believers to be infidels.

What these divines perpetrated was something that neither Jews nor Christians would do, let alone Sunnis—they suspended that Temple of the Divine Purpose in the air and martyred Him with utmost tyranny. The curse of God be upon the oppressors! And if even one Shi'ih became aware of two words of truth, they excommunicated him and issued a death sentence against him, as happened with Shalmaghani who explicitly made mention and whose words the Primal Point—may the spirit of all in the kingdom be His sacrifice—quoted and cited as evidence in His own Cause:

> "O seeker from the Hashimite house and denier from the Khusrawi house, He has disappeared in relation to the Persian lineage in the noble Persian descent."

Now observe how he mentioned His birth, His appearance from Persia, as well as His appearance from the line of Rida. Nevertheless they excommunicated him and ordered his execution until he was killed, as you all know, and even now they continue to curse him. Such is the condition of these people. Therefore it is a pity for one to recall what is in the possession of this sect.

Now regarding what is mentioned, observe for yourself whether it is truth or spoken from desire. Thus it is that at the time of every Manifestation, all on earth stand equal before God. Whoever from any group believes becomes counted before God among the people of faith, affirmation and the exalted ones. And whoever does not attain to faith is and will be reckoned among the people of denial, the debased, the rejectors and negation. For example, today as the Supreme Lord—may the spirit of all else be His sacrifice—says to Aqa Siyyid Yahya:

> "If I knew that on the Day of the next Manifestation you would not believe, I would today pass the judgment of unbelief regarding you. And if I knew that one of the Christians would believe in Him, I would surely make him the apple of Mine eye this day and would pronounce the decree of faith concerning him. Therefore, on this Day turn your gaze away from all else but God and fix it upon the Manifestation Himself. Whosoever believeth in Him, count him among the people of truth, affirmation and faith, even though he be of the lowliest in the Bayan; and whosoever believeth not in Him, reckon him among the people of negation and hell-fire, even though he be of the most exalted in the Bayan. This is the truth, and after truth there is naught but error."

What benefit is there in mentioning aught but truth, or in the sayings of people—what this sect sayeth or hath said? Leave these mentions to themselves and strive to be counted among those companions mentioned in the Ahsanu'l-Qisas, where He, exalted be His remembrance, saith:

> "Verily God hath created around that Gate seas of crimson elixir, and animals bearing the desired fruit, and He hath ordained for it 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 All-Wise."

This is what the Primal Point—may the souls of all else be sacrificed for His sake—hath announced. How blessed, then, are they who are established in this most glorious and ancient Ship, who traverse the crimson sea and witness the manifestations of glory, the signs of oneness, the conclusive decree, and the gems of divine craftsmanship.

Section 2: "Furthermore, let thy honoured self ponder and reflect…"

Furthermore, let thy honoured self ponder and reflect: hast thou ever heard, in the whole realm of creation, or beheld, aught resembling this Most Great Manifestation—that a solitary soul, though all the peoples and all besides them be averse and turn away in the utmost degree, should arise and stand forth; and that Blessed Person, alone and unaided, should rise up against all, should speak and hold converse with them? Even as is evident unto thine own self, how arduous was the Cause in former days—so much so that no one was able to make mention of it in any province. Yet now, by the grace of God, it hath come to pass that in every land the banners of the Word have been uplifted: in ʿIraq and in the Arab countries—wherein all that people take pride in this name—and likewise in other realms it hath become so widely renowned that the greater part of men are filled with wonder and are moved to contemplation.

And had the deniers of the Bayan not raised objections after the manner of those who deem themselves independent, it would now be seen that the majority of the inhabitants of the earth would have attained unto this Cause and submitted thereto. And though all this exaltation and manifestation hath been brought about through the Blessed Person of the Beauty of Abha—may the spirit of all else save Him be a sacrifice unto Him—and all bear witness thereto save the hateful and the fanatical, yet those souls who were even numbered among the friends, and who had been preserving themselves and hiding within chambers and upper rooms, no sooner did the fragrance of assurance waft, and the breeze of glory pass by, than they came forth and rose up to wage war against the Ancient Beauty. Therefore was this sent down from the Kingdom of Eternity:

> "O God! curse the first oppressor who oppressed the Primal Point in His latter Manifestation, and disbelieved in His verses, and warred against Him in his own person, and disputed by his sovereignty, and associated partners with Him in his very self, and denied His words, and turned away from His Beauty, and was of them that joined partners with God—written in the Tablets of God by the Pen of Holiness."

And thou didst also say that the shepherd of the flock must be trustworthy. The mention of this hath flowed from the Pen of God; God willing, thou wilt be honoured by beholding it. For a thousand years the shepherds of the flock have all been wolves, even as in the year sixty this became manifest. Such is the meaning of the Day whereon secrets shall be tried. Now tell me, I beseech thee: why did God deliver men into the hands of wolves? If thou sayest,

> "These wolves were not wolves until the time of the appearance; and at the moment of the Manifestation, when they turned away from the Truth, the sentence of wolfishness was pronounced upon them,"

then apply that same judgement now. The Manifestation is manifest, and all who turn away are accounted, in the sight of God, as wolves.

O my lord! Purge and sanctify the ear of the heart and the eye of the inner vision from all these veils and defilements; and know thou the Truth to "do whatsoever He willeth and decree whatsoever He pleaseth." For whosoever boweth himself to this all-embracing Word will, in no matter, raise objection against the

Sovereign of creation. After the setting forth of the conclusive Proof, whatsoever He saith is, and shall ever be, the very truth.

And thou didst further write that there are some whose word is this: that in the blessed Epistle of Khal—which was written by the Pen of Him Who is the Lord of bounties—argument hath been drawn from the verses of the Furqan; and from this it appeareth that the way of God hath not changed. Glory be to God! How strange that they have not perceived this matter, so plain and evident. First, that in that Epistle are recorded wondrous divine verses which have been revealed from the tongue of the All-Glorious One—exalted be His majesty and His power. Second, that it is most clear that speech is measured according to the capacity of minds. That Epistle was written because certain of the kindred of the Primal Point—may the spirit of all else save Him be sacrificed unto Him—were in doubt concerning some matters, and had not yet passed from the Furqan unto the Bayan.

Therefore, for the people of the Furqan, proofs were adduced from Qur'anic verses, lest they be troubled, for they had not yet believed in the Bayan so that mention might be made to them of the wondrous verses of the Bayan. Otherwise, for them that have quaffed the Cup of everlasting life, no proof hath been, nor shall ever be, offered save by verses most wondrous and most glorious—whether from the Manifestation that preceded, or from the Manifestation that shall follow. And whatever else is mentioned is only in consideration of the weakness of servants; and God is, in truth, the Strong, the Almighty.

In any case, today you should act according to what has flowed from the Divine Pen in the Persian Bayan. As for what remains suspended in the heaven of God's will, whoever needs clarification should ask the Source of grace and bounty so that an answer may be revealed. Although the deniers have written what they claim to be the completion of the Persian Bayan, they are unaware that they have committed a grave error, for this right belongs exclusively to the Manifestation of Truth Himself, and not to anyone else. If one reflects, their status is clear from their own words. Despite the fact that the Point of the Bayan, exalted and mighty is He, explicitly stated that no one should write laws or make the slightest change except the next Manifestation, who does what He wills, they have nevertheless recorded fabricated laws. God will never accept from them. Say: O servants! Detach yourselves from all save God, turn your gaze toward God, return unto God, journey in God, act for God, be martyred in God's path, and draw breath in His good-pleasure. This is the petition of this servant to his Master.

You also mentioned that the Most Glorious Beauty, may our souls be sacrificed for all except Him, would partake of coffee and smoke the water pipe. Yes, in Baghdad, as you wrote, He would go to coffeehouses and partake of coffee and the water pipe, but this was to preserve the Bayan and its people. Beyond this, do not think ill of your Lord, for the Blessed Being has always been and will always be sanctified. Although whatever He does is permissible, you may ask those who entered the House of God in Iraq and attained His presence, so that you may become aware of His absolute sanctification, pure detachment, and supreme purification.

And further: concerning the blessed verse, "The Hour hath drawn nigh, and the moon hath been cleft asunder," thou didst say that thou hadst reflected upon its number, and it accorded not; but it accordeth with this holy and self-subsisting Manifestation. Thou hast not been, nor art thou, informed of the time of

the Manifestation; ponder, therefore, that thou mayest know. Yet leave aside the number, and fix thine gaze upon the verse itself—how plainly it proclaimeth the very truth of this Revelation. For it saith: "The Hour hath drawn nigh, and the moon hath been cleft asunder." And in all the books they have interpreted the moon as the Wali, the sun as the Prophet, and the stars as the leaders and the divines. In the former Revelation—which is the Revelation of sixty—there was, according to men's vain imagining, no Wali that should be cleft; for in that year there were only the divines. Now behold: in this Most Great Manifestation the Sun hath arisen, and the imagined Wali—according to men's supposition—hath been cleft. Therefore say: Blessed be God, the Most Powerful of the powerful! And if thou wilt but meditate upon this single verse, it sufficeth thee and all who are in the Bayan.

And know thou moreover that the Beauty of Abha—exalted be His majesty—hath rejected no soul, nor raised objection against any. Nay, by Him in Whose grasp is the whole of creation! Rather have they that turn away from this Manifest Beauty been accounted by Him as idolaters and unbelievers.

Whosoever, therefore, denieth not the Primal Point in the vesture of the All-Glorious, and confesseth Him, is numbered, in the sight of God, among the people of abiding life—even though he be the most abject of men. But whosoever turneth away is recorded, in the sight of God, among the people of perdition—even though he be the most exalted of created things. Yet as for that well-known person, he openly objected to the Truth, and—by God, besides Whom there is none other—arose to slay the divine Tree. How then can such a one be accounted among the affirmed in the sight of God? Such a person is assuredly of the people of fire, of negation, and of the nether prison; and unto him shall be ascribed all the evils of the world. By God! mankind are sunk in mere fancy. Would that thou couldst see and be informed concerning the Primal Point—may the spirit of all else save Him be sacrificed unto Him—that whatsoever he possesseth is from the bounty of the Beauty of Abha, may the spirit of the worlds be offered up for Him; even as at this moment there appear, in the servants of His threshold, innate traces and spiritual signs in such wise that they have not, nor ever had, any portion thereof of themselves.

And further: concerning the verse, "On that day some faces shall be whitened," it hath been mentioned that eighty years are the years of the Manifestation: the first dawning was in nine, and with the completion of eighty the Revelation was made manifest in full ascendancy, dominion, and power, even as thou hast heard. And seven years thereafter are the years of hardship, even as their mention is set down in the Tablets of God. And in eighty-eight shall the faces of those who are wholly for God, severed from all besides Him, and victorious over the enemies of God, be seen. Strive thou, therefore, that, God willing, thou mayest be numbered among them—though already some holy souls have appeared whose countenances, by their light, have illumined the faces of the dwellers of the heavens. Well is it with the discerning!

Again, at the end of this saying it hath occurred unto this servant to submit mention of those souls who, in the beginning of the Bayan, believed with the utmost faith in the Beauty of the Merciful, and then, after the passing of a year, or two, or more or less, became unbelievers, and arose in utmost opposition.

Although this matter was mentioned before, there is no harm in repeating any subject, as it has been and will be the cause of steadfastness for the believers. Therefore it is submitted that among the early believers was Khar Valiyani, who was the first to believe and for about a year or more would mount

pulpits to promote the Cause and prove its truth, presenting proofs of the truth of Truth, yet afterwards became such an opposer that he issued death sentences against all pure souls. And there were many like him, including Mulla Muhammad-Taqiy-i-Haravi, Mulla Abdu'l-Ali, Mirza Ibrahim-i-Shirazi and others who were all believers but became deniers after a year or two. Apart from these, have you not heard the stories of old, as has now flowed from the Pen of God, about Balaam who was one of the saints and successors of his age whom all the world considered it obligatory to mention, yet when the Interlocutor appeared from the dawning-place of the Cause, he objected to Him and was counted among the idolators?

Likewise Judas Iscariot who was one of the twelve apostles of the Gospel yet delivered Jesus Himself to the Jews, as is recorded in detail in the original Book. And besides these, Satan who was the teacher of the Kingdom in the heavens and was known in each heaven by one of the most beautiful names, yet in the end through one act of pride was counted among the wicked and numbered with the infidels. In any case, you should reflect on these matters and not be heedless of the truth due to such vain words.

Furthermore, observe in the "Istidlaliyyih" of Shaykh Kazim, who drank from the cup of immortality from holy fingers and was recorded by the Pen of God in the tablets of glory as being among the people of Baha, that at the beginning of the tablet he presents as proof this blessed verse revealed from the most exalted holy tongue, His word exalted be His mention: "Say: O God! Thou art the God of Gods! Thou givest divinity to whom Thou willest and takest it from whom Thou willest" to the end of His utterance, exalted be His mention. Then after that His word exalted be His mention: "Say: O God! Thou art the Lord of the heavens and earth" to the end of that verse.

After stating that divinity and lordship are bestowed on whomever He wishes and taken from whomever He wishes, still you doubt that a believer can become an infidel and that a ruby can change. All these degrees are in the grasp of God's Will—He bestows whenever He wishes and takes away whenever He wishes, and He shall not be questioned about what He does. In any case, purify your heart from these stations and look to that which is evident as the sun in the midst of heaven. And these answers that I have submitted are so that you may convey them to the people lest they slip from the straight path due to such doubts. God willing, you must at all times be occupied with promoting the manifest Cause.

And these answers which I have submitted are intended so that you may convey to the people lest they slip from the straight path due to such doubts. You must, God willing, be engaged at all times in teaching the Manifest Cause, detached from all who are in the heavens and earth, for I have witnessed countless divine favors bestowed upon you in these days, as evidenced in the noble Tablet specifically revealed for you from the heaven of holiness, and likewise in another Tablet being sent at this time. We hope that after reading it, you will arise with all your heart and soul to serve God in such wise that you may wholly purify your heart from all else but Him and sanctify your tongue from mention of aught save Him. And God willing, you shall thereafter become the recipient of special favors from God, if you remain steadfast in your Lord's Cause and be of the firm ones. And the Glory be upon you and upon those with you among God's assured servants.

He is God

Regarding what was previously mentioned about the ruby, it has become necessary to explain it in detail. In rubies various types and different colors are observed. All of its colors are altered in fire and its freshness and delicacy are lost, except for the pomegranate-colored and the crimson types—these two, if they encounter mild fire from behind a veil, their color somewhat increases […] But if it encounters the fire that is known among the philosophers, it will certainly change, and if it touches the fire known in natural craft as red sulfur, it will immediately calcify just as gold, silver, copper and other metallic bodies are calcified through various medicines. Thus have I mentioned this for you that you may become informed and be of those who are informed. And beyond this, verily your Lord has power over all things, and it behooveth no one to doubt God's power. This indeed is the truth, and after truth there is naught but error. Praise be to God, the Lord of grandeur and majesty.

And say at the end: O God! Curse the first oppressor who oppressed the Primal Point in His latter Manifestation, who denied His signs, who fought against His Self, who disputed His sovereignty, who associated partners with His Being, who denied His words, who turned away from His beauty, and who was recorded among the ungodly in God's tablets by the Most Holy Pen.

The servant of God and His bondsman, Aqa Jan

BH11688: A brief account of this servant is that after…

A brief account of this servant is that after the ascension of the Most Great Luminary to the Most Holy Exalted Companion due to the oppression of the polytheists, this servant became bewildered in the land of Kaf, wondering what duty was incumbent upon him this day and in what direction he should turn, until it was heard that the Most Luminous Beauty of Abha had rent asunder the veils in the region of Iraq and was shining forth like the sun from behind the clouds.

Therefore, casting aside self and all that pertained to this servant, whether from father or mother, and turning wholly unto God and the Kaaba of His presence, I left the aforementioned city without provisions or mount, as some of the people of that land can testify. Thereafter, wandering lost and bewildered in the deserts of separation, with my gaze fixed upon the direction of the All-Merciful, I walked with utmost speed until the path ended at the tumultuous sea.

God is witness to my state when I was afflicted by waves such that there remained no hope of survival, to the extent that all the seafarers lay unconscious and prostrate upon the deck of the ship, until through the winds of the All-Merciful's grace and the favors of His glorious bounty, I was brought from the abyss of extinction to the shore of deliverance.

After disembarking from the ship, once again for two consecutive months I journeyed through perilous deserts, and on some days such thirst overtook me that I feared perishing, until after countless hardships I arrived in the land of Taff and inhaled the fragrances of the Beloved from the glorious garment of the Desired One. Yet I knew not from which direction this spiritual breeze was wafting until someone informed me that the Most Glorious Sun had risen in one of the dwellings.

This servant hastened with all his soul until he stood before the All-Merciful. At the moment of standing, outwardly He spoke not a word, but inwardly it was observed that a most subtle and delicate breeze was

wafting from behind a hundred thousand thousand veils, as if with this breeze He was striking a chord in the innermost heart of all things, and from those strikes strange and wondrous sounds were heard. Yet however much I strove to comprehend anything, I found myself impotent and wanting. However, at that moment it was observed that the fire of longing was kindled in all limbs, veins, organs, members, heart and soul, to such extent that its heat seemed to pervade all existing things.

O what joy from this Day which God made the first dawn of His Majesty's sovereignty for His servant, and the first morning of the horizon of His knowledge for this evanescent one who at all times has held fast to the cord of God, the Supreme, the Self-Subsisting. Although on that day I had no awareness of any direction and the veil had not been fully lifted that I might discover what lay concealed behind the pavilions of grandeur and glory, nevertheless the holy fragrances and the attractions of yearning from all directions had seized this wanting, evanescent one. God knows and recognizes what I perceived on that day without any outward means.

He knoweth what I experienced on that day, without intermediary, sign or limitation. Thus did the loving-kindness of the All-Merciful encompass me, if ye be of them that understand. Furthermore, certain wondrous verses and strange signs were observed from that glorious King of Oneness, such that none save the Exalted Truth could enumerate them. Were I to mention but some of these, I would need to compose an entire book. However, since brevity was intended in these Tablets, I have contented myself with this much.

During the period that this resplendent Beauty dwelt in that land, I would occasionally be granted permission to attain His presence, and people of all kinds would come and go. However, that exalted Being, through wondrous melodies of utterance and precious gems of mighty words, would summon the people to another place, such that if anyone expressed servitude to that manifest Beauty of glory, He would firmly forbid them. Yet this servant was perplexed as to how this Most Great Revelation and this mighty Cause could remain concealed or be veiled from the most discerning of the discerning.

After some time, He departed for Baghdad, and however much this servant sought permission to be honored with service, that I might not be deprived of the Beauty of the All-Glorious, He would not consent, and entrusted this servant in the land of Taff to Shaykh Abu-Turab.

After some time, with great hardship and countless difficulties, I went to the City of Peace [Baghdad], and whenever I desired to attain the Most Great Vision, He would forbid it and would give absolutely no one access, save a few who would occasionally come and go without permission. However much I tried to understand the reason for this prohibition, I could not comprehend it. Sometimes I would say it was because of the strangers that the devoted ones were forbidden, lest some corruption arise or sedition appear. Then I would observe that that Pre-existent Beauty had no such considerations whatsoever. At all times my perplexity increased, and occasionally when I was blessed to attain His presence, such sadness would be observed in that Blessed Beauty that my very being would tremble.

Until one night He went to Kazimayn, and it happened that on that night a few souls were present before the Throne. O what joy from that night wherein the lights of the Sun shone forth, and at every moment from the direction of the Throne there appeared effulgences, lights and brilliance that none would

comprehend save His All-Knowing, All-Informed Self! I swear by the Sun of the sanctuary of meanings that such bounties were manifest and evident on that night that all the denizens of the most exalted paradise and the dwellers of the pavilion of sanctity and eternity were moved to ecstasy and joy. What more can I say of the manifestations of power that were revealed and evident on that blessed night!

Nevertheless, in that manifest Beauty signs of grief were so evident that the people of that gathering, despite those manifestations of attraction and longing, became inwardly sorrowful and grief-stricken, until the command was given that all should sleep. After all had fallen asleep, a cup from the ocean of eternity was bestowed upon this servant, such that were I to attempt to describe it, I would find myself utterly powerless and wanting, and no ear could bear to hear it. The night drew to a close and dawn broke, and that Sun of sanctified glory, after taking tea, returned to the Abode of Peace.

Those few of the loved ones who dwelt in that city were forbidden from attaining His presence, to such extent that even passing through the street where He resided was prohibited. Through day and night I was consumed with anguish, not knowing the cause of this supreme prohibition and who was responsible for this overwhelming sorrow which increased with each passing moment.

Some time passed thus, until one morning I arose and found myself in such agitation as I cannot possibly describe. I intended to turn towards the Beloved, that perchance I might attain His presence and find peace from this disturbance. When I arose and set forth, Aqa Ahmadi, who was in His service, met me and firmly and emphatically forbade me. Undeterred, I wandered the streets in utter bewilderment and agitation, unable to approach the vicinity of the blessed house, until one of the neighbors, who was not among the believers, brought news that the previous night that exalted Beauty had departed alone, singly, without informing anyone or letting any soul know, not even the members of His household, and none knew in which direction He had gone or what had become of Him. Now all the members of His household were engaged in lamentation and wailing in a state of agitation and trembling. Allah-u-Akbar! What grief encompassed all existence on that day, when that solitary and lonely Wronged One, without helper or supporter, set forth into the wilderness and informed no one, lest any soul become the cause of prevention or spread word among the people.

Then this servant and Mirza Muhammad who was in His service—in a state known only to God—set out for Samarra, hoping He might have gone there. Journeying unto God and trusting in Him, we reached the aforementioned place but found no trace of that Sun of divine glory. God alone knows in what state of grief, crying and lamenting we returned, disappointed, despairing and forsaken—though this servant had no intention of returning, and after failing to find the Beauty of the Intended One, had no thought except self-destruction.

In due time, circumstances were arranged and I attained the presence of that hidden person and served Him. Throughout day and night, I never showed a moment's negligence or slackness. All the people of the Bayan who were in the City of God bear witness to this. While I was engaged in this service, certain unpleasant winds blew which caused great pain to the heart. However, since I regarded that place as sanctified above all that God abhors, I attributed all such things to other causes and calmed my heart.

During this period of Greater Occultation, such humiliations were visited upon the Cause that none of the friends could meet with one another. For instance, if one of the companions needed to meet with the honored Kalim, he had to come for half an hour in the darkness of night and then return. The few companions who resided in that land lived in such abasement and degradation that its mention would cause distress. In the surrounding regions too, only a few could be found who claimed adherence to this Cause, and even these few were in the utmost state of dejection and withering. I swear by the Beauty of the Beloved that the fire of God's Cause had been so extinguished that it seemed as if all vigor and movement had been forbidden to all.

We remained in this trial and tribulation for two years or less, during which no trace appeared from that Resplendent and Most Glorious Beauty to indicate in which land He dwelt or in which direction He had turned. All the members of the household were engaged in lamentation and weeping. The reason for this migration, which I later discovered, I hesitate to mention lest doubtful souls become disturbed. However, some of the friends secretly learned of it and kept it concealed.

Then Shaykh Sultan resolved to travel through the lands, hoping to bring news of that Divine Joseph and bestow glad tidings upon the withered hearts. After traveling through various regions for two months without finding any trace, he arrived in Sulaymaniyyih. There, upon inquiry, one of the shaykhs informed him that such a Person as he described dwelt alone on a mountain three days' journey from that city, and that the path was completely blocked from coming and going—no one could proceed in that direction. However, the shaykh offered to send someone specifically to bring Him back.

After extreme difficulty and hardship, the Beauty of Oneness arrived in Sulaymaniyyih. Though He insisted that the Shaykh return to Baghdad while He would return to His place on the mountain, the Shaykh would not accept and begged that if He would not come to Baghdad, then at least allow him to remain in His service.

In brief, after twenty-two days, that All-Knowing Beauty returned to Baghdad in a state of utter need and distress. He bestowed fresh life upon lifeless bodies and adorned withered spirits with a new and wondrous raiment. At every moment a sovereignty was manifested from that Beauty of the All-Merciful and a power was revealed, and He encompassed all to such an extent that all the people of Baghdad, whether learned or ignorant, merchant or craftsman, all arose to obey Him and girded themselves to serve Him out of love, save for a few malicious ones.

This station needs no mention, for like the sun at its zenith He was ever resplendent with the utmost power and glory, such that the banner of the Most Great Name was raised in all lands and the standards of His Cause were planted in every region. None has denied or will deny this supreme grace and greatest gift, save the perverse and the malevolent. He manifested Himself through the name of the All-Powerful to such a degree that Baghdad became the dwelling-place of the loved ones and the gathering-place of the companions. Every wanderer from this band who had no power to remain in his own land would turn his face toward that direction. Thus does the bounty of your All-Glorious Lord flow, if you be of them that know….

BH00105: To be typed

To be typed.

BH00154: This is a prayer that was sent down…

Section 1: "This is a prayer that was sent down…"

This is a prayer that was sent down on the first day of the month of fasting. Well is it with him that supplicateth God—his Lord, the Most Great, the Almighty, the All-Knowing—therewith.

Glorified art Thou, O my God! I beseech Thee by Thy Name, the Eternal, through which the Manifestations of Thy Cause have existed perpetually; by Thy Name, the All-Sufficing, through which every need of the Embodiments of Thy Revelation hath been satisfied; by Thy Name, the Lord of Wealth, through which the dawning-places of Thine inspiration have been made so rich as to be self-sufficient; by Thy Name, the Ever-Abiding, through which the signs of Thy kingdom and the evidences of Thy dominion have been made to subsist forevermore; by Thy Name, the All-Wise, through which the Repositories of Thy sovereignty were vouchsafed with abiding endurance; by Thy Name, the Most Compassionate, through which every being hath entreated Thy mercy; by Thy Name, the All-Powerful, through which all living things have implored Thy strength; by Thy Name, the All-Knowing, through which the Manifestations of Thy knowledge have appeared amidst Thy creation; and by Thy Name, the All-Subduing, through which Thou hast caused Thy most exalted Word to conquer all who are in heaven and on earth, to send down upon Thy loved ones—from the heaven of Thy Will—what will make them able to dispense with all else but Thee, and detach them from all else except Thee.

Send down upon them, moreover, that which shall empower them to vanquish Thine enemies, who have disbelieved in him who is the manifestation of Thine Essence and the Dawning-Place of Thy Signs. Potent art Thou to do what Thou willest, and Thou, verily, art the Almighty, the All-Wise.

O Thou Who art my God, my Master, my Beloved, my highest Hope, and mine ultimate Aspiration! Remove not far from Thee him that hath sought nearness unto Thee, and cast not away him that hath set his face towards the transcendent court of Thy singleness and the hallowed precincts of Thy oneness. Enable them to hear, then, what shall cause them to soar in the atmosphere of their longing for Thee and the firmament of their rapture of Thee, in such wise that they shall become oblivious of all that is not Thee, and moved to celebrate Thy mention and praise. By Thy glory! Whoso remaineth deprived of the sweetness of Thy remembrance hath, in truth, been kept back from every good thing.

For such a one, his death would be better than his life, and his extinction preferable to his continuance. As to me, and to this Thy glory beareth me witness, I am bewildered at them that have withheld themselves from the wonders of Thy remembrance, and have busied themselves with the mention of aught else but Thee. I swear by the power of Thy might that, for them that have tasted the sweetness of communion with Thee, Paradise itself—and whatever of Thy wondrous gifts and favors as can be found therein—can never compare with even a single mention of Thee. Debar me not therefrom, then, and deprive me not thereof. I beseech Thee, moreover, O Thou in Whose hand is the kingdom of decree, to

stir me with the winds of Thy Will as Thou pleasest, that I may turn towards that which is met with Thy love and good-pleasure, and repudiate that which Thou abhorrest, O Thou in Whose grasp are the kingdoms of this world and of the next. There is none other God but Thee, the Almighty, the All-Subduing, the Most Powerful, Whose help is implored by all men.

Lauded be Thy Name, O Lord my God! Every time I am reminded of Thee, I find that Thine awful majesty and power have kept me back, for such remembrance itself beareth witness to my powerlessness to conceive of anything but that which is inevitably different from Thee. This having been established, how can my mention ever ascend unto Thee, or my praise ever adequately befit Thee? Nay, all these are the products of my self and the imaginings of mine inmost being. I flee, therefore, O my God, from such blasphemy unto him who is the king of Thy unity, and I supplicate Thee to nourish me with the chalice quaffed by such of Thy creatures as believe in Thy oneness, and by such of Thy creation as are detached from all else but Thee, who behold in all things the signs of Thy splendor and the evidences of Thy singleness.

As to them that have joined partners with Thee, and have asserted any relationship between Thy creation and Thyself, they have failed to recognize Thee and attain to Thy knowledge. They, amongst all created things, are the farthest removed from Thee and the most ignorant in Thine estimation. Too exalted art Thou to be associated with anything but Thyself, or to be mentioned with a remembrance other than Thine. From everlasting Thou hast been alone with no one else beside Thee, and to everlasting Thou wilt continue to be one and the same.

To none is given the ability to apprehend Thine essence. Every mention of Thee, irrespective of the one who maketh it, must refer ultimately to the most exalted Word and the preexistent Pearl. This is none other than the Primal Will and the Original Point—the initial indication of Thy Revelation and the first of Thine effulgences. This Thou didst generate of its own substance, and didst shed Thy splendor upon it through Thine all-glorious Name. Subsequently, the heavens shone forth with the light of Thy knowledge, and the earth was illumined with the rays of Thy countenance. Thou didst make this Point the very source of all creation, and the furthest Limit to which it may attain. Therewith didst Thou make distinctions among Thy creatures, for through it hath every true believer professed his faith, and by it was every infidel seized with terror. He that supplicateth Thee with this Point is, in truth, of them that have supplicated Thee through Thy Self, and he that rejecteth it hath, verily, failed to supplicate Thee, though he call on Thee for as long as Thy sovereignty shall endure and Thine Essence shall exist.

Is there any one, O my God, that hath supplicated Thee through this Point whom Thou didst not summon in return? Hath there ever been any one who hath set his face towards thee therewith unto whom Thou didst not turn towards to meet his gaze? Hath any one on Thine earth ever made mention of Thee thereby whose name Thou didst not remember in the heaven of Thy Revelation? Nay, and to this Thy glory beareth me witness, for Thy remembrance hath encompassed all things, even as Thy mercy hath encompassed all creation. But for Thy remembrance, who could make mention of Thee? And if not for the knowledge of Thy Self, who would there be to recognize Thee?

When Thy remembrance encompassed Thy servants, they arose to make mention of Thee and celebrate Thy praise; and when Thou didst reveal unto them the paths of nearness unto Thee, and didst show them

the ways of Thy good-pleasure, they turned their faces, from every direction, towards the lofty court of Thy oneness and the exalted sanctuary of Thy singleness; and when Thou didst impart unto them Thy love, they leapt forth to assist Thy Cause, and were enraptured by the signs of Thy transcendent sovereignty; and so great waxed their devotion unto Thee that they readily offered up their substance and their very selves in Thy path. I swear by Thy glory, O Best-Beloved of the worlds—Thou Who art the Desire of every yearning soul, and the Ecstasy of every pure heart—that when I quaffed the cup of Thy love, I arose, by Thy power and Thy might, to render Thy Cause victorious, and that I was, moreover, able to dispense with the love of all else but Thee, and every mention other than Thine.

Blessed is he that hath drunk deep therefrom—he that hath hastened unto the ways of Thy good-pleasure and the paths of Thy favors—for he, verily, is one of the richest of Thy servants, and is accounted in Thy sight as among the most exalted of men.

As to me, O my God, so intense hath become my love for Thee that I detest the thought that aught else but me should love Thee; indeed, he that loveth Thee is none other than me. The full measure of Thy love have I chosen to accept, and every tribulation have I consented to face in Thy path. Would that there were none but me to love Thee, and that every calamity borne in Thy path would be mine alone to bear! For Thou, in truth, hast ordained for the one who loveth Thee such adversity as is without parallel in Thy knowledge—and this adversity is a thing despised by most of Thy servants, as a means of protecting themselves and preserving their possessions. I, however, am he who hath been able to dispense, through Thy remembrance, with the mention of the entire creation, and he who hath consented to sustain, in Thy love, all the harm at the world's disposal.

O would that Thou wouldst impart unto Thy servants the things Thou didst impart unto me, and reveal unto them what Thou hast revealed unto me! Blessed is he who in Thy path hath been beset, at the hands of Thy wicked servants, with the swords of hatred and enmity. Such souls as this have, verily, drunk deep from the chalice of Thy mercy and beneficence; they have enjoyed communion with Thee through Thy remembrance and praise, and the affairs of this world have not deterred them from setting their faces towards Thy countenance. Happy is he that hath communed intimately with Thee and detached himself from all creation, O Adored One of all that is seen and unseen!

How, then, O Thou Who art the Creator of Baha and his sole Desire, can I befittingly recount the wonders of Thy mercy that have pervaded me, and the evidences of Thy bounty that have encircled me? I was fast asleep, O my God, upon the couch of forgetfulness and negligence, when lo, the sweet savors of the raiment of Thy Name, the Most Merciful, were wafted over me. They roused me from my slumber, and moved me to sing Thy praise before the peoples of the earth. Thereafter I arose and summoned all mankind to accept Thy transcendent and most exalted Being. Among them were those who repudiated Thee, gainsaid Thy signs, and rejected Thy tokens in this Revelation, wherein Thou hast manifested Thy Self through Thy Name, the All-Glorious.

Others hesitated in their belief and rebelled against Thee, notwithstanding that what I had conveyed unto them were the very things Thou didst teach me from Thy hidden knowledge, and that what I had revealed unto them were none other than what Thou didst enable me to recognize from among Thy treasured mysteries. I called upon them to observe that which had been sent down in the Bayan, and apprised them

of such things as would enable them to recognize Thy Manifestation, whereunto they had been bidden aforetime in the Tablets of Thy behest and the Books of Thy decree. At this they were stricken with terror; they bewailed it, rejected it, and waxed proud before it—except for them that were born anew through the sweet savors of Thy most resplendent signs that have been diffused in this Dispensation, whereby the firmament of vain imaginings hath been cleft asunder, and the idols of men have been abolished by the arm of Thy power, O Thou in the grasp of Whose might are the dominion of decree and the kingdoms of earth and heaven.

O my Lord! I beseech Thee by Thy most excellent titles and Thy most august attributes, and by Thy Name, which Thou hast raised up above every other name and hast caused to overshadow all that are in heaven and all that are on earth—a Name through which Thou didst foster fellowship and make distinction, and didst establish as the decisive Standard in both the beginning and in the end—to so open the eyes of Thy servants that they shall see with Thine eyes and recognize Thee through Thy Self, and turn away from them that have disbelieved in Thee, have gainsaid Thy sovereignty, have taken unto themselves a lord other than Thee, and have made aught else but Thee the object of their adoration. Abandon them not, O my Lord, to themselves, and leave them not to their corrupt desires. Take Thou their hands with the hand of Thy power and Thy grace, and protect them from Thy wicked servants who whisper in men's breasts, and in so doing prevent them from attaining the shores of Thy oneness and from entering the depths of Thine all-glorious unity.

O my Lord! Illumine the eyes of Thy servants with the light of Thy knowledge, and give them to drink of those living waters that shall detach him that quaffeth them from the kingdoms of heaven and earth; shall prompt him to turn, with his all, towards Thee; and shall cause him to abide beneath the shade of Thine all-glorious Name, which Thou hast made the sword of Thy Cause amidst Thy creation, and whereby Thou hast separated between the well-favored and the wayward, between light and darkness, between felicity and misery, and between the exponents of truthfulness and the embodiments of denial. He whose sight hath been illumined with the light of Thy Most Great Name hath, in truth, been created anew and raised up at Thy behest, O Lord of the throne on high and of earth below.

Such a one is, indeed, a new creation in Thy realm, fashioned by the fragrances that have been wafted in Thy days. He is recreated through that which he uttereth in Thy remembrance and praise, though he repeat such things as have been ever said in Thy glorification. Such is the station of Thy servants that have been brought into being through the movement of Thy Supreme Pen in the kingdom of creation. And yet, Thy wicked servants reject Thy verses, O Thou Who art without peer on earth or in heaven, and would fain deny their novelty—notwithstanding that through these verses the very concept of novelty hath been established, and that if not for them originality itself would never have come into existence.

Section 2: "I weep, therefore, and with me weep also…"

I weep, therefore, and with me weep also my pen and the Tablet upon which it doth write, by reason of the harm I have sustained and by virtue of the things that have befallen me at the hands of Thine enemies. Whensoever wax severe the calamities that have afflicted me, and have been perpetrated by these servants of Thine that have disbelieved in Thy most mighty signs, I look unto those of Thy gifts that Thou hast singled out for me, inasmuch as Thou hast fashioned me to be the very mention of Thy Self,

and hast made whatsoever is manifested from me—be it my standing or my sitting, my walking or my sleeping—to be Thy remembrance amidst Thy creatures, and Thy praise before Thy servants. Indeed, all mine actions Thou hast made to be even as a single act of Thy remembrance. Praise be unto Thee, then, O my God, for this inestimable bounty and this priceless gift.

I beseech Thee, O my God and my Master, to ordain for Thy servants what Thou hast ordained for me. Make Thou no distinction between me and them, neither in this world nor in the world to come. Thou, verily, art the Fashioner of all creation. O my God! Make firm the leaves of this Tree, lest the tempests of trials should cause them to fall. Thou, in truth, art the Almighty, the All-Glorious, the Beneficent. Deprive not, moreover, those of Thy servants that have set their faces towards Thee. Enable them, O my God, to bear witness to Thy oneness, to acknowledge Thy singleness, to recognize Thy sovereign might, to turn towards the sanctuary of Thy glory and grandeur, to repair unto Thee for refuge, and to seek Thy presence for protection.

Cast them not away, O my Lord, by Thy grace, and withhold them not from this river that hath flowed from the right hand of the throne of Thy oneness. Suffer them not, O my Lord, to be numbered with them that have broken Thy Covenant, violated Thy Testament, waxed proud before Thee, disputed Thy truth, rejected Thy grace, and turned away from Thee, all in spite of the fact that not a single word hath been inscribed by Thy Supreme Pen wherewith Thou didst not enter into a Covenant with me.

Thou didst condition all that hath been sent down in the Bayan upon mine acceptance and my behest, in such wise that if my mention and praise were to be effaced therefrom, not one word would remain thereof. Thou hast not, moreover, made my Cause dependent upon the approval of any one. And yet, look Thou upon Baha, O Thou Who art his Beloved, and behold what hath befallen him at the hands of Thine adversaries, O Thou Who art his heart's desire! Thy might beareth me witness that not a single cry hath escaped the lips of Baha to bemoan the things that have befallen him in Thy path, O Thou Who art the Source and Center of his soul.

O would that the people of the Bayan not repeat the transgressions of peoples past! I swear by Thy glory, O Best-Beloved of Baha, that my bitter weeping hath prevented me from making Thy mention and celebrating Thy praise, O Thou in Whose hands are the dominion of decree and the kingdom of ordainment. I am he, O my God, whose love of Thee the enmity of Thine enemies hath failed to hinder, and the one whose praise of Thee the clamor raised by them that have disbelieved in Thy signs hath been powerless to silence. By Thy glory! Were all the peoples of the earth to unite against me in tyranny and oppression, verily my tongue would proclaim Thy mention and praise in their midst.

And were my tongue to be cut out, verily my heart would impart the things wherewith Thou didst inspire me through Thy bounty and beneficence. And were my heart to be severed from my body, verily my vitals, my limbs, and the hair of my head would shout aloud:

O my Lord! This is the one who is Thy light amidst Thy rebellious creatures. Look upon him, then, with the glances of Thy tender mercies. O my Lord! This is he who is mentioned in Thy Scriptures, Thy Books, and Thy Tablets. He is the one for whom Thou didst send down the Bayan to elevate his station, glorify his word, and exalt his Cause. He is the one Thou hast awakened every morning through Thy love of him, and

hast laid down to rest every evening through Thy mention of him. Thou didst say, and Thine utterance is most sweet: “But for him, I would not have sent down the Bayan!” Thou didst also say, and Thy word is the truth: “The mention of every goodly thing hath been sent down in the Bayan. I have desired naught but Baha and his beauty.” Look Thou upon him, then, and behold him fallen amidst the people of the Bayan, O Thou Who verily revealed that Bayan!

How sweet, therefore, is the praise Thou givest to me, and the praise I give to Thee! Thou art He Who standeth self-sufficient above the need of any of His creatures. Thou art, moreover, the One Who hath desired to make mention of me in Thy remembrance, and I am the one who hath made no mention except to render Thee praise. Thou beholdest, O my God, how my heart hath been so intensely consumed in Thy love that if all the seas of the earth were to be poured upon that flame, they would be forever powerless to extinguish it, for my body, my soul, and mine inmost being have all been created through Thy love, and Thy love is eternal; it cannot die. Such is the station Thou hast graciously conferred upon me, and none shall ever have the power to lay their hands upon it, O Thou Whose remembrance is my solace and the delight of my heart, Whose decree is my desire, and Whose calamity is my companion.

O my God! Thou seest them that have dishonored Thy name, disgraced Thy Cause, broken Thy Covenant, perverted Thy word, renounced Thy laws, discarded Thy commandments, and caviled at this servant who hath vowed to lay down his life in Thy path—the one through whom Thy Cause hath gained renown, Thy praise hath been exalted, the light of Thy countenance hath shone forth, the Pavilion of Thy law hath been established, the Tabernacle of Thy glory hath been raised, the House of Thy Cause hath been built, the Temple of Thy holiness hath been erected, and the Sanctuary of Thy splendor hath been constructed.

Thou art well aware, O my God, of the lies they have spread and the calumnies they have uttered, and Thou knowest that the acts they have committed in the name of Thy religion have caused the denizens of the everlasting Cities to cry out in lamentation, and have made the Concourse on high to wail with grief. They have written against me, with the fingers of blasphemy, that which hath drawn the curse of the atoms of the earth, the malediction of the manifestations of divine unity, the imprecation of the dawning-places of oneness, the malison of the repositories of Thy revelation, and the execration of the treasuries of Thine inspiration. The wickedness of those wretched souls waxed greater and greater until they declared, in writing, “He hath abrogated the Bayan!”

And this notwithstanding that through me, the laws of the Bayan were revealed and the Sun of the Bayan shone forth, and that his mention hath been fulfilled in making mention of me—and that it was through me, moreover, that the meaning of his words was made clear and his mysteries were unveiled, and that it was through my arising that the letters of his writings were unfolded, his hidden treasures were made manifest, and the pearls of Thy knowledge and the gems of Thy wisdom concealed within him were divulged.

Thou knowest, O my God, that they had recognized Thy bounty, and yet they then rejected it, for Thou didst manifest me invested with that proof wherewith they laid claim to faith in Thee and in him who is the manifestation of Thy Self. Purify, then, their hearts, O my God, and illumine their eyes, that they may recognize Thee with Thine own eyes and detach themselves from all else but Thee. This I ask of Thee, O my God, though I see how they are wrapt even more densely in their veils than the followers of former

religions. So wrapt are they in these veils that I myself cannot conceive of any people more wayward than they, nor any souls who have gone further astray.

They read the Bayan even as they reject the one who revealed it and pride themselves in their rejection, and cavil at him through whom Thy word and the Scrolls of Thy commandment have, from time immemorial, been revealed. I swear by Thy glory, O my God, that they have not believed in Thee, for had they believed, they would not have repudiated this Revelation, through which the leaves of the Divine Lote-Tree have been made to sing the remembrance of Thy Name, the Most Exalted, the All-Glorious, and through which the tongues of all things have been unloosed to yield Thee praise, O Thou Who art the Lord of this world and of the next. Every word revealed in the Bayan beareth witness that God, verily, beholdeth all things from the all-glorious horizon.

Glorified, immeasurably glorified art Thou, O my God! Thou hearest my groaning and my wailing, and perceivest what befalleth me at every moment at the hands of them who are the manifestations of Satan, the exponents of rebellion, the embodiments of envy, and the incarnations of infernal fire. Behold, O Thou Who hast called Thyself the God of Mercy! Seest Thou on Thine earth any one wronged like me, or any as stricken with sorrow as I? And this notwithstanding that it is through my joy that Thy lovers have soared to the sublimities of Thy nearness and delight, and they who yearn for Thee have ascended unto the heaven of Thy rapture and recognition!

This wronged one, O my God, hath sought the shelter of Thy justice, this lowly one hath longed to abide within the precincts of Thy glory, and this poor creature hath yearned to take refuge beneath the canopy of Thy wealth. Send down upon him, then, that which beseemeth Thee. He, in truth, hath had no desire but Thee, and He possesseth no such desire now. I adjure Thee by Thy power and might, O Thou Who art the King of Baha—Thou Who speakest within the breast of Baha, and rememberest within the heart of Baha! Send down, O my Lord, the word that shall strike the fear of God in the hearts of men, that they may shake off the slumber of their corrupt desires and turn their faces unto the Most Exalted Word, O Lord of the Throne on high and of earth below.

O my God, my Master, my heart's desire! I bear witness that Thou indeed hast ever been the One Whom all things worship, one and alone, without peer or equal, eternal in the past, eternal in the future, ever-abiding, independent of all things, and self-subsisting. Thou hast taken neither partner nor peer unto Thyself. Unto Thy servants Thou didst send Thy messengers, and make them the repositories of Thy revelation and the treasuries of Thy knowledge, and send down unto them Thy Books in which Thou didst prescribe Thy laws and ordinances, until such time as the Scriptures were culminated through the revelation of the Bayan, and the Messengers attained their final consummation through the one Thou didst name 'Ali [The Bab] in the Realm of Decree and the Kingdom of Names. He, in truth, made himself manifest at Thy bidding, summoned all men unto Thee, and bore the glad-tidings of him whose advent Thou didst herald in Thy perspicuous verses and Thy weighty words. Through him, Thou didst prescribe the scope of Thy laws and ordinances, and didst give a distinct explanation of all things, in which Thou didst forbid Thy servants to shed the blood of them that have believed in Thee and have entered the stronghold of Thy command and Thy protection.

Section 3: "Thus hast Thou forbidden all peoples to take…"

Thus hast Thou forbidden all peoples to take the spouses of Thy messengers as their wives. This is one of Thy perspicuous laws and clear proscriptions, and it is of such great significance that it hath been revealed in all Thy Tablets, Thy Books, and Thy Scriptures. And yet, notwithstanding this clear ordinance and firm command, they have broken Thy Covenant, violated Thy Testament, and cast away what had been bidden them. They have enjoined that which had been forbidden them, and have grown so abject in their heedlessness that passion and desire have seized from them the reins of tranquility and shame, and compelled them to betray the consort of Thy Self [The Bab], the Exalted, the Most High.

Alas, alas, for the deeds he [Mirza Yahya] hath committed and the behavior he hath demonstrated! I swear by God that the veil of Thy sanctity hath been rent asunder amidst Thy creatures, that the Faithful Spirit hath lamented before Thy countenance, and that the eye of Baha hath wept sore by reason of this most great calamity and most dire tribulation. I swear, moreover, that there never befell any of Thy messengers or chosen ones what hath befallen him who is the revealer of Thy Cause—the one Thou didst make the embodiment of Thy sovereignty, the dayspring of Thy divinity, and the dawning-place of Thy supremacy. For this I have wailed aloud with grief, and indeed all things created through Thy most exalted Word have been made to wail.

O my God! Thou, verily, hast always existed, and wilt to eternity continue to exist. Thou didst not set down Thy laws or lay down Thy paths except to ensure the eternity of Thy remembrance amongst Thy creation and the glorification of Thy Cause amidst Thy people. And verily Thou, by Thy Self—the one true God—hast ever been and wilt ever be sanctified from the doings of men and the words of them who fain would praise Thee. Those people, O my God, have indeed felt no shame before Thee, inasmuch as they have dishonored Thee in Thy realm and refused to glorify Thee amidst Thy creatures. Where is the man of insight who will assist me in the midst of my bitter wailing, or the tender-hearted one who will join me in lamenting what hath befallen my Lover and my Beloved, the One Who maketh mention of me and the One of Whom I make mention?

Where is the fair-minded soul who will judge equitably what hath befallen him who is the manifestation of Thy Self at the hands of Thy most heedless servants? By Thy glory, O my God! Were I to be slain by the swords of men, I would cherish this fate more than remaining alive, and would thus behold that which no eye hath ever seen, O Thou in Whose hands are the dominions of earth and heaven.

The lust of leadership prompted that wretched one to shed the blood of him [Dayyan] whom Thou didst single out amidst Thy people, didst make the quintessence of Thy majesty, and didst name "the third Letter" to believe in the one Thou didst make manifest at Thy bidding. Thou didst reveal in the honor of that noble soul such things as have never been revealed for any one apart from him. And when his blood was shed, every trace of daylight was overtaken by darkness. Agitation took hold of every soul living in Baghdad, and they all were thrown into dire straits. Despite this, however, the perpetrators of that heinous crime failed to realize what they had done, and their wickedness and haughtiness waxed greater and greater until they sought to slay the One of Whom they had made mention in the daytime and in the night season.

Yet, Thou didst indeed preserve me by the power of Thy might, and didst protect me with Thine invisible hosts, in such wise that I was able—through Thy will and decree—to depart from the midst of those wicked souls. And when Thou didst frustrate their hopes through the power of Thy sovereignty, they wrote against me such vile things as caused their own pens, their fingers, their ink, their scrolls, and in truth the reality of all things to curse them. Raise up, then, O my God, pure hearts and discerning eyes, that they may look searchingly into Thy Cause and observe carefully what hath befallen Thee.

Alas, alas! The pages of the Bayan, and the eye of inner meaning enshrined within the words of the Bayan, have wept sore by reason of their deeds. They grew oblivious of their own selves and proclaimed,

> "Verily, he whom Thou didst make manifest by Thy bidding hath abrogated the Bayan!"

And this notwithstanding that every man of insight will bear witness, were I to call upon them to do so, that the Bayan was revealed for my sake, that the law of the Bayan was fulfilled through my Revelation, and that Thou didst make all that had been revealed therein a gift unto me, conditioned by my leave and dependent upon my behest. Alas, alas! The hem of holiness hath been smirched with the dust of the calumnies of Thy foes, and the hearts of them that are nigh unto Thee have been lacerated—at the hands of the rebellious among Thy people—by the things that have befallen him who is the beloved of them that have recognized Thee.

This is, O my God, the first of the days on which Thou hast bidden Thy loved ones to observe the Fast. I ask of Thee by Thy Self and by him who hath fasted out of love for Thee and for Thy good-pleasure—and not out of self and desire, nor out of fear of Thy wrath—and by Thy most excellent names and august attributes, to purify Thy servants from the love of aught except Thee and to draw them nigh unto the Dawning-Place of the lights of Thy countenance and the Seat of the throne of Thy oneness. Illumine their hearts, O my God, with the light of Thy knowledge and brighten their faces with the rays of the Daystar that shineth from the horizon of Thy Will. Potent art Thou to do what pleaseth Thee. No God is there but Thee, the All-Glorious, Whose help is implored by all men.

Assist them, O my God, to render Thee victorious and to exalt Thy Word. Suffer them, then, to become as hands of Thy Cause amongst Thy servants, and make them to be revealers of Thy religion and Thy signs amongst mankind, in such wise that the whole world may be filled with Thy remembrance and praise and with Thy proofs and evidences. Thou art, verily, the All-Bounteous, the Most Exalted, the Powerful, the Mighty, and the Merciful.

Praised be Thou, O my God! Every time I attempt to conclude my praise of Thee, I behold how my love for Thee hath not yet ceased. This being the case, how could I possibly still my voice, or end my praise, or stop my wailing, or cease my sighing? Thou hast, verily, O my God, enjoined prayer unto them that are near unto me, and didst, moreover, make the verses irrefutable proofs of my station, and clear evidences of my Cause. And yet, how dearly I would love to make mention of Thee and render Thee praise on the part of all mankind and whatsoever pertaineth unto them, O Thou in Whose grasp lie the kingdoms of earth and heaven!

O my Lord! Aid me with the wonders of Thine assistance, for I verily am the sole emblem of Thine ascendancy, and I alone can befittingly manifest Thy loving-kindness. These distinctions enable me to

repair unto the Glorious Companion, and to be delivered from the midst of these ungodly ones, who harbor naught in their hearts but hatred and animosity.

Cause me, then, to ascend unto Thee, O my Lord, O Thou through a movement of Whose pen the kingdom of creation was begotten! My sole purpose in speaking forth that which I have proclaimed before Thee hath been to demonstrate my servitude amongst Thy people. All testify that I, in truth, am but a lowly pauper, and that Thou, verily, art the One from Whom all things are sought, and that I am a humble suppliant, while Thou art the One Who is ready to answer. Were this not so, then I swear by Thy might that my desire would not accord with what Thou hast desired, that my purpose would differ from what Thou hast purposed, and that mine aspirations would run counter to what Thou hast decreed.

Whoso maketh any distinction, therefore, between my will and Thine hath, in truth, blasphemed against Thee and joined partners with Thee in Thy dominion. Indeed, Thy Will is manifested through my will, and but for Thy Will, I would have no will of mine own. May all my desires be offered up for Thee, O Thou Who art the Desire of Baha; may all my aims be yielded up to Thee, O Thou Who art the Aim of Baha; and may my will be wholly dissolved in Thine, O Thou Who hast kindled the fire of Baha, hast lighted the flame within the breast of Baha, and hast spoken through the tongue of Baha!

And then, the Beloved of Baha said: By the righteousness of God! But for Baha, the Dove of remembrance would not warble. O people of hatred! Free ye Baha from your midst and relieve him from your cruelty, which hath cleft the heavens asunder and rent in twain the veil of faithfulness.

And Baha made reply: I have contented myself with Thy decree, O Thou Who art the Lord of the worlds and the Desire of whosoever hath sought Thee! I have wished for myself only what Thou didst wish, and have desired only what Thou didst desire. By Thy glory, I am abashed before the wonders of Thy bounty, through which Thou didst choose me amongst all Thy creatures to be invested with this Revelation.

Thou didst divide all created things one from another, and didst take from them their very essences—and then, O my God, Thou didst cause me to speak forth a single Word from Thy side, and through Thy power and might, didst make that Word a two-edged sword. With one edge, Thou didst separate to one side such among Thy creatures as have waxed proud before Thee, and have hesitated in their recognition of Thy Cause—a Cause greater than any other which Thou hast ever revealed—and with the other edge, Thou didst gather together and foster fellowship among them that have set their faces towards Thy countenance, have believed in Thy resplendent signs, and have detached themselves from all that is in heaven and on earth, yearning for Thy beauty, seeking Thy good-pleasure, turning towards Thy presence, and proclaiming Thy bounty. These Thou hast made the very hands of Thy Cause amidst Thy people, and through them Thou hast manifested such tokens of Thy oneness, and such evidences of Thy singleness, as Thou didst never manifest before. Blessed is he who hath turned his face towards them wholly for love of Thee, and hath heard from them Thy signs and Thy tokens, whose like the denizens of earth and heaven are powerless to produce.

I beseech Thee, then, O my God, by Thy Self—and by this wronged one, the like of whom mortal eyes have never witnessed—to send down from the heaven of creation that which will cause the tender herbs

of Thy love and knowledge to spring forth from the hearts of them that yearn for Thee. Potent art Thou to do what pleaseth Thee. No God is there but Thee, the Help in Peril, the Self-Subsisting.

I entreat Thee, moreover, O my God, by the remembrance of Thy Name—the Exalted, the Most High—to give Thy servants to drink from the wine of Thy grace and bounty, that all may recognize Thee with their own eyes, and enter beneath the shade of the tree of Divine Unity. O Thou in Whose grasp is the kingdom of destiny! Grievous indeed would it be for me that Thou shouldst deprive even one of Thy creatures of the mercy which Thou hast reserved for Thy days. By Thy glory! Thy servants fain would harm and afflict me, while I desire their nearness unto Thee and cherish the hope that they may enter the Most Glorious Paradise. Potent art Thou to do what Thou pleasest. Thou knowest all that is in me, and Thou, verily, art the All-Powerful, the All-Knowing, the Almighty, the Best-Beloved.

BH00160: This is a prayer to be recited…

Section 1: "This is a prayer to be recited…"

This is a prayer to be recited by the Quickener of souls in these days:

In the Name of God, the Most Great, the Most Unapproachable, the Most Holy, the Most Exalted, the Most Glorious!

Glorified art Thou, O my God! Thou hearest my lamentation like unto the lamentation of one who is bereaved, and Thou seest mine eyes turned toward the Most Sublime Horizon. How long, O my God, wilt Thou leave me among those who have denied Thy favor, gainsaid Thy signs, rejected Thy truth, opposed Thee, and turned away from Thee? Deliver me, O my God, through Thy grace and mercy, and manifest what Thou didst promise me before the creation of the heavens and earth. By Thy glory! Whenever I have called Thy servants, their perversity hath increased, and whenever I have recited unto them Thy mighty verses, they have opposed them and said: "This is naught but a fabrication against God."

Thus have their souls and desires beguiled them, although, O my God, I have shown them naught save what was revealed unto Ali aforetime, and have explained naught save what was sent down in the Bayan—and Thou seest and knowest, O God of the worlds and Purpose of them that have recognized Thee, that they have not sought the sanctuary of Thy Cause nor turned toward Thy countenance, nor do they hearken from me to that which Thou hast commanded me to manifest. Separate me from them, O Thou in Whose hand is the dominion of command and creation and the kingdom of the heavens and earth. Thou doest what Thou willest through Thy power and ordainest what Thou desirest through Thy Will.

O Beloved of Baha and Purpose of Baha! Whenever I have concealed myself, Thou hast manifested me by Thy command, and whenever I have fled from them, Thou hast returned me to them by Thy power and sovereignty, and whenever I have remained silent in my house, abstaining from Thy remembrance, Thou hast caused me to speak by Thy will and hast enkindled me with Thy love to such extent that the reins of patience were wrested from my hands and I left the house, attracted to Thee, calling out with the loudest voice amidst the concourse of creation, summoning them to the remembrance of Thy Most Exalted Self from this Most Glorious Horizon. Thereupon arose the clamor of the ungodly and the cry of the deniers,

and they arose to slay me and to frustrate Thy Cause. Thou hast, through Thy hidden knowledge, recorded and known what they have done and continue to do.

That which Thou hadst ordained by Thy Will hath come to pass, O my God, and that which Thou didst desire through Thy will and power hath appeared. And now Thou seest, O my God, how they have taken the calf as their lord instead of Thee and worship it morning and evening without any clear proof or book. They have reached such a state of heedlessness that they cling to vain imaginings and turn away from the Sovereign of all that is known. They enjoin what Thou hast revealed in the tablets of Thy Cause while forgetting themselves, and they oppose him through whom Thy Cause was sent down, Thy proof appeared, Thy verses were established, and Thy countenance shone forth.

These are they whom Thou hast described in Thy mighty Book which Thou didst reveal unto Thy Prophet and the Seal of Thy chosen ones. Thou didst say, and Thy word is the truth: "They enjoin righteousness upon people while forgetting themselves." And when it is said unto them: "O people! By what proof did you believe in your Lord, the Most Merciful, and in His Manifestation Who revealed the Bayan, and by what evidence do you oppose Him Who came to you from the Dayspring of the Cause with God's signs, His proof, His grandeur and His sovereignty?" they say what the ancients said who opposed the Manifestations of Thy Self, the Dawning-places of Thy Revelation, the Daysprings of Thy inspiration, the Treasuries of Thy knowledge, the Repositories of Thy wisdom, the Lamps of Thy guidance, the Paths of Thy will, the Ways of Thy nearness, the Laws of Thy gifts, the Mysteries of Thy unity, the Manifestations of Thy singleness, and the Appearances of Thy beauty.

And when it is said unto them: "O people! Have I not manifested myself with clear signs? Have I not come to you from the Dayspring of Names and Attributes? Have We not adorned the heaven of utterance with the ornaments of meaning and exposition? Have We not called you unto God, your Lord, the Most Merciful? Have We not explained to you the mysteries of divine knowledge with clear evidence and proof? Have I not manifested God's Cause among His servants? Have not the signs of God become renowned among His creation? Why then did you turn away from Me and deny My verses? They say that which I cannot mention before Thy face, O Beloved of my heart and the One remembered in my soul!

O my God and my Lord! How long wilt Thou leave me among Thy servants? By Thy glory! Even if no proof had appeared from Thee among Thy creation, Thy patience after Thy power, and Thy forbearance after Thy might would suffice to establish Thy grandeur and sovereignty.

O Lord! Why hast Thou entrusted me to those who have denied Thy Self? How long wilt Thou not answer my prayer? Whenever I say, "O Lord, take me unto Thee and deliver me from the oppressors among Thy creation," after Thou witnesseth my distress and tribulation, Thou sayest: "By My Self, I witness and see all that hath befallen thee hath befallen My own Self, and I have sacrificed thee in My path. Dost thou love what I love not? Dost thou desire what I desire not?" I say: "May my soul be a sacrifice for Thee! My desire is what Thou hast desired, and my beloved is what Thou hast loved." By Thy glory! I would that I had a thousand souls at every moment to sacrifice in Thy path. But it grieveth me to remain and witness those who have violated Thy sanctity and wronged the Manifestation of Thy Self, knowing they were created by the word of Thy command. Therefore my soul is troubled, mine eyes shed tears, my heart lamenteth, and my skin trembleth.

Thou sayest: “By My Self, I know what is in thy soul and I see what thou seest. Be patient as I was patient. I have ordained for thee what I have not ordained for any other, and I have chosen for thee what I have not chosen for anyone else, for I have sacrificed thee for the life of the world and all within it.” I say: “Praise be to Thee, O Beloved of the worlds! I praise Thee for what Thou hast ordained for me and thank Thee for what Thou hast desired, for Thou art the Lord of the worlds.”

O my God! Inspire me with the wonders of Thy remembrance. By Thy Self, I find no joy save in it, no gladness except through it. Should Thou withhold it from me, my soul would be troubled and my very being and essence would cease to exist. There is no life for anyone except through Thy remembrance and love, and no existence for any soul except through Thy praise and description. Though I know that my remembrance of Thee is but as the remembrance of nothingness for the Ancient Being—and I seek Thy forgiveness for this—nay, no one hath any existence or mention before a single one of Thy signs, how much less before Thy Self! Exalted, exalted is Thy remembrance above the ascent to it of Thy creatures’ remembrance! Exalted, exalted is Thy praise above the return to it of Thy creation’s description!

The highest remembrance of all created things cannot transcend the bounds of contingent existence, so how can it ascend unto Thee, O Thou in Whose recognition the hearts of Thy near ones among Thy chosen ones and the sincere among Thy loved ones are bewildered! Thy Self-remembrance proveth that the remembrance of aught else beseemeth Thee not, nor is worthy of Thy presence. Whenever I remember Thee, O my God, by Thy Name the Ever-Abiding, I witness that the Manifestation of this Name standeth before the Face and declareth:

> “I am He Who was ever-abiding and will be as I have ever been. My perpetuity hath no end or cessation.”

Exalted, exalted is He Who created me by a word from His presence! If I call upon Thee by Thy first name, the Manifestation of this Name addresses me and says: “That which thou dost mention returneth unto My Self. Open thine eyes that thou mayest behold Me as the First before every first, and the Last after every last, and the Outward above all things.” Exalted, exalted is my Lord Who created me by a will from His Most Exalted Pen! Exalted, exalted is He Who created me through His Most High and Most Exalted remembrance, that He might be remembered by what was composed in the kingdom of creation! If I call upon Thee, O my God, by Thy name the Powerful, I witness the Manifestation of this Name gazing upon me and saying: “Behold Me, that thou mayest see Me standing, powerful, mighty, and supreme over all things.”

Exalted, exalted is He Who raised me up and fashioned me through His Most Exalted Word! Exalted, exalted is He Who fashioned me and made me manifest in the kingdom of creation! If I call upon Thee by Thy name the All-Knowing, I witness that the Manifestation of this Name weeps and laments, saying: “I am He Who was knowing before all things and shall be knowing after the passing of all things. This is the garment whereby My manifestations have been veiled from knowing My Lord and My Sovereign. I am He Who has ever been fearful and shall remain troubled. I am He Whom my Lord has made to be among the highest of names and the lowest, the greatest and the most insignificant.

Blessed are My manifestations if they make not their knowledge a veil between them and the Lord of Names and Attributes, for they are among the most exalted of creation. Woe unto him whom learning hath withheld from the Sovereign of all knowledge, for he is among the most abject of creation."

Exalted, exalted is my Creator above being remembered through mention of aught else but Him, or being described by any description save His own. Even should I praise Thee, O my God, and say "There is none like unto Thee," the Manifestation of this Name would cry out before my face, "I am He besides Whom there is none like unto Him." Were anyone to claim for himself a likeness or peer, it would negate the signs of unity and the evidences of oneness. I testify that in all things is inscribed the most hidden script of the Most Exalted Pen—this is a sign of unity and manifestation of oneness. Blind is the eye that sees Me not standing over all things, manifest above all things, and prevailing over all things.

Exalted, exalted is my Lord above being remembered through mention of His creation or being described by descriptions of aught besides Him. All are His servants and within His mighty grasp, created by the Word of His command. Exalted, exalted is He above being associated with His creation or being reached by the birds of His servants' hearts soaring in the atmosphere of His knowledge. Exalted, exalted is He above descending from the heights of His Essence and the summit of His Self. He hath ever been sanctified beyond ascent and descent, and shall ever be exalted above being comprehended by hearts and minds. Whatever hath been mentioned or shall be mentioned is within the realm of possibility and returneth unto that realm. The kingdom endureth in the kingdom, and creation returneth to its form and likeness.

Would that I found, O my God, attentive ears, purified hearts, sanctified souls, illumined breasts and penetrating vision, that I might cast upon them what Thou hast inspired me through Thy generosity and taught me through Thy grace and favors. Thou, O my God, didst awaken me through Thy bounty and establish me in the station of Thy Self, and caused me to speak Thy praise and commanded me to rend asunder the veils. When I rent them asunder—more numerous than can be counted—all within the dominion of command and creation were struck with terror, and all in the heavens and earth were thunderstruck, save a limited number of those who fulfilled their covenant and turned to Thee, detached from all else but Thee, sincere in their devotion to Thy face. The wine of Thy knowledge in this Revelation so intoxicated them that they hastened to the place of sacrifice and the scene of annihilation, speaking Thy praise and mentioning Thy Name. They gave up their spirits in their longing to meet Thee and their quest to draw nigh unto Thee, to exalt Thy Word, manifest Thy sovereignty, and spread Thy signs and remembrance.

I testify that they are among the letters of Thy word of unity, the manifestations of Thy oneness, the dawning-places of Thy Command's appearances and the daysprings of Thy power's signs. Through them was Thy Name filled between Thy heaven and earth, and Thy Word was exalted above all in the dominion of Thy command and creation. From their blood did the earth bear the wonders of Thy power's manifestations and the gems of Thy sovereignty's mighty signs, and it shall tell its tales when its time comes.

I beseech Thee, O my God, by Thy Self and by them, and by the manifestations of Thy most beautiful Names and the dawning-places of Thy most exalted attributes, to make them in every world among Thy

worlds among those who speak of Thee and circle round the pavilion of Thy grandeur. Then resurrect them with the lights of Thy countenance in Thy worlds, and separate not, O my God, between Thee and them. Then manifest them, O my God, through the appearances of Thy power, the conditions of Thy might, the signs of Thy grandeur and the traces of Thy majesty. Then manifest through them Thy Cause that all may enter within the precincts of Thy mercy which hath preceded all things. Then send down upon them at every moment from the wonders of Thy hidden mercy and Thy stored bounties. They, O my God, have fulfilled their covenant when I fulfill Thy covenant, and I testify that Thou art the Best of those who fulfill, and the Most Merciful of the merciful.

And I bear witness that Thou art the best of those who keep their promises, the most merciful of the merciful ones, and the Bestower of rewards to the doers of good. Blessed are they, and again blessed are they, in that they have turned towards Thee whilst Thou art well-pleased with them. O my Lord! Rend asunder the veils from before the eyes of Thy creatures, that they may witness what was concealed from them of the manifestations of Thy grace in Thy days. Then acquaint them, O my God, with the repugnance of their deeds and actions, that they may hasten to Thy direction, enter the precincts of Thy mercy, and become assured that Thou hast desired for them naught except that which is better for them than the kingdom of the dominion of the heavens and earth. O my Lord! Illumine the eyes of their hearts that they may recognize what Thou hast ordained for them through Thy bounty and beneficence, and may know that Thou hast not desired the harm of Thy loved ones except for the attainment of Thy servants to the summit of recognition, O Thou in Whose hand is the dominion of command and the kingdom of creation. There is no God but Thee, the Mighty, the Powerful, the All-Bountiful.

Section 2: “O Lord! Purify the ears of Thy servants…”

O Lord! Purify the ears of Thy servants from all idle tales of the past, that they may hearken unto the melodies wherewith the Dove of Thy Cause warbleth in the essence of all things, lest they measure Thy Cause by the vain imaginings of those who have denied Thee and Thy signs, and cast doubt into the hearts of Thy creatures. For I find that most of Thy servants are withheld from Thee by their attachment to the idols that exist among them and the tales they have heard from their fathers. O Lord! Create them anew, then cause them to hear what Thou desirest. Verily, Thou art the One Who hath power over whatsoever Thou willest. There is none other God but Thee, the Mighty, the Generous.

O my God and my Master! Thou seest my tribulation among Thy creatures and what hath befallen me from the oppressors among Thy creation, though Thou didst promise all with my appearance and didst give glad tidings to all of My Self. I desired naught from the Bayan save My beauty, and revealed therein naught save My remembrance and praise. In every aspect, the Manifestation of Thy Self desired naught save My joy, My delight and My gladness. When I took from all who are in Thy earth and Thy heaven the covenant of My Self, I commanded them that none should question Me about anything, lest I be touched by weariness. Thou didst say, and Thy word is the truth:

> “Whosoever desireth to question Him at the time of His manifestation should question Me, lest there come upon Me that which would sadden Me and grieve My heart.”

I have ordained the laws of Thy Cause and determined the measures of Thy commandments and ordinances in such wise that nothing hath been left unaccounted for, lest there come upon My heart that which would prevent it from the surging waves of its longing for Thee, from being immersed in the ocean of Thy oneness, and from being occupied with the manifestations of the signs of Thy mighty glory. Through the tongue of Him Who is the Manifestation of Thy Self and the Dayspring of Thy oneness, Thou didst inform them that He speaketh in all things, saying:

> "Verily, I am God, there is none other God but Me. O My creation, behold ye Me!"

And Thou didst make this Word Thy remembrance among Thy servants and the sign of Thy glory in Thy kingdom, and didst sanctify My realm from all things and from the mention of aught except Thee.

I have not made this clear except after Thy knowledge of the tenderness of My heart, the delicacy of My soul, and the purity of My inner being. Therefore, O Beloved of My heart, Purpose of My secret being, and Object of My worship! Despite this tenderness which none knoweth save Thee, Thou seest what hath come upon Me from Thine enemies who read Thy Book and cite Thy verses, yet have made Thy Book a protector of their leadership and a fortress for what their passions command them. Would that they had said concerning Me what the idolaters said concerning the repositories of Thy knowledge and the Manifestations of Thy Self! There hath come upon Me from them that which hath caused the Greatest Terror to appear among the Concourse on high and the dwellers of the cities of names, while they rejoice in their seats and are glad in their homes. Would that they would look upon Me as they look upon the lowliest of Thy servants and creatures!

All this hath come upon Thy Beloved, for Whom, had Thou been in those days, Thou wouldst have made Thyself a shield between Him and the arrows of the idolaters among Thy creation. He from Whom no created thing in the kingdom of creation hath passed except that it hath heard from it "This, verily, is the Beloved of the worlds" is mocked by Thy idolatrous servants. By Thy glory! He desireth that His body be stripped bare, that He be cut off from all, that He repair to the wilderness and find companionship with the beasts.

I testify, O my God, that I know not what crime they impute to my soul. If they say that I have claimed what is beyond my station, Thou, O my God, hast Thyself claimed this for me, and hast written it for me before my manifestation, and hast informed all of this. And if they say I have not uttered verses, I am not their Revealer, but rather Thou art He Who revealeth and will reveal as Thou pleasest, even as Thou didst reveal them aforetime unto Thy Messengers and Thy chosen ones. Thou knowest, O my God, that were the matter in my hands, I would not have manifested myself, nor would I have spoken a word amongst them.

And whenever I desired to conceal myself from the wolves of the earth, Thou didst manifest me through Thy power and Thy sovereignty. And whenever I wished to withdraw, Thou didst will my appearance and my revelation. Thy will hath overcome my will, and Thy Purpose my purpose, until Thou didst establish me in Thine own station and caused me to cry out with the most exalted call amongst Thy creatures. I find no movement in myself except through the winds of Thy Will, nor any stillness save after Thy

Command. Blessed is he who seeth in my manifestation the manifestations of Thy Will, and in my burning the fire of Thy love.

Open Thou, O my God, the eyes of Thy servants that they may behold Thee manifest through Thy manifestation. Blind is the eye that seeth Thee not as the Self-Subsisting One above all names and as the Dominator of all things. Thou, O my God, hast made the names but garments for Thy chosen ones. When the garment was changed by another name, all who are in the heavens and earth were struck with terror, save those whose gaze was fixed upon the Most Sublime Horizon and who quaffed the choice wine of inner meaning from the cup of everlasting life through Thy Most Great Name, whereby Thou didst shatter the idols of vain fancy and rent asunder the veils of names. Such are they who have known Thee and worshipped Thee, while they who are veiled from Thee by names are among those who worship them. They have no mention before the throne of Thy grandeur, nor any portion of this ocean which surgeth in Thy days.

I have reached such a state of abasement that the idolaters have said of me that I have uttered but a word or two which I had stolen from the Bayan, after Thou hadst caused to be detailed through me the books of the former and latter generations, and that which existeth with Thy loved ones equalleth that which was revealed unto ʿAli before Nabil, whom Thou didst make the Manifestation of Thy unity, the Dawning-Place of Thy sovereignty, the Revealer of Thy verses, and the Herald of the unseen reality of Thine Essence, whom Thou didst make the Self-Subsisting One over all who are in the heavens and earth, and sovereign over all who are in the kingdom of command and creation, after Thou hadst revealed in the Bayan that no books in the world could equal a single word from Him, for at the time of His manifestation, should anyone read all the books yet not believe in Him, it would profit him nothing, while should he read but one of His verses, it would suffice him.

Therefore do I say: There is no power nor strength except through Thee. I have committed my affairs unto Thee and have placed my trust in Thee. Thou art my Helper, my Succourer, and my Companion in this world and the next. And I testify that through this Word Thou hast distinguished all atoms and hast taken from them their essence, and soon shall the separation appear between those who circle round me, and there shall go forth from among them those across whose hearts waft the odors of self and passion. This is what Thou didst inform me of in Thy Tablets and didst inform the servants before my departure from Iraq in the Tablet wherein were revealed the mysteries of Thy decree and the measures of Thy destiny.

O my God! Have mercy upon Thy servants and Thy loved ones, then guard them through Thy protection lest the darts of allusions be hurled at them by those who have disbelieved in Thee, O Thou Revealer of verses and Lord of names and attributes! Then raise them to such a station that should they be prevented from their rejected deeds, they would not object to Thee, and would see in Thy command and prohibition naught save the manifestations of Thy tender mercies and the revelations of Thy bestowals. I testify that in Thy Cause Thou didst desire naught except their entrance into the ocean of Thy mercy. By Thy Self, O Beloved of the worlds and Worshipped One of those in the heavens and earth!

Grief hath seized me to such extent that the Supreme Pen is withheld from flowing and the Most Glorious Tongue from remembrance and utterance. I have seen in Thy love, O my God, what no eyes of the

ancients have seen, and have heard what no ears of the worlds have heard. I behold, O my God, Thy servants upon whom Thou didst send down the Bayan and whom Thou didst create for Thyself, more veiled than all previous peoples, such that they pride themselves on Thy seal and stamp it upon tablets to establish their leadership, after I had sent it to them that they might be made aware. Nay, by Thy glory! Thy seal was naught but on my finger and will never part from me, nor can anyone take it from me.

Blessed is he who readeth what is inscribed therein of Thy hidden mysteries, Thy unique verses, and Thy treasured attributes. Then I know not, O my God, whether Thou rememberest me or I remember Thee.

Separation hath been abolished and union established. My remembrance of Thee is Thy remembrance of me, and Thy remembrance of me is my remembrance of Thee. Remoteness hath been erased by the verse of nearness, and conjecture by the verse of certitude, and Thy manifest beauty hath shone forth from this luminous horizon. O my God! If my sin be the manifestation of Thy power and grace, I desire to be accounted among the sinners in all the worlds. And if my shortcoming be the exaltation of Thy Cause, I desire to be reckoned among those who fall short before both worlds. Thou knowest that when I saw the degradation of Thy Cause among Thy creatures, I arose to exalt it in Thy realm, and in those days there was none who would mention Thee among Thy servants with Thy sovereignty and might.

And those who opposed me concealed their faces in fear of themselves. When Thou didst desire to manifest Thy Word and glorify Thy Cause, Thou didst raise me up, cause me to speak, and make me manifest until the horizons were illumined by the lights of this dawning and the breezes of glory and assurance wafted over all creation. When Thy Word was exalted and Thy greatness appeared and Thy Cause and sovereignty became manifest, they emerged from behind the veil in rebellion against Thy Self and turning away from Thee, to the point of seeking to slay me after Thou hadst made me a fortress for them and a refuge for their souls.

O my God! When I am seated before Thee and awaiting what Thou hast ordained for me of Thy decree which was hidden from the eyes of Thy creatures, by Thy Self, all my limbs and members long to be torn asunder in Thy path. Would that I were in that state at this moment, O Creator of the world and Remembered One in all hearts! How sweet is Thy remembrance to my taste, and how delectable is my servitude to Thy Self! I have attained therein to such a station that whenever I behold any ground I long to prostrate myself upon it in humility before Thy face and in adoration of Thy Self. By Thy glory! Were I not mindful of Thy irrevocable decree, I would have manifested myself only in pure servitude among Thy creatures, but Thou hast ordained through Thy power what Thou didst desire.

Prostrate before Thy Self, by Thy glory, were I not mindful of Thy destined decree, I would not have manifested myself save in pure servitude amidst Thy creatures. But Thou hast ordained through Thy power what Thou didst desire and executed what Thou didst will, that what was revealed in the Bayan might be fulfilled. Otherwise, I would have loved to bow before every countenance that was bowed before Thy face. Those who have transgressed beyond servitude unto Thee have not found its sweetness. I beseech Thee, O Lord of the kingdoms of eternity, to aid me and my loved ones to serve Thee and to show servitude in all conditions unto Thy Self. Then accept, O my God, what we have done and what we have left undone of that which Thou didst prescribe for us.

O Lord, make us steadfast in Thy love and in walking the paths of Thy good-pleasure. Then make us helpers of Thy Cause in such wise that nothing shall prevent us from aiding Thee and exalting Thy Word.

O Lord, set us ablaze with the fire of Thy love in such manner that through us the fire of Thy love may be kindled among Thy creatures, and we may aid Thee in all conditions such that neither the denial of anyone nor the turning away of any soul shall hinder us. Verily, Thou art the Powerful over whatsoever Thou willest. There is no God but Thee, the Mighty, the Bountiful.

Send down Thy blessings, O my God, upon the Point through which Thy hidden knowledge and treasured mysteries were detailed, and through whom Thou didst take the covenant of the Dayspring of Thy Being and the Manifestation of the Mystery of Thy Oneness, and upon those who were touched by tribulation and adversity in Thy love until they were martyred in Thy path, and upon those who believed in Thee purely for Thy sake and left their homes to exalt Thy Word and manifest Thy Cause, and who bore naught on their journey save Thy love and Thy verses. And though they bore what they bore, their only concern was the spread of Thy signs and the establishment of Thy truth, and their gaze was fixed solely upon Thee. O Lord, bless them with the tongue of Thy grandeur, then shower upon them at all times from the wonders of Thy mercy, O Most Merciful of the merciful!

Glorify, O my God, the Manifestations of the letter Ha who sacrificed their spirits and bodies in this Cause whereby the great terror appeared and the dwellers of the cities of names lamented, and through them Thy Cause was manifested, Thy remembrance spread, and Thy revelation shone forth. O Lord, send down upon them what befitteth Thy station and is worthy of Thy presence, for they have done what was incumbent upon them, and there remaineth what Thou hast prescribed for them. I beseech Thee, O my God, by Thyself and by them and by these five, to send upon us the breezes of forgiveness to purify us from disobedience. Then forgive, O my God, our fathers and our kindred from among those who have turned to the sanctuary of Thy Cause and directed themselves toward the court of Thy good-pleasure. Verily, Thou art the Powerful over whatsoever Thou willest. There is no God but Thee, the Exalted, the Supreme, the Help in Peril.

BH00203: Lawh-i-Quds 1

Section 1: “This is a sacred Tablet wherein is mentioned…”

He is the Most Holy, the Most Exalted, the Most Glorious

This is a sacred Tablet wherein is mentioned that which shall ignite in the hearts of the servants a fire by which, God willing, all veils and allusions may be burned away, rendering their souls pure for God, the Powerful, the Mighty, the Beautiful. By God, the Truth! Whoso reciteth the verses of God in such wise that they flow from his tongue, he shall detach himself from all who dwell in the heavens and on earth and draw nigh unto this holy court, this luminous and radiant Scene. Were the servants to discover the love from which these words flow forth at this moment, they would sacrifice their very selves for this Wronged One, Who findeth Himself amidst the Gog of hypocrisy and hath no helper save God, the King, the Mighty, the All-Bountiful.

O Dhabih! Hearken unto that which is revealed from the direction of grandeur, the spot whereon is established the throne of thy Lord, the Most High, the Most Exalted. Verily I am alive in the Most Glorious Horizon. I hear and see what the idolaters have done to My Other Beauty after My First Manifestation, and I am the Witness over all things, the Powerful, the Protector, the Mighty, the Omnipotent.

O Dhabih! Tarry not in the Cause of God. Bear thou witness to that which God hath witnessed before the creation of earth and heaven. Then detach thyself from the manifestations of names and behold Him Who created them by His command, and be not of the doubters. Purify thyself from all allusions, then thy vision from the ophthalmia of words, then behold with Mine eyes My Beauty, then speak My words in My praise, then know through Mine eyes this pure, radiant, holy and wondrous Beauty.

O servant! Arise with My power, then break the chains of imitation through My Name, the Powerful, then the fetters of fancy through My sovereignty, the Mighty, the Powerful, the All-Encompassing. By Him Who hath caused the Dawn to speak My praise, if thou seekest to know Me through aught else but Me, thou wilt never know Me. Thus have I commanded in the holy, mighty and impregnable Tablets of God.

O Dhabih! We are astonished at these servants. By God the Truth! We have sent down unto them verses which, were they to be recited to the mountains, would cause them to crumble, and to the heavens, would cause them to be cleft asunder, and to the earth, would cause it to split open. Yet they stir not within themselves, nor do they ascend unto God in less than a moment. Their hearts have hardened through following their own selves and desires, and they have turned away from Him at Whose command the heavens and earths were created. By thy life! If anyone were to command them to worship the calf, they would worship it throughout the nights and days, and would take it as their lord instead of God, neither examining to know it nor prostrating with understanding. Thus hath it been, if thou be of them that know. And if God were to come unto them with His sovereignty, and the angels of the heavens were to surround Him, and He were to manifest unto them all signs, they would never believe in Him, but would worship their fancy without any clear proof or lucid Book.

Behold how when Ali came with God's sovereignty and His signs and His proof, most of the servants turned away from Him, having followed their fancies and being of the heedless. All drew proofs from what they possessed of the words of God and the words of those who were created by a letter thereof, then turned away from Him Who created the Revealer of verses by His firm, transcendent, mighty and impregnable command. Had they beheld God through God and sought to know Him through His Self, they would not have been veiled from God and His meeting, nor would they have strayed from the path. Thus observe in every Manifestation from the beginning that hath no beginning to the end that hath no end, that thou mayest be of them that know.

Although My previous Manifestation rent asunder all fancies through God's power and counseled them in every line not to object to Him Who would appear with the truth, Whose manifestation is longed for by all who are in the Supreme Concourse and all that hath been created between the heavens and earth—yet when He appeared with the truth, they turned away from Him and were veiled by the veils of their own selves, and were of them that turned aside. And when it is said unto them: "By what proof did ye believe in Ali aforetime?" they say: "The verses." Yet when the verses of thy Mighty, All-Knowing Lord are

recited unto them, their faces darken and they flee therefrom, placing the fingers of rejection in their ears lest they should hear the words of God.

Thus have the veils of heedlessness encompassed them, and they are numbered among the lost. If thou wouldst incline the ear of thine inmost heart unto that which issueth from their mouths, thou wouldst hear from them what thou didst hear from the people of the Furqan at the time when God came upon the holy seat of glory and the matter was decreed by the Mighty, the Powerful. If thou hearest from Me, leave them and their remembrance and whatsoever is with them behind thee, then turn thy face to the Beauty of thy Lord and fear no one, and be not of the patient ones. Then take the chalice of immortality with thy right hand and drink it in My Most Glorious Name.

Put thy trust in God, and verily He will cause thee to speak the truth and will acquaint thee with that which no one among all the worlds hath known. Were We to recount unto thee what hath befallen Us, the pen and ink would not suffice, nor would the Tablets be adequate, and God is witness and well-aware of this. However, We beseech God that He may bring thee into the presence of the Throne that thou mayest witness and become apprised of the mysteries which We have concealed from the servants, and whereof We have not mentioned a single letter among all created things. Arise to aid the Cause of God and His Command. By God! That which the people have taken as an object of love for themselves instead of God—would that he had been but like one of them! But the people have been worshippers of idle fancies and idols. Thus doth thy Lord make mention of their names in these days wherein We remained among the people without any helper or supporter.

We had previously sent thee a Tablet, and before it another Tablet, and before that yet another Tablet. We beseech God that He may grant them unto thee and reveal unto thee what hath been treasured therein. Verily, He is the Forgiving, the Merciful. Thy letter hath come before Us in this Prison, and We have read it and found therein the fragrance of thy love for God, thy Lord and the Lord of thy forefathers. We recognized thy longing for God and thy yearning to attain His presence, and thy desire to arrive at the seat of thy Lord, the Most Exalted, the Mighty, the Inaccessible. We have not failed in Our promise and We fulfill what We have promised—thus have We prescribed for Our own Self the truth before the creation of the heavens and the earth.

We desired to bring thee into Our presence, but the idolaters interposed themselves between Us and thee, and expelled Us from Our lands until they imprisoned Us in this distant land. If thou desirest to journey unto God and to migrate unto Him, then verily the sun of permission hath dawned from the horizon of command that thou mayest do what thou willest, and We have given thee leave to present thyself before Us and to witness that which no one among the servants hath witnessed, and to become acquainted with that which is concealed from the eyes of all the worlds.

O Dhabih! The Pen of God hath determined to converse with thee in the new and wondrous Persian tongue, for His love hath ever been and, God willing, shall ever be with thee. Hearken, then, to the holy melodies, by a single letter of which the hearts of them that are detached have been and shall be entranced. Thou hast never been forgotten and, God willing, never shalt be. Three exalted Tablets were given to Akhavi to forward. Perchance he hath delayed for some wisdom concealed in His mystery. Nevertheless, behold thou a Tablet for all creation, at the head of which these most sweet words have

been inscribed by the Most Holy Pen of the Most High: O servants! The Manifestation of Truth hath never been mistaken for aught else and never shall be. He hath ever been, and shall ever remain, sanctified above all attributes, deeds and actions of all created things, for He is known through His own Self, and all else is known through Him. Beware, O people, lest ye turn to aught else but Him, for all else is created by His command and brought into being by His will.

O servants! Gaze with pure eyes upon the Scene of transcendent glory. Ye have ever been responsible unto your own selves, and the sign of the knowledge of the Countenance of the All-Merciful existeth within you. Verily, He doth not command His servants that which they possess not and are powerless to achieve. If this station existeth in man, then he is responsible unto himself for the knowledge of God and needeth no one else. And if this sign be lacking, no blame attacheth unto him, and the Pen of Command and Prohibition moveth not against him. Hearken, then, to the call of this Singing Bird in all things, and be thou not veiled by any veil, nor hindered by any glorification. Behold with thine own eyes the Cause of God, and ponder the appearance of this Servant amongst men, the concealment of others than Him, and the exaltation of His Cause, that perchance thou mayest become aware of a subtle matter whereof no soul is aware, and attain unto the Kawthar of eternity and the most pure and choice Salsabil.

By Him Who hath caused Me to speak between the heavens and the earth! Were I to make mention of the tribulations that have befallen Me and the calamities that have descended upon this land, thou wouldst surely be grief-stricken and flee to the wilderness. Therefore, to protect thee, these have not been revealed, that perchance they may be mentioned in person, and this is not difficult for God. That honored one is aware that in less time than that, this Servant did not endeavor to preserve His own life. Day and night was He afflicted in the hands of the idolators until the Cause of God was exalted and the Name of the Powerful was established upon His throne.

By God, besides Whom there is none other God! I taught and protected one even as the people of India teach their birds which they call parrots. When he observed that this Servant appeared openly amongst the servants and no harm befell Him, and that in this land none opposed Him, he emerged from behind the veil and arose to slay Me. And when he found himself frustrated, he took up his pen to calumniate and wrote what he wrote. If that honored one were to examine with penetrating vision the accusations he hath made against this Servant, he would observe his falsehood as clear as the sun and would understand that he had no other desire except to prevent people from drawing near to the Source of the Cause.

Now it is evident what this imprisoned servant hath endured. Despite having power over him—and all bear witness that I was capable of whatsoever I willed—nevertheless, with full knowledge of him and what lay within his breast, I protected him through the hands of power. Now he hath come forth and attributed such calumnies to this servant that the Pen is ashamed to mention them. Would that ye were informed of the truth of the matter! If one possessed of insight were found and were to examine his words, he would become aware of his true condition.

Section 2: "Wondrous Tablets have been sent down…"

Wondrous Tablets have been sent down from the heaven of eternity in answer to the objections they have raised against the Truth. God willing, they shall come before your honor's eyes. Ponder them carefully and reflect upon them. God willing, ye shall attain unto the pearls deposited therein. Hearken in these latter days unto My call: Consider all these people as non-existent and count them as nothing, except those souls who are today steadfast and firm in the Cause of God. This is the word of truth, and after truth there is naught but error. We hope, God willing, that ye shall not be deprived of the clouds of divine mercy nor prevented from the canopy of His grace.

O Zabih! Behold the wondrous tokens of My wisdom. For in all things that have been created betwixt earth and heaven, the signs of wisdom and the evidences of consummate workmanship are manifest and visible. Vain imaginings have, from time immemorial, deprived mankind of the pure glory of His oneness, and of the primal divine nature. Be not disquieted by the changes and transformations of this earthly realm; for in all things such change hath been, and shall ever be. Yet whatsoever appeareth and is made evident, within it a hidden wisdom is surely treasured—one which none can perceive save hearts that are pure, for only such can apprehend that subtle and delicate mystery.

For example, consider the visible sun: it nurtureth all that dwell upon the earth, and in this station the rendering unto every rightful claimant of his due is witnessed from it. Yet unto the lamp it bringeth naught but harm; and likewise unto the moon and the stars, which, in their very selves, would remain without light, deprived of radiance, were it not for the sun. For never, on the Day of divine bounty, did any excellence proceed from these names themselves. Yet no loss befalleth the sun; its rising hath been the cause of the quenching of the light of what is beneath it.

Now reflect: the moon, the stars, and the lamp—though they shine and are accounted among the greatest of created things—are, by reason of the sun's appearance and its nurturing power, deprived in this station; whereas frail and lowly things, through the sun's educating influence, attain unto the utmost loftiness and manifestation. Therefore ponder within thine own self, that thou mayest be of them that have attained; perchance thou mayest reach unto the purpose of God, and not be veiled by the idle hints of them that turn away.

Likewise observe the Sun of Meanings and reflect upon the hidden divine mysteries and concealed heavenly allusions, that thou mayest not remain deprived of the effusions of this Most Great Ocean from which all seas, both first and last, have appeared and to which they return. The Tongue of God proclaims: Look to the essence of this Cause in this Revelation and to that which hath appeared through pure power, both of decisive verses and of horizonal and personal signs, that thou mayest remain steadfast in His Cause. Compare not the Word of Truth with the words of others, for it hath been and shall ever remain distinguished from all else, and every soul after hearing it becomes assured that this indeed is the Truth. Consider My first Revelation, when naught but the allusions of words current amongst them deprived the people from the right hand of the All-Merciful. And since unpurified ears were accustomed to former utterances, they were therefore deprived of hearing and comprehending the melodies of the All-Merciful and the words of divine glory on the Day of Resurrection.

This is why in all books, scriptures, psalms and tablets I have revealed with the tongue of power and might that at the time of the Manifestation none should cling to aught save the Manifestation Himself, for the wayfarer on the path of guidance shall never attain to his original homeland, which is the station of the Most Holy Sanctuary within man's self, unless he sanctifies his heart, sight and hearing from all that he hath heard. This matter hath ever been difficult and arduous for all peoples at the time of Revelation, for each people hath been veiled by thick veils of the allusions of previous utterances, and this is most clear and needeth no elaboration.

In the year sixty that soul beheld with his own eyes and heard with his own ears. Yet it behoveth not the people of the Bayan to remain veiled from the Ancient Beauty Who hath appeared at the point of setting forth with supreme might and glory, for all the veils of the past were rent asunder by My previous Manifestation, Who counselled all in most explicit language and most wondrous exposition. In all the Tablets hath He made the recognition of the divine Being dependent on naught else. Alas for those who have made the recognition of God and of His Self contingent upon that which was created through His firm, His mighty, His wise Command! Verily hath it ever been the way of men that in the days of God, when the Sun is shining resplendent, manifest and evident, they pay no heed thereto, remaining veiled by their selfish desires. Then after Its setting, multitudes newly profess their faith through mere fancy, heedless that the winds of divine tests are ever blowing and the tempests of trials are at all times sent forth from the direction of the All-Merciful, distinguishing particle from particle and hair from hair.

O Pen of the Most High! Alter Thy melody and chant in clear Arabic tongue, that perchance the hearts of all created things may be drawn to Thy holy court and brought near to Thy sacred, pure, most pure and luminous countenance, and be severed from those who cling to the idols of self and passion and who have turned away from Him to Whom all creation testifieth that He is indeed God, the Almighty, the Most Exalted, the Most Great. Say: O people! Enter ye this gleaming white expanse which hath appeared with the hue of crimson sand on the shore of the Most Great Sea. By the True One! Were ye to behold it through Mine eyes, ye would perceive therein all colors, though God hath sanctified it from all color and from all that hath been created in the heavens and the earth. Say: Do ye deny My Self, yet read that which hath proceeded from My Pen? Alas for you, O company of the heedless!

O Dhabih! Reflect upon him whom We made an example to Our discerning servants, such that should anyone observe his walk, he would be convinced that he hath ever been a denier of God, an idolater, one who turned away from His presence, who doubted His Cause, who clung to aught else but Him and who held fast to the hem of every obdurate misbeliever. After God manifested His sovereignty and sealed prophethood with Muhammad, the Apostle of God, he then seeketh proof through the Imamate and through what Husayn ibn Ruh had said, though he had veiled people through words attributed to him that the Qa'im was in Jabulqa and the like, as thou hast heard with thine own ears and wast among those who heard. If thou wouldst observe today, thou wouldst recognize that the people of the Furqan were veiled from God and the Manifestation of His Self only through what this man had related. God is witness and knoweth what I say.

If thou shouldst see him, say: O thou denier of God, who hast turned away from His presence, who hast associated partners with His Beauty and rejected His verses that have encompassed all worlds! Were We

to will today to make all things His friends, We would be able to do so through one word proceeding from My Pen which is moved by the fingers of My power, the Most Exalted, the Most High, the All-Wise. Die in thy wrath, O thou who hast turned away from God since time immemorial, for hadst thou truly believed in God in any age, thou wouldst not have denied His Self in those days when He appeared with a sovereignty that encompassed all created things. Say: O rejected one and manifestation of Nimrod! By what proof did you believe in Ali, and before him in Muhammad the Messenger of God, and before him in the Son who was named the Spirit, and before him in the Interlocutor whom We called from the Tree toward which the gaze of God was directed, and which spoke at all times saying:

> "Verily, I am God, there is no God but Me, the Mighty, the Powerful, the Generous."

Say: O handful of dust! Why did you turn away from the Lord of Lords after the clouds of the Cause were rent asunder and He came upon the heaven of holiness and the matter was decreed from God, the One, the Powerful, the Mighty, the Wise? Say: By God, every atom curses you, as does Ali in the Supreme Horizon, but you have veiled yourself and occupied yourself with that by which you were named with a name through which you boast among your likes, and you were among the veiled ones.

Beware, O Dhabih, lest you be veiled by his veils. By the True God, today Iblis flees from his own deception and the Antichrist from his own misguidance. Guard yourself from his exhalations. By God, they blow from the depths of hell, and God has made him a warning to those who were on earth, such that he cannot walk upon stable ground, much less upon the path of God which is finer than a hair and sharper than a cutting sword of steel. Know you the purpose of God in that which the Tongue of Truth spoke concerning him, that you may be of those who know.

By your life, O Dhabih, there exists not in My heart hatred for any created thing, for God has purified it from every indication and from all whereupon the name of anything may fall, and God is witness to what I say. However, when these people recognized God's favor with their eyes and hearts, then denied it, there was revealed from the right side, the seat of the throne of your Lord, the All-Merciful, that which would awaken His servants that they might be of the awakened ones, and that the near ones might not draw near to them, and that the breaths of punishment might seize them from Him and from those who disbelieved and associated partners with God after that which was sent down from the heaven of the Cause, while around it were hosts of angels.

Reflect upon that which has flowed from the Pen of God, then ponder His words, that perchance you may attain unto that which is treasured therein of pearls that have no like in creation, and thereby become independent of all the worlds. Thus have We informed you and told you once again, as a grace from your Lord, the Most High, the Most Exalted, unto yourself and unto those who are with you, that you may be apprised of Him and of that which has issued from His Pen and from His mouth, and may be possessed of clear vision, and may say at every moment:

> "Praise be to God Who has guided us unto Himself, the Most Exalted, the All-Knowing, the All-Encompassing."

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BH00205: O Rahim! Pass through the lands like the breezes…

Section 1: “O Rahim! Pass through the lands like…”

He is the Most Exalted, the Most High, the Most Inaccessible, the Most Supreme!

O Rahim! Pass through the lands like the breezes of the spirit, that through thee the temples of the servants may be renewed with the adornment of God, the All-Possessing, the Mighty, the Powerful. And when thou arrivest in the Land of Alif, present thyself before Our Name whom We have named the Most Great Fath with the words of God, the All-Possessing, the Almighty, the Most High, the Great.

Say: O servant! Thou knowest how thou didst stand between the heavens and the earth, and thou didst recognize the Ancient Beauty when thou wert present before the Throne, and the sun of the mention of thy Lord’s name shone upon thy face from this radiant, holy, and luminous horizon. Beware lest thou grieve within thyself or follow every froward devil. Know thou that today whatsoever veils the people from the face of thy Lord is among the greatest of idols, even if it be from the most exalted of servants. Therefore shatter it with the power of might and strength, and tarry not for a moment.

Know thou that when We raised up the Cause, the fire of hatred was kindled in the breasts of the idolators, and they rose against Me in such wise as cannot be recorded by the Pen, and thy Lord is witness to what I say. And thou, O Rahim, mention before Him what hath befallen My wronged Self, and be of them who remember. Beware lest thou add or subtract; speak with pure truthfulness, that perchance thy words may affect the hearts of them who are nigh, free them from the veils of fancy, and draw them near to the seat of thy Lord, the Mighty, the Inaccessible, the Impregnable.

Say: By God! There hath befallen Me that which hath befallen no one in all the worlds, for I nurtured and strengthened one among the servants that he might aid his Lord and be among the helpers. And when he grew and felt security within himself, he emerged from behind the veil with swords of steel. By God! He struck at Me at every moment and warred against My Self and disputed the verses whereby his own faith and the faith of all in the heavens and earth were established. Then he cried out within himself the cry of the oppressed, and thus did it come to pass with Us, if thou be of them that hearken.

Say: O Most Great Fath! Know thou that the Cause of God cannot be confused with aught else, and whatsoever appeareth from Him is like unto the sun in the midst of heaven. By God, the Truth! Were all who are in the heavens and earth to gather together to produce the like of a movement of His finger, they would never be able, nor could they ever have the power, and this is an undoubted truth.

Say: The proof in these days is My manifestation, and beyond it the verses which have been sent down in truth in such wise that all created things combined are powerless to reckon them. And beyond these are the power that hath encompassed all possibilities, and the mercy that hath preceded all beings, and the sovereignty that hath transcended all the worlds. When they who harbored rancor in their hearts against the Youth witnessed that the Cause had appeared and was manifest, they arose to spread calumnies, that

thereby they might instill hatred into the hearts of those who desired the face of God, the King, the Mighty, the Powerful, the Beautiful.

Soon there shall come unto thee one from whom thou shalt find the hatred of God, that he might turn thy face away from the holy direction. When this occurs, arise with the steadfastness of God, then open thy lips with My command and My sovereignty and say: The kingdom on that day is God's in truth, and We have become independent through Him of all the worlds.

Say: O thou who associateth partners with God! Dost thou deny Him by Whose will's decree from His Pen the heavens and earth were created, and Whose grace hath encompassed all things, such that all things have arisen to praise His Self? If thou wouldst purify thyself from the veils of heedlessness, thou wouldst hear in truth and be of those who have recognized.

O servant! Bear witness to thine own self as detached from the world and all that is therein, then arise to serve the Cause in such wise that shouldst thou desire in thy soul to transform all created things through the sovereignty of thy Lord, thou wouldst transform them through the Name of thy Lord, the All-Powerful, the All-Conquering, the Almighty. Thus hath the tongue of might and power counselled thee and taught thee from the heaven of thy Lord, the Mighty, the Unconstrained, that thou mayest be of those who are endued with knowledge.

O Rahim! When thou enterest the Land of Kaf, present thyself before the Dhabih and convey unto him that which God hath shown thee, that thou mayest be numbered among the witnesses. Say: O servant, hearken unto My word and stand firm in the Cause of thy Lord like unto the upright and steadfast Alif. Say: In the name of God, the Most Invincible, the Most Exalted, the Most Holy, the Most Great, the Supreme. Then raise thy hand through My sovereignty and power, and with it rend asunder the veils from the face of every soul, by My Name, the All-Compelling, the Almighty, the Powerful, the Omnipotent. Then speak by thy Lord's leave and say: O people! Beware lest the greatness of names veil you, or the clouds of glory prevent you. Put your trust in God, your Lord and the Lord of your forebears. Ponder within yourselves: if ye deny what hath been manifested in this Revelation, by what proof do ye uphold your faith, and by what evidence do ye justify your beliefs? Thus hath the Spirit spoken at this moment out of love for the souls of men, and thy Lord is verily a Witness and Well-Informed of this.

Know thou that he whom We taught and aided throughout all days, and whose mention We exalted to honor the Word of God—a wisdom which none save thy Lord, the All-Knowing, the All-Encompassing, comprehendeth—when he witnessed that his fame had spread among the people and that none from previous religions would oppose him, became confident in himself, emerged from behind the veils, warred against his Chosen Lord, disputed by his own self, and was numbered among the opposers. By God, O Dhabih, the root of the matter was not as thou hast heard. If thou wouldst reflect upon the spread of his name and My standing before the people, thou wouldst discover that which is hidden from the eyes of all mankind. Would that thou couldst understand from the allusions of speech that which none hath understood, and be of them that comprehend.

We desire not to reveal matters in their entirety and have veiled them, having regard to Our Name, the Concealer, until God shall bring about His purpose and manifest one who will discover and mention it

among the servants and be of them that remember. Rise thou to serve God and His Cause, then aid Him with thy tongue and utterance and with what is cast into thy breast. This is better for thee than all that hath been created between the heavens and the earth. Be thou one who maketh mention of Us among the servants, then remind them of this Cause, the like of which the eyes of creation have never witnessed. To this all atoms bear witness, yet the people are heedless thereof and are numbered among the negligent.

We had previously sent down unto thee a Tablet from which the fragrance of God, thy Lord, is diffused, such that if thou wert to place it upon all who are in the heavens and earth, thou wouldst find them all standing in praise of thy Creator, the Mighty, the Powerful, the Invincible. We sent it by thy brother's hand as a favor from Us unto thee, that thou mightest be thankful to thy Lord and be of the grateful ones. O Dhabih! By the True One, I speak not of My own desire, but God taught Me at the Lote-Tree beyond which there is no passing, and to this beareth witness that which hath been sent down from the Pen of thy Lord, the Mighty, the Powerful, the All-Knowing. Say: The Lord of Words hath come upon clouds of verses, whereupon the words of them that hint were struck dumb. Thus hath the matter appeared from One mighty, powerful and wise. All that We have mentioned unto thee regarding stations is, by God, due to the weakness of the servants; otherwise, had We found the people mature in those days, We would have imparted unto them that which would have made them independent of all the worlds.

Verily, guard thyself in those days, for therein have faces been turned away from the countenance of thy Lord, the Most High, the Most Great. Yet it behoveth not one such as thee to be perturbed, for turmoil afflicteth only those who have failed to recognize God by God. But they who have known their Creator by His own Self and by that which is with Him—these are they who are secure from the greatest terror and are numbered among those who dwell in safety.

Lift up thy head, that thou mayest witness God's dominion above thee; then turn thy gaze toward the holy direction, that thou mayest behold what no one among all creation hath ever witnessed. Say: O people! Would ye deny yourselves the mercy of God? Would ye be numbered among those who declared "God is our Lord," yet when He appeared with sovereignty and power, rejected Him and turned aside? And thou—purify thyself from all that would veil thee from God, thy Lord. Then emerge from behind the veil of silence with clear and lofty utterance, that thereby the people may be reminded in these days wherein heedlessness hath overtaken the dwellers of earth and heaven, save for certain letters of Our hallowed and luminous names.

By God! Never hath there appeared a day mightier than these days wherein the Sun hath shone forth and wherein its lights have effaced the radiance of every brilliant and lofty star. Soon shall clamor be raised in your land, and the manifestations of Satan shall come unto you with mighty guile and deceit. At that time, turn not thy attention unto them, but fix thy gaze upon this luminous and radiant Scene. Say: I have known God, my Lord, by His own Self and not through aught else, and I have become independent of all the worlds through Him. Thus have We commanded thee and inspired thee. Hearken then unto My words, take the reins of authority in that place purely for the sake of God thy Lord, and exercise beautiful vigilance. Beware, beware lest thou be perturbed by the whisperings of those whose names shall not be mentioned this day before thy Lord, the Most Merciful, the Compassionate.

O Rahim! If thou shouldst find there him whose name We mentioned when thou didst depart from before the Throne, glorify him on Our behalf that he may detach himself from all else save God and be of the thankful ones. And verily, when We found him in a state of fear, We did not explicitly mention his name in the Tablet lest he be among the perturbed. And if he desires to catch the fragrance of the garment from the traces of God, present thyself before him with this Tablet, the shining, the holy, the wondrous, the inaccessible.

Say: O servant! Step forth from behind the veils and fear no one in the Cause of thy Lord, for verily He will protect thee as He hath protected thee time and again, and delivered thee from the hands of the oppressors. This is the Day wherein if one were to hearken with the ear of innate nature unto all things, one would hear them all proclaiming between earth and heaven, saying:

> "The Kingdom on that Day is God's, the Almighty, the All-Compelling, the Omnipotent."

Beware that thou fear no one, for verily the power of thy Lord will protect thee from the harm of those who have disbelieved and associated partners with God. And if thou findest in thyself any weakness, strengthen thyself through My Name, the Powerful, the All-Knowing, the All-Wise. Hast thou not heard of the days when thy Lord stood alone against all the peoples of the heavens and the earth, when all nations rose up against Him, yet He sought no help from anyone and shone forth from the horizon of power with manifest sovereignty, until the hosts of the unseen descended and He caused to descend into the hearts of His loved ones tranquility and steadfastness from the presence of the Mighty, the Powerful? Be thou assured in thyself, for God hath ordained for thee a station of exalted glory shouldst thou remain steadfast in the Cause of thy Lord. Verily, He is the One Who has power over whatsoever He willeth. He doeth what He pleaseth and ordaineth what He desireth. We have indeed become aware of the tribulations and hardships that have befallen thee through the drops of destiny that have rained upon thee, and We have grieved at the adversities that have touched thee.

Section 2: "But grieve thou not, for that which hath…"

But grieve thou not, for that which hath befallen thee hath also befallen thy Ancient Lord, and thou hast followed God in the calamities that descended upon Him from all directions. God will soon reward thee for this and verily He is the Forgiving, the Merciful. He will raise thee up in truth and give thee twice what thou desirest, for verily He is the Omnipotent, the Powerful. Say: O my Lord! Praise be to Thee for the adversities that have touched me in Thy path and the tribulations that have descended upon me in the ways of Thy good-pleasure. Therefore, O my God, preserve me, then send down upon me that which will make me steadfast in Thy Cause, then establish for me a seat of truth with Thee, and be Thou my Helper, then my Sufficiency, then my Guardian in this world and the next, then send down upon me every good thing Thou hast ordained for Thy near servants. O my Lord! Deprive me not of the laws of Thy holiness and Thy good-pleasure, and remove me not from Thy nearness and meeting with Thee. Verily, Thou art powerful over what Thou willest, and Thou art the Omnipotent, the Supreme, the Mighty, the All-Wise.

Then mention there the servants who have shattered the idols of vain desire through the power of their Lord, the Most High, the Most Exalted, and who have rent asunder the veils of fancy through the sovereignty of God, the Most High, the All-Conquering, the All-Encompassing. Then mention them with

what thou hast known and understood that they may lament for this Wronged One Who hath been afflicted at the hands of His heedless servants. Say: By God! Such adversities have touched Us as have touched no one else, and such hardships have befallen Us that no learned one can recount them. And ye, O servants of God, arise to remember your Lord, the Most Merciful, and forget not His favor that hath encompassed you, and be not of the veiled ones. We have mentioned some of them and concealed others through wisdom from Us and command from Our presence, and none is aware of this save God, the All-Knowing, the All-Informed.

O servant journeying unto God! When thou arrivest in the land of Sad, glorify its people on Our behalf and say: "The glory rest upon you, O ye servants, from this Prisoner Who hath been imprisoned in the prison of destiny and found none to help Him, would ye but know." And shouldst thou meet the beloved one, convey unto him the glorification from the tongue of God, the King, the Almighty, the Self-Subsisting, the All-Compelling, and say: "O servant, arise to promote the Cause of God and His remembrance, and tarry not for less than a moment, and in all things place thy trust in God, thy Lord. Verily, He will protect thee from the harm of those who have disbelieved and associated partners with God and were among those who joined partners with their Lord." Remind the people of that which the Spirit hath cast into thy heart, and be not of them that tarry.

If thou shouldst see Hasan there, glorify him from Us, then mention to him what thou knowest of the tribulations that have befallen Us, that he may be informed of what hath come upon Us from those who believed, then disbelieved, and imagine within themselves that they are the doers of good. Beware lest thou forget the time when thou didst enter the sanctuary of security before thy Lord and the lights of His countenance shone upon thee from this luminous and manifest horizon. Cast behind thee every mention, then speak forth the praise of thy Lord between the heavens and the earth, and be not veiled by those who have disbelieved in God, the Self-Subsisting, the All-Compelling. Verily, there hath been ordained for thee in the heaven of destiny a station. Beware lest thou deprive thyself thereof. Then turn thy face toward the court of thy Lord and pay no heed to the world and its people. Thus doth the Pen of hidden glory command thee. Let not thine eyes turn away from the vision of thy Lord, and say:

> "Glory be unto Thee, O my God! Protect me in these days wherein heedlessness hath seized all who are in the heavens and on earth, and smoke hath enveloped all who dwell in the dominions of creation and command. Then make me steadfast, O my God, in a Cause beside which nothing can stand, and grant me a seat of truth with Thee, for Thou art the Almighty over whatsoever Thou willest, and Thou art the Self-Subsisting, the All-Compelling. O Lord! Give me to drink of the water of life, that my heart may be purified from the promptings of them that have disbelieved and joined partners with God and were among those who mocked the signs of God. O Lord! Aid me in Thy Cause and cause my tongue to speak forth the wonders of Thy remembrance, and deprive me not of that which is with Thee, for nothing is hidden from Thy knowledge, and Thou art the Almighty over what Thou willest through Thy word ʿBe,' and it is. O Lord! Sever me from every attachment, then purify me from all that beseemeth not Thy station, then cause me to soar in an atmosphere wherein naught is heard save the melodies of the birds of eternity, that I may be sincere before Thy face, gazing upon Thy beauty, detached from all else besides Thee, and turning unto the sanctuary of Thy

> presence. Leave me not, O my God, to myself and my desires, and make me not of those who acknowledged Thee and Thy signs one day, then on another day denied Thee and that which was sent down from Thee, and were among the deniers. O Lord! Make me so firm that all who are in the heavens and on earth shall not cause me to slip, for Thou art the Almighty, the Self-Subsisting, the All-Glorious, the Best-Beloved."

And if thou shouldst meet Husayn, remind him of Our remembrance with a goodly remembrance, that he may be mindful in these days wherein most tongues have been cut off from the remembrance of God—thus hath the matter been ordained, though most men perceive it not. Say: O servant, stand firm in the Cause of thy Lord and turn not to the right or to the left. Walk before the Cause with God's dignity and tranquility, then detach thyself from all that was and shall be. And if thou art enkindled with this fire, arise to remember thy Lord; otherwise be patient, then show forth yet more patience until God shall bring about His purpose. Be not of those who are disturbed by every clamor.

Take heed lest thou be disturbed when those who doubt the meeting with their Lord are disturbed; for when the veil was suddenly lifted, they fled from around the Throne like a crumbling edifice. By Him Who holdeth my soul in His hands, We have not remembered you save for the love that preceded you, as ye yourselves would testify, were ye of those who reflect. Say: Today there is no protector for anyone from God's decree. Whoso holdeth fast to this Ark that saileth upon the crimson sea shall be saved and secure, and whoso turneth away shall be drowned and shall perish. Thus do We explain the matter unto thee with clear signs and dazzling proofs, that thou mayest stand firm in thy Lord's Cause and be of those who in this Day have detached themselves from all who are in the heavens and on earth, and who abide beneath the shadow of God, the Mighty, the Powerful, the Praised One.

Take heed lest thou forget God's favor upon thee, and turn not unto the idolaters and that which issueth from their mouths. By God, they are in naught but unbelief and limited discord. Purify thy hands from every hem, then take hold of the hem of God, the Powerful, the Supreme, the Self-Subsisting.

O Rahim! Remember from Us those servants who have settled there, and convey unto them the stories of thy Lord, that they may become of those who are mindful. And say: O people, be not of those who cling to a name among names while turning away from Him by Whose command the names and their kingdom were created—thus was the matter, did ye but know it. Sanctify yourselves through this water flowing in the rivers of these words, that it may purify you from all that your Lord, the Powerful, the Mighty, the Beloved, loveth not, and draw you nigh unto God's direction, and bring you to a station of praised glory. And if thou shouldst see one who exhorteth the people and findest in him some light, remind him from Us that he may turn with his heart to this luminous and manifest direction, detach himself from all else but God his Lord, and turn wholly unto God Who created all things by His command.

Thus doth the Tongue of God command him now, that he may act according to that which he hath been bidden by the Supreme, the Self-Subsisting. And if thou findest not in him the fragrance of God, conceal the matter lest it create discord—thus doth the Pen of might command thee in mystery. And if thou shouldst turn to other lands and meet Zaynu'l-Muqarrabin and Rida'r-Ruh, remind them both of God's remembrance and share this Tablet with them, that they may know what hath befallen Us from Our servants who were deluded by names after We commanded them to detach themselves therefrom at the

time of the Manifestation. Yet when the heaven of idle fancy was cleft asunder and God came with evident and manifest sovereignty, they denied Him in Whom they had believed and became of those who join partners with God.

Say: Arise both of you in God's Cause, your Lord, then rend asunder all veils, and be not of those who after the Command still show patience. Then convey God's Cause unto Our servants, that they may arise from heedlessness and turn unto that which is better for them than all that was and shall be.

O Rahim! By God's grace and loving-kindness, remind the people, yet in all conditions hold fast to divine wisdom, for contention is not beloved. Rather, through eloquent words and goodly counsels, guide the people from the vanishing stream to the everlasting ocean. For the earth and all that is therein is not the purpose of God—nay, in His sight it is non-existent and void, and never hath been nor ever shall be worthy of His attention, but is left to its people. That which hath ever been beloved in the sight of God hath been and shall ever be the pure hearts of His servants, that perchance a few souls, cleansed from self and desire, may enter the precincts of nearness to everlasting life. And this too hath been due to His all-embracing mercy towards His servants, for verily He is independent of all the worlds.

And if thou seest Kamal, convey unto him the glory of God, thy Lord, and likewise unto him who was named Ali-Akbar. Then remind them both of what hath befallen Us at the hands of Our transgressing servants. Say unto them: This is the Day wherein We have drawn aside the veils and manifested the Cause with evident sovereignty. Arise for the love of God and the promotion of His Cause, and tarry not for less than a moment. Then convey Our glory unto those who have believed in God and His signs, be they female or male, young or old.

BH00208: In My Name, the Most Glorious

Section 1: "In My Name, the Most Glorious…"

In My Name, the Most Glorious

Praise be unto Thee, Who art my God and the God of all men, and my Desire and the Desire of all them that have recognized Thee, and my Beloved and the Beloved of such as have acknowledged Thy unity, and the Object of my adoration and of the adoration of them that have near access to Thee, and my Wish and the Wish of such as are wholly devoted to Thee, and my Hope and the Hope of them that have fixed their hearts upon Thee, and my Refuge and the Refuge of all such as have hastened towards Thee, and my Haven and the Haven of whosoever hath repaired unto Thee, and my Goal and the Goal of all them that have set themselves towards Thee, and my Object and the Object of those who have fixed their gaze upon Thee, and my Paradise and the Paradise of them that have ascended towards Thee, and my Lodestar and the Lodestar of all such as yearn after Thee, and my Joy and the Joy of all them that love Thee, and my Light and the Light of all such as have erred and asked to be forgiven by Thee, and my Exultation and the Exultation of all them that remember Thee, and my Stronghold and the Stronghold of all such as have fled to Thee, and my Sanctuary and the Sanctuary of all that dread Thee, and my Lord and the Lord of all such as dwell in the heavens and on the earth!

Unto Thee be praise for that Thou hast enraptured me by the sweetness of Thine utterances, and set me towards the horizon above which the splendors of the Daystar of Thy face have shone, and caused me to turn unto Thee at a time when most of Thy creatures had broken off from Thee.

Thou art He, O my God, Who hath unlocked the gate of heaven with the key of Thy Name, the Ever-Blessed, the All-Powerful, the All-Glorious, the Most Great, and hast summoned all mankind to the ocean of Thy presence. No sooner had Thy most sweet voice been raised, than all the inmates of the Kingdom of Names and the Concourse on high were stirred up. By Thy call the fragrance of the raiment of Thy Revelation was wafted over such of Thy creatures as have loved Thee, and such of Thy people as have yearned towards Thee. They rose up and rushed forth to attain the Ocean of Thy meeting, and the Horizon of Thy beauty, and the Tabernacle of Thy Revelation and Thy majesty, and the Sanctuary of Thy Presence and Thy glory. They were so inebriated with the wine of their reunion with Thee, that they rid themselves of all attachment to whatever they themselves and others possessed.

These are Thy servants whom the ascendancy of the oppressor hath failed to deter from fixing their eyes on the Tabernacle of Thy majesty, and whom the hosts of tyranny have been powerless to affright and divert their gaze from the Dayspring of Thy signs and the Dawning-Place of Thy testimonies.

I swear by Thy glory, O Thou the Lord of all being and the Enlightener of all things visible and invisible! Whoso hath quaffed from the hands of Thy bounteousness the living waters of Thy love will never allow the things pertaining to Thy creatures to keep him back from Thee, neither will he be dismayed at the refusal of all the dwellers of Thy realm to acknowledge Thee. Before all who are in heaven and on earth such a man will cry aloud, and announce unto the people the tumult of the Ocean of Thy bounty and the splendors of the Luminaries of the heaven of Thy bestowals.

Happy indeed is the man that hath turned towards the sanctuary of Thy presence, and rid himself of all attachment to any one except Thyself. He is truly exalted who hath confessed Thy glory, and fixed his eyes upon the Daystar of Thy loving-kindness. He is endued with understanding who is aware of Thy Revelation and hath acknowledged Thy manifold tokens, Thy signs, and Thy testimonies. He is a man of insight whose eyes have been illumined with the brightness of Thy face, and who, as soon as Thy call was raised, hath recognized Thee. He is a man of hearing who hath been led to hearken unto Thy speech, and to draw nigh unto the billowing ocean of Thine utterances.

Behold Thou this stranger, O my Lord, who hath hastened to attain his most exalted Home in the shelter of Thy shadowing mercy, and this ailing soul who hath set his face towards the ocean of Thy healing.

Look, then, O Thou my God Who settest my soul on fire, upon the tears I shed, and the sighs I utter, and the anguish that afflicteth my heart and the fire that consumeth my being. Thy glory beareth me witness, O Thou, the Light of the world! The fire of Thy love that burneth continually within me hath so inflamed me that whoever among Thy creatures approacheth me, and inclineth his inner ear towards me, cannot fail to hear its raging within each of my veins.

I am so carried away by the sweetness of Thine utterances, and so inebriated with the wine of Thy tender mercies, that my voice can never be stilled, nor can my suppliant hands any longer desist from being stretched out towards Thee. Thou seest, O my Lord, how mine eyes are fixed in the direction of Thy

grace, and mine ears inclined towards the kingdom of Thine utterance, and my tongue unloosed to celebrate Thy praise, and my face set towards Thy face that surviveth all that hath been created by Thy word, and my hands raised up towards the heaven of Thy bounty and favor.

Wilt Thou keep back from Thee the stranger whom Thou didst call unto his most exalted Home beneath the shadow of the wings of Thy mercy, or cast away the wretched creature that hath hastened to attain the shores of the ocean of Thy wealth? Wilt Thou shut up the door of Thy grace to the face of Thy creatures after having opened it through the power of Thy might and of Thy sovereignty, or close the eyes of Thy people when Thou hast already commanded them to turn unto the Dayspring of Thy Beauty and the Dawning-Place of the splendors of Thy countenance?

Nay, and to this Thy glory beareth me witness! Such is not my thought of Thee, nor the thought of those of Thy servants that have near access to Thyself, nor that of the sincere amongst Thy people.

Thou knowest, and seest, and hearest, O my Lord, that before every tree I am moved to lift up my voice to Thee, and before every stone I am impelled to sigh and lament. Hath it been Thy purpose in creating me, O my God, to touch me with tribulation, or to enable me to manifest Thy Cause in the kingdom of Thy creation?

Thou hearest, O my God, my sighs and my groaning, and beholdest my powerlessness, and my poverty, and my misery, and my woes, and my wretchedness. I swear by Thy might! I have wept with such a weeping that I have been unable to make mention of Thee, or to extol Thee.

So loud hath been the voice of My lamentation that every mother mourning for her child would be amazed, and would still her weeping and her grief.

I implore Thee, O my Lord, by Thine Ark, through which the potency of Thy will was manifested and the energizing influences of Thy purpose were revealed, and which saileth on both land and sea through the power of Thy might, not to seize me in my mighty sins and great trespasses.

I swear by Thy glory! The waters of Thy forgiveness and Thy mercy have emboldened me, as hath Thy dealing, in bygone ages, with the sincere among Thy chosen ones, and with such of Thy Messengers as have proclaimed Thy oneness.

I am well aware, O my Lord, that I have been so carried away by the clear tokens of Thy loving-kindness, and so completely inebriated with the wine of Thine utterance, that whatever I behold I readily discover that it maketh Thee known unto me, and it remindeth me of Thy signs, and of Thy tokens, and of Thy testimonies. By Thy glory! Every time I lift up mine eyes unto Thy heaven, I call to mind Thy highness and Thy loftiness, and Thine incomparable glory and greatness; and every time I turn my gaze to Thine earth, I am made to recognize the evidences of Thy power and the tokens of Thy bounty. And when I behold the sea, I find that it speaketh to me of Thy majesty, and of the potency of Thy might, and of Thy sovereignty and Thy grandeur. And at whatever time I contemplate the mountains, I am led to discover the ensigns of Thy victory and the standards of Thine omnipotence.

I swear by Thy might, O Thou in Whose grasp are the reins of all mankind, and the destinies of the nations! I am so inflamed by my love for Thee, and so inebriated with the wine of Thy oneness, that I can hear from the whisper of the winds the sound of Thy glorification and praise, and can recognize in the murmur of the waters the voice that proclaimeth Thy virtues and Thine attributes, and can apprehend from the rustling of the leaves the mysteries that have been irrevocably ordained by Thee in Thy realm.

Glorified art Thou, O God of all names and Creator of the heavens! I render Thee thanks that Thou hast made known unto Thy servants this Day whereon the river that is life indeed hath flowed forth from the fingers of Thy bounty, and the springtime of Thy revelation and Thy presence hath appeared through Thy manifestation unto all who are in Thy heaven and all who are on Thy earth.

This is the Day, O my Lord, whose brightness Thou hast exalted above the brightness of the sun and the splendors thereof. I testify that the light it sheddeth proceedeth out of the glory of the light of Thy countenance, and is begotten by the radiance of the morn of Thy Revelation. This is the Day whereon the hopeless have been clothed with the raiment of confidence, and the sick attired with the robe of healing, and the poor drawn nigh unto the ocean of Thy riches.

I swear by Thy Beauty, O King of eternity Who sittest on Thy most glorious Throne! He Who is the Dayspring of Thy signs and the Revealer of Thy clear tokens hath, notwithstanding the immensity of His wisdom and the loftiness of His knowledge, confessed His powerlessness to comprehend the least of Thine utterances, in their relation to Thy most exalted Pen,—how much more is He incapable of apprehending the nature of Thine all-glorious Self and of Thy most august Essence!

I cannot think, O my God, of any words wherewith to make mention of Thee, and know not how to express or extol Thee. Were I to attempt to describe Thee by Thy names, I would readily recognize that the kingdom of these names is itself created through the movement of Thy fingers, and trembleth for fear of Thee. And were I to venture to extol Thine attributes, I would be forced to admit that these attributes are Thine own creation, and lie within Thy grasp. It behooveth not Them Who are the Manifestations of these names and attributes to stand before the gate of the city of Thy Revelation, how much less to scale the heights whereon Thou didst stablish the throne of Thy majesty.

I swear by Thy might, O Thou Who art the King of names and the Maker of the heavens! Whatsoever hath been adorned with the robe of words is but Thy creation which hath been generated in Thy realm and begotten through the operation of Thy will, and is wholly unworthy of Thy highness and falleth short of Thine excellence.

And since it hath been demonstrated that Thy most august Self is immeasurably exalted above all that hath been created in the world of being, and is far above the reach and ken of the apprehension of Thy chosen Ones and Thy loved Ones, the splendors of the light of Thy unity are therefore manifested, and it becometh evident unto every one, whether free or bond, that Thou art One in Thine own Self, one in Thy Cause, and one in Thy Revelation. Great is the blessedness of the man who, in his love towards Thee, hath rid himself of all attachment from every one except Thyself, and hastened unto the horizon of Thy Revelation, and attained unto this Cup which Thou hast caused to excel all the seas of the earth.

I beg of Thee, O my God, by Thy power, and Thy might, and Thy sovereignty, which have embraced all who are in Thy heaven and on Thy earth, to make known unto Thy servants this luminous Way and this straight Path, that they may acknowledge Thy unity and Thy oneness, with a certainty which the vain imaginations of the doubters will not impair, nor the idle fancies of the wayward obscure. Illumine, O my Lord, the eyes of Thy servants, and brighten their hearts with the splendors of the light of Thy knowledge, that they may apprehend the greatness of this most sublime station, and recognize this most luminous Horizon, that haply the clamor of men may fail to deter them from turning their gaze towards the effulgent light of Thy unity, and to hinder them from setting their faces toward the Horizon of detachment.

This is the Day, O my Lord, which Thou didst announce unto all mankind as the Day whereon Thou wouldst reveal Thy Self, and shed Thy radiance, and shine brightly over all Thy creatures. Thou hast, moreover, entered into a covenant with them, in Thy Books, and Thy Scriptures, and Thy Scrolls, and Thy Tablets, concerning Him Who is the Dayspring of Thy Revelation, and hast appointed the Bayan to be the Herald of this Most Great and all-glorious Manifestation, and this most resplendent and most sublime Appearance.

And when the world's horizon was illumined, and He Who is the Most Great Name was manifested, all disbelieved in Him and in His signs, except such as have been carried away by the sweetness of Thy glorification and praise. There befell Him what must remain inscrutable to everyone except Thee, Whose knowledge transcendeth all who are in Thy heaven and all who are on Thy earth.

Thou well knowest, O my God, that the Revealer of the Bayan (the Bab) hath commanded all mankind concerning Thy Cause, and Thy Revelation, and Thy Sovereignty. He hath said, and sweet is His speech: "Beware lest the Bayan and its Letters keep you back from Him Who is the Most Merciful and from His sovereignty." He, moreover, hath written: "Were He to produce no more than one verse, ye must not deny Him. Haste ye towards Him, that haply He may cause to descend upon you what He pleaseth, as a token of His grace unto you. He truly is the Possessor of His servants, and the King of creation."

Thou seest, then, O Thou Who art the Beloved of the world and the Revealer of the Most Great Name, how He hath come down with the kingdom of His signs, and in a manner that hath caused the atoms of the earth to testify that the whole world hath been filled with these signs. And yet, notwithstanding this most manifest and all-glorious Revelation, and these signs which none can appraise except Thee, O Thou the King of names, Thou beholdest how they have broken off from Him Who is the Dayspring of Thine Essence, and have caviled at the One Who is the Fountainhead of Thy wisdom and of Thine utterance. They were so seized with thirst for fame, that they rejected Thy tokens, and Thy testimonies, and Thy signs, which every man of insight perceiveth in whatsoever declareth Thy greatness, and Thy sovereignty, and acknowledgeth Thy Revelation and Thy might.

They have so traduced Him as to cause the inmates of the all-glorious Tabernacle and the Concourse on high to lament, and have uttered such calumnies against Him that the souls of Thy chosen Ones and the hearts of them that are dear to Thee have melted. They have erred so grievously that they cast away Thy most resplendent signs, and clung to their idle fancies, O Thou Who art the Possessor of Names and the Lord of the Throne on high and of earth below!

Thou art, O my God and the Exultation of my heart, the One Who hath adorned Thy Tablet, of which none is aware except Thee, with the mention of this Day which Thou didst call after Thy name, that haply none may on that day be seen save Thy most august Self, and naught else be brought to mind except Thy most sweet remembrance.

Section 2: "No sooner had He revealed Himself than…"

No sooner had He revealed Himself than the foundations of the kindreds of the earth shook and trembled, and the learned swooned away, and the wise were bewildered, except such as have, through the power of Thy might, drawn nigh unto Thee, and received the choice wine of Thy Revelation from the hand of Thy grace, and have quaffed it in Thy name, and exclaimed:

> "Praise be unto Thee, O Thou the Desire of the worlds! and glory be to Thee, O Thou Who art the Exultation of the hearts that pant after Thee!"

My God, my Master, my Highest Hope, and the Goal of my desire! Thou seest and hearest the sighing of this wronged One, from this darksome well which the vain imaginations of Thine adversaries have built, and from this blind pit which the idle fancies of the wicked among Thy creatures have digged. By Thy Beauty, O Thou Whose glory is uncovered to the face of men! I am not impatient in the troubles that touch me in my love for Thee, neither in the adversities which I suffer in Thy path. Nay, I have, by Thy power, chosen them for mine own self, and I glory in them amongst such of Thy creatures as enjoy near access to Thee, and those of Thy servants that are wholly devoted to Thy Self.

I beseech Thee, however, O Thou Who art the Enlightener of the world and the Lord of the nations, at this very moment when, with the hands of hope, I have clung to the hem of the raiment of Thy mercy and Thy bounty, to forgive Thy servants who have soared in the atmosphere of Thy nearness, and set their faces towards the splendors of the light of Thy countenance, and turned unto the horizon of Thy good pleasure, and approached the ocean of Thy mercy, and all their lives long have spoken forth Thy praise, and have been inflamed with the fire of their love for Thee. Do Thou ordain for them, O Lord my God, both before and after their death, what becometh the loftiness of Thy bounty and the excellence of Thy loving-kindness.

Grant, O my Lord, that they who have ascended unto Thee may repair unto Him Who is the most exalted Companion, and abide beneath the shadow of the Tabernacle of Thy majesty and the Sanctuary of Thy glory. Sprinkle, O my Lord, upon them from the ocean of Thy forgiveness what will make them worthy to abide, so long as Thine own sovereignty endureth, within Thy most exalted kingdom and Thine all-highest dominion. Potent art Thou to do what pleaseth Thee.

Deny not Thy loved ones, O my Lord, the sweet savors of this Day whereon the mysteries of Thy name, the Self-Subsisting, were unraveled, and all that had been enshrined within the treasuries of Thy wisdom was revealed. This is the Day, O my Lord, whereon every atom of the earth hath been made to vibrate and to cry out:

> "O Thou Who art the Revealer of signs and the King of creation! I, verily, perceive the fragrance of Thy presence. Methinks Thou hast revealed Thyself, and unlocked the door of

> reunion with Thee before all who are in Thy heaven and all who are on Thy earth. I am persuaded through the fragrance of Thy robe, O my Lord, that the world hath been honored through Thy presence, and hath inhaled the sweet smell of Thy meeting. I know not, however, O Thou the Beloved of the world and the Desire of the nations, the place wherein the throne of Thy majesty hath been established, nor the seat which hath been made Thy footstool, and been illumined with the splendors of the light of Thy face."

I swear by Thy glory, O Thou Who art the Lord of all being and the Possessor of all things visible and invisible! Every man of understanding hath been so bewildered at Thy knowledge, and every man endued with insight been so perplexed in his attempt to fathom the signs of Thy great glory, that all have recognized their powerlessness to visualize, and their impotence to soar into, the heaven wherefrom one of the Luminaries of the Manifestations of Thy knowledge and of the Daysprings of Thy wisdom hath shone forth. Who is he that shall befittingly describe this most sublime station and this most august seat—the seat which, as decreed by Thee, transcendeth the comprehension of Thy creatures and the testimonies of Thy servants, and which hath everlastingly been hid from the understanding and the knowledge of men, and been closed with the seal of Thy name, the Self-Subsisting.

I swear by Thy glory and Thy sovereignty which overshadow the kingdoms of earth and of heaven! Were any of Thy chosen Ones and Thy Messengers to meditate on the manifold evidences of Thy most exalted Pen—a Pen which is driven by the fingers of Thy will—and were he to muse on its mysteries, and its tokens, and all that it showeth forth, he would be so perplexed that his tongue would fail to extol and describe Thee, and his heart would be utterly unable to understand Thee. For he would, at one time, discover that from this Pen there floweth out unto all created things the water that is life indeed, and that the Pen itself hath been named by Thee the trumpet whereby the dead speed out of their sepulchers. At another time he would find that there proceedeth from this Pen such fire as Thine own Revelation can kindle, and as He Who conversed with Thee (Moses) on Sinai hath perceived.

How marvelous, then, are the manifold tokens of Thy might, and how great are the diverse evidences of Thy power! The learned have, without exception, admitted their ignorance when confronted with the radiance of the Luminary of Thy knowledge; and the mighty have all confessed their impotence in the face of the billowing Ocean of Thy power; and the rich have one and all acknowledged their poverty before the effusions of the Treasuries of Thy wealth; and the worldly wise have each recognized their nothingness beside the splendors of the Light of Thy beauty; and the exalted have all witnessed unto their abasement when face to face with the effulgence of the Daystar of Thy glory; and they who are in authority have borne witness to their own evanescence and to the evanescence of others, and discovered the eternity of Thy majesty, and of Thy sovereignty, and of Thy sublimity, and of Thy power.

My God, and the God of all things, and my King and the King of all things, and the Beloved of my soul, and the Goal of my desire! Thou knowest full well that I make mention of Thee, in this day, in the name of such of Thy creatures as have detached themselves from all except Thee, and I extol Thy virtues through the tongue of those of Thy people that have recognized Thy oneness, that haply there may pour out from the sighs which they utter in their love and their yearning for Thee what will melt away all that may

hinder Thy servants from setting their faces towards the heaven of Thy knowledge and the kingdom of Thy signs.

This, then, O my God and the God of all names, and the Creator of earth and heaven, is the Day whereon He Whose heart gloweth with the flaming fire of Thy presence is calling upon Thee. Where can separation from Thee be found, O my God, so that reunion with Thee may be clearly recognized at the appearance of the Light of Thy unity, and the revelation of the splendors of the Sun of Thy oneness? I ask pardon of Thee, O my God, for all that hath been said, and for whatsoever hath flowed out, and is now flowing out from my Pen in Thy days. I testify that Thou hast decreed that the offering of prayer should befit not me, but Him Who hath, at Thy bidding and in conformity with Thy pleasure, preceded me. Rather hast Thou ordained that the revelation of verses should be specially attributed unto this mighty Manifestation, and to This Announcement that hath adorned the Scrolls of Thy majesty and Thy Tablet in which account is kept.

I render Thee thanks, O Thou Who hast lighted Thy fire within my soul, and cast the beams of Thy light into my heart, that Thou hast taught Thy servants how to make mention of Thee, and revealed unto them the ways whereby they can supplicate Thee, through Thy most holy and exalted tongue, and Thy most august and precious speech. But for Thy leave, who is there that could venture to express Thy might and Thy grandeur; and were it not for Thine instruction, who is the man that could discover the ways of Thy pleasure in the kingdom of Thy creation?

I beseech Thee, O God of bounty and King of all created things, to guard Thy servants from the imaginations which their hearts may devise. Raise them up, then, to such heights that their footsteps may slip not in the face of the evidences of Thy handiwork, which the manifold exigencies of Thy wisdom have ordained, and whose secrets Thou hast hid from the face of Thy people and Thy creatures. Withhold them not, O my Lord, from the ocean of Thy knowledge, neither do Thou deprive them of what Thou didst destine for such of Thy chosen ones as have near access to Thee, and those of Thy trusted ones as are wholly devoted to Thy Self. Supply them, then, from Thy sea of certainty with what will calm the agitation of their hearts. Turn, O Lord my God, the darkness of their fancies into the brightness of certitude, and cause them to arise, and to walk steadfastly in Thy straight Path, that haply Thy Book may not hinder them from recognizing Him Who is its Revealer, and Thy names from acknowledging the One Who is their Creator, and their Provider, and their Origin, and their King, and their Begetter, and their Destroyer, and their Glorifier, and their Abaser, and their Governor, and the Sovereign Protector of their Bearers.

Thou art the One, O my God and my Ruler, Who hast sent down Thy Book that Thou mayest manifest my Cause, and glorify my Word. Through it Thou didst enter into a Covenant, concerning me, with all that hath been created in Thy realm. Thou seest, O Beloved of the world, how the rebellious among Thy creatures have made of that Covenant a bulwark for themselves, and through it have withdrawn from Thy Beauty, and repudiated Thy signs.

Thou art He, O my God, Who hath commanded them in Thy great Book, and said:

> "Fear ye the Most Merciful, O people of the Bayan, and deny not Him for Whom I have ordained the Bayan to be one of the leaves of His Paradise. I, verily, esteem it as a gift from me unto Him. Were it His pleasure to accept it, He, truly, is the Most Bountiful; and if He cast it away and refuse to consider it, His verdict is just, and He, in very truth, is Praiseworthy in His acts, and meet to be obeyed in His behests. To none is given the right to cavil at Him."

Thou beholdest, therefore, O my God, how this wronged one hath fallen into the hands of such as have denied Thy right, and broken off from Thy sovereignty. He, round whose person circleth Thy proof, and in whose name and on behalf of whose sovereignty Thy testimony crieth out unto all created things, hath suffered more grievously in his days than any pen can recount, and been so harassed that He Who is Thy Spirit (Jesus) lamented, and all the denizens of Thy Kingdom and all the inmates of Thy Tabernacle in the realms above cried with a great and bitter lamentation.

Should any one incline his inner ear, he would hear the cry and the wailing of all created things over what hath befallen Him Whom the world hath wronged, at the hands of them with whom Thou hast covenanted in the Day of Separation. Where is that fair-minded soul, O my God, who will judge equitably Thy Cause, and where is the man of insight to be found who will behold Thee with Thine own eyes? Is there any man of hearing who will hear Thee with Thine ears, or one endued with eloquence who will speak the truth in Thy days?

I swear by Thy glory, O Thou Who beholdest me from Thine all-glorious horizon, and hearest the voice of the Lote-Tree beyond which there is no passing! Should any one consider Thy Books which Thou didst name the Bayan, and ponder in his heart what hath been revealed therein, he would discover that each of these Books announceth my Revelation, and declareth my Name, and testifieth to my Self, and proclaimeth my Cause, and my Praise, and my Rising, and the radiance of my Glory. And yet, notwithstanding Thy proclamation, O my God, and in spite of the words Thou didst utter, O my Beloved, Thou hast seen and heard their calumnies against me, and their evil doings in my days.

I testify in my present state, O my Lord, and against the will of him who hath turned his back to Thee (Mirza Yahya), that Thou art God, and that there is none other God beside Thee. This, verily, is the Day wherewith Thy Scriptures, and Thy Books, and Thy Tablets, have been adorned. And He Who now speaketh is, in truth, the Well-guarded Treasure, and the Hidden Secret, and the Preserved Tablet, and the Impenetrable Mystery, and the Sealed Book. He, truly, is to be obeyed in whatsoever He commandeth, and decreeth, and revealeth, and is to be loved in everything He, through His sovereignty, enjoineth, and, through His power, ordaineth. Whoso will hesitate for less than the twinkling of an eye, hath, verily, denied Thy right, and repudiated all that Thou hast revealed in Thy Books, and in Thy Scriptures, and sent down with Thy chosen Ones, and Thy Prophets, and Thy Messengers, and the Trustees of Thy Revelation.

I beg of Thee, O Thou in Whose hands are the kingdoms of earth and heaven, and in Whose grasp lie all who dwell in the dominions of Thy Revelation and Thy creation, not to withhold the glance of Thy favors from such as have sustained tribulations in Thy path, and tasted of the cup of woe in their love towards Thee, and have been cast into prison in Thy name, and endured what none of Thy creatures and Thy people have endured. They are Thy servants, O my Lord, who have responded to Thee as soon as Thou

didst send out Thy summons, and have set their faces towards Thee when the light of Thy countenance was lifted upon them, and turned unto Thee at the time when Thy most exalted horizon shone forth with the brightness of Thy name through which all who are in Thy heaven and on Thy earth swooned away.

Ordain for them, O my Lord, what Thou didst ordain for Thy chosen ones who have welcomed the darts of the infidels in Thy Cause and for love of Thee, and hasted to attain the orient of tribulation with Thy name on their lips and Thy remembrance in their hearts. Thou art the One, O my God, Who hath promised in Thy perspicuous utterances to remember them in Thy Book as a recompense for their works in Thy days.

Bless them, O my God, and ascribe unto them such glory as hath shone forth above the horizon of Thy will, and hath shed its splendors from the kingdom of Thine utterance. Immerse them, O my Lord, beneath the ocean of Thy mercy, and illumine them with the dawning light of Thy Revelation. Forgive, then, O my God, their fathers and their mothers, by Thy favor, and Thy bounty, and Thy tender mercies. Send, then, upon them from the right hand of Thy most exalted Paradise the fragrance of the robe of Thine all-glorious Beauty. Potent art Thou to do what pleaseth Thee. Thou, verily, art the Governor, the Ordainer, the All-Bountiful, the Ever-Forgiving, the Most Generous.

Praise be unto Thee, O Thou the Beloved of the world, and the Adored of the hearts of them that have recognized Thee.

BH00210: Lawh-i-Hadi—On He who knoweth himself knoweth His Lord

Section 1: “Unique glorification, sanctified above limitation and the knowledge…”

He is God, the Mighty, the Beautiful

Unique glorification, sanctified above limitation and the knowledge of created things, befitteth the court of might of that Eternal One, Who hath been and shall forever be ensconced within His own most holy and exalted sanctuary, and Who, from time immemorial unto time everlasting, shall remain upon the seat and throne of His independence and grandeur. How utterly independent hath His sacred Essence been from the comprehension of all created things, and how immeasurably exalted shall it remain above the praise of all dwellers of earth and heaven! Through the pure bounty of His grace and the sublime excellence of His mercy, He hath deposited within all things that are seen and known the sign of His knowledge, that no thing might be deprived of recognizing His presence according to its capacity and station.

And this sign is the mirror of His beauty in creation, and the more this most exalted, most wondrous, and most impregnable mirror is polished through striving and endeavor, the more shall the manifestations of His names and attributes and the evidences of His knowledge and signs be impressed and reflected therein, to such degree that every thing may witness in its place and every thing may know its limit and measure, and may hear from all things that there is no God but Him and that ʿAli-Qabli-Nabil is the Manifestation of all names and the Dawning-Place of all attributes, that all were created by His will and all act by His command.

Although this mirror may draw nigh unto the holy gardens of the All-Merciful and the sacred precincts of divine intimacy through spiritual struggles and heavenly attractions, becoming cleansed of dark impurities and satanic fancies, yet since every matter hath its appointed time and every fruit its determined season, the appearance of this grace and the springtime of this beneficence hath ever been in the Days of God. Though He hath bestowed upon all days a portion of His wondrous favors according to their capacity, yet He hath ordained for the days of His manifestation a station beyond the comprehension of those endowed with understanding. Thus, should all the hearts of those who dwell in the heavens and the earth turn in those divine days towards that Sun of celestial glory and be directed unto Him, they would all find themselves sanctified, illumined and purified. Exalted be this grace, before which no grace hath preceded! Exalted be this bounty, which hath no likeness in creation nor peer in invention! Exalted be He above all that they describe or mention!

Thus in those days none hath needed nor shall need another, as was observed when most of those who sought the divine sanctuary in that heavenly Day spoke forth with such knowledge and wisdom that none besides those holy souls had ever attained nor shall attain to a single letter thereof, even should they engage in study and learning for a thousand years. Thus have the loved ones of God been independent of all knowledge in the days of the manifestation of the divine Sun; nay rather, the springs of knowledge and wisdom have flowed uninterruptedly from their hearts and innate nature.

O Hadi! God willing, thou hast been guided by the lights of the eternal morn and the appearance of the everlasting dawn, that thy heart might be sanctified from dark and transient souls, and thou mightest find all knowledge and mysteries inscribed therein. For verily it is the comprehensive Book, the perfect Word, and the all-encompassing Mirror. “We have recorded all things in a clear Book, if ye would but know.”

And furthermore, a question about detachment was asked. That respected one has understood that detachment means detachment of the self from all else save God—that is, to ascend to such a station wherein nothing whatsoever among all that exists between the heavens and the earth can prevent one from the Truth. In other words, neither love of anything nor occupation with it should veil one from divine love and engagement in His remembrance. As is evident to behold, most people today have clung to vanishing ornaments and grasped onto vain causes, thus depriving themselves of everlasting blessings and the fruits of the Blessed Tree. Although the wayfarer in the paths of Truth may attain to a station wherein he sees no place or station save detachment, yet this matter cannot be expressed in words, nor can the Pen step forward to inscribe it.

This is of God’s grace, which He bestoweth upon whomsoever He willeth. In any case, detachment has never meant and will never mean the squandering and waste of wealth, but rather means turning unto God and relying upon Him. This station, in whatever way it is achieved and through whatever thing it becomes manifest—that is detachment, and its beginning and end. We therefore beseech God to detach us from all else save Him and grant us reunion with Him. Verily there is no God but Him. His is the Command and the Creation. He bestoweth what He willeth upon whomsoever He willeth, and He is powerful over all things.

Furthermore, a question about return was asked. This matter has been mentioned in detail in all Tablets with various explanations and countless wisdoms. God willing, let them refer to these so they may

become informed of its nature. The beginning of all things is from God and the return of all shall be unto God. None can deny this. The return of all is unto the Truth, though some return unto His mercy and good-pleasure, and others unto His wrath and fire. In the Persian and Arabic Tablets, all these matters have been fully and completely mentioned. Refer to them if you wish to know. Likewise, the Primal Point—exalted be His grandeur—has written about this in detail in the Persian Bayan. Let them refer to it, for a single letter thereof suffices all the peoples of the earth. And God hath recorded everything in a Clear Book. Likewise observe in your own beginning that it was from God and unto God shall it return. Even as ye began, so shall ye return, and unto Him shall ye all return.

And as to what thou hast asked concerning the well-known tradition "He who knoweth his self hath known his Lord"—know thou that this utterance hath, in each of the infinite worlds, wondrous meanings according to that realm, whereof none besides that realm hath any knowledge or understanding, nor ever shall have. Were all of these meanings to be mentioned as they truly are, neither all the pens in creation nor all the oceans of ink would suffice to record them. Yet a drop from this vast, infinite ocean shall be mentioned, that perchance it may guide the seekers to the goal of their quest and lead those who search unto their ultimate objective. God guideth whom He willeth unto His mighty, powerful and glorious path.

Consider, for instance, the rational soul which is a divine trust deposited within human beings. Observe within thyself how movement and rest, will and purpose, and all else above and below these, as well as hearing, sight, smell, speech, and other outward and inward senses, all exist through its existence. Indeed, were its connection with the body to be severed even slightly, all these senses would be deprived and prevented from their effects and actions. This is most evident and known, that the effect of all these aforementioned causes is dependent and conditional upon the existence of the rational soul, which is a sign of the manifestation of the sovereign Unity. Through its manifestation all these names and attributes appear, and through its concealment all become non-existent and perish.

Now, if it be said that it is sight, it is sanctified above sight, for sight appears through it and exists by its existence. And if thou sayest it is hearing, it is observed that hearing is mentioned through attention to it, and likewise with all else that can be described by names and attributes which exist in the human temple. All these diverse names and manifest attributes appear and are witnessed from this sign of unity, yet in its essence and reality it is sanctified above all these names and attributes. Rather, all else in its presence is utter nothingness and complete void.

If thou wert to contemplate with the minds of the first and the last unto eternity upon this divine subtlety and manifestation of holy eternality, thou wouldst assuredly find thyself incapable and wanting in truly knowing it. And when thou observest thine own powerlessness and limitation in attaining to the knowledge of the sign that exists within thyself, thou wilt surely behold with the eye of inner and outer vision thine own impotence and that of all created things in knowing the Divine Essence and the Sun of eternal glory. The acknowledgment of powerlessness in this station, when based on insight, is the utmost limit of the knowledge of the servant and the highest attainment of the worshippers.

If thou shouldst ascend, through the degrees of trust and detachment, to the heights of holy independence, and open thy spiritual eye, thou wouldst see this utterance free and detached from the limitations of self, and wouldst hear with the ear of understanding from the divine holy Dove that "whoso

knoweth anything hath known his Lord," for in all things there is the sign of the manifestation of eternal glory. The resplendent dawnings of the Sun of Divine Unity are manifest and visible, and this hath never been, nor shall ever be, confined to any single soul, and this is the truth in which there is no doubt, if ye be of them that know. But the primary purpose of knowing the self in this station is to know the Self of God in every age and dispensation, for the Ancient Being and the Ocean of Truth hath ever been sanctified above the knowledge of all else.

Therefore the knowledge of all knowers returneth unto the knowledge of the Manifestations of His Cause, and they are the Self of God amongst His servants, His Manifestation amidst His creation, and His Sign among His creatures. Whoso knoweth them hath known God, whoso acknowledgeth them hath acknowledged God, and whoso confesseth their truth hath confessed the signs of God, the All-Subduing, the Self-Subsisting. Thus do We expound the verses unto you, that ye may be guided by the signs of God.

O Hadi! Be thou guided by the guidance of God, thy Lord and the Lord of all things. Then gird up thy loins to aid the Cause of God, and follow not those who have taken the Samiri as their protector instead of God, who scoff at the signs of God in derision and are among the transgressors. When the verses of thy Lord are recited unto them, they say: "These are but veils." Say: By what discourse, then, did ye believe in God, your Lord? Bring it forth, if ye be of the truthful! The Cause hath now reached such a pass that, by Him Who holdeth my soul in His hand, all who are in the heavens and on earth secretly weep and lament over the oppression of this servant. Yet We have placed Our trust in God, our Lord and the Lord of all things, and I behold all who are in the kingdom but as a handful of clay, save those who have entered into the depths of the love and knowledge of God. Thus do We make mention unto thee, that thou mayest be of them that know.

Section 2: "As to what thou didst ask concerning…"

As to what thou didst ask concerning the tradition that the believer is alive in both worlds—yea, this is true, even as the sun which hath risen in this atmosphere, which hath appeared in this heaven, which was in this cloud, if ye be of them that understand. Nay, if thou remainest steadfast in thy love for thy Lord and attainest unto the station wherein thy feet shall not slip, there will appear from thee that which shall quicken both worlds. This is a revelation from One mighty, all-knowing. Therefore give thanks unto God for having bestowed upon thee from this Kawthar whereby the spirits of them who draw nigh are quickened, and for having raised thee up in truth and sent down unto thee the verses whereby God's proof hath been perfected unto all the worlds. By God! Were a single drop thereof to be bestowed upon the dwellers of the heavens and the earth, thou wouldst find them all enduring through the endurance of thy Lord, the Mighty, the Powerful.

It is known to that honored one that all names and attributes and all things, both visible and manifest and hidden and unseen, after the removal of the veils from their faces, naught shall remain save the sign of God which He hath deposited therein, and this shall endure for as long as God, thy Lord and the Lord of the heavens and earths, willeth—how much more so the believer, who was the very purpose of the creation of existence and life. Even as the name of faith hath existed from the beginning that hath no beginning and will endure unto the end that hath no end, likewise the believer hath been and ever shall be alive and enduring, circling round the Will of God from time immemorial. He it is who endureth

through the endurance of God, abideth through His abiding, is manifest through His manifestation, and is hidden through His command. It is evident that the most exalted horizon of immortality hath ever been the dwelling-place of them that believe in God and His signs. Never shall extinction find its way unto that sacred seat. Thus do We impart unto thee the verses of thy Lord that thou mayest stand firm in thy love and be of them that know.

Since all these matters have been set forth in detail in most of the Tablets, they are here mentioned with utmost brevity. We hope, God willing, that thou mayest attain unto the furthermost horizon of detachment and arrive at the reality of the journeys which is the station of survival through God, and like unto the sun become influential, radiant and luminous in the world of dominion and the kingdom. Despair not of God's grace, for none despaireth of His bounty save those who are in loss.

Then make mention from Us to thy companion who hath been named Rida, and give him the glad tidings of what God hath desired for him, that he may be of them that rejoice. Then remind the servants not to falter when a momentous matter cometh unto them. Say: Be steadfast in the Cause of God and His remembrance, transgress not the bounds of God, and be not of the transgressors.

Indeed, it behooveth all in this day to attain unto and remain firm in such a station that should all the devils of the earth gather together to turn them aside from the path of God, they would prove powerless and would find themselves utterly impotent. Say: O people! Be ye the might of God against His enemies and His mercy unto His loved ones. Be not of them who are so overcome by atmospheric moisture that no trace remaineth in them of male or female, and they become of the indolent. Arise, O people, from the couches of heedlessness through a fire which, were all who are in the heavens and earth to face it, ye would find its trace. This is what God counseleth you, that ye may be of them that know.

When thou arrivest at the City of God, remind its people and give them glad tidings of the remembrance of God in their remembrance, that they may be of those who receive glad tidings. Then remind the House and its people, and those from whom thou perceivest the fragrance of holiness from this sacred and noble scene. Then give glad tidings to Rida and those who are with him from among the loved ones of God. Then remind them from Us with a gracious reminder. Then recount to them what hath befallen Us from those who desired to sacrifice themselves in Our path while in their hearts was a rancor greater than every lofty mountain. Thus doth God reveal what is in the hearts of those who disbelieved and associated partners with God, the Lord of all worlds. And among them was he who turned away, then repented, then disbelieved, then believed, until he ended at his beginning in the lowest depths of hell.

O people of the Bayan! Fear God and be conscious of Him in your own selves, such that ye neither associate with him, nor feel comfort in his presence, nor sit with him in gathering, nor be of the heedless ones. Flee from him unto God, your Lord, that God may protect you from him and from his evil and from his hosts. Thus do We inform you with justice that it may be a mercy from Us upon you and upon all created things. By God! Were ye to have the glance of faith, ye would find in his countenance the trace of hell. By God! From him wafteth the odors of hatred which, were they to waft over all created things, would transform them to the lowest of the low. Thus do We recite unto you from the verses of God and cast upon you from the words of wisdom and teach you the ways of piety, purely for the sake of God, the Mighty, the Powerful, the Omnipotent.

By God! His face testifieth to his unbelief, his utterance to his hypocrisy, and his form to his turning away, if ye be of those who perceive. He claimeth within himself the essence of detachment just as Satan claimed and said:

> "I have purified my face for God, the Lord of all worlds, and therefore I did not prostrate before Adam before, nor will I prostrate, for were I to prostrate to other than God, I would then be of the idolaters."

Say: O accursed one! If thou hadst believed in God, why didst thou disbelieve in His glory and His beauty, His light and His radiance, His sovereignty and His grandeur, His power and His might, and wert of those who turned away from God Who created thee from dust, then from a drop, then from a handful of clay?

By God, O people! Were he to mention God, he would mention Him only for the deceit that is in his breast. Fear God and draw not nigh unto him, O people of unity! And if he commandeth you to good, he commandeth you to evil, if ye be of those who know. Beware lest ye trust in him or in what he possesseth, and sit not with him in the gatherings of the loved ones. By God! We desired naught in what We mentioned to you save My love for you, O concourse of the sincere ones.

And ye, O people of the Bayan! Aid the All-Merciful with your hearts, your souls, your tongues, your bodies, and all that ye possess and all that ye have, and be not of the patient ones. By God! O hosts of God and His party! This hypocrite hath done unto Us what Satan did not unto Adam, nor Nimrod unto Abraham, nor Pharaoh unto Moses, nor the Jews unto Jesus, nor Abu-Jahl unto Muhammad, nor Shimr unto Husayn, nor the Dajjal unto the Qa'im, nor the Sufyani unto God, the Powerful, the Supreme, the Mighty, the Generous.

By God! The clouds of the Cause weep over Us, then the clouds of bounty, then the eyes of those brought nigh. Thus hath befallen Us in the land of exile in the prison of the enemies. We have informed you of a letter thereof, nay less than that, that ye may be of those who are informed, and perchance there may be kindled in your hearts the fire of love and ye may aid Us in every matter and not be of the heedless ones.

Then mention the Mihdi, against whom that which grieveth the hearts of the mystics was perpetrated. Say: O servant, be patient in the Cause of God and His decree, then be steadfast in all things and be not of them that waver. And if abasement toucheth thee for My name's sake, be not disheartened within thyself, but stand firm in thy love. Then call to mind the days when the sweet-scented breezes of God, the Exalted, the Mighty, the Great, wafted among you. Then detach thyself, thy spirit and thy very being from such as these, and be in the kingdom among Our steadfast servants.

Then mention the Majid in Our behalf, and those with him among God's chosen ones and His loved ones, that ye may be of them that rejoice. Say: Beware lest thou gather with the enemies of God in any place, nor hear aught from them, even if they recite unto thee from the verses of God, the Mighty, the Generous. For Satan hath led most of the servants astray by their agreement with him in mentioning their Creator with the utmost of what they possess, as ye find among the concourse of Muslims, in that they make mention of God with their hearts and tongues and do all that they are commanded, and thereby have they gone astray and led the people astray, if ye be of them that know. When Ali came unto them with the truth, with the signs of God, they turned away from him and disbelieved in what he brought

from the presence of One Wise, All-Informed. Thus doth God cast upon you that which shall preserve you from all else but Him, as a mercy from His presence unto the worlds. Then mention the Rahim in Our behalf, that he may be mindful within himself and be of them that remember.

Say: O servant, remind the servants of that which God hath taught thee, then guide the people to the good-pleasure of God, then forbid them from drawing nigh unto the satans. Say: By God, on that Day there was no balance of God save the love of God and His Cause, then My love, if ye be of them that know. They who turned away from Me have turned away from God, and this is My proof, were ye of them that perceive. O people, sanctify your eyes, then your hearts, then your souls, that ye may distinguish the countenance of God from the faces of the idolaters. Then mention those who have believed in God and His signs, then His light and His splendor, then in Him Who shall be made manifest in the Mustaghath, that it may be a mercy from Our presence unto them and a remembrance unto the worlds. And whoso turneth away from Me, turn ye away from him and draw not nigh unto him ever, and this is what hath been inscribed in the preserved tablets of might. And praise be to God, the Lord of the worlds.

BH00233: This is a Book sent down in truth…

Section 1: "This is a Book sent down in truth…"

In the Name of God, the Most Holy, the Most Glorious!

This is a Book sent down in truth, and verily it is a guidance and mercy unto all the worlds. Indeed it is God's testimony amongst His servants, His proof amidst His creation, His most great evidence among His creatures, and His balance which hath been established in truth—yet the people comprehend not its utterance. Verily it is the Most Great Sign, the Most Exalted Countenance, and the Mystery of the First and the Last, made manifest in the Most Glorious Garment—glorified be He above the comprehension of every wayward misbeliever. He hath appeared with divine adornment between the heavens and the earth, and hath come from the Kingdom of Glory with manifest sovereignty.

Fear ye God, O peoples of the earth, and be not veiled from Him through Whose will the fountains of wisdom have gushed forth from the hearts of them that are God-fearing. Were it not for Him, the veils would not have been rent asunder, and the Lord of Lords would not have come in the shadows of a transcendent Name. Verily He is the Creator of all names, if ye be of them that know. At His right hand is the dominion of authority, and within His grasp is the Kingdom of the heavens and earth. He is, in truth, the Exalted Beauty—open, therefore, your eyes that ye may behold Him once again through this Name which hath dawned from the horizon of this Dayspring with wondrous radiance.

Verily, this is He Who was suspended in the air in the path of God, His Lord, and upon Whom befell that which caused the pillars of the mighty throne to tremble. O people of the Bayan! Be ye ashamed before the Beauty of Him Who sacrificed His soul, then take ye the path unto the Beloved in this Revelation. Beware lest ye be veiled from Him for Whose meeting ye were created and Who calleth you at all times to a sublime horizon. He desireth naught but to draw you nigh unto God's Kingdom, to purify you from earthly defilement, and to raise you up to the pavilion which hath been upraised in God's Name. He

desireth nothing for Himself, but rather for you that which hath been ordained by the One Who is omnipotent and ancient.

We have not sent down the verses except as a reminder to him who feareth God, and God is indeed aware of this. Verily it is a revelation from your Lord, the Most Merciful, and He hath indeed ascended the throne, and at His right hand is the Sovereign of the Messengers, who in the Book was exalted. O people! Fear God, then follow the path of truth, for it is indeed a straight path. We have, verily, honored you, O My loved ones, above all who dwell on earth, and have preferred you above many of Our servants. We have sent down unto you the Book wherein We have detailed every matter, and have ordained for you the laws of the Cause that ye may know your course and remain steadfast in the Cause.

Arise to serve the Cause, then assist this Youth Who in these days hath been afflicted with tribulations which no reckoner, however learned, can compute. Beware lest ye be neglectful in the Cause of God and cast His laws behind your backs, for whoso doeth so is recorded among the wrongdoers in the Tablet. Beware lest ye abandon this Book. Unite, O people, in the Cause of God—this is what ye have been commanded in the Tablets, and We are witness to this. Through unity shall God's Cause be made manifest among His creatures, and faces shall turn toward the dawning-place of a glorious Name. Show forth among the servants My nature and My traces, and be not deprived of the breezes of these days.

And thou, O Leaf of Paradise, hearken unto My call from the direction of My throne, that it may attract thee to the heaven of My grace and the atmosphere of My bounty, and may cause thee to speak My praise among the worlds. Leave thou what lieth behind thee, and turn thy face towards this Sanctuary which God hath built with the hands of His power, and round which circle the Concourse on High, then the angels brought nigh. Be thou not grieved at aught, for soon shall the world pass away and all matters shall return to their Source. This is truth, certain truth. Rejoice thou at the glad-tidings of the Spirit, for He hath assisted thee in truth and will assist thee as He pleaseth. He, verily, is the Almighty, the Powerful. Blessed art thou for having heard the melodies of thy Lord and attained the lights of His countenance in days when all were wrapped in thick veils. Blessed art thou for having entered a paradise in whose shade all other paradises seek shelter. This is the supreme triumph, the manifest bounty.

Were We to recount to thee what hath befallen Us, thou wouldst weep and lament. Therefore do We conceal it from thee as a token of Our grace, for We are the Forgiving, the Merciful. I have been touched by tribulations that have caused the hearts of the chosen ones to burn, and then the hearts of the Prophets and Messengers. To this testifieth all things and everyone possessed of knowledge. Yet We thank God in all this, for He, verily, is the Beloved in whatsoever He willeth, and He, verily, is the Desired One in whatsoever He desireth.

By God! His purpose is My purpose, and what He willeth for Me is My wish. I fear not anything, even were I to be slain at every moment by all the swords of the idolators. Would that I were among those whose blood was shed in My path in that year of tribulation whereof We informed you beforehand in tablets of mighty glory. Those who have ascended unto God and sacrificed their spirits for love of My Beauty, by God, they now dwell in the Most Glorious Paradise, while the dark-eyed maidens and angels glorifying God circle round them. Their blood hath reddened the faces of the denizens of the highest Paradise, then those who dwell nigh the Sidrat-el-Muntaha, then the angels who were not commanded to prostrate, if

ye be of them that know. Such is the station of those who were slain yet slew not. These are among the most exalted of creation in God's sight, and the company of holy angels seek blessing from their presence.

O My loved ones! The shedding of your blood upon the earth is dearer to Me than that ye should shed the blood of any soul. This was revealed at the beginning of this Manifestation, were ye of those who know. We have abolished the decree of killing in the Tablets on the day when the Ancient Beauty was established upon the throne of mighty glory. This hath been revealed in all the Tablets, were ye of those who understand. Give life to souls through the breaths of your Lord, the All-Merciful—this is the way of them that are brought nigh. We have repeatedly emphasized this command in the Book, and God is witness to what I say.

Beware lest ye commit that which would cause harm to the Tree of God, the Sovereign, the Mighty, the Powerful. Upon thee, O Leaf of Eternity, be the fragrant breezes of Baha, then His praise and remembrance, and the remembrance of all worlds. Blessed art thou for having held fast to the Tree of the Cause, not falling away through the winds of trial which caused leaves to fall from the Tree of sublime glory. God counseleth thee, out of love for thyself, to hold fast to it through My Name, the All-Conquering, the Powerful, that thou mayest remain steadfast therein as thou wert for it and through it. This is a deed unequaled by the works of both worlds. Be thankful to thy Lord at all times, for He hath distinguished thee among His handmaidens and associated thee with His Most Great Name, the All-Glorious.

Then convey God's greetings to thy sister, whose companion was martyred in the path of his Lord, attaining the lights of God and soaring in the atmosphere of near and gracious presence. His spirit then appeared before the Throne, speaking in praise of his Lord. Thus doth God reward His servants who strive.

O Pen of Command! Make mention in the Book of Abu'l-Hasan, who hath believed in God, the Lord of the First and the Last, and hath heard His melodies in the days when the Ancient Being was made manifest through His Most Great and Most Glorious Name. O youth! Soar on the wings of detachment unto the Lote-Tree beyond which there is no passing, the Spot wherein shineth the countenance of thy Lord, the Most High, the Most Exalted.

Purify thyself from the veils of them that have disbelieved in God when Ali was once again made manifest in truth. Arise through My Name and My sovereignty and say: These are the verses of God which have been sent down in truth, and verily they are a reminder unto them that fear; a revelation from Him Who created the heavens, and verily He it is Who is established upon the throne. Before Him bow down in adoration all who are in the Concourse on High, and whatsoever hath been created in the cities of eternity, and all that lieth beneath the earth. Fear ye God, O people, and withhold not yourselves from Him around Whom circle the realities of the pure ones and Who knoweth the secret and that which is yet more hidden. Say: By the Lord of the Throne! He speaketh not of His own desire, but rather through that which the Spirit casteth into His pure and radiant heart.

Blessed art thou for having shattered the idol of him who disbelieved and turned away, and for having turned unto thy Lord, the Most High, the Most Glorious. Say: Verily He is now at the most exalted horizon, uttering the mighty verses of His Lord, which God hath made a testimony from Him unto all who are in earth and heaven. With Him is the knowledge of the heavens and earth, and He witnesseth both those who have gone astray and those who are rightly guided. Say: O people! Do ye dispute concerning Him Who hath come from the Dayspring of Glory with supreme sovereignty and Who calleth you unto God every morn and eve? Be ye guided, O people, by this Revelation through Whose beauty the eyes of the denizens of the highest Paradise have been solaced. Beware lest ye be veiled by names from Him around Whom circle the most excellent names.

Then make mention in the Book of him who was named Nabil-i-Qabl-i-Husayn in the Tablets of Decree, that he may rejoice in what hath been revealed from the Pen of Command in the pavilion of Names, and that he may aid his Lord to the extent of his power and be of them who have been guided and who seek guidance.

O youth! Take delight in My remembrance, then proclaim My Cause. This is My counsel unto thee and unto them who have been illumined by the lights of the Countenance in these momentous days. Say: The Mighty One of the Cause hath come unto you from the heaven of God, the Most High, the Most Exalted. None can protect you this day, O concourse of the idolaters, save God, the Lord of the lofty heavens. Fear ye God, and dispute not His verses after their revelation, and follow not every idolatrous infidel. Follow Him in Whose grasp lieth the kingdom of all things, Who hath sacrificed His spirit in the path of your Lord, the Most High, the Most Exalted, and Who hath suffered at the hands of the idolaters what cannot be numbered.

This, verily, is God's Most Great Ship, His most mighty Cause, and His most exalted Word, and it is the Most Firm Handle. Fear ye God and deprive not yourselves of Him Whose appearance was promised you in the Tablets of Ali and the Book of Muhammad, then in the Scrolls of Abraham and Moses. Say: The vision of the Youth hath not deviated when He beheld the signs of His Lord. Do ye dispute with Him, O people? By God! He is mighty in strength and hath known what the possessors of wisdom knew not. O people! Do ye worship Al-Uzza while ye deny God Who hath revealed unto the Youth what He revealed? Say: Did He not proclaim "Verily I am alive in the Most Glorious Horizon"?

Fear ye God and do not that whereby the Cause of God would be frustrated among men. Verily, He doth now, from this Horizon, witness and behold and summon you unto Himself that He may bestow upon you the most complete reward.

Section 2: "Fear ye God Who brought you into being…"

Say: Fear ye God Who brought you into being by His command, and unto Him is your ultimate end. Know ye the value of these days wherein ye were promised in the ancient Scrolls and later Books. The Spirit and joy and gladness be upon you, O My loved ones, though the Beloved doth now lament and weep. Then doth He magnify God before the face of Baha'u'llah and make mention of Him in truth, that it may be a reminder to those who shall come after. His magnification equalleth not the creation of the heavens and

earth, and through His magnification are the tongues of all created things opened in praise, if ye be of them who know.

Then turn your face of holiness unto the handmaiden who hath opened her tongue in remembrance of the Lord of all worlds. O My handmaiden! Soar in the atmosphere of My nearness, then hearken unto My most sweet melodies from this most holy and most glorious throat, and unto that which proceedeth therefrom to quicken all beings. Grieve thou not over anything, but rejoice with the joy of the spirit. He hath not forgotten thee and hath caused thy tongue to speak His beauteous remembrance. Remember thy Lord in whatsoever manner thou pleaseth, that perchance thy remembrance may influence the hearts of them that slumber and awaken them from the sleep of heedlessness and make them of them who remember. Blessed art thou for having been touched by the breezes of the Beloved and been turned toward the precincts of Paradise, the Vale on the right wherein everything proclaimeth:

> "I, verily, am God! There is none other God but Me, the Mighty, the All-Knowing!"

That wherewith thou hast described God, thy Lord and the Lord of all creation, hath been presented before Us, and it is better than all that is on earth. Thus hath the command been sent down at this moment from the heaven of thy Lord, the Mighty, the Powerful. By God! The very breath that proceedeth from one's love for this Youth shall be present before the throne of thy Lord, the All-Knowing, the All-Informed, and God shall manifest it in such form that were the veil to be removed from its face, the heavens and earth would be stunned thereby.

Be thou steadfast in the Cause of God and in His love in such wise that the whisperings of them who have disbelieved in God and believed in the idol may not cause thee to slip. Woe unto them and unto those who have followed them without clear proof or an enlightening Book! Remember thy Lord at all times, for by His remembrance His slumbering servants shall arise. Blessed be the mother who bore thee and the breast from which thou didst drink, for from thy tongue appeared praises in description of this imprisoned and lonely Youth. Were the veil to be lifted, thou wouldst witness how the denizens of the Supreme Concourse turn toward thee to hear that which floweth from thy lips in remembrance of thy Lord, the All-Forgiving, the All-Merciful. Grieve not over anything. Verily God is with thee, and He is the Protector of devoted women and the Helper of devoted men.

O Pen of Command! Return to the mention of the Leaf of Paradise, in whose name this impregnable and exalted Tablet hath been revealed. Say: O Leaf! Hold fast unto this sublime, exalted, mighty and all-knowing Tree. Verily it is the Sidrat al-Muntaha, the Ultimate Tree, and the Beauty of the All-Glorious in this Temple which is mentioned as the All-Glorious among the Concourse on High, lest thou be shaken by the winds of trials which blow from the direction of Satan. Thus doth thy Lord, the All-Merciful, counsel thee, both aforetime and now from before His great throne. Then gather My loved ones at the fountain of My love, sever them from all else besides Me, and magnify their faces before God, thy Lord and the Lord of all worlds. Say: O loved ones of God! Be steadfast in His Cause and follow not every sinful idolater. Be united in the love of God and the Manifestation of His Cause. Beware lest ye differ in aught. Thus have ye been commanded by One Who is the Mighty, the All-Wise.

Remember God at all times, be not heedless of Him, and be not of the negligent. Verily, this Youth of God is among you, Who hath come to you with clear authority, Who forbiddeth you from tyranny and wickedness and commandeth you to righteousness and godliness. Thus hath the Command been sent down in the Tablets of the Prophets and Messengers. Turn your faces toward the House and be not of them that are veiled. Be steadfast in the Cause in such wise that the whisperings of the devils may not cause you to slip—they who, when asked "Who is your Lord?" say "God Who created us by His command," yet when He appeared with the truth and came upon the clouds of destiny, they denied Him.

The curse of God be upon the infidels! Among them are those who sought to shed His blood, those who calumniated Him, and those who turned away from the path of God, the Mighty, the Powerful. At every moment there befalleth the Youth that which causeth the eyes of the near ones to weep, and by reason of what hath befallen Him, the faces of the denizens of Paradise have turned pale and the hearts of the Messengers have been consumed. Were anyone to turn with penetrating vision toward Paradise, the place wherein hath been raised the pavilion of holiness, then the canopy of grandeur, then the tents of wondrous glory, he would witness that the Temple of Grandeur is now seated upon ashes through the tyranny of these oppressors.

They slay God with their swords, then recite His verses. Why do they not understand? They shed the blood of the Beloved, then make mention of the Friend. Such hath been the state of the Youth. We have recounted it to you in truth that ye may be of them that know. And the Spirit be upon you, O My loved ones, and Glory be upon you, O My chosen ones, and Splendor be upon you, O hosts of God in all lands.

O Leaf of Paradise! Make mention on Our behalf of the handmaidens of God who circle round about thee and who worship their Lord at eventide and at dawn. O handmaidens of God! Blessed are ye, inasmuch as ye have believed in God, the One, the All-Forgiving, and have detached yourselves from all else but Him, and have held fast unto the Most Great Handle in these days wherein the hearts of Our righteous servants have been set ablaze with love for this Youth Who hath appeared with truth and hath come from the dawning-place of the Spirit with sovereignty and power. Blessed is the ear that hath heard the melodies of God, and the eye that hath beheld His beauty, and the hand that hath been raised toward the quarter of His good-pleasure, and the foot that hath walked in His path.

Thus have We sent down the command in this Tablet from which the lights have shone forth. We have altered the pronoun in these verses which were revealed in truth, for verily We have power over whatsoever We desire. None comprehendeth this save them that are endued with insight. With Him is the knowledge of all things, and nothing that hath been created between the heavens and the earth escapeth His knowledge. None understandeth this save them that are endued with understanding. Whatsoever knowledge ye possess hath appeared from Him, and We possess other knowledge, were We to utter but one word of which, the heavens would be rent asunder and the skin of the evil ones would quake with fear.

Whatsoever ye behold in Our words that differeth from that of the people, know ye that it hath been revealed with wisdom which none knoweth save God, the One, the Mighty, the All-Compelling. Know ye, moreover, that the use of the plural pronoun for women was not seemly; therefore We have abandoned it and replaced it by Our command, for verily I am the All-Powerful, the Mighty, the Unconstrained.

O Leaf of Paradise! Send Our greetings to her who was with you through the days and nights, who observed the rights of God concerning you and circled round about you for the sake of your Lord, the Mighty, the Compelling. Then convey My greetings to her who hath been named Mardiyyih in the Kingdom of Names, that she may rejoice in the gladness of the Cause and be numbered among the thankful in this Tablet wherein mention of the righteous hath not been omitted. And likewise to her who hath been named Shahr, that she may glory in the remembrance of God, the Most Great, and may detach herself wholly from the wicked. Blessed is she in having attained unto the recognition of God in days wherein the heavens were cleft asunder, the earth was rent, the mountains were crushed, and the fruits did fall.

O Leaf of Paradise! Be thou ignited with this Fire which hath been kindled at the midmost heart of creation, that through thy heat the people of the lands may be set ablaze. Make mention and be thou devoted to God Who hath aided thee to recognize the Manifestation of His Self, through Whom the oceans of grandeur and might have been set in motion. Beware lest thou forget the remembrance of thy Lord, for He hath not forgotten thee. Remember Him in the morning hours and at dawn. He is with thee under all conditions, He doth witness and see, though eyes perceive Him not. There is none other God but Him, the Mighty, the Powerful, the All-Seeing.

Be thou steadfast in the Cause of thy Lord in such wise that through thee the handmaidens of God and His devoted servants may stand firm. Arise to make mention of the Youth and to praise Him in private and in public. Thus have We commanded thee before, and now as a token of Our grace upon thee and upon those who, when God's verses are recited unto them, shed copious tears from their eyes. These are My loved ones whom God hath sanctified from the defilement of those who have disbelieved and joined partners with God, and whom He hath preserved from every wicked deceiver. Upon them rest My blessings, My mercy, My praise, My remembrance, and My glory, from this day until the Day which none can reckon save them that are endued with insight.

Know thou that he whom We named the Most Great Nabil hath come into Our presence and made mention of your love for God and remembrance of Him. Blessed are he and you in that God hath singled you out for His mention and made you to be among the pure ones. He is even now with Us and hath entered the ocean of nearness and reunion by leave of thy Lord, the Mighty, the Chosen One. May the Spirit, glory, holiness and splendor rest upon him and upon thee and upon them, for as long as God, the Lord of the free, shall endure.

BH00246: That which hath been sent down from the heaven…

Introduction

In the Name of God, the Mighty, the All-Knowing

That which hath been sent down from the heaven of the dominion of God, the Supreme, the Mighty, the Self-Subsisting, unto Nabil before Hasan: That which was brought before Us beareth witness to thy turning unto God, the Most High, the Most Great, and thy recognition of the Manifestation of His Self, by Whom the faces of the idolators were darkened, while the countenances of the denizens of the highest

Paradise were illumined—they who are such servants as have believed in this Most Great, this Most Mighty Revelation. We have made them angels by virtue of their having detached themselves from that which hath veiled all created things.

Know thou that We have witnessed that which thou didst ask of God, thy Lord, and have answered some thereof ere thou didst ask, as a mercy from Us unto thee and unto Our assured servants. Shouldst thou reflect upon it, thou wouldst find therein all that thou hast asked, for with Him is the knowledge of all things preserved in tablets of mighty glory.

On teaching thine own self, even as We had revealed aforetime

As to what thou didst ask concerning teaching thine own self, even as We had revealed aforetime in luminous tablets: We bear witness that thou hast conveyed unto thyself that which caused all who are in the heavens and earth to tremble, whereupon they who are of Sinai fell prostrate upon the dust of self and passion, and every exalted name was transformed. Say: Whoso beareth this day the trust of the love of God and restraineth his soul from that which would violate the sanctity of His Cause is among those who have conveyed unto themselves the messages of their Lord, the Supreme, the Mighty, the All-Wise. He is known to the inmates of the highest Paradise in the heaven of destiny, then to the people of Baha in the kingdom of names, and by all the most beautiful names before the Throne, though the people are unaware.

Blessed is he who in these days hath borne that trust whereby the Hour was shaken to its depths, the pillars of the Resurrection were made to quake in their essence, and the foundations of all things were convulsed, save those whom God preserved through His wondrous, most exalted, and glorious protection. Say: O people! By God, ye are slumbering, though ye walk upon the earth; nay, ye are dead in the estimation of your Lord, and ye perceive it not. Say: The Beloved of all worlds hath appeared, He Whom the Point of the Bayan doth now truthfully extol, saying:

> "Upon Thee, O Baha'u'llah, be the praise of God and His glorification, then the praise of all things, then the praise of the people of the realms of eternity, then the praise of the inmates of Paradise at every moment, before every moment, and after every moment."

Say: Think ye that he who hesitates in this irrefutable, this wise Cause can be truly accounted among the living? Nay, by the Lord of all worlds! He hath ever been deprived of the breaths of God, even though he may claim belief in the previous Revelation. This is but a phantom wherein We have seized him through My sovereignty that transcendeth all possibilities and through My command that encompasseth all who are in the realms of earth.

On that which was revealed unto Muhammad, the Messenger of God

Concerning what thou didst ask regarding that which was revealed unto Muhammad, the Messenger of God, aforetime, where it is written that it is a tree that springeth out of the bottom of Hell, whose fruit is as it were the heads of devils—know thou that Hell signifieth the essence of him who was the first to turn away from God, his Lord and the Lord of all things and the Lord of all worlds. The Tree is his own self which was enkindled with hatred of God and rancor, and through it were created the abyss, then

destruction, and the scorching fire, and the burning flame. He it is who hath stood before the Face at all times, and We cast unto him from the verses of God, the King, the Resurrector, the Peerless One. When We exalted his mention, he then denied Him Who created him, through his own utterance, whereunto every just and informed one doth testify.

As to the fruit, it referreth to the leaders of fire who have associated themselves with the essence of Hell, and thou beholdest their heads in most lands. By God! These are indeed the heads of devils; nay, Satan himself seeketh refuge from their deeds and from what they plot in the Cause of God, the King, the Single, the One, the Almighty, the Powerful, the Omnipotent.

In one sense, the fruit is that which hath grown from that Tree, as thou witnesseth. We have made it and its essence a trial for the wrongdoers. But the trial is for those who have not tasted the sweetness of the fruits that have grown from the Divine Lote-Tree, the All-Compelling, the Mighty, the Inaccessible. Those who have tasted thereof, nothing shall prevent them, nor shall anything that hath been created between the heavens and the earth alter them. These have entered the Most Glorious Paradise, and whoso entereth it shall never leave it. Thus hath it been inscribed by the fingers of hallowed and resplendent glory. And whoso leaveth it, know that he had never entered it in the first place. Thus do We inform thee that thou mayest be of the knowing ones.

Then know thou that every name save goodness returneth to that Tree, its fruits, its leaves, and its branches, even as We revealed it aforetime through the tongue of ʿAli-before-Nabil. And in one sense, behold Hell as its ink, the Tree as its pen, the leaf as its tablet, and the fruit as that which is inscribed therein of its words, whereby the hearts of the Prophets and Messengers have been consumed. The fruits of that Tree have appeared in such wise as to proclaim naught save “Nay, nay! The curse of God be upon the wrongdoers!” Yet the fruits of the Ultimate Lote-Tree have appeared in the Most Glorious Paradise proclaiming “There is none other God but I, the Most High, the Most Great!”

Say: O people! By the True God! This is indeed a Youth Who in every day layeth His face in the dust before God, His Lord and the Lord of His forebears of old, saying:

> “O my Lord! How long shall it be delayed, the shedding of this blood which Thou desirest to flow upon the earth in Thy path, that the faces of them who are near unto Thee may be reddened thereby? O my Lord! Thou art He Who created the Bayan for My sake, and planted the Tree of Knowledge for My mention and the praise of My Being, the Mighty, the Inaccessible. I arose not save by Thy Name, nor sat I save by Thy other Name, nor spoke I save in remembrance of Thee amongst all worlds. Thou didst command the people of the Bayan to detach themselves at the time of the Manifestation from all that they possess, and all allusions have been severed from this sanctified and luminous hem. Yet now Thou beholdest Thy Beloved One in the hands of these oppressors, and they have assailed Him such that He findeth not a moment to weep for Himself. When He turneth to the right, He is met by the spear of the ungodly, and when He turneth to the left, He is wounded by the arrows of the hypocrites. Then witness Me in tribulations the like of which the eye of creation hath never beheld, after Thou didst sanctify Me from all mention and novel praise. Thou didst command the people of the Bayan not to commit that which would sadden My heart at the time of My

> manifestation. Yet by Thy might, O my Beloved! I witness from them naught save that which causeth My liver to burn, My heart to be fettered, and My eyes to shed tears. And sufficient art Thou Thyself as a witness to what I say."

O servant! Arise, by the might and power of God, then help thy Lord to the extent of thy capacity, and be not of them that hesitate. Verily His help is to promote His Cause amongst all who are on earth, and this is the first commandment that hath been sent down from the heaven of eternity upon the Most Exalted Pen, and it hath been inscribed upon tablets of imperishable glory. But this must be done with wisdom and utterance, with humility and submission manifest, in such wise that all men may perceive from every teacher the sweet savors of detachment and behold in their faces the radiance of the All-Merciful. Thus must it be with them who have quaffed the living waters of inner meaning from this most wondrous, this most sublime chalice.

They who spread corruption in the land after it hath been set in order, such are heedless of the remembrance of God, and whatsoever they do shall redound as harm unto the Divine Lote-Tree exalted and glorious. Say: O people! Shed not blood, for We have forbidden it unto you in all the Tablets, and contend not with anyone. If ye find one who is receptive, impart unto him that which God hath imparted unto you, and shun those who have turned away, whose unbelief is attested by every atom even as this Ancient Being hath testified.

On that which was revealed aforetime

As to what thou hast asked concerning that which was revealed aforetime—"If We willed, We would make of you angels to be Our successors in the earth"—know thou that thy Lord is verily the One Who hath power over whatsoever He willeth, and He, verily, is potent over all things. Should He wish, He could make all who are on earth among the angels drawn nigh unto Him. Nothing escapeth His knowledge, and naught in the heavens or on earth can frustrate His power. Should He desire to clothe all things with the garment of names, He is able to do so, and this would be easy for Him. And were He to strip them thereof, none may say why' or wherefore', and whoso sayeth so hath disbelieved in God, his Lord, and is numbered with the infidels.

Know thou that We have made thee an angel to convey unto men this Most Great, this Mighty Announcement. Beware lest thou transgress the bounds of wisdom. Thus do We command thee now, even as We commanded Our trusted servants aforetime. Verily, wert thou to render thanks unto God from this moment until the day that hath no end, it would be as nothing compared with this great bounty. Be thou at peace within thyself, then stand firm in the Cause, and in all things place thy trust in God. With Him is thy final abode, and the final abode of the sincere ones.

Know thou furthermore that this verse was revealed at the time when the concourse of the Gospel disputed with Muhammad, the Apostle of God, and were among the opposers. And there were some among them who said that the Spirit was the Son of God and therefore nearer to God, the Supreme, the Great, than thou art, for he was born without a father, and this is a nobility sufficient for all the worlds. Therefore it behooveth not anyone to come after him and abrogate his law, for through him God's favor

to His servants was perfected, and none before had preceded him in this bounty, nor would any after him excel him therein.

When God heard how they disputed with His Beloved, that verse was revealed that they might know that He is verily the One Who hath power over whatsoever He willeth, and He, verily, is potent over all things. "If We willed, We would make of you angels"—that is, We would create you without father or mother by Our Word, and make you successors in the earth. Verily, We have power over all things.

And verily he is a sign of the Hour—that is, the Spirit was indeed aware of this Hour which appeared in human form, and by his arising the Resurrection arose amongst all created things. The intention of what was revealed was that they should not deny Him Who came to them with the truth, nor cling to what they possessed. Thus was the matter, if thou be of them that comprehend.

The people have not understood the mysteries of the Cause, nor can they know what is intended in the words of God save by His leave. With Him is the knowledge of all things, yet the people remain unaware. In one station He made him a sign of the Hour, for he was promised to descend at the time of the subsequent Manifestation; thus was he a sign thereof, as was revealed in truth. Blessed are they that attain!

Were We to mention what is treasured within the repositories of thy Lord's words, the tablets of the world would not suffice. Therefore have We condensed it to what hath been mentioned in truth. Be thou content with what We have been content with, and be thou of the thankful ones.

Know that what was asked concerning "the shadow with three branches" refers to the first one who turned away from God in every Dispensation, and likewise in this most impregnable and exalted Revelation. He is called a "shadow" because outwardly he claims to be among the faithful while the fire of negation lies hidden within his soul and heart, which none perceive save those endowed with insight. It has manifested in three branches: Through one branch, in rebellion against God, he says "I am the Tree"; through another branch, in arrogance against his Lord, he says "I am the Sun"; and through another branch he says "The Sun is in the shadow of the mirror." Thus does the desire of self move him to the right and left and upward, while he remains unaware.

Say: O ye idolaters! Even if we were to accept that he is a mirror, We have already revealed in clear Persian in the Book named the Bayan that should a mirror claim the station of the Sun, verily the Sun knows it to be but its reflection—how then could it be above it? Thus has he grown proud before God Who created him from a worthless fluid. Great indeed is the word that issues from his mouth! He speaks unaware, just as Pharaoh spoke before Me saying "I am your Lord, the Most High." We seized him for his sin and caused him to be among the drowned, just as We drowned those who turned away from God in the sea of self and passion—and they were more deeply drowned than Pharaoh, being among the most lost of peoples.

Say: He was but one of My servants who stood before the Countenance. We taught him a single letter from Our presence and elevated his mention, though none were aware of this save certain of God's informed servants. The three branches in one station are his tablet, his pen and his tongue, from which is kindled the fire of jealousy and rejection, even as it first consumed his own self, then the souls of those

who opposed God, denied His sovereignty, disbelieved in His signs and associated partners with His Most Impregnable and Exalted Self.

And in one station he hath been named ʻthe Shadow,' for whenever anyone entereth into his presence, he sitteth cross-legged, boweth his head, extendeth the tips of his fingers from his sleeves, and assumeth an outward demeanor as though he were at all times in submission before God, his Lord and the Lord of all the worlds, as though he were ever mindful of His remembrance, turning toward His direction, and drawing nigh unto His sacred, mighty, and impregnable Sanctuary. Yet when he who hath been endowed by God with penetrating sight doth observe him closely, he beareth witness that the fire of denial burneth within his inner being, as doth likewise the fire of idolatry and blasphemy. This is what hath been revealed in Tablets of glory and grandeur, nor doth it cool within him, but rather blazeth forth continually.

Behold, then, what hath been revealed thereafter: that it casteth forth sparks like unto palaces, as though they were yellow camels! God hath made known what hath been revealed concerning the littleness of his station and the magnitude of his pretension, were ye of those who comprehend! For in one station he hath claimed: I can write in one day all that hath been revealed from the heaven of the Cause in this most mighty, wondrous Manifestation!' Yet that which hath been revealed in this Manifestation is equivalent to what was revealed unto Ali aforetime—nay, more abundant still—and God is witness unto that which I declare. This word of his is a spark like unto palaces—nay, mightier still, were ye of those who perceive!

And in another station he hath said: ʻWhen will the Eternal Spirit flow? Should the Promised One appear, it would behoove Him to follow me!' By God! This word from him constitutes a transgression against God, the Almighty, the All-Powerful, the Omnipotent. How small is his station and how great his pretension! He hath made the Cause of God an object of mockery within himself and hath become one of the scoffers, notwithstanding that he was created by His word, though he perceives it not. His every utterance belies him, were men to be possessed of insight. At one moment he says: "If the Promised One appears, I will surely follow Him and be the first of His worshippers"—this is his state of shadow, whereat people testify that he speaks the truth and is of those who are certain.

At another moment he says: "If the Promised One appears, it behooveth Him to follow me"—and this is his station wherein, should anyone draw nigh unto it, he would find its fire and flames, to such extent that he would pronounce judgment against a thousand prophets to preserve his leadership. Thus do We inform thee that thou mayest attain unto certain truth. By God! Through one word that proceeds from his mouth, he slayeth the realities of all things, and the realities of the Prophets and Messengers, yet people perceive it not and take him as their lord instead of God. What aileth these people that they understand not a single word from God, the Most High, the Most Great?

At one point God desired to demonstrate to His servants how a shadow can become identical with heat itself—and this is from that knowledge which none hath comprehended save God, thy Lord and the Lord of all worlds. We have veiled mention of it until its time shall come, and thy Lord encompasseth all things. Say: O concourse of unbelievers! That which ye have taken as a shadow to cool your hearts is a shadow from a smoking fire, could ye but perceive it. Even as thy Lord God destroyed thereby the peoples of old who denied God's Messengers and His Emissaries, among them the people of Midian, were ye of those who know. They denied God after He came to them in the manifestation of His Self with clear signs, and

they were among the ungodly, until there descended upon them the punishment of a grievous day and the heat seized them from every direction, such that the rule of shadow and sun became as one with no distinction between them.

Thus was thy Lord powerful over all things, and He is verily the Mighty, the Wise. Whenever they fled from the sun's heat to the shadow, they found the shadow to be like unto it, until they all perished together, save the sincere servants of God. Even as ye witness today those who have denied God—they have perished and been consumed, and were not of those who understand. He punisheth whom He willeth, and exalteth whom He willeth, and abaseth whom He willeth, and He is verily the Most Wise of Judges.

O servant who gazeth upon the Countenance! Detach thyself from all else but God, then turn with thy whole being to the Sovereign of names and attributes. By God! In whatever land thou mayest be, thou wilt find thyself in the presence of His Face. This, verily, is a certain truth. Grieve not at separation, but place thy trust in Him in all matters. Arise to aid this wronged and lonely One, and whosoever spreadeth abroad the verses of God and His signs, and His stories and what hath befallen Him at the hands of the oppressors. Such a one is, in the sight of God, among the most exalted of men and among those who circle round Him at morn and eventide. Strive within thyself to remain steadfast in this Cause—the Cause concerning which My Beloved and the Beloved of the mystics hath announced that every light groweth dim before its splendor, every exalted name descendeth from its station, and every verdant leaf falleth from its tree. Ponder, then, that thou mayest find this Cause greater than all that is great and mighty.

Should thou find the loved ones of God in any land, find solace in their company and remind them of thy Lord's remembrance. And shouldst thou find it empty, grieve not within thyself, but be thou joyful and filled with mighty gladness. Let My Self, My remembrance, and My praise suffice thee as companion and helper. Be patient in thy journey toward the direction of the Beloved, for that land is agitated within itself and stirreth in its inmost being, though none hath perceived this save God, the All-Knowing, the All-Informed. Soon shall be made manifest that which is concealed therein, and the people shall become aware of it. Say: Blessed be He Who hath informed me of this and with Whom lieth the knowledge of the heavens and the earth. When God willeth, He shall grant thee what thou desirest, for He, verily, is the Most Merciful of the merciful ones and the Most Generous of the generous ones.

Say: Glory be unto Thee, O my God! Praise be unto Thee for having preserved me from the fire of exile and its flames, for having guided me to Thy shade and the proximity of Thy mercy, and for having given me to drink from the cup from which none can drink save Thy sincere servants. Thanks be unto Thee, O my God, for Thy wondrous gifts and favors. I am he who lay sleeping in his own self until the breezes of Thy mercy and the winds of Thy grace awakened me to the truth and cast upon me Thy Word whereby Thou hast distinguished between Thy creatures and made it the sword of Thy Cause between the heavens and the earth.

By Thy might, O my Beloved! Were I to thank Thee throughout the duration of the might of Thy glorious sovereignty and the permanence of the kingdom of Thy holy Command and Power, it would still be little compared to what Thou hast honored me with through Thy grace and bestowed upon me through Thy beneficence. I beseech Thee, O my God, to accept what hath appeared from me, to forgive what I have

left undone, and to render me sanctified from all except Thee and purified from the mention of aught else but Thee. Verily, Thou art the Almighty, the Most Exalted, the Mighty, the All-Forgiving, the Generous.

Volume 037: Edirne I (year unknown, 1864–1868) (4 of 6)

BH00290: A letter from thee hath come before Us…

Section 1: "A letter from thee hath come before Us…"

He is God, the Most Holy, the Most Exalted

A letter from thee hath come before Us, and from it We perceived the sweet savors of thy love for the Beloved of the worlds. We have therefore made it one of the leaves of this garden, which God hath placed above all paradises out of love for thee, that thou mayest be of the thankful ones. The first words that thou didst write in the Tablet were "The Most Glorious, the All-Glorious," and at the shrill voice of thy pen when this Name flowed from it, the tongues of the Concourse on High were loosened in praise of thee. Thus doth God reward His servants who make mention of Him.

Say: He is the Splendor of God amongst the worlds, and His glory between the heavens and the earth. He is the Glory before Whose lights every shining sun and luminous moon grow dark. Say: He is the Splendor that was revealed in the Bayan, if ye be of them that know. Say: He is the Glory through Whom the Messengers were sent aforetime, from a beginning that hath no beginning, and through Whom they shall continue to be sent unto an end that hath no end, testifying that there is no God but Me, the Almighty, the Most Exalted, the Most High, the Most Great. Say: He is the Glory through Whom ʿAli was raised up in truth, and before Him Muhammad the Messenger of God, and before Him the Spirit, and before Him the Beauty of Moses shone forth from the Dawning-Place of the Cause. Say: He is the Glory through Whom God's books were sent down in every age, and scriptures of manifest might. Say: He is the Glory through Whom God's Cause was established among His servants, the veils were rent asunder, and the Ancient Beauty arose with the lights of a luminous dawning-place.

Say: Through His glory were illumined the denizens of the highest Paradise, then the dwellers of the cities of eternity, then the inmates of the pavilions of grandeur, were ye of the assured ones. Say: Whoso is not illumined by this Glory that shineth from this heaven shall not be mentioned before my Lord, the Most Merciful, the Compassionate. Say: Every pure glory derives its glory from this Glory, and every possessor of light and radiance is illumined by His Cause, which hath appeared through the gesture of but one finger of His mighty, exalted, glorious and wondrous hand. Say: By the movement of His fingertips were ordained the laws of divine knowledge and the paths of all religions, were ye of the certain ones. Say: He hath appeared in days wherein no suns of grandeur and majesty have ever shone forth. By God! He is the Originator of the heavens and the earth.

Say: This indeed is the Glory but for Whose love the Primal Point moved not, nor breathed save in His praise, nor spoke except in remembrance of Him, the Mighty, the Inaccessible. Say: Were it not for Him,

the Bayan would not have been revealed, nor would its heaven have been raised up, nor its laws promulgated, nor its lights have shone forth—to this every fair-minded and perceiving one doth testify. Say: O people of the Bayan! Die in your wrath, for ʿAli hath appeared anew and drawn nigh. O people of the Furqan! The Night Journey hath returned suddenly. O people of the Gospel! The Spirit hath descended from the heaven of the Cause with manifest sovereignty.

Say: All began from this Glory and all returned unto Him, then appeared from Him once again. Blessed be God, the Best of creators! Say: He is God's Balance among His creation, His proof amongst His servants, and His path between the heavens and the earth. Whoso hesitateth today in His Cause hath strayed from God's Balance, disbelieved in God and His messengers, and is among the perishing ones.

God now bestoweth His glory upon thy countenance as a reward for having mentioned His name in thy book. Upon thee be the glory of God, then His glory, then the glory of all things, then the glory of the worlds.

Should all who are in the heavens and on earth assure thee of God's eternity, it would be but little in comparison with this supreme bounty; and should all things praise thee through the perpetuity of the Kingdom and the Realm above, it would not equal what hath passed through thy mind in remembrance of this Name, through which God hath distinguished between truth and falsehood, and made it the sword of His might against the wayward and the cloud of His mercy unto those who have turned unto Him. And thou didst say: "If I send thee my salutation, Thou art the Salutation itself." Whereupon God from the direction of the Throne magnified thy countenance, and through My magnification of thee, the people of the unseen and the seen magnified thy countenance.

None comprehendeth this save he who hath drunk the choice wine of understanding from the hand of thy Lord, the All-Knowing, the All-Wise. And peace be upon thee from this Peace which hath been a mercy unto all the worlds, and glory be upon thee from the quarter of Glory, for He is the best of all who glorify. Were We to make mention of what thou hast mentioned and expound every letter of thy letter, their remembrance and what they contain would never be exhausted, for they flowed from thy pen at an hour when the fragrances of the love of thy Lord, the Most High, the Most Great, were wafted from the direction of thy heart.

Then know that most of the people of the Bayan are still being nourished from the breast of heedlessness and ignorance—their weaning time has not yet come, much less their maturity. Thus have We been witness. Behold their lack of understanding and knowledge! They claim belief in the previous Manifestation, yet from My Own Self they remain veiled. They read My words, yet remain heedless of their Revealer. They cite My previous verses as proof against Me, though all of them proceeded from the Point of the Mouth of My all-pervading, all-encompassing Will. They object to Me while clinging to one who was in My sight but as one among them, save that We adorned him with one of the Names that he might aid his Lord and be among the thankful. Indeed, My servants have become veiled by one of My Names, though We commanded them not to be veiled in this Revelation by anything created between the Kaf and the Nun.

Say: Is there doubt about God, or about His verses which have descended in truth from the heaven of exalted glory? Say: We have revealed in the Tablets explicitly that you should not cling, at the time of the Manifestation, to the letters of the Bayan nor to what was revealed therein, lest you follow the path of previous peoples and commit what they committed when We sent ʿAli with the truth, with the verses of God, the King, the Mighty, the Praised. By My life! They are more veiled than previous peoples, would ye but reflect upon their deeds. Say: Do ye deny Him from Whose countenance all suns shine forth, before Whose presence all bow down in worship, and by Whose Name all are remembered—after We supported them in the Bayan and exalted their mention, as ye yourselves witness? We cast the Word upon all who are in the heavens and earth—to this My Self, the Guardian, the Self-Subsisting, bears witness.

We commanded them according to what was revealed in the Bayan and forbade them what was forbidden in the Tablets of God, the King, the Mighty, the Beloved. I appeared among them as though I were one of them—this was My grace unto them, though they perceive it not. I aided the Cause of God by My Own Self, yet they made My Cause an object of mockery and continue to deride it. Say: Ye mock yourselves and your leaders, though ye perceive it not. They read the verses morning and evening as though ascending the heights of knowledge, yet they deny their Revealer and comprehend not what they do. Say: The very pen with which ye write God's verses condemns you, though ye hear it not. The verses themselves, by their very essence, disavow you and seek refuge with God, the Powerful, the Mighty, the Self-Subsisting.

Their heedlessness has reached such a state that the Pen does not wish to record their names or even compare them to previous peoples, for they are more veiled than all that was or ever shall be. Say: Die in your wrath! He has indeed appeared with all the verses, whether ye be convinced or turn away. O My Name! They imagine themselves to be virtuous and to have reached the heaven of knowledge, and all peoples, due to their arrogance, bear witness to their shadow. But when the Cause came and the heavens of their idle fancies were rolled up, We found in them not even an atom's weight of worth in God's sight—then were they counted among the most contemptible of creatures.

By My life! He who objected to My Self was standing before My face in the Land of Ta, and I cast upon him from the verses of God, the King, the Guardian, the Self-Subsisting. He wrote them in his own hand until there wafted from his nature a breeze from the surging of the Most Great Ocean. Then did he grow proud and became one of those who are veiled, as thou hearest now from those who were present before the Face while We cast upon them thy Lord's verses every morning and evening.

By God! There hath appeared from these souls that which excelleth what hath appeared from him, and they are at this hour honoured servants. All this is from Our bounty unto them, that they might aid God, their Lord, the Lord of the heavens and of the earth, the Lord of what was and what shall be. Would that thou hadst been present to witness these souls and what floweth from their nature by the command of My All-Compelling, Self-Subsisting Pen. Their every melody is none other than the cooing of the doves of the divine cloud, would ye but know it, and their every song is none other than the crowing of the cock of glory, even as We revealed aforetime, if ye would bear witness.

Section 2: "Their likeness is as a child who, whenever…"

Their likeness is as a child who, whenever he doeth or committeth aught, is praised by his father and mother and then by his kinfolk, as ye observe. And this is naught but for his encouragement, for were one who hath reached maturity to commit what he committeth, would any praise him? Nay, by My Self, the All-Compelling, the Self-Subsisting! Thus observe thou the description of every soul in its station and condition. Beware lest ye transgress. Say: He can never be confused with any other, and that which hath appeared from Him shall ever be distinguished from what hath appeared and shall appear, would ye but know it. Say: He, verily, is the Truth, there is no God but Him, and His verses are indeed the Sovereign of verses, would ye but be assured. I seek God's forgiveness for this, for the words of others cannot be mentioned in the presence of what hath been sent down from Him, even as naught else can be mentioned before His Self, the All-Compelling, the Self-Subsisting.

Say: Verily the ocean of inner meanings surgeth within itself. When We desired to distinguish some parts from others, We created the names and through them made distinctions between them, as ye reckon and remember. Say: The names are Our raiment wherewith We adorn whom We will and strip from whom We will, and We consult none of Our servants in this, would ye but be assured. Look not upon them save as that which hath ordained and created them by His command, for He, verily, is the Truth, the Knower of the unseen. Were the people of the Bayan to sharpen their vision, they would witness all things in the garment of names, but they understand not, and though they claim, they speak not truth, for had they been aware, they would not have allowed a name from among the names to come between them and their Creator, as ye observe.

Say: We commanded you aforetime not to look upon the names in themselves, but rather upon that through which the names were established. Observe how ye have taken unto yourselves a name from among them and been veiled thereby from God, your Lord, and thus ye are reckoned among the worshippers of names in the sight of God. Say: Were We to desire to name an atom of dust with all the most beautiful names, We would be able, for I am the Most Exalted, the All-Powerful, the All-Compelling, the Self-Subsisting. By My Self! We have made all things repositories of My names and manifestations of My attributes. All that ye pride yourselves upon today in mentioning "thou art He and He is thou" or other names pertaining to the Essence and the Self and the like—that which is composed of letters or comprehended by minds or uttered by tongues—all these were created by My Word and exist within the bounds of My creation and return to that which is other than Me by My command, would ye but understand. And We manifest from all things whatsoever We will of Our most beautiful names, would ye but know.

And these are remembrances and names We have ordained in the rank of creation, and He is exalted, exalted far above what ye know, and exalted, exalted far above what ye witness, and exalted, exalted is He above what ye make mention of, and exalted, exalted is He above what ye affirm, and exalted, exalted is He above what ye comprehend, and exalted, exalted is He above what ye know, and exalted, exalted is He above what ye judge, and exalted, exalted is He above what ye behold, and exalted, exalted is He above the loftiness of every lofty one and the sublimity of every sublime one, and above the knowledge of every knower and the cognizance of every cognizant one and the certitude of every certain one and

the perception of every perceiver, and exalted, exalted is He above the mention of “He” and its like, for by it His creation is indicated, and exalted, exalted is He that there should be attributed to Him what His creatures possess, and verily He is sanctified from all else and from what those who make mention mention.

How can He be mentioned by the sun when the sun in its essence was created by His power and moveth by His will? How can He be mentioned by names when they in their kingdom were created by His leave and His purpose? All names are servants at His court and prostrate themselves at the dawning of the lights of His mighty sovereignty. And if He nameth Himself by names, this is of His grace toward His creation, would ye but know it, that the servants who act according to His command might mention Him thereby. Otherwise He is sanctified from every description, transcendently glorious, and from every name, supremely magnificent.

And when We gazed upon creation and desired its ascent to the heights of recognition, We commanded them in the Bayan that they should trace every mention of good to this Revelation, that perchance thereby they might comprehend all good. Yet they abandoned that which We commanded them and were not content that We should trace a name from among the names to Our own Self. The Truth, therefore, blessed are they who weep for what hath befallen My Self at the hands of these, and verily honored servants shall lament their deeds. Say: O people, fear God! We created all names even as We created all things, and they glory in their relation to Us. Beware, O people, lest ye transgress your bounds, then disbelieve in the signs of God. Beware lest ye be veiled by aught from My beauty, then join partners with My Self. Reflect upon that which I have brought; by God, were ye to reflect, ye would find…

O My Name! Know thou that We desired to expound in detail whatsoever hath appeared from thy pen upon thy tablet, but since time was pressing, We have contented Ourselves with two words from thy letter, as a remembrance from Us unto thee and unto them that are God-fearing. And verily the servant in attendance before the Throne who writeth at this moment before the Countenance saith that were more to be revealed than hath been revealed, the time would pass and it would not reach those who bear it. And he speaketh truly in what he saith, and besides this he is occupied with the verses of God at all times, such that he findeth no opportunity to move of his own accord. Even so hath the matter been, would ye but know it.

Behold then how We have manifested Husayn in truth, who was present before the Throne in My previous Manifestation and from whose pen flowed the verses of God, the Supreme, the Self-Subsisting. Then observe his writing, how it is he himself, yet the people perceive not. And were God to will it, He would manifest that which is hidden today, for verily He is the One with power over whatsoever He willeth. There is no God but He, the Mighty, the Beloved.

Look thou therefore upon the power of thy Lord, then look upon the people and what issueth from their mouths. By God, all things curse them thereby, yet they perceive it not. Leave them to themselves, then detach thyself from them through the power of God and His sovereignty, then aid this Youth in whatsoever thou art able. By My life, it is better for thee than whatsoever hath been ordained for the creation of what was and what shall be.

As to what thou hast mentioned concerning thy affliction, We beseech God to deliver thee from it and to purify thee from every calamity, misfortune, illness, ailment, plague and infirmity. Verily, He is nigh and responsive to those who call upon Him.

Say: Glory be to Thee, O my God! I beseech Thee by this Name through which Thou hast shattered the idols of fancy and desire, and through which Thou hast become independent of all who dwell in the kingdom of glory and eternity, to send down upon me from the clouds of Thy mercy that which will purify me from this malady that hath troubled my inner and outer being. I am he, O my God, who hath called upon Thee by Thy Name, the Healer, then by Thy Name, the Sufficing, then by Thy Name, the Bestower, that Thou mayest cause to flow upon me from the ocean of Thy healing that which will deliver me from this sickness that hath seized me. Then clothe me, O my Beloved, with the robe of well-being from Thy presence and the garment of mercy from Thy side. Verily, Thou art the Bestower according to Thy pleasure, and Thou art the Forgiving, the Merciful.

Thus have We commanded thee in truth. Act thou according to what thou hast been commanded and be not of them that hesitate. And glory be upon the countenance of him whom We loved before and love now and shall love hereafter, and upon the members of thy household and upon the servants of your house, be they female or male, young or old. Read thou this Tablet unto the loved ones of God, then convey to them the remembrance of thy Lord at all times, that they may remember God in His days and be not of the heedless.

BH00305: Namaz-i-Hajat and instructions re ablutions

Section 1: "O Mulla ʿAli-Akbar in the Land of Alif!..."

O Mulla ʿAli-Akbar in the Land of Alif! He is the Ever-Abiding, the All-Knowing, the All-Wise!

O Most Exalted Pen! Make mention of him who is immersed in the oceans of fancy and desire, that haply what floweth from thee may deliver him and purify him from the defilement of the deluded ones. Say: O servant who standeth perplexed upon the land of bewilderment and circleth round the fire! Utter "In the Name of God, the Most Glorious, the Most Holy, the Most Splendid," then enter therein and fear no one. Put thy trust in God, the Almighty, the Powerful. Verily He shall make it a light for thee, and a mercy upon thee, and a peace unto all worlds. Beware, beware lest thou fear any save God Who created thee by His command, and be not of those who doubt Him Who sent down the Bayan and all that is therein for the recognition of His Own Self, the Most Merciful, the Compassionate. God hath quickened all things for His meeting, and this We have revealed in all the Tablets, if thou be of them that understand. All matters lie within His grasp, all faces are submissive to His sovereignty, and all creation existeth by His firm and wise command.

Dost thou doubt Him before Whose countenance every possessor of splendor boweth in adoration, before Whose grandeur every possessor of beauty humbleth itself, before Whose sovereignty every possessor of light submitteth, before Whose knowledge every possessor of learning is ignorant, before Whose door every possessor of wealth is poor, before Whose manifestations of might every possessor of glory is abased, before Whose evidences of power every possessor of strength is impotent, before Whose

holy court every possessor of simplicity is confined, before Whose rays of everlasting light every possessor of perpetuity is evanescent, and before Whose luminous countenance every possessor of radiance is darkened? Dost thou hesitate regarding Him through Whom every Book was sent down, every Scripture was revealed, and every exalted and lofty name was created?

Dost thou inquire about the shadow from the sun and its light? Open thine eyes and behold it at its zenith with the sovereignty of grandeur and majesty, with lights whereby the denizens of the highest Paradise, the dwellers in the depths of the names, and all that was and shall be have been illumined, if thou be of them that witness. And if the ophthalmia of vain imaginings preventeth thine eyes from beholding the lights of thy Lord's Beauty, the Most High, the Most Exalted, then seek healing through My Name, the Healer, the Sufficient, the Manifest, the Wondrous.

Dost thou inquire about the drop remaining at the bottom of the dark well concerning the ocean, its waves, and its sovereignty? By God, this is an injustice from thyself against thyself and against God, thy Lord, the Mighty, the All-Knowing. Would it befit one possessed of sight to inquire about the sun in heaven after its rising? Nay, by the Lord of all worlds! Beware, beware lest thou make the Cause of thy Lord dependent upon the acceptance of others or the approval of any among created things, for all else besides Him is created by His command and brought into being by His Will. He created them even as He created thyself, and there is no difference today between thee and any other save those whom God hath aided through His Cause and made to recognize the Manifestation of His Self. Such are among the most exalted of creation in the Tablets of holy preservation.

Say: He hath ever been known through His Own Self, not through the testimony or acceptance of any among His servants, and will ever continue to be what He hath been. None denieth this save every froward denier. O servant! Judge fairly within thyself: Is God powerful in His Cause, or art thou powerful in determining the time of His manifestation? If thou acknowledgest that He is powerful through His sovereign might, then verily He hath manifested Himself as He pleaseth and shall not be asked of what He willeth. And if thou thinkest thyself powerful, then bring forth thy proof and be not of the patient ones. Beware lest thou confine the Cause of God within the limitations of thy self or of any other among His creatures. Know thou that all else are powerless to recognize His Self and the manner of His Revelation save through what He graciously vouchsafeth unto them as a token of His bounty and mercy, for He is the Most Merciful of the merciful.

From thy fancies well nigh do the tempests of wrath and the storms of anger blow upon all created things. Fear God, then seek forgiveness seventy times, that He may forgive thee through His grace, for verily He is the Munificent, the Generous. Purify thy heart from the allusions of such words as thou hast from those possessed of the Furqan, then ascend unto that atmosphere wherein shine the lights of thy Lord's countenance, the All-Merciful, that thou mayest find thyself independent of all thou hast heard and find it empty of all the worlds. By God, O servant! The proof of God in this Most Great, Most Mighty Revelation had been established ere a single letter of His verses was revealed, which every learned and wise one failed to comprehend. And after the Revelation, look thou with the eye of origin at the proof whereby thy faith was established aforetime. Beware lest thou ask anyone concerning this; rather be content with what appeareth from thy Lord, for it sufficeth thee above all else.

Say: Glory be to God, the King of the Mighty Throne! Many a questioner remaineth veiled by his own veils at the time of Revelation and is among the heedless. The example of one who asketh such as these is like unto a blind man asking another blind man—can this profit him in aught? Nay, by thy Lord, the Most High, the All-Wise! Beware lest thou be like those who clung to the hem of their leaders when God came upon the clouds of the Cause with His name, the Most High, the Most Great. They turned away from God by their turning away, and thus was the word of chastisement fulfilled against them and they returned to their abode—evil indeed is the abode of them that turn away. Cast the veils of fancy beneath thy feet, then ascend to the seat of glory, sanctity and majesty, that thou mayest witness all things beneath the shadow of the Word that hath proceeded from His Pen, how much more His own exalted and wondrous Self.

O servant! We have found from thee the fragrance of the allusions of those who were given the Furqan before concerning mention of successorship and the like, and by this have We grieved, and grieved have the Manifestations of the Names in their Kingdom and the Dawning-Places of the Attributes in their Dominion. For We commanded the servants in the Bayan to sanctify themselves from that which they possess, for what they possess did not profit them on the Day of Resurrection and veiled them from the meeting with God and deprived them of the breezes of His holiness, as thou hast witnessed and wert among the witnesses. Hast thou not heard that He liveth in the Most Glorious Horizon? Can He need a successor after His manifestation? Say: Glory be to God from what thou hast imagined regarding My Self—I have wronged and am among the wrongdoers.

He hath no perishable things that His successor might divide among the heirs. His Cause is with Him and will never be separated from Him. Beware lest thou take for thyself a deputy, or successor, or reckoner, or minister, or peer, and be thou among the penitent. He sufficeth by Himself all created things, and naught sufficeth in His stead, neither in the heavens nor on earth, if thou be of those who perceive. Yea, for His Self are mirrors wherein He shineth upon them through themselves for themselves when they face the Sun and its radiance, and this is what thou witnessest in the outward mirrors, if thou be of those who observe.

The mirrors give account of the shining of the sun when they face it and remain steadfast as they were, and after turning away the light returns to its source and resting-place, while the veil remains with the mirrors. Thus have We explained to thee that of which thou wert heedless, that thou mayest be of them that are certain. This station is not reserved for any one to the exclusion of another. By God the Truth! If today all created things were to turn towards the lights of this Sun which hath dawned from the horizon of holiness with the ornament of God, the Almighty, the Most High, the Great, the reflection of the lights of the Sun would be imprinted in them, and none would deny this save every remote ignorant one.

Apart from this, hast thou not heard, O servant, that the Manifestation Who appeared in the year sixty is the Manifestation of God, and that Prophethood was sealed with the appearance of Muhammad, the Apostle of God, and that God, thy Lord, is sanctified from every mention, indication, sign, relation and connection, and that He hath ever been established upon the throne of sanctification and exalted above all creation, and it behooveth no one to appoint for Him a successor, for successorship pertaineth only to the Prophets who were created by His Word—then say: Blessed be God, the best of creators, blessed be

God, the best of inventors. Verily We have raised up such names in the Bayan and have shattered the idols of vain imaginings lest anyone be veiled thereby from God, thy Lord and the Lord of thy forefathers of old.

Beware lest thou regard Me through any eye save Mine own, for if thou desirest to know Me, look with Mine eye, otherwise thou wilt never know Me even shouldst thou ponder My recognition till the end which none among the reckoners can reckon.

Section 2: "And if thou desirest to attain the summit…"

And if thou desirest to attain the summit of grace and reach the Most Exalted Habitation, and have ordained for thee every good thing in the heaven of destiny from thy Lord, the Most High, the Most Glorious, then detach thyself from all things, then perform ablutions with pure, clean water as thou wert commanded in the Bayan from an ancient Revealer, and when thou washest thy hands say:

> "O my Lord! Purify me from all else save Thee, then make me ready to meet Thee in the Day of the manifestation of Thy Beauty and the appearance of Thy Self, then sanctify me from that which hath veiled me from Thy resplendent Beauty, and deliver me, O my God, for the recognition of Thy exalted, all-knowing Self."

And when thou washest thy face say:

> "O my Lord! This is my face which I wash as Thou hast commanded me with this water. Then, O my God, I beseech Thee by Thy Name from which the servants are veiled except the sincere ones among Thy creatures, that Thou wash my face with the water of Thy mercy which hath flowed from the right hand of the throne of Thy grandeur, that it may be pure for Thy holy, radiant, resplendent Face. O my Lord! Preserve it from turning to any but Thee and from approaching those who have disbelieved in Thy greatest signs at the appearance of Thy Most Exalted Self, by Thy Most Holy, Most Invincible, Most Wonderful, Most Glorious Name. Make me not, O my God, deprived of the glances of the eyes of Thy grace, nor despairing of the sweet savors of the sanctity of Thy favors. Verily Thou hast ever been the Answerer of those who have called upon Thee, and nigh unto those who have sought Thy presence. Verily Thou art the Lord of great bounty. O my Lord! Make it radiant on the Day wherein faces shall be darkened, and illumined with the lights of Thy generous Countenance."

And if thou readest after the ablutions there is no harm upon thee, as a grace from thy Lord, the All-Knowing. And after completing this, use perfume, then don thy finest garments, then turn thy face toward the Sanctuary of God, round which circle at this moment the spirits of existence from the unseen and the visible realms, and then the spirits of those who were not commanded with any command and have ever been gazing upon the face of thy Lord, the Exalted, the Mighty, the Inaccessible. Then stand firm in thy place and raise thy hands toward God with evident tranquility and dignity, saying:

O Lord! I beseech Thee by Thy Name through which Thou didst manifest Thyself unto all created things and didst exalt Thyself above all beings, that just as Thou hast perfumed me with this fragrance, so do Thou perfume me with the sweet-scented breezes of the paradise of Thy divine unity and the fragrances

which bear the scent of the garment of Thy luminous and glorious Self, that none may perceive from me aught save the holy fragrances of Thy grace and bounty. May I be wholly turned toward Thee and detached from all else but Thee, for Thou art the All-Powerful over what Thou willest, and Thou art the All-Bountiful, the All-Merciful.

O Lord, my Beloved, my Hope, the Sovereign of my being and my soul! Rain down at this moment upon Thy servant that which befitteth the sovereignty of Thy tender mercy and grace, and that which is worthy of the wonders of Thy bounty and favor. Deprive me not, O my God, of that which Thou hast ordained in the heaven of Thy Will and the clouds of Thy Purpose for Thy chosen ones, whom Thou hast singled out for Thy glorious and beauteous Self.

O Lord! I am the poor one who hath clung to the cord of Thy riches; I am the lowly one who hath held fast to the thread of Thy glory and majesty; I am the weak one who hath drawn near to the pavilions of Thy mighty power and the tabernacle of Thy glorious dominion and sovereignty. Here am I, O my God, standing before Thee, hoping for Thy grace, forgetting all else save Thee, fleeing from all but Thee, and turning to the sanctuary of Thy presence and the Kaaba of Thy good-pleasure. Is there any existence besides Thee to which I might turn, or any manifestation other than Thee to which I might repair? Nay, by Thy Beauty! Rather, all manifestation is as nothingness before the revelations of the holy lights of Thy grandeur, and all loftiness is as non-existence before the evidences of Thy transcendent glory and elevation. Therefore, O my God, send down upon Thy servant that which will render him independent of all that hath been created between the heavens and earth. Verily, Thou art the Most Merciful of the merciful.

Then walk three paces toward the direction of God, and at the first pace say:

O Lord! Reveal in this station what Thou didst reveal unto Him Who conversed with Thee in the Paran of Thy love, the Horeb of Thy grace, and the Sinai of the glory of Thy divine unity, the Mighty, the Impregnable. Then cause me, O my God, to be detached from all names and their kingdom, lest I be veiled by them from Him Who created them by His command. Verily, Thou art powerful over all things. Then cause me to hear, O my God, Thy call from all the trees, even as Thou didst cause Thy servant, whom Thou didst choose and send unto all the worlds, to hear it from the Divine Lote-Tree.

At the second pace, pause and say:

O Lord! Reveal unto me in this station what Thou didst reveal unto the Spirit, that I may arise to praise Thy Self and speak forth Thy verses among Thy heedless servants, that perchance thereby their hearts may be purified from doubt and misgiving concerning Thy Cause, whereby all who dwell in the realm of names were thunderstruck, save a select few. O Lord! Sanctify me in that station from all attributes and their realm, which stand as a barrier between me and the vision of the lights of the Divine Essence. Then give me to drink, O my God, from the cup of everlasting life through the hands of the remembrance of the name of my Lord, the Most Exalted, in this latter resurrection. Verily, Thou art possessed of great bounty. O Lord! Let me taste of the fountain of life that I may be enkindled with the heat of Thy love in such wise that Thy servants may be set ablaze by me. Then cause to flow from my mouth the pure springs

of divine knowledge in recognition of Thy Self, the All-Merciful, that I may thereby guide Thy creatures who have strayed from Thy manifest, evident, and straight path.

Then at the third pace, pause and say:

O Lord! Manifest Thyself unto me in this station even as Thou didst manifest Thyself unto Thy Prophets and Thy chosen ones who are nigh unto Thee. Then detach me, O my God, from this world and the next, and cause me to enter the garden of Thy presence and the paradise of Thy glory, the Mighty, the Luminous. O Lord! Efface from my heart every remembrance except Thy remembrance, that I may arise to praise Thee between the heavens and the earth. O Lord! Forgive my grievous trespasses and my great sins, and what I have neglected in regard to my Lord, the Most Exalted, and my hesitation on the path that encompasseth the worlds. O Lord! Clothe me with the robe of forgiveness and the garment of certitude, for Thou art the Fulfiller of the needs of them that seek Thee.

Then prostrate thyself upon the dust and say:

Praise be unto Thee, O my God, for the wonders of Thy bounty and the manifestation of Thy favors towards me, whereby Thou hast taught me the ways of Thy knowledge and the paths of Thy guidance. Therefore, O my God, I beseech Thee by the light of Thy countenance, through which all created things and all existence were illumined, that Thou make me not of them who heard Thy call yet answered Thee not, and unto whom Thou didst reveal Thyself in Thy most exalted manifestation and most glorious dawning, yet who obeyed Thee not. Then assign unto me a seat of honor near unto Thy name, the All-Merciful, in the paradise which Thou hast created in the heart of heaven. Then join me with Thy chosen servants, and send down upon me every good thing in Thy knowledge, and raise me up on the Day of Resurrection before the Manifestation of Thy Self, the Most High, the Supreme, the Almighty.

Then lift up thy face from the dust, for thou hast completed the deed which thou wert commanded in this perspicuous Tablet. By the life of Him Whom God shall make manifest, whosoever performeth this deed purely for the sake of his Lord and detached from all else, God will fulfill his needs and will raise him up on the Day of Resurrection adorned with such beauty as to astonish the angels who are nigh unto God. Thus have We taught thee and made mention unto thee that thou mayest attain unto the presence of thy Lord and not be deprived of that which is better for thee than the treasures of the heavens and the earth. If thou performest it, it shall be for thine own self, and if thou forsaketh it, verily thy Lord is independent of all the worlds.

BH11537: These are verses of the Cause, sent down…

Section 1: “These are verses of the Cause, sent down…”

He is the One manifest upon the Throne of Sorrow.

These are verses of the Cause, sent down from the Realm of Everlasting Life. None can comprehend them save such as have taken flight, on the two wings of detachment, unto the heaven of exalted glory. Within them there is that from which the hearts of the Messengers are rent asunder, and from which tears flow upon the luminous cheeks of holiness.

Whomsoever God openeth the eye of the Cause, he shall behold every letter of these verses traced upon the temple of man. Blessed, then, be God, Who hath revealed him in the fairest form, beloved. In the chambers of the Words there is weeping with crimson tears, and none knoweth this save every true knower endowed with insight.

In them is mention of My loved one, whose kinship God hath ascribed unto My very Self; and this is, in truth, a bounty from God unto him, would that he might but be aware thereof.

O My brother! Hearken unto the Call of thy Lord from the direction of the Throne, then turn unto it with an ear chaste and sanctified, that thou mayest apprehend the mysteries of the Cause in those days when the souls have been encompassed by dense veils of delusion.

Give ear unto that which the Spirit casteth unto thee from the direction of the Throne; then rend asunder the veils, with fingers of power and holiness, that thou mayest pass beyond the curtain and behold that which shall rejoice thine eyes and gladden thy heart—for beyond it lieth that which no created being can grasp in its entirety.

By God, O My brother! Wert thou to behold with the eye of the spirit, thou wouldst witness that the Kingdom of God doth circumambulate around the Words of these verses, which have been sent down from the heaven of exalted might; and that the Kingdom itself weepeth for its own sake and for the sake of its denizens, because of what hath befallen the Ancient Beauty at the hands of those who have cavilled against God, after He had created them through a command from His presence.

Thus was the matter inscribed by the Pen of Holiness in the Mother of the Tablets. And beyond all this, the very eyes of God weep, in the furthermost Tabernacle, with a cry at which the pillars of every soul endued with true recognition are shattered.

For this same cause, all atoms and all who have taken refuge beneath the shadow of the Names and Attributes lament and weep. Thus do We acquaint thee with the truth, that thou mayest attain unto a knowledge most wondrous.

And wert thou to look with yet another vision, thou wouldst behold this ink as though it were dyed the colour of blood; for when it was consumed in the burning heart of sorrow, it came forth between earth and heaven as black as pitch. Sufficient is My mention as a witness hereunto.

Thou, verily, didst desire aforetime to become acquainted with what hath come upon Us. Hear, then, that which is revealed unto thee from the Sidrat of Fire, beyond the fathomless deep of the Cause, upon the Spot which, from the beginning that hath no beginning, was preserved from the touch of the idolaters—that thou mayest know what hath befallen thy Brother, after God had made Him the Manifestation of His Sovereignty on earth, the Dawning-Place of His power in the kingdom, and the Treasury of His Revelation amidst all the worlds.

Know then that this My Brother, known among you, hath laid upon Me, in these years, that which none can reckon save God.

By God! Wert I to give utterance to it and speak the truth thereof, the Ear of Pre-Eternity itself would be too shaken to hear it; and God is, in truth, a witness unto that which I say.

If thou art able, then remind him of what he hath neglected towards his Brother—perchance he may find for himself a path unto the Spirit. Say:

"O My Brother who hast risen up against Me with the sword of hatred, and hast forged against Me such calumnies as lay within thy power—after that We had reared thee in truth, and safeguarded thee from every repulsed wrongdoer!

By God, O My Brother! The matter was not, in the beginning, as thou didst hear at first. Nay rather, We veiled it in wisdom from all eyes, and We taught thee and confirmed thee at all times. None were made aware of this save a few souls who made mention of the Name of thy Lord; and these were but a handful.

Thou knowest what befell Me in the early days, even unto the time when they seized Me with chains and fetters and cast Me into the Land of Ta [Tihran], until the term ordained by thy Lord was accomplished—four successive months. Then did the first dawnings of victory appear, and God succoured Me with the truth, with the hosts of the seen and unseen, sent down upon Me a tranquillity from His presence, and brought Me forth from the prison with a sovereignty made manifest unto all mankind.

Then they expelled Me from the city with a few souls, and We traversed the road until We entered ʿIraq; thus was the decree of the Pen of Destiny upon the Tablet fulfilled.

When We entered ʿIraq and a number of days were passed, My Brother came unto Us and dwelt with Us for months, as had been mentioned in the Tablets. He desired from Us a rib [a partner, a "side"] from among Our own, and We granted unto him what quieted his soul, that he might be at rest upon earth.

When he had found rest within himself, he arose, in the inmost of the inmost, against Us, with that which the heavens and the earth could not bear; and God is verily a witness to that which I affirm.

We, notwithstanding, continued to make mention of him among the people, exalting thereby the Word of God. He, however, searched for any soul whose heart he might turn to hatred against the Youth, until at length We left that land to him and went forth alone from their midst. Thereupon the eyes of the Ancient of Days wept over Me within the canopy of exalted glory.

And wert thou to know what befell Me after My departure, thou wouldst weep, and all who are in the dominion would weep, for My sake.

When the term of God—exalted be He—reached its fulfilment, after two years, then did the loved ones of God invite Us to return; and a mighty turmoil was thereby raised in the Realm of Command and creation.

We entered the House [in Baghdad] in manifest sorrow, and found that the Cause was not remembered among the servants: abasement had seized all the loved ones, high and low alike, as if the hosts of the Revelation of thy Lord had ceased to descend and the clouds of grace had been hindered from pouring down the rain of that mercy which had aforetime been sent upon the world.

We found Our Brother sunk in abasement such as cannot be compared with any abasement; whereupon We took hold of the pillars of the Cause and re-raised the Tabernacle of remembrance to a station beyond the reach of the hands of the wrongdoers.

When the mention of God became renowned in every land, the fire of hatred was enkindled in the breasts of the people, from the highest to the lowest, and they rose up against Me with drawn, keen-edged swords; and I stood alone in the face of them all in those days wherein every soul was agitated and every foot, once firm, stumbled.

How many were the days when My Brother was at ease upon his carpet, whilst My family was sorely distressed by the onslaught of the times, their eyes shedding tears each morn and eve!

The matter grew so grievous that most of the people of ʿIraq were shaken at My afflictions, as thou hast heard and art well aware. Hardship mounted until every soul was made to tremble for My sake and every eye to weep because of what befell Me in calamities from all directions. The wolves of idolatry encompassed Me, and beyond them every vicious soul.

Yet withal, We fawned not upon any man in the Cause of God, but the very heart of all things proclaimed that there is no God but He, and that He verily hath encompassed all things.

Then did the Pen of the Cause address My Brother and say:

"O My Brother! Thou hast done unto thine own Brother that which no one hath done unto another, and thou hast brought upon Him that whereat the eyes of the denizens of the Realm of Eternity have wept in their lofty chambers of holiness.

We had, at all times, confirmed thee and guarded thee from the hands of the oppressors, whilst thou, behind My back, didst stand with the sword of hatred, awaiting thy chance to wreak that which would cause the very pillars of a mighty Throne to crumble.

We sent unto thy lands such of Our handmaidens as are devoted, that they might be present before thee, that thou mightest find solace in their company and live in manifest ease.

But in thine inmost heart thou didst cut thyself off from My Face and from the breaths of joy.

Section 2: "Thus have We recorded all things…"

Thus have We recorded all things in the Archetype, which was, in the form of a Tablet, visibly set within the Temple of the Spirit.

Thou didst ask of Me that whereby thy soul would be gladdened, until there gathered around thee a number of handmaidens and thou didst live with them in thine own self. And in secret thou didst send Tablets unto the loved ones wherein thou didst make mention of the prison, that thereby My hatred might enter the heart of every ignorant oppressor.

Then did two rivers gush from the two eyes of these Two Most Great Names who, from time immemorial, had stood about the Throne upon the axis of justice.

We knew thy deeds and that which lay hidden in thy heart, yet veiled all this after Our full knowledge thereof, for a wisdom graven by the Finger of the All-Merciful upon the Tablet of existence in the line of mystery.

By God, O My Brother! Were the matter in Mine own hand, I would have veiled My Face from all who are in the heavens and on earth, gone forth from among the people, and dwelt upon a mound of red earth, beyond the fathomless deep of grandeur, that no mention of Me might remain among My loved ones. What then of those who have disbelieved in God, contended with His sovereignty, and been of a people most lost?

By God! As often as I desire to depart from among these and to be silent regarding the wondrous melodies of this Ridvan, straightway the breezes of the All-Merciful seize Me, the Holy Spirit maketh Me to speak, and the Spirit of Eternal Life moveth the tongue of Baha. It is not from Myself but from the presence of One All-Powerful, Self-Subsisting.

O My Brother! How many nights wert thou resting upon thy couch with thy spouses, whilst I Myself watched over thy soul until the dawn broke from the horizon of holiness!

How many days wert thou in ease of life, whilst I was standing in the face of the enemies, that no harm might reach thee from any stubborn denier!

Yet, in the inmost of the inmost, thou wert in afflicting Me, that thou mightest seize the time to perpetrate such deeds against Me as would cause every spirit to be severed from the body of every ancient Name.

By God! By that which went forth from thy pen, the faces of majesty fell upon the dust of blackest grief, the veil of grandeur was rent asunder in Paradise, the hearts of the denizens of nearness were torn upon the seats of the Most Exalted, and the hearts of every intelligent seer were thrown into turmoil.

Thou then journeyedst with Me in this voyage, through which the tears of the dwellers of the chambers of Paradise flowed upon their holy faces, for all that thou didst ask and seek permission regarding. I uttered not a single word, for I had perceived in thee that which no one among mankind had ever manifested.

When thou didst enter that land with Me, thou didst, thereafter, rise up against Me, day after day and moment after moment.

By God! Not a place upon My body remained without a spear from thy contrivances having struck it. If thou deniest this, the Tongue of Truth, well-informed, beareth witness.

Thou didst at length issue thy judgement against Me. When God laid bare that which was hidden within thee, and the servants—those who had migrated unto God—became aware thereof, their outcry was raised, whilst thou remained in a state of great heedlessness within thyself.

When We beheld thy deed and what had proceeded from thy mouth, We departed from your midst, alone, without helper or companion, until there was not beside Me any who would serve Me or serve those whom God had raised above the grasp of the Pen of the Cause.

Then did every discerning eye weep for Our sake.

After this, thou didst find no peace within thyself; thou didst spread thy deeds, under My Name, throughout the lands, that My rancour might be cast into the breasts of those who desired their Lord, under the Temple of the Name ʿAli, and from thy tongue and pen there proceeded that which the pen of the world is ashamed to mention.

Thou didst this only because thou didst imagine that whatsoever thou sayest, the servants—who were themselves far from the shore of the Cause—would straightway accept from thee.

By God! Be not assured of this; for God hath servants who witness the Cause by the Cause itself, whom no veils of fancy can blind and no hints can withhold from a path of sanctity exalted.

Call thou to mind what was sent down aforetime:

> "If thou stretch forth thy hand to slay Me, I shall not stretch forth Mine to slay thee."

Thus have We not raised Our hand against thee, despite Our power over thee; and God is witness to what thou hast done.

Say: O My Brother! By God, thou shalt perish, thou and those with thee, and ye shall return unto dust; and the dominion shall remain unto God, thy Lord and the Lord of all beings.

By God, O My Brother, there hath never lodged within My heart any hatred towards thee, nor towards any soul among contingent beings. Hear My words, then turn back from what thou art upon, and repair unto thy Lord in lowliness and humility.

If thou remain upon that whereon thou standest, and all that are upon the earth prostrate thee and exalt thee, shall this avail thee aught? Nay, by Him in Whose grasp is the soul of Baha! Be, then, just, and take for thyself a path unto the Throne of thy Lord.

Should all the servants rise up against God—thy Lord—with thy words, and hate Me in their hearts, would this profit thee in the Cause? Nay, by thy Lord, if thou be of them that understand!

At this My Pen and Mine eye, and all who are in the heavens and on earth, do weep—if thou but knowest.

Cast the world and its adornments behind thy back; let not leadership debar thee from the remembrance of thy Lord. Then tread the paths of justice and deprive not thine own soul of the Sanctuary of Nearness.

Yet still thou wast not content, until thou didst write unto the ruler of the land with such abasement as destroyed My honour. Thus have We indeed recorded thy deeds in the Tablet from which not a single letter of the deeds of men, small or great, is omitted.

Thou didst hide thy face behind the veil, in fear of thyself; but when We made the Cause manifest and the breezes of assurance blew, and thou didst feel secure, thou camest forth from behind the covering and attacked Me with whatsoever lay within thy power, bringing upon Me that from which the hearts of every assured and keen-sighted soul are torn.

Then thou didst join in thine opposition with him whom thou hadst ever hated and he had hated thee; thou hadst heard from his very lips that which thou didst complain of before My Face—and yet, when thou didst find in his heart hatred towards the Youth, thou didst unite with him and take him as thine aider.

By God, O My Brother! Wert thou just, thou wouldst weep for thine own self and then for Mine, and lament throughout thy days until God forgiveth thee and recordeth thee, in the Mother Book, among such as have repented.

Look to the earliest times: Did he who slew his elder brother, he who was named Abel, gain aught thereby? Be thou then fair, and be not far removed from the Path of Truth.

Beware lest that which We have bestowed upon thee of the dominion of the Names veil thee; for they have all been created by a command from Our presence, and We have ever been powerful over all things.

O Pen of the Cause! Purify thyself from every mention save the mention of thy Lord. Leave the people unto themselves; turn not towards them; dwell thou within an impregnable stronghold. Thy Lord shall suffice thee apart from all else; sufficient is God, in Himself, as thy helper.

Then make mention of thy Brother, who in the Kingdom of Names is called Rida; then despatch unto him this Tablet, that he may inhale therefrom the sweet savours of a holiness beloved, that one of his eyes may be cheered thereby and the other weep over that affliction which hath come upon his Brother, whose hurt is the hurt of the worlds.

Let him become aware of the Cause of the Youth and of what hath befallen Him from the spears of hatred:

By God! At that hour He is as one cast into the pit of envy, raising therefrom a feeble, sorrowing cry and saying:

> “Is there any helper to succour the Youth and avert from Him the spear of every fettered sinner?”

And in another strain He saith:

> “By God! I have sought succour from none but God.”

Thus have We remained, solitary, in the face of the peoples of the earth.

The spirit, the blessings, and the glory rest upon thee and upon those who recite the verses of God, ponder their mysteries, and perceive their fragrances. Blessed are they, and blessed art thou, and blessed is every soul that tasteth a delicate perfume thereof.

BH00331: This is a Book from Us to him who…

Section 1: "This is a Book from Us to him…"

In the Name of God, the Most Mighty, the Most Pure

This is a Book from Us to him who hath been named the Beloved, that he may be remembered through the remembrance of God. Verily, His remembrance hath preceded all created things, and God is witness unto this. Were He not to remember His servants, none would be able to remember Him. Thus hath the matter been inscribed in the Tablets.

Arise to remember and praise God, then shun every sinful idolater. Follow the religion of the Spirit in this Cause which hath come in the shadows of lights with manifest sovereignty. Tarry not in thy Lord's Cause even for a moment. Draw nigh unto Him with thy heart, then remember Him with wondrous tongue. Recite what hath been sent down unto thee of His verses. Thus hath the matter been ordained from the heaven of mighty glory.

Grieve not at anything, but put thy trust in thy Lord, the All-Merciful. Verily, He will guard thee from every wretched infidel. Say: The Kawthar of life hath flowed from the Pen of my Lord, the All-Merciful. Therefore, come ye, O peoples of the worlds, with the chalices of certitude and take therefrom according to your capacity.

Dost thou remain in thy house after all things have been stirred by the stirring of thy Lord, and every soul possessed of spirit hath been enraptured with love for My Self, which hath appeared with a glorious name? He that is not enraptured with My love is indeed dead—thus doth this Tongue testify in this Spot whereon the Throne of Glory is established, and around which circle the realities of all things past and present. Yet the people are wrapped in thick veils.

Thus doth the Sovereign of Command instruct thee, that thou mayest be numbered in the Mother Book among the doers of His bidding. Convey Our blessing unto thy mother's face and establish her firmly in this Cause which hath been inscribed as mighty in the Tablet. Glory be upon thee, and upon her, and upon those who in the Book are accounted among the God-fearing.

If you inquire about the state of the Prisoner, He is the target of the arrows of the wicked and the object of the swords of enemies. He drinks from the cup of woe and partakes of the chalice of tribulation and hardship. Though outward friends are visible, they offer no aid; and though those who claim to love are present, they give no succor. He is afflicted as was Joseph in prison, Noah in His lamentation, Abraham in the fire, Job in His suffering, Zechariah in His anguish, Isaiah in His grief, the Spirit [Jesus] in His trials, and the Primal Point in His adversities. Each of these chosen ones was afflicted by the oppression of enemies, and this Servant has endured and continues to endure from both friends and foes that which none can reckon save God, my Lord and the Lord of all worlds.

The oppression of enemies is well known and needs no mention, but this Servant's cry of anguish, lamentation, and grief arises from the afflictions caused by those who claim to love the previous Manifestation. For they all prove more veiled than the followers of previous religions, just as it was

observed that all professed love, obedience and submission to the Point of the Qur'an [Muhammad], yet after the appearance of His reality, all remained in the wilderness of error, to such extent that they all rose in opposition and objection against His person. Woe unto them and to what they wrought in the days of God without proof or divine Book!

Throughout the Bayan, the people were given glad tidings of this holy divine Manifestation and celestial dawning, to such degree that all Tablets began with this Name and concluded with it. Despite this, most turn away from the cloud of His mercy and flee from the rain of His grace. They have manifested such hypocrisy as has never been seen in creation, striving with all their might and main to cut down the divine Tree, though they are considered the most base of all people and the most contemptible of all in God's sight. Now observe: if these idolatrous souls were to appear with manifest power, what would they bring to pass? At all times We take refuge in God, lest through the promptings of the satans of self and passion, His weak servants remain deprived of the Beauty of God and bereft of His recognition.

Ask God for sight, for without sight none can gaze upon the Most Great Scene. Blessed are those souls who behold the Truth with the eye of Truth. Such souls are not held back by allusions nor veiled by indications, for they attain to the purpose of the Bayan and discover the pearls of divine knowledge hidden in the ocean of words. Besides such souls, none have any portion of this cup except after their return unto God.

For instance, consider the utterances of the Point of the Bayan, exalted be His glory. In one place He says that Sun of divine glory will shine forth at the time of Mustaghath from the horizon of the divine Will. In another place He tells one of the Letters of the Living that "thou wilt recognize Him as thou hast recognized." In yet another place He reveals a tablet stating that He should be present in the school before God. And in another place He states that whenever He appears, all must acknowledge that Sun of Reality and render thanks to God.

Now behold how these united statements, which outwardly appear different and contradictory, can be comprehended by these weak servants and let them drink from the crystal waters of inner meanings that flow from the streams of divine utterances. There is no doubt that none shall attain save those possessed of pure hearts, illumined breasts, penetrating vision, sanctified souls, attentive ears and assured hearts—except such souls as are touched by the breezes of divine favor. This is a station bestowed without desert and given without request.

Soon will the martyrs of negation who have appeared in the Bayan, who have become proud of their stations and remained deprived of the shore of divine unity, each cling to one of these verses while interpreting away others according to their desires and passions, each seizing upon some point and conforming it to their own selfish inclinations, using those very verses revealed by the Truth to veil the weak from the Truth itself. Consider, for instance, the Qa'im who was promised—all the Shi'ih sects would prove through transmitted traditions and successive reports that He must now exist and appear from a specific land with specific signs. Yet with the appearance of the Point of the Bayan it became clear that all had been walking in the wilderness of error and treading the path of ignorance.

If you would reflect a little on what was in the possession of this group before, you would become aware of many hidden and concealed matters. In brief, they who possess insight and certitude today are those who look to the essence of the Cause, and who turn with the same vision by which they recognized and knew the Point of the Bayan to the Most Sublime Vision, interpreting all the words of the Ancient Beauty that have flowed from the Pen of His binding Command in light of Him Whom God shall make manifest. For the Bayan and all that was revealed therein is identical to the words of this Revelation.

Therefore seek divine assistance and turn to none but Him. If you cannot yourself understand the complexities of divine principles, ask of the Fountain of eternal meanings, for none but Him has understood or will understand His words. As you observe, the leaders of the Bayan have used the verses of the Bayan to reject the All-Merciful, while remaining utterly veiled from Him by Whose will the Bayan was revealed. All these diverse statements that He uttered converge upon a single word, namely His saying that at the time of His manifestation, be not veiled from Him by the Bayan and what was revealed therein. And now "the Truth hath become manifest and falsehood hath vanished away." May my spirit be a sacrifice unto His Being!

He hath not failed in manifesting His Cause and proclaiming His praise. This word is the mightiest word—whosoever is veiled from it is veiled from the entire Bayan at the time of His manifestation. Now observe that although that Ancient Beauty declared that whenever He appears all must acknowledge Him and render thanks to God, He did not suffice with this, for He knew what the people of the Bayan would perpetrate. Therefore these words were revealed: "Beware, beware on the day of His manifestation lest thou be veiled by the Single Chapter of the Bayan, and beware, beware lest thou be veiled by the words that were revealed in the Bayan." Despite these decisive and established verses, most of them remained veiled from God, the Protector, the Self-Subsisting.

Section 2: "Moreover, they have manifested such deeds and actions…"

Moreover, they have manifested such deeds and actions that the name of the All-Forgiving is nigh ashamed to cleanse the sins of these transgressors. They commit all manner of grievous sins while forbidding others from minor transgressions in order to display their piety. For instance, they have tampered with that which was forbidden unto them in all the Tablets, and concerning the next Manifestation—about Whom it is recorded in all the Tablets of God that even were He to appear without proof, none should utter an unseemly word—they have issued the death verdict against Him despite His presentation of the most perfect and complete proofs and evidences. Yet in their own inflammatory tablets they write: "Do not eat onions" and "Do not smoke tobacco" and such like. The curse of God be upon them and upon whatsoever hath proceeded and will proceed from them. Their habitation is none other than the fire, and evil indeed is the abode of the wrongdoers.

Your honor should strive earnestly to protect and safeguard the people, for they are weak and moved by every breeze. God willing, through your servant's endeavors and efforts, may all become steadfast in the Cause of God and be united, for such unity is divine assistance, would that they knew. Strive that His servants may be adorned with divine attributes and heavenly characteristics, and that these may become manifest among the people. From the beginning of this wondrous Revelation, in all the Tablets there has been prohibition of conflict, contention, warfare, opposition and bloodshed. Nevertheless, some acted in

ways whose harm has affected the very root of the Divine Tree. I swear by the Beauty of the Beloved that God's conclusive proof has not been completed for His servants, though His proof has ever been and will ever be perfect, complete and conclusive.

For instance, observe how most people have not attained to the Source of Divine bounties and the Mine of the pearls of divine mystical knowledge, and have been and will remain heedless of the proof's sufficiency in itself and what proceeds from it. For the seat of the establishment of the throne of manifestation is confined to one place, thus it remains concealed from most and most are veiled from it. What is spread abroad and apparent and manifest among people are His words and His loved ones. Yet from His loved ones who are known by His name and attributed with His love, none has inhaled the fragrance of sanctity and detachment, as most engage in deeds that are displeasing and commit reprehensible acts. People judge by analogy—what they observe from this group they attribute to the Manifestation of the lights of Oneness. This is why divine wrath has not yet seized the ungodly.

I swear by the Ancient Beauty that if the loved ones of Truth had appeared among creation with sanctity, detachment, deeds and character like unto His, to the extent of their capacity, you would today find most people believers and turned toward God. Consider for example a tree—before its fruits appear, if it is described, some people will acknowledge it while others will waver between acceptance and denial until the fruits appear. And after the fruit appears, if it is bitter, they will surely reject the descriptions of that describer and all will arise in denial, both those who wavered and those who accepted. Thus the tree of human existence becomes known and proven by the fruits of deeds, and all observe its acts and deeds.

If they find them good and pleasant they will surely accept, and without this they will surely turn away. Now from the divine loved ones who are counted as fruits of the tree of the All-Merciful, people have perceived naught but unpleasant deeds, therefore all remain turned away and veiled. God willing, in this springtime season may the sweet fragrances of the divine holy Ridvan be inhaled from those who seek the sanctuary of the August King, so that through breathing in the fragrances of those sanctified souls, the servants may return to the original Ridvan. In any case, some of the loved ones have caused the robe of holy glory to be soiled with the dust of people's vain imaginings, and the beauty of the Cause has remained hidden behind veils of suspicion. We beseech God to sanctify them from all that His good-pleasure abhors, for verily He answers whoever calls upon Him.

Say: Glorified art Thou, O my God! Purify the hearts of Thy servants with the waters of Thy mercy and loving-kindness, then with the Kawthar of Thy grace and bounty, then with the Tasnim of Thy gifts and favors, then with the Salsabil of Thy generosity and beneficence, that all who dwell between the heavens and the earth may arise to praise the Manifestation of Thy Self, the Dayspring of Thine Essence, the Repository of Thy Revelation, the Treasury of Thine inspiration, and the Dawning-Place of Thy Cause. I beseech Thee, O my Beloved, by Thy Name which Thou hast made sanctified from the allusions of the ungodly and the signs of the opposers, through which Thou hast distinguished between Thy servants, and through which Thou hast caused to flow among them the laws of Thy Cause and the streams of Thy ordinances and decrees, to gather all upon the shore of the ocean of Thy oneness, that they may sanctify Thee from all things and praise Thee with the most wondrous tongues amidst the peoples of all worlds.

Then raise them, O my God, to such heights that they shall see in all things naught save the effulgence of the lights of Thy unity and the manifestations of the glory of Thy mercy, that they may turn wholly unto Thee and be detached from all else besides Thee. Verily, Thou art the Omnipotent over what Thou willest, and Thou art the Mighty, the All-Wise.

O Lord! Protect Thy creation from the wolves of the earth who have denied Thee and Thy signs, and who have disputed with Him Whose covenant Thou didst take ere His own covenant was taken, and concerning Whom Thou didst send down the Bayan in His remembrance and praise. I moved not except in His remembrance, nor breathed save in His description, nor desired in Thy days aught but His beauty. Verily, Thou art the Omnipotent over what Thou willest, and the Ruler over what Thou desirest. There is none other God but Thee, the All-Knowing, the All-Wise, the Most Exalted, the Most High, the All-Compelling, the Self-Subsisting, the Almighty.

BH00339: In the Name of God, the Most Inaccessible…

Section 1: "In the Name of God, the Most Inaccessible…"

In the Name of God, the Most Inaccessible, the Most Holy, the Most Mighty, the Most Exalted, the Most High, the Most Glorious!

Blessed is He in Whose hand is the kingdom of all things. He createth whatsoever He willeth by His command, and verily He is powerful over all things. He giveth life and causeth death, then He raiseth to life as He pleaseth through a breath from the breezes that waft from His Pen, the influence and decree of which encompasseth the worlds. Hearken unto that which is revealed unto thee from the Divine Mouth, the Tongue of God, the Speaking, the Articulate, which speaketh in all things:

> "Verily, I am God; there is none other God but Me. I have created all contingent beings for My meeting, and have brought all existing things into being that they might stand before the gates of My Cause."

Thus have We ordained aforetime and thus do We now reveal it in truth, that thou mayest be possessed of knowledge thereof.

Know then that thy letter hath come before the Divine Throne, and We have read it and become acquainted with its contents. When We found therein the fragrance of thy love for God and thy sincerity towards Him, We therefore answered thee with these words, each letter of which, were one possessed of insight to behold it, would testify that all shine forth like the sun in the midst of the heaven of knowledge, illuminating the hearts of them that have set their faces toward the Divine Countenance and have detached themselves from every rebellious devil. Put thy trust in all things in God and He will suffice thee, sending down upon thee that which is ordained for thee. Verily He doth watch over His servants. He will never forsake His loved ones for a moment, but will be with them in all conditions, causing the melodies of the spirit to surge within their breasts. Indeed His grace hath ever been great toward the doers of good. He exalteth whom He willeth through the sovereignty of His Cause and abaseth every proud and wretched one.

Blessed art thou, O thou who gazest toward the Holy Court, for having remained steadfast in the Cause of God and His religion, and for having recognized thy Lord in these days when all have turned away from Him after He came unto them with all the signs and with a sovereignty that was manifest. His servants, who were created by His command, opposed Him and denied Him in Whom they had believed, unaware in their vain lives of what they had perpetrated. Thus have We sealed their hearts such that they understand not a word. Thou hast tasted of the fruits of the Tree that hath been raised up in truth and planted by the hand of the All-Merciful in the midst of the Ridvan, and hast drunk the water of life from the lips of thy Lord, the Mighty, the Powerful, the Bestower.

Cut thyself off entirely from them that have disbelieved and associated partners with God and broken their covenant and turned back on their heels. Arise to promote the Cause through God's might and power and say: O company of the heedless! Do ye doubt God Who created all things by His command and created you for His meeting and came to you with a Cause before which all in the heavens and earth shall prove powerless, did ye but know it? Do ye turn your backs on the Most Great Ocean while drinking the bitter waters of hell? Woe unto you, O company of sinners! How long will ye occupy yourselves with your selves and your desires, and not turn toward the desert wherein every Prophet did remove his sandals and walk barefoot?

Fear God and dispute not with Him through Whom was established the prophethood of every Prophet, the message of every Messenger, the proof of every bearer of proof, the authority of every bearer of authority, the evidence of every possessor of evidence, the sign of every guide, the faith of every believer, the certitude of every one convinced, and the knowledge of every learned one elevated. Say: Fear God, then open your eyes that ye may behold the Sun of Glory at its zenith with the sovereignty of grandeur and independence. Beware lest ye deprive yourselves of the wondrous effulgences of its dawning. Fear the day when God's wrath and vengeance shall return you, and be God-fearing in this Cause.

Say: O people! Dispute not with Him Who speaketh among you with truth and remindeth you of this Great Announcement which hath ever been supreme in all the Tablets. Say: By God! Were ye to discover the root of the matter, ye would sacrifice yourselves in the path of Him Who remindeth you with this Remembrance—how much more for My Beauty that encompasseth the worlds! Fear God, O people, and spread not corruption in the earth, and speak not according to the promptings of your souls and your desires, but rather speak from your seats that which the Spirit inspireth you in the Tablets. Interpret not the words of God according to your desires, for this is indeed a grievous error in the Tablet.

Say: O people! Associate not partners with God. He hath taken unto Himself neither partner, nor likeness, nor peer, nor equal, nor opposite, nor similitude. He hath been and will forever remain One in His Essence, and none shall deny this save every ignorant doubter. Say: Purify your hearts from doubt and misgiving, then aid your Lord, the All-Merciful, in these days, and be not of them that rest at ease upon their seats. Is he who calleth the people unto the All-Merciful like unto him who calleth them unto Satan? Nay, by My glorious and mighty Self, the All-Bountiful—were ye but to know it!

Say: O people! Have mercy upon yourselves and upon Me, for ye know what I have borne in the Cause of God for the exaltation of His Word. Beware lest ye differ in His Cause and be not an oppressive wretch. Say: Are diverse lords better for you than He Who hath been One from all eternity, Whose oneness every

atom doth attest? Beware, O people, lest ye ascribe partners unto Him. Purify your faces for God, your Creator, then call upon Him at eventide and at dawn, and He will verily answer you with truth and send down upon you that which shall make you independent of all else on earth. O people! Fear ye God and refute not the truth by that which ye possess. Read ye what We have revealed in this Tablet, then ponder it, that ye may know what God intendeth for you. This is better for you than all ye love, and God is witness unto this.

O thou servant! Convey that which thou art bidden and fear no one. Verily thy Lord will protect thee from those who dispute the signs of God and follow their own desires, and who are far removed from the straight path. We have loved thee aforetime and have sent down unto thee this Tablet that thine eyes may be consoled thereby, that thou mayest read it purely for thy Lord's sake and reflect upon that which hath flowed from the wondrous Pen of Glory. And the splendor of God be upon thee and upon thy kindred and upon those who have shattered the idols of vain imaginings through the power of thy Lord, the Most Exalted, the All-Glorious, and who remain steadfast in the true path.

Hearken with thine ear, in the Persian tongue, to the firm words of God, and praise thou the Ancient Beloved that thou hast attained unto the recognition of His Self. By God, besides Whom there is none other God! This is a bounty which, like unto the Essence of Truth itself, hath had and shall have no peer or likeness in all creation, from time immemorial unto time everlasting. Shouldst thou render thanks throughout thy entire life for this abiding divine gift, it would assuredly be but little in comparison with this most great bounty. Blessed art thou that thou hast drunk from the Most Glorious Wine and been sustained by the blessings of the Supreme Paradise. However, seek thou refuge with God at all times, that thou mayest remain steadfast in the path of God, for the deceitful and guileful are ever engaged with all their cunning and strategems that perchance they might prevent people from approaching the holy and eternal Spring. Like unto wolves they lie in wait for the servants, busying themselves in diverse ways to snatch them away, save those whom God hath preserved through His power.

Section 2: "The Oppressor of the world hath arisen…"

The Oppressor of the world hath arisen in hypocrisy and claimed to be oppressed. O thou helper of the Truth! He hath not appeared with such sovereignty that His manifestations of power, His revealed verses, and His evident signs could remain hidden from anyone save those who have veiled themselves with the veils of idle fancy and clung to the flimsiest of dwellings. What regret and remorse shall be the portion of such souls who have remained heedless of the Sovereign of all creation and who have found joy in clinging to this or that one. Fie upon them and upon that which their hands have wrought and that which their souls and desires have commanded them! But that honored one must not be saddened by the turning away of those that have turned aside, for the greater the Revelation, the more powerful have been and shall be its deniers and those that turn away from it. This hath been among the ways of God, and none hath understood its wisdom save My All-Knowing, All-Informed Self.

And think not that Revelation is such that any soul may, whenever it pleaseth, manifest itself in any day or hour. The wondrous Revelation was specifically reserved for the Primal Point, exalted be His grandeur, and "whoso associateth any partner with Him hath verily disbelieved in God and His signs and His Messengers and His chosen ones, and hath been recorded among the idolators in the Tablets by the Pen

of Glory." And those who have dawned forth from that Luminary of the heaven of inner meanings and that Sun of eternal glory are considered as mirrors in the sight of God, and this station endureth so long as they remain in a state of facing Him, but after deviation they are and shall be as nothing.

Blessed are they that have turned unto Him! That holy and eternal Being was the Herald of this glorious and divine Revelation, and now all besides God stand at one level and one station. Whosoever hath become assured and hath faced Him, upon him have shone the lights of the never-setting Sun, and he is mentioned as being of the people of God in all the Tablets, and besides this all are unmentioned and are and shall be consigned to the fire. By God, besides Whom there is none other God! Whosoever hath believed in and become assured of this Revelation is facing all who are in the heavens and the earth. And in the manifestation of this Most Great, Most Glorious Revelation, even though but days had elapsed since My previous Revelation, there lieth a hidden wisdom and a veiled mystery, reserved for an appointed time, which none hath known or shall ever know save he who gazes upon the Hidden Book.

Therefore seek thou from God that thou mayest attain unto that Book, for We have not yet made it manifest and its appearance hath been and shall remain suspended in the heaven of Will. In all the heavenly Books, from that which was revealed from the beginning that hath no beginning until this time, in all of them mention of this hidden Manifestation hath been made, and all the Prophets in their primal reality have been its heralds, such that should any soul now observe with penetrating vision the Tablets revealed aforetime, he would become aware that the Cause of God hath not been a frivolous thing that any soul might lay claim to it. Woe unto those who have openly denied God and turned away from a grace the like of which hath not appeared between the heavens and the earth.

At the time of the Ancient Beauty's departure from Iraq, it was revealed in Tablets sent to various regions that the Calf would cry out, the Samiri would appear, and the birds of night would stir after the setting of the Sun. The Samiri and the Calf did appear, but the birds of night are those souls who arise to make claims and measure the Spirit of God by their own standards and consider His words like unto their own. Now if thou wouldst reflect upon the manifestations of power and the extraordinary signs that have appeared in this most wondrous and exalted Revelation, thou wouldst comprehend how great the Cause of God hath been and will be.

Say: O people! Be not content with a mere drop from the Most Great Ocean, and seek not to cling to a shadow when the Sun of unfading glory hath risen and shineth from the horizon of the heaven of inner meanings. If ye show no mercy unto yourselves, at least show mercy unto the Cause of God and consider how many infinite tribulations and countless afflictions I have borne so that the Cause of God might become manifest, encompassing and evident to all else besides Him. Say: O loved ones of God! It behooveth you on this day to raise up the pavilion of detachment upon the shores of this Most Great, Most Exalted Ocean and to unite in the Cause of God and His ways. Show at least some fairness and be not the cause of discord. Today it is incumbent upon all the loved ones to manifest themselves in such wise that all who dwell in earth and heaven may inhale from them the sweet savors of truth, for mere verbal claims cannot suffice.

Say: None can find protection from the Cause of God today save through obedience to My Command. This verily is the truth that hath been sent down in all the Tablets, were ye of those who understand. All

besides God have been and ever shall be created beings, and never have they been nor shall they ever be capable of transgressing their limitations. However high a contingent being may soar, it can never transcend its own contingent nature.

Hearken unto the counsel of this compassionate Counsellor. Say: O people! By God! This servant's life hath ever been in the hands of His enemies, as ye have witnessed and do now witness. Not for a moment have I sought to preserve it, while ye all dwell secure and at rest in your homes. Yet even if ye arise not to aid Me, at least be not the cause of My harm, and be not of those who distort the words of God and interpret them according to their desires. Truth hath ever been and shall forever remain independent of the belief or denial of all created things. That He counseleth His servants is a grace bestowed upon the servants themselves, that perchance a few may pass from the narrow confines of mortality to the holy precincts of everlasting life and attain the Most Sublime Vision and the most exalted, most pure station. This hath been and shall ever remain crystal clear. Neither doth the belief of His servants profit Him nor their denial harm Him. Rather, belief and denial pertain to the believers and deniers themselves. God speaketh the truth, but most people understand not.

O Nasir! Be thou confident in God's grace and steadfast in His Cause. Ere long the rain of His bounty shall descend upon thee from the clouds of eternal glory. Verily, He ordaineth what He pleaseth for whomsoever He pleaseth, and sendeth down through His truth according to a decreed measure. All praise be to God, the Almighty, the Supreme, the Mighty, the Beloved.

Then give greetings from Our presence to thy family, then give them the glad-tidings of the good-pleasure of God, the King, the All-Powerful, the Most Exalted, the Most Great, and of the mercy which hath shone forth from the Dawning-Place of eternity from the direction of the throne of thy Lord, the Most Glorious. Upon thee and upon Our sincere servants be the glory of God.

BH00344: In the Name of God, the Most Invincible…

Section 1: "In the Name of God, the Most Invincible…"

In the Name of God, the Most Invincible, the Most Holy, the Most Exalted, the Most Great, the Most Mighty, the Most Glorious, the Most Splendid

These are the verses of God which have been sent down in truth. Verily they are the water of life for the people of the Supreme Concourse, the food of eternity for the dwellers of the cities of names, the white light of the Cause for those who abide behind the pavilions of the divine cloud, the Most Great Sea for the whales of knowledge and utterance, and the Fire of Sinai for those who have cast off the sandals of idle fancy and have attained unto the crimson hill, the station wherefrom this Tree of eternity was raised up, proclaiming that there is none other God but Him, the Almighty, the Glorious, the All-Praised.

Verily these verses are a light unto those who have detached themselves from all who dwell on earth and have sought guidance from the Merciful, and a fire unto those whom the whisperings of Satan have prevented from turning to the Beauty of the All-Bountiful in the midmost heart of Paradise, which God hath created in the highest heaven. Thus have We sent down the Command in truth for Our servants who have ascended to the seat of the throne with joy and fragrance.

Say: By God! Every letter of God's Book hath an effect in the realm of being, whereby it giveth every rightful one his right and raiseth up its voice at all times, proclaiming that there is none other God but Him, the Almighty, the Glorious, the All-Praised.

O thou servant who hast attained unto the presence of the throne! Know thou that from the first day when the Sun of Baha dawned forth from the horizon of eternity, the realities of creation were so transformed that they rent asunder the veils whose glory had caused the hearts of the pure ones to tremble. These indeed are servants whom God hath raised up through His power, the like of whom the eye of creation hath not seen, and whose deeds have astounded the denizens of the Supreme Concourse, how much more those below them! Thus do thou witness thy Lord's power and say: Blessed be God Who hath manifested this Revelation, through which, if He wished, He could quicken all things by His power and sovereignty.

Say: By God! No power hath been manifested in creation greater than what hath been manifested in truth, yet the people have veiled themselves therefrom and are in heedlessness and loss. Say: O people of the earth! Consider how the hand of divine Will hath rent asunder the veils of contingent beings and brought forth from behind them a numbered few, and caused them to ascend unto the Lote-Tree of the uttermost boundary, while leaving those who disbelieved and associated partners with God in their abode at the root of the fires.

O thou servant who gazest upon the countenance! Remind the people of the Bayan who are today veiled from the beauty of thy Lord, the All-Merciful. Say: Have ye forgotten what We revealed aforetime?

Glory be unto Thee, O my God! Thou art the God of gods and the Lord of lords. Thou givest sovereignty to whom Thou willest and takest it from whom Thou willest. Thou bestowest lordship on whom Thou willest and withdrawest it from whom Thou willest. Verily, Thou art the Almighty over what Thou willest, and Thou art the Mighty, the Powerful, the All-Bountiful.

When We manifested less than a needle's eye of this power which We have mentioned to you, and removed from the temple of one of Our servants the garment of a name from among names, you turned away and denied Him in Whom you had believed. Woe unto you, O concourse of the heedless and rebellious! Say: Woe unto you! He Whom you testify hath power to remove Lordship from whomsoever He willeth—when He changed the garment of one of His servants, why did you object to Him and become of those who have denied God from all eternity? Thus have you deprived yourselves of that which God ordained in this Paradise. Say: By God! Were We to name this lamp which is before Us with all the most beautiful names of God at one time, and take them away at another, We have the power to do so, and none hath the right to object. Whoso objecteth hath denied God, and all created things shall deny him. Say: O people, fear God, then open your eyes and be assured that your Lord, the Most Merciful, hath power over all things. He withholdeth as He giveth, and taketh as He bestoweth. Verily He hath power to give and to take, and His might over all things hath never been diminished.

Say: Do you believe in His giving but deny His taking? Then all things shall belie you, as those of understanding know. Say: If He so willeth, He can transform all created things by His command, and thus His power encompasseth all beings. None deny this save those wrapped in heedlessness and

forgetfulness. Say: Fear God and deny not His power, His greatness and His majesty. Compare not His Self with your selves, nor His power with your power. Fear God, O people, then be ashamed before God, the Mighty, the Powerful, the Merciful. By My life! Were men to reflect on what hath been manifested in truth of God's sovereignty and grandeur, they would surely fall upon their faces in the dust and proclaim: "There is none other God but Him," and that this Cause is one against which neither all who are in the heavens nor all who are on earth can prevail, neither what is nor what hath been. But when people are veiled by the veils of fancy, they recognize not God's Cause and remain heedless of the wonders that have appeared in truth, and thus they follow in Satan's footsteps.

O servant who hath migrated unto God! If thou journeyest to those lands and seest him who is submerged to his throat in the mire of self and discord, say: O thou bat! By the True One, this is not thy day, for the hour of thy death hath come, since the Sun hath dawned from the horizon of eternity in My Most Glorious Name, and by it are illumined the realities of the Prophets and the chosen ones, who seek blessing through this Name in the most exalted Paradise and seek intercession through it on the Day when eyes shall stare in fear. Say: O thou who associateth partners with God! It behooveth thee to dig a pit in the lowest depths of hell and hide thy face from its radiance, for God hath ordained that in its shining forth thy spirit shall be seized, thy heart shall die, and thy self shall perish.

Thus hath it been decreed for thee, O thou from whom even the denizens of hell take flight! Say: O thou gnat! By My true Self, thou shalt find no rest or stability this day, for the fragrance of the Cause hath wafted from the direction of destiny and the tempest of divine wrath hath come from the repository of judgment, and for thy vile self there is no refuge, no protector, no helper, and no defender. Through thy disbelief hath every infidel denied God, and through thy turning away have Satan's temples turned from prostration.

O thou rejected misbeliever! God hath ordained within thy soul all the layers of fire, and from thee hath appeared the heat of infidelity and hypocrisy, and within thee hath grown forth the Zaqqum tree, which was watered with putrid water and hath borne in these days the fruits of misbelief and denial. Yet thou perceived it not and wert among those who take pleasure in God's punishment while remaining unconscious thereof. Thus have We detailed thy soul that thou mightest know it and be among the people of understanding. O essence of hell! Hast thou not reflected upon thyself for even a moment concerning the proof whereby thou wouldst establish thy faith in God at the hour when the heaven of destiny was cleft asunder and the Temple of the Exalted One came upon the throne of eternity, and the matter was decreed by the Almighty, the Glorious, the All-Bountiful? O thou wretched one! Did We not manifest Ourself with all the signs? Dost thou play with God's clear proofs after their appearance, or with His verses after their revelation? Woe unto you and unto those who detect from thee the stench of hell yet remain unaware within themselves. By God! The hearts of men and jinn are bewildered by such as these.

Section 2: "O Most Exalted Pen! Leave them, then abandon…"

O Most Exalted Pen! Leave them, then abandon these ones in the whisperings of fancy and desire. Then mention him who circumambulated the sanctuary of grandeur and entered the holy spot, the station whereby the chosen ones were guided, that he may remember the mention of his Lord, the Mighty, the

Powerful, the All-Bountiful. O servant who hath attained unto God! Hearken unto the call of this Prisoner, then act as thou art bidden and tarry not in what thou art commanded for less than a moment. Adorn thy head with the bandage of detachment and thy body with the robe of sanctity, then journey through the lands with God's signs and clear proofs. Fear no one, for verily thy Lord will protect thee from those who have risen in denial—they who speak of that whereof they are unaware and who bid others to righteousness while forgetting their own selves. Thus doth this Bird, warbling upon the branches, command thee. Tell the servants what thou hast seen with thine eyes, heard with thine ears, and known with thy heart, that they may take unto God a way. Say: By God! The lips of utterance have smiled at my utterance, and from my beauty hath the garden of exposition blushed crimson.

Say: This is the sanctuary which Moses sought aforetime, then the Spirit thereafter, then Ali. By God! He drank no water save in remembrance of Me, nor breathed save in love for Me, nor moved save in longing to meet Me, nor spoke save in praise of My Self. What aileth you, O concourse of loss? Do ye deny Him by Whose pen's will the gardens and all within them were created, and from Whose right hand wafteth the fragrance of forgiveness? Say: He who prideth himself on the dust of My sandals, then writhed like a spotted snake behind Me after having stood before My face while verses were revealed unto him which he would write and send to various lands—then he manifested such hatred as the eye of possibility hath never witnessed.

Verily, he whom We reared with the hands of mercy and protected beneath the cloak of grace hath risen against Me with the sword of hatred and sought to shed this radiant crimson blood. When he failed in what he intended, he became oppressed by what Satan cast into his soul and desired nothing by this except to lead people astray and prevent them from their Lord's path. Thus do We impart to you what you may impart to the servants, and what you have learned after arriving at the place of this Prisoner Who is surrounded by sorrows.

Trust in God in all matters, then walk in the paths of His good-pleasure, then aid Him with the swords of exhortation and utterance. Say: O people! Fear God and do not dispute His verses, and forget not what you have been commanded in the Tablets. If you wish to help Him, help through remembrance, then abandon disputation and the sword, for these are forbidden to you, O people of certitude! Beware lest you dispute with anyone or wage war against any soul. Fear God with true fear. Thus doth the Most Exalted Pen teach you and counsel you with truth, lest harm befall you and that you may abide in joy and delight.

Remind people of what the Spirit teaches you. If you find one turning to God, turn to him, and if you see one turning away, turn away from him and leave him in the fires. Say: O people! By God, if you were aware of what hath befallen My person, you would surely weep and lament night and day. But since you are far from the Holy Court, you are heedless of what hath befallen this Wronged One from the manifestations of Satan. By God, at every moment there hath descended upon Me from the direction of destiny what hath caused the eyes of those near unto God to weep, and then the eyes of the devoted ones in the pavilions of good-pleasure. Say: O people! If you deny Him Who hath appeared with the truth, then by what cause do you rejoice within yourselves or find tranquility in your beings? Nay, by My wronged Self! There is no protector today for anyone, nor refuge for any soul, except through repentance

and returning to God Who created all things by His command. There is no God but He, the Mighty, the Powerful, the All-Glorious.

O servant who gazeth upon the Throne! Forget not the days of meeting Me, then remember each day My imprisonment and tribulation, and what befalls Me morning and evening from the hands of the oppressors. We beseech God to deliver Us from among these people and settle Us in another land, or to raise Us to the Holy Place, the station where the decree of eyes and ears becomes one. You have indeed become aware of most matters, their roots and branches. Tell the people what God hath taught you, that they may detach themselves from that which the followers of religions have clung to. Say: O people! Today the decree of existence is not valid for anyone except those who submit to this Garden whose gates have been opened to all in the heavens and earth. Those besides these are non-existent on earth and have no mention before thy Lord, the Mighty, the Powerful, the Judge.

O servant who gazeth upon the Face! Hear what issues from the mouths of the ungodly. Among them are those who mention guardianship, succession, and leadership, attributing these to one who has no knowledge of them nor of their fundamental reality. By God, they wander distracted in the wilderness of error, unaware of what their tongues utter. Say: The carpet of these names has been rolled up, and God Himself has come upon crimson clouds, and the matter has been decided by Him, and none knows this save those endowed with insight. Say: All names from Our most beautiful names have returned to their kingdom before the Throne. Blessed is the soul upon whom descends from God, the Powerful, the Mighty, the All-Glorious.

Say: The Letter of the Living is he who acknowledges My Cause, and the Mirror is he who hath detached himself from all else save Me, and the Guardian is he who hath loved Me, and the Leader is he who hath attained unto the knowledge of My Self, and the Executor is he who hath responded to My Word, and the Immaculate One is he who hath arisen to aid Me and taken refuge in the stronghold of My Cause, and the Messenger is he who hath proclaimed My Cause, and the Prophet is he who hath acknowledged God, the Mighty, the Glorious, the All-Praised.

O My Name! Time hath abased Me, hath abased Me, and hath humbled Me, hath humbled Me, to such extent that I must strive against those who were created by My Word. Thus have vain imaginations in this earthly life preoccupied them, and they have denied God in these days wherein the parties have been separated. Grieve not thou at this, for it behoveth such as these to follow the calf instead of God and to follow every ignorant rabble, even as did the idolaters of old in the time of every Prophet, denying them and that which they brought from God, the Mighty, the Glorious, the All-Merciful.

Thus have We imparted unto thee the word of truth and have mentioned thee in this Tablet as a mercy from Us unto thee and unto those who hearken unto thy words concerning God, thy Lord, in all lands. The Spirit and Glory be upon thee and upon those who have purified their hearts from self and passion and have drunk from the Salsabil of love from this Ocean, every wave of which proclaimeth that there is none other God but Me, the Mighty, the Glorious, the All-Bountiful.

BH00402: Suriy-i-Shahada

Section 1: "This is what hath been sent down…"

This is what hath been sent down from the heaven of God's dominion, the Mighty, the Glorious, the Sublime, unto His servant who was named Isma'il, as a token of His grace—and verily He is the All-Bountiful, the Beautiful.

He is God, the Most Invincible, the Most Exalted, the Most Wondrous, the Most Holy, the Most High!

Thy letter hath come before the Throne, and the glances of God, the Supreme, the Mighty, the Omnipotent, have been directed towards it. We have understood that which thou didst call upon God, thy Lord and the Lord of all creation. We have sent down unto thee that which shall enrich the hearts of all peoples, should they turn their gaze toward the direction of thy Lord's mighty Throne.

Hearken unto that which is revealed unto thee from the right side of the heavenly Paradise, the Spot wherein the Ancient Beauty speaketh and calleth out to all created things with His holy, supreme, and wondrous verses:

> "I am God, your Lord and the Lord of your forebears of old! Hear ye My Word, then detach yourselves from all directions and turn toward the holy precincts, the abode of God, the Mighty, the Generous."

Know ye that on this Day nothing shall profit anyone, even should he cling to all who are in the heavens and on earth, except that he sever himself from them and hasten with his heart toward the Throne, seeking forgiveness for his hesitation in the Cause of his Lord, and be of them that repent. Say: O people! Cleanse your souls with this water that floweth from the direction of the Throne, and tarry not in this, that perchance ye may ascend unto the heaven of holiness and behold the beauty of God, the Mighty, the Luminous. Thus hath the Kawthar of knowledge flowed from the Pen of thy Lord, the All-Merciful. Therefore, O ye peoples of the worlds, fear ye the Beauty of the All-Glorious, and be not of them that turn aside.

Then know, O Greatest Sacrifice, that thy Lord hath been sacrificed at every moment by the swords of hatred wielded by the hands of the wicked ones, as all things do testify, if thou be of them that hear. I was slain for no reason save that the Spirit spoke within My breast, that the Most Great Spirit called out above My head, and that the Holy Spirit circled round about Me. This is My crime amongst these people, if thou be of them that know. By God! This is indeed His garment which We have sent unto thee in truth, and thou shalt find it pierced by the arrows of hatred from these idolaters. Thereupon did the Ancient King bare His head, and the Maids of Paradise cried out in their exalted chambers, and verily if thou wouldst turn toward all things, thou wouldst hear their wailing and their outcry at that which hath befallen the Beauty of the All-Glorious through that which hath proceeded from the mouths of the deniers.

Know then, O Sacrifice, that when the hosts of thy Lord's revelation descended with the standards of verses, the people of allusions rose against My Beauty and denied the proof of God, the Supreme, the

Mighty, the All-Knowing. Say: O people! If ye possess a proof greater than that which hath appeared from the Dayspring of the Spirit with the sovereignty of My Most Great Name, then bring it forth, and wait not if ye be of the truthful. Then thou shalt find their heads bowed to the earth and their eyes dimmed, and thus have We taken account of the matter in My Self, the Supreme, the Mighty, the Great.

Thus hath the sun of utterance shone forth from the horizon of the finger of the King of Names and Attributes. Therefore, fall thou prostrate upon thy face before God, thy Lord and the Lord of all the worlds. O Sacrifice! Verily We have been tried amongst those who have denied the signs and proof of God and who were of the transgressors. At every moment they strike at Me with the swords of hatred, then cry out within themselves that they might cast doubt into the hearts of the seekers. Thus did the servants who denied God scheme aforetime, and these idolaters continue to scheme. Say: O people! Have ye not witnessed the sovereignty of God and His power after He appeared in truth and all lofty necks bowed before Him? Have I not sacrificed Myself at all times for God, My beloved and the beloved of all that have recognized Thee?

As to the triumph of My Cause, verily the banners of victory have been unfurled throughout all lands. Then did the Beauty of Holiness appear from the realm of God, the All-Possessing, the Mighty, the Glorious, the Bountiful. By My Life! Through My establishment hath the Temple of Holiness been seated upon the Most Great Throne, and by My ascendancy upon all thrones have I renewed the temples of all created things with the garment of grace. The Tongue of God beareth witness to this at the time when He was established upon the throne of His name, the All-Merciful, the Compassionate.

And thou—emerge from the abode of silence, then speak forth My melody between the heavens and the earth. Take care to rend asunder all veils, then cast aside all allusions, then place all indications beneath thy right foot. And if thou findest thyself subdued, then seek inspiration from this Tree wherein the crimson fire was kindled, which speaketh between earth and heaven and calleth out to the denizens of the Supreme Concourse and the realms below, saying:

> "Verily, I am God, there is none other God but Me. I have created all things by My command and raised them up by My will. Yet My creation hath grown heedless of My sovereignty and power, and they are among the negligent."

Take heed that thou fear no one, then walk in the footsteps of God and sing the sweetest melodies through that which the Spirit hath spoken unto thee in this luminous and resplendent Tablet. By God! A single letter thereof is proof against all who are in the kingdom and is supreme over all who are in the heavens and the earth. Take thou the Tablet of God and preserve it through the power bestowed by Us, then enter unto the seat of the idolaters and say:

> "O people! By God, I have come unto you from the Dayspring of the Cause with tidings from the Spirit, and this is a proof that hath come with truth despite those who have denied the signs of God and were among the veiled ones."

Then remind them of that which the Spirit hath cast into thy heart, then spread the words of God among them that perchance they may discover the sweet savors of the All-Merciful from the garment of His

name, the Bestower, and may return unto the Ridvan, the seat of thy Lord, the Most High, the Supreme, the Holy, the All-Knowing, the All-Wise.

And if the idolaters turn away from thee in rejection, be not grieved but remember My oneness, then My exile, then My tribulation among these erring ones. By God! I have been tried among all peoples and beyond them the people of the Bayan, and to this doth bear witness the tongue of your Lord, the All-Merciful, from this purified, transcendent, holy and mighty Tongue. Take care that thou be not impatient in the Cause of thy Lord. Deliver His messages according to thy capacity, for this is My command unto thee if thou be of them that hearken. Then be steadfast when Satan approacheth thee with a tablet of fire and calleth thee to the Samiri and preventeth thee from the love of God and the Manifestation of His Being. Thus do We inform thee of the tidings of the unseen that thou mayest be among them that are firmly established in the Cause of thy Lord.

Say: O people! Do ye call others to the words of God, then prevent them from His Beauty? Woe unto you, O heedless ones! Do ye write the verses of God with the fingers of heedlessness, then dispute with His own Self, the Most High, the Most Great? Then doth the Tongue of God, the Most High, the Most Exalted, call out from the Lote-Tree beyond which there is no passing, addressing the people of the Bayan:

> "O people! Did We not command you in all the Tablets to be submissive before the All-Merciful, and did We not forbid you from all else at the time of His appearance? Why then have ye denied that wherein ye believed, and turned away from His Beauty after He appeared in such wise as the eyes of creation have never seen the like thereof, nor the eyes of invention beheld its similitude, and all signs have appeared from Him, and around Him circle the kingdoms of God, the Mighty, the Most High, the Most Great […]"

Section 2: "Verily We have made all utterance dependent upon…"

Verily We have made all utterance dependent upon His Word and all deeds upon His good-pleasure, yet ye have pursued all that We forbade you and have committed that which your selves and your desires have commanded you. Woe unto you, O company of the heedless! Arise from the couches of vain desire, then turn unto God, your Creator, the Most Exalted, the Most High, that He may forgive you and absolve you of your evil deeds, and send down upon you from His traces that which shall draw you nigh unto His Self, the All-Subduing, the Almighty, the All-Powerful.

And if thou seest Our Name "The Letter Ha," remind him of the verses of his Lord, that he may perchance call them to mind within himself, become God-fearing, and return unto God with a sincere heart. Say: O servant, by God the Truth, there hath never been hatred for anyone in My heart, as ye yourselves would testify, were ye to be fair-minded. We opposed not Our enemies despite Our power, and We pardoned them despite Our knowledge; how much more then Our loved ones, were ye but to observe! And all that We have revealed unto thee had no purpose save thy detachment from all who are in the heavens and on earth, and thy drawing nigh unto God, thy Ancient Lord. And from thy veiling was My heart saddened, for thou wert submissive unto God and believing in His verses, and thy brother was with Me at the time when the fire of God was kindled behind the pavilion of concealment, beyond the veils of thy Lord's protection, the All-Concealing, the Strong, the All-Wise.

Follow what is revealed unto thee and turn not unto anyone besides Me, for all else was created by My Word, as attesteth that which hath appeared from My fingers, if thou be of them that bear witness. Ponder upon that which hath been sent down from the clouds of might and power, that haply it may draw thee to the beauty of thy Chosen Lord, that thou mayest recognize Him in His other beauty and be of the assured ones. Say: Verily thy Lord, were He to desire to make all men one community, would be able to do so through a word from His presence, yet He hath withheld this for a wisdom from His side, which none knoweth save they who are endowed with clear vision.

Beware lest thou be veiled by allusions. By God! Not a single letter was revealed in the Bayan except concerning My Cause, and God hath taken My covenant from you in the atoms of the Bayan, then from Muhammad in the atoms of the Furqan, then from the Spirit in the atoms of the Gospel, then from Him Who conversed with God in the atoms of the Torah, then from the Friend of God in the atoms of sacred and preserved scrolls. Beware lest thou dispute with God or contend against His Self. Rather, purify thyself with the water that floweth from the direction of the Throne and say within thyself: In the Name of God, the Most Unapproachable, the Most Holy, the Most Great, the All-Glorious. Then lift thy right foot from the left of fancy and place it upon the right of certitude by My leave, for I am the All-Powerful, the All-Ruling, the All-Knowing.

Say: By God! The Spirit speaketh not of his own desire, but rather by what the Holy Spirit warbleth within his most pure and crystal breast, as witnessed by that which hath descended from the most exalted Dominion at the Lote-Tree of the Utmost Boundary in His sweetest melodies, were ye but to hearken. Thus hath the tongue of the Spirit warbled unto thee, and the favor of thy Lord been perfected upon thee, that thou mayest be of them that attain.

O Dhabih! If thou seest him, deliver unto him the message of thy Lord. If thou findest him receptive, then turn unto him; otherwise, verily thy Lord is independent of him and of the acceptance of both worlds. Strive then, O servant, within thyself, lest thy feet slip when the feet of the mystics slip. Read what We revealed aforetime in the Qayyumu'l-Asma'. By God! It is indeed My Remembrance unto all the worlds, and therein is sufficient for all that the servants desire, and God is witness unto this.

Know thou that We have not commanded the servants in this matter except because of their weakness; otherwise, thy Lord is in truth independent of aught else to establish His Cause. Verily, He is known through His own Self, and all else is known through Him, were ye of them that perceive.

And if thou seest the Friend, glorify Him before His face from Us, then remind him of the sacred heights, that he may perchance find in himself a way unto Him Who is enthroned on high. Say: O servant! When We journeyed from the land of creation to the most distant stations and encompassed all things through Our sovereignty and command from Us, then did We find thee standing in the land of bewilderment between Paradise and the Fire, at times ascending in thyself and at other times descending. This beseemeth thee not, for there hath been ordained for thee a station from among the stations on well-preserved holy tablets. Magnify thyself, then turn toward the direction of Paradise, then enter therein by thy Lord's leave, and be thou of them that are secure.

Say: Today naught escapeth His knowledge, and not an atom stirreth between the heavens save by My leave, and this is a certain truth. Be thou steadfast in the Cause of thy Lord in such wise that should all who are in the realm oppose thee, thou wouldst find them but as a handful of clay. Without this, none shall ever attain unto the heaven of My Cause, nor shall any soul enter the paradise of My good-pleasure. Thus doth the Tongue of truth and knowledge inform thee.

Abandon the world and whatsoever is upon it and within it in thy shadow, then observe with the eye of fairness that wherewith the splendors of the Cause have shone forth between the heavens and the earth. By My Beauty! If thou wouldst purify thy sight, thou wouldst witness all that appeareth from the traces of thy Lord as a luminous lamp and a brilliant light between the heavens and the earth, whereby each one of them guideth the people unto the holy and impregnable paradise. Beware lest thou veil thyself with the veil of self, and withhold thy spirit from that which hath been ordained in thy Lord's paradise. This is Our command upon thee, that thou mayest be of them that act.

Then make mention from Us unto all who have entered Iraq and attained the presence of the Throne and were of them that have succeeded, and unto them that have believed in God and His signs and were steadfast in manifest constancy. And the Spirit and glory and splendor be upon thee and upon whomsoever heareth thy word concerning the Cause of thy Lord and is of them that are firm.

BH00415: Lawh-i-Sirr al-Tankis

Section 1: "We have heard that which you addressed…"

We have heard that which you addressed to God through what He had taught you aforetime. Repeat this verse as We repeat:

> "O my God! I beseech Thee by the appearance of Thy Name, the Self-Subsisting after the Arising One, that Thou separate me not from Thee, neither in this world nor in the world to come. Verily Thou art the All-Forgiving, the Most Merciful."

This is of My favor unto thee. Verily thy Lord is the All-Bountiful, the Ancient of Days.

That which was sent from the handmaidens in thy land hath been presented. We have accepted it as a token of Our grace. Verily thy Lord doth not suffer to be lost the reward of him who hath turned unto Him, having detached himself from all who are in the heavens and the earth. Convey My greetings unto them both, then send what We have sent of the garment of My Name, the All-Forgiving, the Most Merciful, that it may attract them unto God, the Lord of all worlds. Verily thy Lord remembereth whomsoever He willeth. He is the Protector of good deeds and the Guardian of the righteous.

There hath been presented before Our face the letter sent from the land of Sad, and there had been revealed aforetime unto Our servant K and those around him clear verses that none in all the worlds can equal. We sent them by the hand of Sin. Verily thy Lord is the Mighty, the Bountiful. Once again do We send down unto them from the supreme verses of their Lord. This indeed is a great favor unto you, O My loved ones in that land. My fragrances, My remembrance, and My praise be upon you. Blessed are ye for having turned unto God, your Lord and the Lord of your fathers of old. Rejoice ye in My remembrance of

you, for naught can equal it. Soon shall appear unto you that whereof the True One, the Trustworthy, shall inform you. Drink ye the wine of utterance with wisdom and clear exposition, to spite those who have denied the All-Merciful. Lo! they are among the lost ones in a perspicuous Book.

We have pardoned him who desired pardon and have ordained salvation for whosoever sought it. Verily thy Lord is the Ruler over whatsoever He willeth. We have sent down for each one of them that which gladdeneth the heart of the world. This is of My bounty unto them and unto the peoples. Blessed is he who hath found the fragrance of loving-kindness and hath turned with his heart unto this noble prospect. Convey My greetings unto them and unto those handmaidens who were mentioned in their letter, and give them and these women the glad tidings of that which hath moved the Supreme Pen through their names and that which the tongue of their Most Glorious Lord hath spoken in their remembrance from this resplendent station.

O favored Darvish-ʿAli! Fortunate indeed wert thou that by thine own choice thou didst turn to the countenance of the All-Chosen One. Praiseworthy is that vision which is fixed upon and beholdeth the Most Exalted Horizon, and now from that Horizon the Most Glorious Eye gazeth upon thee. Blessed art thou that thy Persian words were presented before His presence and were accepted. Praise the Best-Beloved of the worlds that thou hast attained to this exalted station and this beauteous mention, while most of the eloquent and learned remain distant and deprived. Every lowly one who turned unto Him found Him to be as a pearl, and every sweet thing that was kept from Him became bitter.

O Darvish! If thou shouldst discover the sweetness of divine utterance in these brief and concise words, thou wouldst be seized with such joy as no sorrow could ever overtake or grasp, and with both outer and inner tongue thou wouldst proclaim these blessed words:

> "I am content with Thy good-pleasure and have believed in Thy decree, O Thou Repository of tribulation and Dayspring of destiny!"

Thy letter in its entirety was repeatedly presented before His presence. Be thou thankful unto thy Lord for this manifest bounty and evident favor. Thy services in God's path shall never be lost. The reward of those consumed by the fire of separation and enkindled by the flame of longing hath been ordained for thee. In these days the Supreme Pen hath revealed the most great prohibition, therefore all must be content with it. Be not grieved by separation, for all matters depend upon God's acceptance. Praise be to God, thou hast attained unto it. This indeed is the good and its source—seize thou upon it and be of the thankful ones.

The mention of two souls from N and R that was in thy letter was presented before His presence. Give them glad-tidings of My favor unto them. God hath forgiven their misdeeds. Verily thy Lord forgiveth whom He willeth and chastiseth whom He willeth. Within His grasp is the dominion of all things. He, verily, is powerful over all things. Then give glad-tidings to the son of H of what hath been revealed for him from the heaven of his Lord's favor, the Most Glorious, that he may praise his Lord and be of the thankful ones.

Blessed art thou, O Zayn, for having sent to Me My Writings. We have accepted them and bestowed them upon the Branch as a favor from Us unto thee. Write thou in all thy days the verses of thy Lord, that His

mention may through thee be spread throughout the lands. He is, verily, the Protector of them that remember Him.

We have heard that which Haydar-ʿAli called out to his Lord, the Most High, the All-Chosen. We beseech God to aid him to be steadfast in His love and to ordain for him that which shall be a companion and friend to him in this world and the next, and to make him independent of His creatures and focused on His Throne, the Mighty, the Luminous. The mention of Our servant Rahim was made in thy letter and We heard that which he uttered. We beseech God to preserve him beneath the shadow of His Name, the Preserver, the Powerful, the All-Knowing, the All-Wise.

And concerning what thou didst mention about two souls from the people of Riz, this is what was revealed for them from the presence of the Mighty: O Husayn! Hearken unto the call of the Lord of nations from His Most Great Prison. Verily, there is none other God but Him, the Almighty, the Glorious, the All-Bestowing. A letter hath come from him whom We have named Zaynu'l-Muqarrabin in the Kingdom of Names, wherein was mentioned thy name. Therefore hath the sun of loving-kindness and bounty dawned from the horizon of thy Lord's favor, that it might draw thee to the horizon illumined by the lights of thy Lord's countenance, the Mighty, the Gracious. Be thou steadfast in the love of God and His remembrance in such wise that the proofs of the wicked ones who follow their vain desires and point with the fingers of idle fancy toward Him Who hath disbelieved in God, the Self-Sufficient, the Most High, shall not deter thee.

Blessed is he who hath attained unto the knowledge of God in His days and hath shattered the idol of fancy with the hand of certitude. Be thou grateful for having been mentioned and for that which hath been revealed unto thee whereby eyes are gladdened. Preserve the verses of thy Lord, then recite them in the night season and in the daytime. Aid thy Lord through utterance and trust in Him in all matters. Verily, He heareth and beholdeth His servants in all conditions.

Section 2: "O Hashim! Hearken unto the shrill voice…"

O Hashim! Hearken unto the shrill voice of the Most Exalted Pen which hath been raised between earth and heaven. Verily, there is none other God but Him, the Mighty, the Wise. The face of God hath turned toward thee inasmuch as thy name was mentioned before His great throne. Say: O my God and my Lord! All praise be unto Thee for the wonders of Thy gifts and the manifestations of Thy grace and favor. Thou hast mentioned me though I was not worthy thereof. I testify that Thou art the All-Bountiful, that Thou art the Giver, that Thou art the Bestower, the Forgiving, the Merciful. O my God! Strengthen me to serve Thee and to remember Thee, then make me of those who were drawn to Thy love and attained unto Thy knowledge in Thy days. Then ordain for me that which Thou hast ordained for Thy servants who have circled around Thee, purely for Thy sake. Verily, Thou art powerful over whatsoever Thou willest. There is none other God but Thee, the Mighty, the Wise. O my Lord! I know not what profiteth me with Thee. The knowledge of all things is with Thee, therefore send down unto me that which is best in Thy sight. Verily, Thou art the Most High, the All-Knowing.

Should there be present one named Ali, give him the glad-tidings of his Lord's remembrance of him. Verily, He is the Forgiving, the Bountiful. Say: Blessed art thou, O Ali, for having drawn nigh unto the City

of God and having inhaled the fragrance of the garment of thy Beloved. When thou wert prevented, thou didst obey the command of God, the Supreme, the Mighty, the Praiseworthy, and didst return to thy home with devotion. For this do the denizens of the heavens and honored servants pray for thee. Rejoice in My remembrance of thee. By God! Nothing that hath been created in the heavens and earth can equal it, but the people are heedless. When thou attainest unto the Tablet of God and its effects, turn with thy heart to the Most Great Scene. Say:

O my God and the God of all worlds, my Goal and the Goal of all who dwell in the heavens and the earth! O Thou towards Whose heaven of grace all hands are upraised, towards Whose horizon of bounty and favor all eyes are fixed, and by the sweet savors of Whose days of reunion and the fragrances of Whose robe of nearness and meeting all hearts are stirred! I beseech Thee by Thy Name, through which Thou wert wronged amongst Thy creation and imprisoned amidst Thy creatures, to preserve me beneath the shade of the Tree of Thy mercy. Then ordain for me what Thou hast ordained for Thy chosen ones, and decree for me the reward of those who have attained unto Thy presence and stood before Thy face. Thou, verily, art the Omnipotent over whatsoever Thou willest. There is none other God but Thee, the Mighty, the Loving.

O my God! Thou seest my face turned towards Thee and my heart drawn to the Heart of all possibilities, through which the breezes of Thy revelation waft through Thy domains and the winds of Thy mercy blow throughout Thy lands. Make me steadfast in Thy Cause and in Thy love, and send down upon me from the clouds of Thy mercy that which will purify me from all else but Thee and turn me wholly toward Thy face, such that I may turn to none but Thee and follow naught but Thy commandments and what hath been sent down from Thee. Verily, Thou doest what Thou willest, and Thou art the Mighty, the Forgiving.

As for what thou didst mention regarding Hasan and Habib, convey My greetings to them both and give them glad tidings of God's favors. They possess an honored station. May glory rest upon the Messenger and His people from the All-Glorious, the Resplendent, the Mighty, the Inaccessible.

The letter that was sent in the company of Aqa Rafi'—since in those days tablets were not sent by post and no special courier was departing, the reply was consequently delayed. If the postal service is reliable, there shall never be any delay in replies. God willing, it shall be sent hereafter. Regarding the blessed verse in the Surih of the Kings that was mentioned, both versions are correct, though if the first remains as it is, it would be sweeter and better.

Concerning the passage revealed in the Tablet of Mulla Husayn and his son, it was "and glory be upon him and upon his son." The letter ha had been written in error. God willing, all must be occupied with service to the Cause through divine grace. Convey abundant greetings to all on behalf of the Truth and adorn them with the ornament of the love of the Beloved of all worlds. And glory be upon thee and upon those who have migrated in the path of God, the Supreme, the Self-Subsisting.

As to the matter of statements attributed to Shaykh Ahmad-i-Ahsa'i, upon him be all the Most Glorious Glory of God: the original statements were written by one of the Shaykhi school who inquired about them in Iraq. Several errors were observed therein, but no attention was paid to correcting them. The statements were copied exactly as written by the scribe, as is also referenced in the Tablet to Mir Karim

Khan. One passage from these statements will be mentioned, that thou mayest be assured that thy Lord is indeed the All-Knowing, the All-Wise: “The letter Vav comprises three letters making six, and one Alif, and six, and six days have passed.” This refers to the creation of the heavens and earth in six days.

They say that creation was completed, and the Alif between the two Vavs indicates the completion of the first six, and that Alif represents the station of the arising of the Qa’im, as was made manifest. And the other Vav refers to the creation of new heavens through the manifestation of the Qayyum in the latter six days. After the appearance of this station, the mystery of inversion is witnessed, according to the symbol of “the chief,” as thou hast heard: “He maketh their highest to become their lowest.” The Shaykh’s intent was that what was created in six days has passed and ended with the Alif standing between the two letters, and in another six days that which was raised before will be raised again. Then all matters will be transformed as thou hast seen and known. Thus was the matter completed through the Proof, and the Most Great Name appeared among creation. His is the praise for this.

In these days the Supreme Pen is not inclined to interpretation. He loveth to speak at all times:

> “There is no God but Me, the Powerful, the Mighty, the Bestower.”

These two words were also revealed for that person without his asking. In truth, through these two words alone all the statements of the Shaykh have been interpreted. The purpose of mentioning him in the tablet to the ignoble one was that perchance he might recognize his own impotence and inquire of the Truth. But due to pride and vainglory, despite his soul’s helplessness, he did not inquire nor turn unto God. Lo! He is among the lost. All the Shaykhis, by their own admission in Iraq, were unable to understand its meaning. They even mentioned that they presented it to the late Siyyid, but he concealed the matter and did not reveal an answer. Thus have We related unto thee what We intended. Verily thy Lord is the All-Knowing, the All-Wise.

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BH00410: O thou Inscribed Tablet! Hearken unto the call…

He is the Most Mighty, the Most Exalted, the Most Impregnable, the Most Holy, the Most Glorious

O thou Inscribed Tablet! Hearken unto the call of thy Lord from the direction of His inhabited House, that His joyous fragrances may attract thee to the sacred, mighty and generous seat of God. O thou who art named the Luminous One of God! Hear what the Spirit imparteth unto thee in this hour when sorrows have encompassed Him through the hosts of Satan, to such extent that His tongue moveth not in remembrance of the Beloved nor of the Friend, and whenever a word issueth forth from Him, it is accompanied by sighs and lamentations that consume the hearts of all beings—yet most of the people remain heedless thereof, having occupied themselves with earthworms, and thus their deeds have come to naught and God hath erased their names from the preserved Tablet of holiness.

And thou, O servant, when thou findest none steadfast in the Cause of God thy Lord, then suffice thou with thyself, remain firm, and be steadfast with manifest steadfastness. Behold the Concourse of the

Bayan and that which issueth from their mouths. Among them are those who say: “Can the fruit of the Tuba tree possibly be transformed?” Say: Yea, by my life, the All-Merciful! First, We do not confirm thy vain imagination in what thou hast imagined, for neither thou nor anyone else hath any knowledge of His Cause. And should anyone claim such knowledge, he hath indeed lied against the Lord of all worlds. And even if We were to accept what thou sayest—woe unto thee! Dost thou entertain doubts about the Tuba tree, or its like such as the Lote-Tree of the Uttermost End, the Farthest Tree, and whatsoever else hath been mentioned by the Pen of God, the Mighty, the Supreme, the Powerful?

Say: Beware lest thou imagine vain things and render these names objects of fancy. Know thou that all these names which are mentioned in the Book have no other purpose save Our unified servants—they are the blessed tree, the Farthest Tree, and the Lote-Tree of the Uttermost End. Likewise, every goodly name returneth unto these, if ye be of those who know. These names are true for them in the time of their faith in God, and after their turning away, every name that is not goodly returneth to them, if ye be of those who witness. How many a tree of affirmation is transformed into a tree of negation at the time of manifestation, and likewise the reverse, if ye be of those who perceive.

And among them are those who have said:

> “Can the fruit be changed, and its sweetness be turned to bitterness?”

Thus do they speak as their passion commandeth them in these days wherein the Sun hath shone forth from the pole of decline with a resplendent and wondrous radiance. Say: Thy sight hath been blinded, O thou that turnest away! Dost thou not bear witness, by God, that the fruit is created from dust and unto it doth it return, as ye yourselves do witness and are of them that testify? Beyond this, verily, the impotence lieth within your own selves, and He is the Mighty over whatsoever He willeth and the Doer of whatsoever He desireth. Were He to will to make all things manifestations of His goodly Names, He is able to do so, and He is the Mighty, the Most High, the All-Wise. And likewise, were He to will to strip from their temples the robes of names, verily He is the Powerful through the power of His sovereignty, and He is not to be questioned concerning His acts, if ye be of them that know.

And among them are those who have said:

> “The stone riseth until it attaineth to the station of the ruby, and after this attainment, how can it be changed?”

And he marvelleth within himself when he witnesseth his own powerlessness in this regard, as though he were perplexed concerning the power of God his Lord, and was of them that doubt. Say: The purpose of the ruby in souls is their faith in God, and should they disbelieve in God, then would the ruby of their faith be changed into stone, if ye be of them that understand. And beyond this, know thou that if He wisheth to transform a ruby into any other thing, He is able to do so by His compelling, firm, and mighty command. Place thou the ruby in fire and observe how it changeth, for fire altereth all that is sound and soundeth all that is altered. Likewise, whosoever placeth the ruby of his faith upon the fire of self and desire, it shall be transformed in an instant. This is of the wisdom which none shall comprehend save those whose eyes God hath opened, and who are among the perceiving ones.

Among the people are those who claim authority of successorship in him whom they have taken as lord besides God. Say: Woe unto you, O company of liars! Verily We have effaced this name and its like in the Bayan, lest anyone be veiled by these names from their Source, and lest they be among the deluded ones.

Say: Have ye not witnessed that Prophethood and Messengership were sealed with Muhammad, the Messenger of God, through His word "but He is the Messenger of God and the Seal of the Prophets"? And have ye not heard that He Who appeared in the year sixty is the Manifestation of God among the worlds?

Beware, O people! Ascribe not to God any peer, opposite, partner, minister, successor, or guardian. For all these are equal in His sight, all were created by His command, and all are among those who bow down before Him. God hath no worldly treasures to be distributed by His successor, His Cause abideth with Him and departeth not from Him that He should need another. This is what hath been sent down in truth, a revelation from One Mighty, Wise.

Moreover, have ye not heard what the previous Manifestation uttered: "Verily I am alive in the Most Glorious Horizon"? After His appearance and His establishment of His Cause, doth He need anyone besides Him? Nay, by His Own Self, the Powerful, the Exalted, the Great!

Verily He hath ordained mirrors in the tablets, and hath not limited them by bounds, if ye be of those who witness. For instance, behold in these days if all the mirrors of creation were to face this Sun which hath dawned from the horizon of eternity, the lights of this Sun would be reflected in them. After turning away, the light returneth to its source and the created thing returneth to its form and likeness, as ye observe and are of those who perceive. After turning away, the designation of mirror no longer applieth to it; rather, every name save good returneth to it, if ye be of those who know.

Say: O people! Fear God, then efface from your hearts these allusions, then ascend to the station wherein ye shall witness all things under the shadow of a name from among the names of your Lord, the Most High, the Most Exalted—how much more His Own holy, inaccessible, and glorious Self! Whoso harbors in his heart any allusion from among the people's allusions, or any expression from what they utter, the radiance of the Sun's lights shall never be impressed upon him. The Tongue of God, the Sovereign, the Mighty, the Glorious, beareth witness to this.

Though all who are on earth today be near ones, chosen ones, mirrors, letters and beyond these, should they hesitate in this Cause, they shall instantly return to their former station. Thus have We detailed the matter in all the tablets, and We detail it now as a grace from Us to those who have believed in God in these days wherein the faces of the veiled ones have been darkened.

And concerning what thou hast written about the Sacrifice (Dhabih) from the Land of Kaf, that he desires to attain the presence of the Countenance—this is befitting for him and for Our sincere servants. When thou seest him, convey My remembrance unto him and say: O Dhabih! Arise, warn the people, then gladden them with the Most Great Paradise. Put thy trust in God, the Ancient King. Then rend asunder the veils at their roots and bonds, and speak forth the remembrance of thy Lord between the heavens and the earth. Then write concerning this Cause that which God hath cast into thy heart, that those who seek the Countenance and have been held back by the allusions of the idolaters may be guided thereby.

Then deliver the Cause of thy Lord to the extent thou art able, tarry not, and be not of the patient ones. And if thou findest thyself in such station that were the whole earth to be filled with impenetrable mirrors, divine rubies, eternal crystals and more besides, and were they all to pause in this Cause for less than a moment, thou wouldst detach thyself from them and regard them as though not one of them had ever been mentioned. Then shalt thou be able to enter the pavilion which God hath sanctified from the knowledge of every knower, purified from the indication of every indicator, and exalted above the allusion of every sinful idolater. By God, O Our radiant Name!

We love to behold him and have him appear before Us, to be apprised of that which none before hath been apprised, and to be among those who are certain. If he is able and hath the power to journey unto God with utmost secrecy such that no one becomes aware thereof, then We grant him leave to be among the emigrants.

Say: O Dhabih! By God, all that thou hast heard before hath appeared from Us, but We concealed it as a wisdom from Our presence, and none knew of it save God, thy Lord and the Lord of all worlds. When We revealed the Cause and the breezes of assurance wafted, then he emerged from behind the veil—he whom, by the True One, I had nurtured as a tender father nurtures his child—and arose to oppose the Countenance that created him by His will. Then his name and mention became renowned among all creatures. And wert thou to appear before the Throne, thou wouldst be apprised of mysteries of which none hath been apprised, and besides this thou shalt perceive naught except what God casteth into thy heart, for He is the best of inspirers. Beware, beware lest thou be veiled by his words or by the fame of his name. By God, none hath any refuge today except to believe in God or to deny what He hath sent from the beginning that hath no beginning, and God is witness and knowing of this.

Say: O people, behold Me with Mine own eye, not with any other, that ye may find a path to your Lord, the Most Merciful, the Most Compassionate. O people, know God by God, not by aught else, for He is now manifest, speaking, uttering, witnessed among the worlds. And when thou seest him, impart what the Spirit hath imparted unto thee; otherwise send him the divine fragrances wafting from the direction of the Tablet, that he may rejoice within himself and be among the glad ones.

Then know that the braying of the idolaters hath risen, then their cawing hath appeared, and thereby doth God test the hearts of His servants to distinguish between the believers and the idolaters. And verily, were We to recount unto thee that which hath befallen Us, thou wouldst be grieved in thy soul. For this reason have We not set forth for thee a detailed account, in preservation of thy soul, lest thou shouldst sorrow and be numbered among them that mourn. By God the True One, all that they have wrought by their own hands, uttered with their tongues, and earned for themselves has returned unto God, the Purifier, the Holy, the Luminous, the Resplendent. With this verse We have sufficed, excluding all else. Therefore, draw forth from it whatsoever thou desirest to learn concerning the Cause of thy Lord, the Most Exalted, the All-Knowing.

Know thou moreover that We have previously revealed Tablets which were named “The Hidden,” and We desired to send them to thee, but found no messenger. We shall send them in due time that thine eyes may be solaced thereby and thou mayest be filled with evident joy and gladness. Finally, beware lest thou be patient in the Cause of thy Lord. Rather, rend asunder all the veils of men through the power of God,

thy Lord, and be not of the patient ones. This is My bidding unto thee, both before and hereafter, and therein lieth a great good.

We had previously sent thee a Tablet in the Persian tongue, perspicuous and clear. God will assuredly bring it to thee, a promise from His presence, and He is the best of those who bring. Upon thee be glory, and splendor, and radiance, and upon those who hearken to thy words concerning God, thy Lord and the Lord of thy forebears of old. And praise be to God, the Lord of the worlds.

He is the Wondrous

Were We to mention all that hath befallen Us, it would be impossible. This much is known: even as the pure essence of truth and holiness hath become manifest and evident, so too hath the very essence of falsehood, misery, tyranny, indecency, lies, and opposition been made apparent. The curse of God be upon him who wronged the Primal Point in His latter Manifestation, who warred against Him, then calumniated Him. As for the known person who desired to attain Our presence and had expressed this in the previous year—if it be possible without harm and the touch of sorrows, permission is granted; if not, then nay. Perchance he may come and learn what hath befallen Us, and be among those who know. God willing, at all times and moments, detached from all contingent beings and existence, you shall speak the mention of Truth and prevail over the enemies, though indeed you have been and shall ever be victorious, even if no one be with you. Upon thee and those with thee be glory, mercy and praise.

No word hath yet been received from Mulla Muhammad. Write of his news, though verily thy Lord is aware of all things. Two Tablets were previously revealed and sent specifically for him.

BH00424: This is a letter from the Prisoner to him…

Section 1: "This is a letter from the Prisoner…"

In the Name of God, the Most Holy, the Most Holy

This is a letter from the Prisoner to him who hath believed in God, the Omnipotent, the Single, the One, the Almighty, that he may rejoice in God's remembrance of him and be numbered among those who have attained.

O thou who art young in love and mature in wisdom! Blessed art thou, inasmuch as thy days have been linked with the Days of God, through whose effulgent lights the denizens of the Concourse on High have been illumined and the eyes of those near unto God have been solaced. Say: Whoso harboureth in his heart the love of God is verily in the springtime of youth, though a thousand years may have passed over him; and whoso is deprived thereof is indeed in the depths of age, though he be but in the prime of life. Thus hath the decree been inscribed in a preserved and mighty Tablet.

Blessed art thou, inasmuch as thou hast hearkened unto the Word of God and hast been quickened thereby. Arise, therefore, among the servants to praise My Supreme and Most Great Self. Let not the happenings of the world grieve thee. Detach thyself from all things, then turn unto God, thy Beloved and the Beloved of all the worlds. He hath not forgotten thee and hath been with thee under all conditions.

He is aware of thy love for Him and hath sent down verses unto thee as a testimony for thee and an evidence unto all the worlds.

Gladden the people with this Cause and grieve not over those who have disbelieved and associated partners with God, the Sovereign, the Omnipotent, the All-Wise. Say: These are the days whereof We forewarned you aforetime, that the sincere ones would be in grave peril. Shun the enemies of God, then draw nigh unto those on whose faces thou perceivest the radiance of the All-Merciful. Thus doth the Supreme Pen command thee in this resplendent and luminous morn.

Say: O people! Ali hath come unto you with the truth, and this is His Temple among you, speaking from the right hand of the Throne: O people of the Bayan! By God, this is indeed My Self and My Beloved Who hath come unto you with manifest sovereignty. Beware lest ye differ concerning Him and dispute with Him as did the people of the Furqan when I came unto them from the dawning-place of the Spirit with a mighty command. Fear God, O people, and reject not the truth through what ye possess, and turn not back on your heels, and be not of the lost. This is God's proof among you, and His evidence within you, and His testimony amongst all created things. Hold fast unto it, then detach yourselves from those who have disbelieved and associated partners with God, your Lord and the Lord of the exalted Throne.

O thou who gazest toward the sanctuary of holiness! Be thou assured in thy soul that God hath ordained for thee in His presence a station of glory and honor. Blessed is he who entereth therein and abideth therein, and this is indeed a bounty that equals not whatsoever hath been created in the heavens and the earth.

Say: O people! Believe in Him Who hath come unto you with the truth and Who calleth you unto God, your Lord, and be not of them who join partners with Him. He desireth naught for you save to draw you nigh unto a station of sublime glory. Fear God and deny not Him in Whom ye believed aforetime, and be ye of the faithful. Aid your Lord, the All-Merciful, through utterance, and follow not those who have disbelieved and associated partners with God, the Almighty, the Glorious, the All-Bountiful. Thus doth God counsel you in truth that ye may be among those who act.

And thou, convey the Cause of thy Lord and be not silent in remembering thy Lord, and be of those who remember. Verily, whoso conveyeth His Cause, He will strengthen him with the truth through angels drawn nigh. Unite the loved ones of God in that land, then gather them unto the Law which hath flowed in truth from the presence of the Mighty, the All-Knowing.

Make mention in the Book of Muhammad, that he may rejoice in the remembrance of God and be of them that are glad. O Muhammad! Be praiseworthy in deed, and arise amidst men with the praise of thy Lord, for this is the most excellent of all deeds, wert thou of them that know. God hath prescribed unto every soul the promulgation of His Cause, and whoso quickeneth a soul with the life of faith, it is as though he had quickened all them that dwell on earth. Beware lest thou grieve over aught. Take thou fast hold of the Most Great Handle within thyself and be not of them that slumber.

Then make mention in the Book of him who hath been named Ali in the Kingdom of God, the Most High, the Most Great. O Ali! Blessed art thou in that thou hast been named with this Most Great Name, whereby the heavens of Command were rolled up and spread out again, and this is a truth certain. By it

was established the Balance of Justice and the Dove of Eternity warbled upon the twigs of the mighty Tree. Be thou steadfast in the Cause of thy Lord and fear not the hosts of Satan. Thy Lord, verily, aideth him who aideth Him and strengtheneth him with the hosts of the unseen. He, verily, is powerful over all things.

Then make mention in the Book of him who hath been named Hasan, that he may be benevolent in the Cause of God, his Lord and the Lord of all worlds. O Hasan! Dost thou sleep upon thy couch while the Beloved is in the hands of the oppressors? Dost thou take thy ease while the Temple of the Youth lieth imprisoned in this remote prison? Say: Verily, He is content with God's good-pleasure, though the clouds of destiny may rain down upon Him the darts of tribulation at every moment, before and after. He giveth thanks unto His Lord in all this, and yearneth to meet Him in a station of glorious and resplendent might. He crieth out:

> "O Beloved of the worlds! If my body be a veil between me and Thee, then lift it by Thy sovereign might and power. And if my form be a barrier between me and Thee, then render it non-existent through Thy power that hath encompassed all who are in the heavens and on earth."

Thus warbleth the Cock of the Divine Throne, when He descended from the highest branches of the Lote-Tree of the Far Boundary and found solace with God's loving servants. Beyond this, this Bird hath melodies which none in all the worlds can hear save him who hath detached himself from all things and hath tasted the sweetness of remembrance from this Most Great, Most Ancient, and Most Glorious Remembrance.

Then make mention from Our presence of thy son who hath been named with this Name, whereby they who disbelieved in God, the Lord of all worlds, were struck with terror, whereby the faces of them that have professed the unity of God were illumined, and whereby the hearts of them that yearn have soared unto the dominion of God, the King, the Just, the Wise. O Husayn! Wert thou to learn of this Husayn, thou wouldst surely weep in the wilderness like unto the bereaved, nay more grievously still, and God is witness unto this. Wert thou to open thine eye and behold Me, thou wouldst find My soul at that moment beneath the dagger of Shimr, then the point of the spear, then the swords of the idolaters.

Yea, by the life of the Beloved! Thus it behooveth My soul, and I besought God for this ere the creation of the heavens and the earth. For verily, a body that hath not been made a target for the spears of the idolaters, the swords of the perverse, and the arrows of the hypocrites—by God, it would never profit Me, nor would I ever desire it. To this testify all atoms, but the people are in profound heedlessness. Say: The Spirit belongeth unto the Lord of the Spirit, and none among all the worlds can dispose of it. By My life! Were but one word to be cast upon you from that station, ye would surely sacrifice your souls for love of My beauty and out of attachment to My transcendent, mighty and wondrous Self. O Most Exalted Pen! Take hold of thy reins and rend not further the veil of mysteries.

Section 2: "Then make mention of him who was named…"

Then make mention of him who was named Zaynu'l-Abidin, that he may be mindful of his Lord's remembrance amidst Our heedless servants. O Zaynu'l-Abidin! Hearken unto My call from the direction of the Prison, that there is none other God but Him. His is the greatness and the power, His is the might and the dominion, and in His grasp lies the kingdom of the hidden and the manifest, and He encompasses all things. Moreover, He Who hath come unto you is the Proof of God unto His creation and His Balance amongst the worlds. Bear thou witness, O servant, to that which God hath witnessed, and be not of the silent ones. Arise to praise thy Lord—loose thy tongue in utterance concerning this Youth Who hath been afflicted at the hands of the oppressors. Thus have We commanded thee in truth, out of Our love for thee and for the loved ones.

Then convey My greetings unto the devoted women who have believed in God, that they may remember their Lord at eventide and at dawn, and be detached from all the worlds. Let them be patient in God and trust in Him in all matters, for verily He loveth His devoted maidservants and His devoted servants.

Then make mention from Us to the son of him who was named ʿAbdu'llah, that the winds of his Lord's will may move him—winds that blow from His exalted, transcendent and mighty paradise. O servant! Blessed art thou for having been mentioned by the Most Exalted Pen in these days wherein the Sun of Eternity hath shone forth from the All-Glorious Horizon, by which the denizens of the highest Paradise and the Concourse on high were illumined, were ye of those who know.

Say: O people! Fear God and spread not corruption in the land after its reformation, and shed not blood. Thus doth the Pen of Command admonish you in this remote Prison. Say: O people! Adorn yourselves with the ornament of righteousness, your tongues with the praise of God, and your hearts with His love—this is better for you than the kingdom of the heavens and the earth. Beware lest ye differ in the Cause of God. Gather ye together around His Cause, whereby the faces of those who have recognized His unity will be illumined. Thus have We counseled those who have believed in God and were among the successful ones.

And thou, O youth, give thanks unto God thy Lord, then turn thy face toward the House and say:

O my God and my Master! I am he who hath turned his face toward the seat of Thy throne, and I beseech Thee by Thy Name through which all who are in the heavens and on earth were shaken, save those whom Thou didst preserve through Thy grace and didst number among the sincere ones, that Thou withhold not from me the wonders of Thy gifts and favors, and that the sweet fragrances of Thy mercy and bestowals be not cut off from me. Verily Thou art the Omnipotent over what Thou willest, and Thou art the All-Compelling, the Almighty, the Powerful, the All-Glorious. O Lord! Make me steadfast in Thy love and firm in Thy Cause in such wise that my feet shall not slip even though all created things should oppose me.

Thus have We commanded thee in truth. Act thou according to what thou hast been bidden by One Forgiving, Merciful.

O Most Exalted Pen! Return to the mention of him in whose name this Tablet hath been revealed, as a token of grace unto him from his Lord, the Most High, the Great, that he may rejoice once again in his

soul at these verses which have been sent down from the heaven of God, the Almighty, the All-Knowing, the All-Wise, and that he may inhale the fragrance of the Youth from the raiment of utterance and be of the thankful ones. O servant! Give thanks unto God, thy Lord, for having singled thee out for this supreme grace, for verily His mercy hath preceded all created things and His bounty hath encompassed all who dwell in His realm.

Convey Our greetings unto him who was named Muhammad-ʿAli, that he may detach himself from the world and turn unto God, his Lord, and draw near unto the shore of this Most Great, this Mighty Ocean. Say: It behooveth one like thee to detach thyself from all allusions and to burn away the veils with the fire of the love of thy Lord, the Most Merciful, the Compassionate. Arise to serve God and His Cause, then forbid the people from that which displeaseth His good-pleasure. Thus hath the command been revealed in this Revelation, and thy Lord is, verily, witness and well-informed of this. We have forbidden the servants from transgression and wickedness, and have commanded them to fear God, the Mighty, the Wise. Be thou steadfast in the Cause, then guide the people to the spring which hath flowed forth from the Will of thy Lord, the Most Merciful, in this wondrous and sublime Paradise.

Say: O people! Aid the religion of God through your deeds, and be not of the transgressors. Beware lest ye cast the ordinances of God behind your backs and follow the ways of the oppressors. We showed thee aforetime in thy dream that which would guide thee to this Paradise. Ponder, that thou mayest recognize and be filled with manifest joy. Nothing escapes His knowledge, and with Him is the knowledge of the heavens and the earth. Say: Knowledge is the recognition of God and the Manifestation of His Self in these days, were ye of them that perceive. Without this, nothing shall be mentioned before God, thy Lord and the Lord of thy forefathers of old. Satan shall soon appear unto you in human form; take ye refuge in God from his evil, O concourse of believers!

Verily, they who have not believed in this Revelation, nothing shall profit them, even if they possess all the books of the ancients and the moderns. And the mercy which descendeth from the clouds of grace be upon thee and upon those who have turned towards the direction of God with pure and luminous hearts. The Most Glorious. If thou art able to attain unto the presence of the Countenance, We have verily permitted thee to do so, as a bounty from Us and a mercy from Our presence upon thee, that thou mayest be of the thankful ones. However, this should be without causing any grief or creating any disturbance; otherwise, remain in thy place and then proclaim the Cause of God. This is greater than all that is great.

BH00425: This is a letter from the Prisoner to him…

Section 1: "This is a letter from the Prisoner…"

In the Name of God, the Most Exalted, the Most High!

This is a letter from the Prisoner to him who hath believed in God, his Lord, the Most High, the Most Great, and who hath attained the presence of the Youth and heard from Him what none else hath heard, were ye to be of the fair-minded.

Upon him have shone the lights of the Countenance, and the breezes of the All-Merciful have stirred him, and the melodies of God, the Almighty, the Most High, the All-Knowing, have attracted him. Hearken unto the words of Him Who calleth thee, then cast behind thee all that thou hast and take what thy Lord, the Most Merciful, the Compassionate, hath given thee. Beware lest thou be veiled by what hath been revealed in the Bayan from Him through Whose will the religions of former times were manifested. Beware lest thou be veiled by its letters and its mirrors and what was created therein from Him through Whose word all things proclaim "There is none other God but I, the Mighty, the Wise."

This is what We have commanded thee in the outward realm of the Cause, even as it was sent down in the Bayan from the presence of the Ancient Sender. If thou wouldst observe with keen sight, by God the Truth, thou wouldst not find in the Bayan a single word but that thou wouldst discover therefrom the fragrance of My mighty and wondrous remembrance. For every word God took the covenant of My Self before His Own Self, wert thou of those who know. Say: The Point of the Bayan moved only by My Name, breathed only in My remembrance, and spoke only in My praise. To this testifieth what was revealed by Him, and His own self beareth witness to what I say.

And verily, at this moment, He liveth in this sublime horizon and declareth:

> "O Muhammad! Hearken unto the words of Him Who calleth thee unto God, thy Lord and the Lord of all worlds. Commit not that whereby the sanctity of the Cause would be violated amongst the people, and be not of those who were veiled from God on the day when the clouds were cleft asunder and the Beloved came with His name, the Most High, the Most Great."

These are they who rose in opposition and protest, and among them were those who denounced Him as an infidel, and those who warred against Him, and those who cited the verses of the past and thereby objected to His wronged and lonely Self.

O Muhammad! Hearest thou not the melodies of God in this mighty and glorious melody? Perceivest thou not the fragrance of God from this luminous and shining raiment? Beholdest thou not the power of God in this power that hath encompassed the worlds? Hast thou not seen the sovereignty of God and heard His uprise amidst the hosts of His enemies? By God, all that hath appeared from Him is a proof and evidence, yea, a testimony unto all who are in the heavens and on earth. Say: This indeed is the path of God, therefore walk ye therein and be not of the patient ones. This verily is the melody of God which hath been raised from the direction of the Throne; hearken unto it, O people, and be not of the doubters. This indeed is His countenance which hath shone forth from the horizon of the will of the Most Merciful in this most wonderful and wondrous Paradise.

O Muhammad! This is verily the News that had been inscribed in all the Tablets, and this is the Cause at which all who are in the heavens and on earth were dismayed, except such as God preserved through His grace and power from His presence, and gave to drink of the Kawthar of immortality from the fingers of thy Lord's will, the Most Exalted, the Most Glorious, and made them among those who are firmly established. Should this Countenance be veiled by whatsoever countenance ye desire, be ye among those who turn towards it. O Muhammad! By God, this is verily the Beauty of the heavens and earth, wert thou

of them that are assured. This is the Beauty the like of which hath never appeared in all creation. Ponder then, that thou mayest witness what God hath testified in the atoms of the Bayan and at this very moment.

O Muhammad! Should anyone come forth and adduce all that was revealed from time immemorial, it would profit him not a whit except he acknowledge this Manifestation which hath dawned in this luminous Morn. Say: Truth itself moveth with Him, were ye of them that know. Know thou moreover that every tree planted in the Bayan was planted solely for this Most Great, this Mighty Manifestation. Hear My words, then detach thyself for the sake of God, thy Beloved and the Beloved of them that know. Then incline thine inward ear unto the melodies of the birds of sorrow in the Paradise of exposition in My remembrance and praise, that haply thou mayest detach thyself from all else but Me and turn unto the face of thy Lord, the Forgiving, the Merciful.

Not a letter, nor a word, nor any utterance was recorded in the Bayan except it was revealed concerning My Cause, and to this testifieth all things, wert thou of the fair-minded. Wouldst thou be of them who hesitated in the Cause of God on the day when the Manifestation of His Self came unto them with manifest sovereignty, who clung to the words revealed aforetime and objected thereby to His Self, the Almighty, the Powerful, the Omnipotent? If thou fearest for thy faith, preserve this Tablet, and should anyone object to thee by any proof concerning thy belief in God, bring forth this Tablet and say: By this holy, mighty and resplendent Book! By God, I intended naught in these words save to proclaim the Cause of thy Lord, and God is indeed witness and knowing of this. I desired not Mine own self, but rather what God desired for His near servants. My will was naught but His Will, and what He desired was indeed My desire, wert thou of them that know. I speak not except by His leave, and move not except by His binding, firm and mighty command.

Hear My words, then cast aside what thou hast and arise to serve the Cause of God, thy Lord. He will verily aid thee with the truth, and His help through the sincere ones is nigh. Come forth from behind the veils of allusion, then turn thy face unto the concourse of the Furqan and say: The test hath come to you from the direction of your Lord, the All-Merciful. Fear God and be not of them that hesitate. Say: This is verily a Youth Who hath come unto you with God's testimony, His proof, His evidence, His signs, His grandeur and His sovereignty. Nothing can withhold Him from His Cause, nor can the heavens and earth stand against Him. The Kingdom of God marcheth before Him, and behind Him are the hosts of divine revelation and inspiration, and on His right hand a company of angels.

Then turn unto the concourse of the Gospel and say: The Most Great, the Mighty News hath come unto you. By God, He Who ascended unto heaven hath in truth descended and standeth before the Face. Fear God and be not of the heedless. He hath come to give life unto the world and to unite all its peoples, and this is better for you, did ye but know. He hath sacrificed His spirit once again for all who are in the heavens and on earth, out of His love for God, the Almighty, the August, the Inaccessible.

Section 2: "Say to the priest: Beware lest thou ring…"

Say to the priest: Beware lest thou ring the bells. By the True One! The Most Great Bell hath appeared, rung by the fingers of the Will of thy Lord, the All-Merciful, in the Throne of Glory, and by it have been

attracted the realities of all created things—they who have purified their vision from human limitations and turned unto this Most Great Prospect, the Seat of God, the Almighty, the Great, the Glorious. Fear thou no one. Arise through My power and sovereignty, then deliver My messages, and be not of the patient ones.

Then turn thy gaze unto the concourse of the Torah and say: He hath come unto you—the Sovereign of Names and Attributes, within Whose grasp lieth the kingdom of verses, and there hath appeared at His right hand that which was promised unto you of the House of David. Indeed, He is the Promised One in your midst, and now He calleth unto you from the right of the throne of your Lord, the Loving. O concourse of the Jews! How long will ye slumber upon the couch of ignorance and heedlessness? Lift up your heads, for lo! the Sun hath risen from the horizon of majesty and hath reached its zenith. Be illumined by its light and be not of them that are veiled.

Say: In the name of God and by God! Then turn to the people of the Bayan and say: O people! Have ye not been promised in the Tablets of your Lord, the All-Merciful, this Revelation which hath come to you with the proof of God, the Almighty, the Powerful, the All-Knowing? If ye deny it, by what proof can ye establish your faith in God, your Lord? Bring it forth and be not of the patient ones. This is the Self of ʿAli in your midst, the Manifestation of Muhammad among you, and the Spirit of the Spirit between the heavens and the earth. He desireth naught for Himself and calleth you at all times unto God, your Lord. Have mercy, O people, and slay Him not with the swords of hatred, and be not of the wrongdoers.

Judge fairly within yourselves: Have ye found in the Bayan aught that would not serve as evidence of My remembrance and praise? Nay, by His Self, the Ancient of Days! Were ye to inhale the leaves of the Bayan, from every leaf thereof ye would discover the fragrance of My holy and glorious Raiment. Beware, O people, lest ye pierce Him with the arrows of idle fancies and vain imaginings, and be of the lost. I desired not to manifest Myself amongst you, but God did manifest Me in truth, caused Me to speak His verses, and sent Me unto all the worlds. This indeed is the Lamp which your Beloved and the Beloved of the mystics hath kindled, and this is the Fire which the Will of your Lord, the All-Merciful, hath ignited at the heart of all creation. Were anyone to hearken unto the sighing of but a single spark thereof, he would hear that this is the Beloved of God Who hath appeared among you, and this is the Object of worship of all worlds.

I possess nothing of Mine own, for He speaketh by My tongue as He willeth. If this be My crime, then I am not the first of the transgressors. Ponder upon God's Messengers and His Emissaries: They all spoke as this Spirit hath spoken among you, as testify the realities of all things and the bearers of the mighty throne. If ye help not this Wronged One, at least oppose Him not. Fear ye God Who sent down the Bayan and the former Books.

By the righteousness of God, my Well-Beloved! I have never aspired after worldly leadership. My sole purpose hath been to hand down unto men that which I was bidden to deliver by God, the Gracious, the Incomparable, that it may detach them from all that pertaineth to this world, and cause them to attain such heights as neither the ungodly can conceive, nor the froward imagine.

Thou knowest that I have found no safe haven in My days, but have at all times been at the mercy of the oppressors, and there hath befallen Me that which hath befallen no one before Me—thou wouldst bear witness to this wert thou to be of the fair-minded. I have arisen to make mention of God amidst His creation to the extent of My ability, and have not fallen short in proclaiming His Cause throughout the heavens and the earth. These are days the like of which the eye of creation hath never seen, and in the like of which none of God's Messengers hath appeared save this most wondrous and incomparable Revelation. Through this Revelation is the decree of origination made manifest, were ye of them that are assured, and through this Revelation hath the power of God been established among His servants and His sovereignty manifested unto all possessed of keen insight and knowledge.

O Muhammad! We have indeed answered thee before this, and thou wast present before Us and heard from Us that which most of mankind have not heard, and thou hast become acquainted with My nature and My remembrance amongst these heedless ones. Beware lest thou deprive thyself of this Most Great, this Mighty Ocean. Verily, he whom the people had taken as their lord appeared before the Presence with evident submissiveness. Yet when We exalted his mention, he sought to shed My blood by following his self and his passion, and thus did he deal with Us in this remote Prison. Say: O people! Fear God and follow not those who cannot distinguish their left from their right. Thus have We recounted unto thee what hath befallen the Youth, and cast upon thee that which shall draw thee nigh unto God, thy Lord, that thou mayest be of them that attain.

Detach thyself from thine own self, then from the world, and arise to serve thy Lord's Cause with manifest power. If mankind were to gather around this Ocean which surgeth within itself for its own sake, and from each of whose waves there proclaimeth every billow that there is none other God but Him, the Mighty, the Gracious! Beware lest names withhold thee from Him Who brought them into being, and dominion from its Possessor. Purify thyself from all things, then thy tongue from the mention of all peoples. Then, shouldst thou make mention before men of the name of thy Lord, the Mighty, the All-Knowing, thy words would influence them, save those from whom the spirit of life hath been taken. These are but ashes of the earth; they shall never be quickened, even should the spirit be breathed into them throughout the duration of God's kingdom, the Mighty, the Powerful.

We have sent thee aforetime Tablets of transcendent glory, a single word of which sufficeth all created things. Hearken unto that which We have commanded thee, for love of thine own self, and be not of the transgressors. This beseemeth thee and will render thee independent of all that thou hast known and learned, and of all that hath been created between the heavens and the earth. And the Spirit and glory rest upon thee and upon those who have believed in God and are of them that are well-assured.

BH00431: Lawh-i-Ibna'

He is God, the King, the Sovereign, the Mighty, the All-Powerful, the Self-Subsisting!

These are the verses of God, the All-Encompassing, the Self-Subsisting, unto those who have believed in God and His verses, and who are secure from the terror of misbelief. Say: O people! Why do ye deny Me when ye witness that I have come to you with verses that cause the hearts of them that have believed to tremble and minds to be bewildered?

O people! Have ye forgotten the decree of God that was sent down in the Bayan from the presence of the Mighty, the Well-Beloved, and the covenant He took from you in every Book, nay in every recorded scroll, that ye should not deny the verses of God when they are revealed in truth, nor dispute with Him Who cometh unto you with preserved tablets of glory? And if ye believe not in Him, oppose Him not. Fear God, then deny not His Beauty. We have indeed sent down aforetime unto Muhammad, the Messenger of God, if ye but understand. None dispute the verses of God except those who disbelieve. Thus was it sent down aforetime from the presence of God, the All-Encompassing, the Self-Subsisting. Say: O people! Fear God and be not proud before Him at Whose might all are dismayed. Beware lest ye render your works vain and cling to what ye possess rather than to that which hath been sent down in truth from the presence of the Mighty, the Self-Subsisting.

Sanctify thyself, then remind the servants of what the Spirit hath cast upon thee. Fear no one and grieve not for what hath befallen thee of adversity and hardship. Put thy trust in God, thy Lord, and be not of those who reflect not upon the verses of God. By God! If thou wert to arise for the love of God and His servant, God would assist thee against all who are on earth. Verily, there is no God but Him. He aideth whom He willeth through His word "Be," and it is! Thus do We recite unto you of the verses of God and cast upon you that which will tranquilize your hearts and the hearts of those who behold naught save through the Greatest Vision in this concealed and luminous Beauty. And thou, rend asunder the veils of idle fancy, then emerge from behind the clouds with a power from Us and a might from Our presence, that thou mayest witness what no one among creation hath witnessed. This is what We have caused thee to witness in truth in this holy and praiseworthy station. Beware lest thou be like unto those who follow naught but their vain desires and who wander in the valley of idle fancy.

As to what thou hast asked concerning the innate nature, know thou that all men have been created according to the nature of God, the Supreme, the Self-Subsisting. He hath ordained for every soul the measures of His decree as inscribed in the preserved tablets of glory. Yet all this manifesteth through your own volition, even as ye witness in your own deeds. Consider, for instance, that which hath been forbidden unto the servants in the Book, as ye observe in the Bayan, wherein God hath permitted what He willeth by His command and forbidden what He pleaseth by His sovereignty. Say: All this is in the Book—do ye not witness it? Yet people, after knowing that from which they were prohibited, still commit it.

Can this be attributed to God or to their own selves, if ye be fair-minded? Say: No good thing proceedeth from any source except from God, while no evil originateth from any source except from yourselves. Do ye not comprehend? This hath been revealed in all the Tablets, if ye but knew. Yea, He knoweth your deeds before their appearance, even as He knoweth them after they are manifest. There is no God but Him. His is the creation and the command, and all things are preserved with Him in the tablets of holy concealment. This knowledge doth not cause the deed in His creation, even as your knowledge of something is not the cause of its appearance in what ye have willed or will, have known or will know.

Thus do We cast upon thee from the verses of divine innovation and expound them with truth, that perchance the people may become assured of the signs of their Lord. Therefore, ponder within thyself concerning that which thou hast asked, that God may open unto thy heart the gates of knowledge and

wisdom, and cause thee to witness the creation of all things, and acquaint thee with the mysteries of what was and what will be. By God! All this is easier with Him than all else. He bestoweth upon whomsoever He willeth among His creation by a command from His presence, and verily He is the Mighty, the Glorious, the Best-Beloved.

And thou art a bird soaring in the holy atmosphere wherein move the breezes of the Ever-Living. Beware lest thou be of them who stand still. Rather, strive within thyself to ascend at every moment to another heaven and another atmosphere, that thou mayest discover at every instant the mysteries of a hidden innovation. For there is no end to the heaven of His grace, nor any beginning to the earth of His bounty, that it might be completed by foot or wing or the comprehension of minds.

Rend asunder the veils by My Name, the Mighty, the Beloved, and turn not unto anyone except God, thy Lord. Set thy face toward the luminous and visible Countenance, that the greatness of turbans may not prevent thee from entering the sanctuary of God, the Supreme, the Mighty, the Holy. For We have found the people of the Bayan to be like the people of the Furqan, nay rather more veiled, if ye but knew. They speak as others spoke before and act as did the nations of old. Soon shall ye know. Strive thou, therefore, within thyself lest thou walk in their footsteps. Rather, walk in the footsteps of God, thy Lord, on this luminous, blessed, and extended path. Were thou to ask them concerning the difference between themselves and others, they would speak without understanding. Thus have their souls enticed them, and their hearts have hardened through that which they have earned.

As to what thou hast asked of me, know thou that I am a servant who hath believed in God and His signs and His Messengers and His Books, making no distinction between any of them, and thus have I been commanded by God, the Protector, the Self-Subsisting. I have believed in all that hath been sent down from Him and in that which is now being revealed from the heaven of holy love. I follow what I have been commanded in the Book, by God's might and power, and I desire not to transgress a single letter thereof. To this do bear witness mine own self and mine essence, then my tongue, if ye be of them that perceive.

I declare lawful unto myself whatsoever God hath made lawful in the Bayan, and forbidden whatsoever He hath forbidden, and I believe in all that hath been revealed therein, if ye be of them that believe. Verily they who make lawful what God hath forbidden them and forbid what God hath made lawful in the Book—these understand nothing and know not. But this question beseemeth no one among men, for this is a station whereon the Pen moveth not, nor doth ink flow, if ye be of them that know. Were this question from another than thee, We would not have answered with a single letter, but as We desired for thee a certain station, We have answered thee that thou mayest perchance awaken unto thyself and be of them that are guided in these days wherein every soul is intoxicated and all have turned away from His beauty, save them who have detached themselves wholly from all they have heard and who behold with the eye of sanctity.

By the True One! Thou hast asked about a station greater than the creation of the heavens and earth, which God hath placed above the testimonies of His servants—none shall understand it save them that are endued with knowledge. Yea, people understand according to their ranks and stations, not according to that which hath been ordained for it. Glorified, glorified be He above all that ye ask! If thou wouldst rend asunder the veil from thine eyes and ascend unto the holy atmosphere in this air that wafteth in this

heaven, and detach thyself from all who are in the heavens and earth and from every prolonged matter, the Spirit would cast into thy breast from this station that which would make thee independent of all that hath been created and shall be created, and sufficient unto thee above all things that were and that shall be.

Thus doth the Pen of Command recite unto thee from God's wisdom, the Protector, the Self-Subsisting, and cast upon thee that which shall draw thee nigh unto a glorious and praiseworthy station, from whose precincts most of the servants have been debarred, and none shall attain thereunto save they who recline upon the couches of eternity.

And as to what thou hast asked concerning my son, know thou that my sons, if they follow the ordinances of God and transgress not beyond that which hath been decreed in the Bayan, the Book of God, the All-Compelling, the Self-Subsisting, and enjoin upon themselves and upon the servants that which is good and forbid that which is evil, and bear witness to that which God hath testified in His decisive and irrevocable verses, and believe in Him Whom God shall manifest on the Day when the time of the first and the last shall be reckoned, and on which all shall be brought before God, their Lord, and differ not in the Cause of God nor transgress His sacred Law that hath been ordained and inscribed—then know ye that they are the leaves of the Tree of Unity and its fruits, and through them the clouds rain down and the mists are lifted by grace, if ye be of them that are assured.

They are the kindred of God among you and the people of His household in your midst, and His mercy unto all worlds, if ye be of them that know. Through them the breezes of God waft over you and the winds of might pass over them that are nigh, and they are the Pen of God and His Command and His Word amongst His creatures, and through them He taketh and giveth, if ye be of them that understand. Through them the earth hath been illumined with the light of thy Lord and the signs of His grace have appeared unto them that deny not the signs of God. Therefore, whoso harmeth them hath harmed Me, and whoso turneth away from them hath turned away from the path of God, the All-Compelling, the Self-Subsisting.

Soon shall become manifest the turning away of them that have turned aside and their pride against Us and their transgression against Our souls without any clear proof or preserved scripture. Say: O people! They are the signs of God among you. Beware lest ye dispute with them or slay them or be of them who act wickedly and perceive it not. They are the captives of God on earth and have fallen beneath the hands of the oppressors in this land which lieth behind exalted mountains. All this befell them at a time when they were but children in the kingdom and had committed no sin, but rather for the sake of God, the Powerful, the Mighty, the Beloved.

And from among them, he in whom this quality is innate, God causeth to flow from his tongue the verses of His power, and he is of them whom God hath specially chosen for His Cause. Verily, there is no God but Him. His is the creation and the command, and we all act by His command. We beseech God to aid them to obey Him and to grant them that which will gladden their hearts and the hearts of them that turn at all times toward the court of God, and to forgive their misdeeds and make them to be of them that shall inherit the Paradise of the All-Highest from God, the Mighty, the All-Compelling, the Self-Subsisting.

Thus have We bestowed Our favor upon thee in this Tablet and revealed unto thee that which was concealed from others, as a grace from Us unto thee and unto them who are guided by God's guidance at this dawning-place. And thou, preserve this Tablet as thou wouldst thine eye. Beware lest thou disclose it to anyone save them that are worthy. Thus doth the Command of God enjoin thee concerning that which is hidden. Transgress not beyond that which thou hast been bidden, for We have found the people of the Bayan to be more veiled than all the peoples of the earth, save whom thy Lord willeth. Thus have We taken account of the matter, if ye be of them that reckon. We beseech God to aid them to follow His Cause that they may rend asunder the veils and emerge from behind the clouds with authority from God, the Powerful, the Most Holy.

Know then that We answered thy questions at the time when thy letter in eloquent Persian appeared before Us. But as no messenger was found to convey it to thee, We cast it into the sea by Our command, lest thereby the clamor of the idolaters be raised. In His hand is the dominion of all things. He eraseth what He willeth and confirmeth what He pleaseth, and with Him are the holy and preserved Tablets. Therefore, We answered three of them in an eloquent Arabic tongue, and withheld the Pen from the remaining two by virtue of a wisdom which none should know save God, thy Lord and the Lord of all worlds. The Pen shall flow in its time when the Command cometh from the horizon of holy and glorious might. Should God will and desire it—verily there is no God but Him—He ordaineth what He pleaseth and manifesteth what He desireth. All spirit and glory and eternity be upon thee, that thou mayest be among those who are steadfast in the Cause of thy Lord.

BH00437: Prayer for the Fast (Iftar)

Section 1: "This is a Prayer revealed, at the time…"

This is a Prayer revealed, at the time of breaking the fast, from the presence of God, the Almighty, the All-Chosen. He is the Ordainer.

Exalted art Thou, O Lord my God! I beseech Thee by those whom Thou hast bidden to observe the Fast for the sake of Thy love and good-pleasure, who have demonstrated their allegiance to Thy law and followed Thy verses and precepts, and who have broken their fast while enjoying near access to Thee and beholding Thy countenance. By Thy glory! Since they are turning to the court of Thy good-pleasure, all their days are days of fasting. Were the mouth of Thy will to address them saying: "Observe, for My beauty's sake, the fast, O people, and set no limit to its duration," I swear by the majesty of Thy glory, that every one of them will faithfully observe it, will abstain from whatsoever will violate Thy law, and will continue to do so until they yield up their souls unto Thee, for they have tasted the sweetness of Thy call, and become inebriated with Thy remembrance and praise and with the words proceeding from the lips of Thy command.

I beseech Thee, O Lord, by Thyself, the Exalted, the Most High, and by Thy Latter Manifestation through Whom the kingdom of names and the dominion of attributes have been convulsed, and the inhabitants of earth and heaven became intoxicated, and all who dwell in the realms of Revelation and creation trembled except such as have fasted from all that is repugnant to Thy good-pleasure and restrained themselves from turning toward aught besides Thee, to include us among them and to write down our

names on the Tablet whereon Thou hast inscribed their names. O God, through the wonders of Thy might and the tokens of Thy sovereignty and grandeur, Thou didst send forth their names from out of the sea of Thy names, and didst create their inner essences out of the substance of Thy love, and their inmost beings from the spirit of Thy Cause.

Theirs is a reunion not succeeded by separation, a nearness that knoweth no remoteness, and a perpetuity that hath no end. Verily, these are servants who ever recount Thee, who eternally circle round Thee, and who circumambulate the sanctuary of Thy presence and the Kaaba of reunion with Thee. Thou hast ordained, O my God, no distinction between them and Thee, except that when they beheld the lights of Thy countenance, they set their faces towards Thee, and prostrated themselves before Thy beauty, submissive to Thy greatness and severed from all things besides Thee.

We have fasted this day, O my Lord, by Thy command and Thy bidding in accordance with what Thou hast revealed in Thy perspicuous Book. We have withheld our souls from passion and from whatsoever Thou abhorest until the day drew to an end and the time arrived to break the Fast. Wherefore, I implore Thee, O Desire of the hearts of ardent lovers and Beloved of the souls of them who are endued with understanding, O Rapture of the breasts of them that yearn after Thee and Object of the desire of them that seek Thee, to cause us to soar in the atmosphere of Thy nearness and the heaven of Thy presence, and to accept from us what we have performed in the pathway of Thy love and good-pleasure.

Write down our names, then, among those who have acknowledged Thy oneness and confessed to Thy singleness and who have humbled themselves before the evidences of Thy majesty and the tokens of Thy grandeur, those who have taken refuge in Thy nearness and sought shelter in Thee, who have expended their lives in their eagerness to meet Thee and attain the court of Thy presence, and who have cast the world behind their backs for love of Thee and severed every tie with aught save Thee in their eagerness to draw nigh unto Thee. These are servants whose hearts melt in ardent desire for Thy beauty at the mention of Thy Name, and whose eyes overflow with tears in their longing to find Thee and enter the precincts of Thy court.

This is, O my Lord, my tongue which testifieth to Thy unity and peerlessness, mine eye which beholdeth the seat of Thy generosity and manifold bounties, and mine ear which is ready to hearken unto Thy summons and Thine utterance, for I am assured, O my God, that Thou hast decreed the words proceeding out of the mouth of Thy will to be inexhaustible, and unto them the ears which Thou hast sanctified to hear Thy words and verses are at all times hearkening. And these are my hands, O my Lord, uplifted toward the heaven of Thy favor and tender mercy. Wilt Thou, then, turn away this poor one who hath taken to himself no beloved except Thee, no bestower beside Thee, nor king other than Thee, no shelter save beneath the shadow of Thy mercy, and no refuge but before Thy gate, which Thou hast opened unto all who dwell in Thy heaven and on Thine earth?

Nay, by Thy glory! I am he whose confidence in Thy loving kindness will remain undaunted even though Thou wert to afflict me with torments for the duration of Thy dominion; and should anyone ask me about Thee, every limb of my body would proclaim: “He is beloved in His acts and obeyed in His decree, merciful in His nature and compassionate to His creatures!”

Thy might beareth me witness, O Well-Beloved of the hearts of them that yearn after Thee, wert Thou to turn me away from Thy door and abandon me to the swords of the tyrants amongst Thy servants and to the rods of the ungodly amongst Thy creatures, and should someone ask me about Thee, every hair of my body would still declare: "He is, in truth, the Best Beloved of the worlds; He is the Most Bountiful; He is the Ever-Abiding! He draweth me nigh whilst distancing me from Himself; He granteth me His sanctuary whilst debarring me from His presence. None found I more merciful than He, by Whom I have become independent of all else but Him and have been raised up above aught besides Himself."

Well is it with the one, O my God, who hath been so enriched by Thee as to be made independent of the kingdoms of earth and heaven. Rich is the one who hath held fast to the cord of Thy wealth, is submissive before Thy face, and for whom Thou art sufficient above all things. Poor is the one who hath dispensed with Thee, waxed proud before Thee, turned away from Thy presence, and disbelieved in Thy signs. Suffer me, then, O my God and my Beloved, to be numbered with those whom the breezes of Thy will move as they list, not with those whom the wind of self and passion stirreth and directeth as it pleaseth. No God is there but Thee, the Almighty, the Exalted, the Most Bountiful.

All glory be to Thee, O my God, for Thou hast graciously enabled me to fast during this month which Thou hast related to Thy Name, the Most Exalted, and called ʿAla (Loftiness). Thou hast commanded that Thy servants and Thy people should fast therein and seek thereby to draw nearer unto Thee. The days and months of the year have culminated with the Fast, even as the first month began with Thy Name, Baha, that all might testify that Thou art the First and the Last, the Manifest and the Hidden, and be well assured that the glory of all names is conferred only through the glory of Thy Cause and the word expounded by Thy will and revealed through Thy purpose. Thou hast ordained that this month be a remembrance and honor from Thee, and a sign of Thy presence amongst them, that they may not forget Thy grandeur and Thy majesty, Thy sovereignty and Thy glory, and may be well assured that from time immemorial Thou hast ever been and wilt ever be Ruler over the entire creation. Nothing created in the heavens or on the earth can hinder Thee in Thy governance, nor can anyone in the realms of Revelation and creation prevent Thee from fulfilling Thy purpose.

I implore Thee, O my God, by Thy name whereby all the kindreds of the earth have wailed, except such as Thou hast safeguarded with Thine unerring protection and sheltered beneath the shadow of Thy transcendent mercy, to make us so firm in Thy Cause and steadfast in Thy love that were Thy servants to rise up against Thee and Thy people turn away from Thee, and no one would remain on earth to invoke Thy name or set his face toward the sanctuary of communion with Thee and the Kaaba of Thy sanctity, I would still arise singly and alone to render Thy Cause victorious, to exalt Thy word, to proclaim Thy sovereignty, and to celebrate the praise of Thine august Self. And this, O Lord, even though each time I venture to extol Thee by any name, I am filled with perplexity, for I am fully aware that all of Thine exalted attributes and all of the most excellent names which I associate with Thee and by which in Thy holy presence I supplicate Thee, reflect naught but the measure of mine own understanding, inasmuch as whenever I have regarded a name to be laudable, I have associated it with Thyself.

Section 2: "Immeasurably exalted is Thy true state above…"

Immeasurably exalted is Thy true state above the description or knowledge of anyone besides Thee, and sanctified art Thou from the glorification of Thy creatures and the praise of Thy servants in their attempts to ascend unto Thee. Whatsoever appeareth from Thy servants is limited by the limitations of their own selves and is created by their own idle fancies and imaginings.

Alas, alas, O my Beloved, for mine inability to befittingly praise Thee and for my shortcomings during Thy days! If I acclaim Thee, O my God, as Him Who knoweth all things, I readily perceive that shouldst Thou point to a mute rock with a single finger of Thy will, Thou wouldst enable it to unfold the knowledge of all past and future ages; and if I extol Thee as the All-Powerful, I find that one word issuing from the mouth of Thy purpose is sufficient to convulse the heavens and the earth.

Thy glory beareth me witness, O Beloved of all that recognize Thee, should any learned one fail to confess his ignorance before the revelations of Thy knowledge, he would be accounted the most ignorant of Thy people; and should any mighty one refuse to admit his weakness before the evidences of Thy power, he would be considered the weakest and the most heedless of Thy creatures. Given my knowledge and certainty that this is so, how can I extol Thee or describe and praise Thee? Wherefore, knowing my weakness, I have hastened toward the shelter of Thy strength; and realizing my poverty, I have sought refuge under the shadow of Thy wealth; and recognizing my powerlessness, I have arisen to stand before the tabernacle of Thy power and might. Wilt thou cast away this poor one after he hath taken no one but Thee as his succorer, or turn away this stranger after he hath found no one but Thee to be his true beloved?

Thou knowest all that is in me, O Lord, but I know not what is in Thee. Have mercy then upon me through Thy loving providence and inspire me with that which shall give peace to my heart during Thy days and tranquillity to my soul through the revelations of Thy sacred presence. All created things have been illumined with the splendors of the lights of Thy countenance, O Lord, and the dwellers of earth and heaven are shining resplendently on account of the manifestations of Thine incomparable majesty, in such wise that I behold nothing without first beholding within it the revelation of Thyself, a revelation which is hidden from the sight of those among Thy servants who lie fast asleep.

Deprive me not, O my Lord, of Thy grace which hath encompassed all the realms of existence, whether visible or invisible. Wilt Thou stay far removed, O my God, after Thou hast invited all mankind to return and draw nigh unto Thee, and urged them to hold fast to Thy cord? Wilt Thou cast me out, O my Beloved, even when Thou hast promised in Thine incorruptible Book and in Thy wondrous verses to gather all those who yearn after Thee within the pavilion of Thy gracious providence, and those who desire Thee under the shadow of Thy bountiful favor, and those who search for Thee under the canopy of Thy mercy and loving-kindness?

I swear by Thy might, O my God, that my lamentations have halted my heart within me, and its groans have seized the reins from my hands! At whatever time I reassure myself and gladden my soul with the wonders of Thy mercy, the tokens of Thy gracious providence, and the evidences of Thy generosity, I tremble before the manifestations of Thy justice and the signs of Thy wrath. I recognize that Thou art

known by these two names and described by these two attributes, yet Thou carest not whether Thou art invoked by Thy name the Ever-Forgiving, or Thy name the Wrathful. By Thy glory, were it not for my knowledge that Thy mercy surpasseth all things, the limbs of my body would have ceased to exist, my reality been extinguished and my inner being reduced to utter nothingness. But when I behold that Thy grace encompasseth all things and Thy mercy embraceth the entire creation, my soul and my inmost being become well assured.

Alas, alas, O my God, for the things that have escaped me during Thy days, and again alas, alas, O Desire of my heart, for what I have left undone in service and obedience to Thee during these days the likes of which the eyes of Thy chosen ones and trusted ones have never witnessed! I entreat Thee, O my Lord, by Thy Self and by the Manifestation of Thy Cause Who is seated upon the throne of Thy mercy, to confirm me in Thy service and good-pleasure. Guard me, then, from those who have turned away from Thee and disbelieved in Thy verses, who have denied Thy truth, resisted Thine evidences, and violated Thy Covenant and testament.

All praise, O Lord my God, be unto Him Who is the Manifestation of Thine Essence, the Dayspring of Thy oneness, the Mine of Thy knowledge, the Source of Thy Revelation, the Repository of Thine inspiration, the Seat of Thy sovereignty, and the Dawning-Place of Thy Divinity—He Who is the Primal Point, the Most Exalted Countenance, the Ancient Root, and the Quickener of nations; and glory be upon him who was the first to believe in Him and in His verses, whom Thou didst make a throne for the ascendancy of Thy most sublime Word, a focal-point for the manifestation of Thy most excellent names, a dayspring of the radiance of the Sun of Thy providence, a dawning-place for the appearance of Thy names and attributes, and a treasury of the pearls of Thy wisdom and Thy commandments. And all honor be upon him who was the last to come unto Him, whose arrival was like His arrival, and Thy manifestation in him like Thy manifestation in Him , except that he was illumined with the lights of His face and prostrated himself before Him and testified to his servitude unto Him; and glory be upon those who were martyred in His path and who offered up their lives for love of His beauty.

We testify, O my God, that these are servants who have believed in Thee and in Thy signs, who have sought the sanctuary of Thy presence and turned toward Thy countenance, who have directed their faces toward the court of Thy nearness and walked in the path of Thy good-pleasure, who have worshipped Thee according to Thy desire and detached themselves from all but Thee. O Lord, confer upon their spirits and their bodies at all times a share of the wonders of Thine all-encompassing mercy. Thou art, verily, powerful to do as Thou pleaseth. No God is there save Thee, the Almighty, the All-Glorious, Whose help is implored by all men.

I beseech Thee, O Lord, by Him and by them, and by Him Whom Thou hast established on the throne of Thy Faith and caused to overshadow all the dwellers of earth and heaven, to purify us from our transgressions, to ordain for us a seat of truth in Thy presence and to cause us to associate with those whom the adversities of the world and its misfortunes have not hindered from turning toward Thee. Thou art, verily, the All-Powerful, the Most Exalted, the Protector, the Ever-Forgiving, the Most Merciful.

BH00524: The Manifestations of God have ever appeared with conclusive…

In the Name of God, the Mighty, the Impregnable

The Manifestations of God have ever appeared with conclusive proofs and clear and evident testimonies, and yet in every Dispensation there hath been visited upon these sacred Temples that which the pen is powerless to recount. Much reflection is needed as to what could be the cause and reason for this. In the Persian Tablets which were formerly revealed especially for the kindred, the divine wisdom and purpose and the reason for mankind's rejection of the Manifestations of Divine Unity have been set forth in detail. That honored one should peruse those Tablets with fairness.

This world hath no permanence nor worth. Ere long shall the autumn winds pass over the springtime of human existence and, by the command of the Lord of Lords, return all to dust. Therefore, while there is yet time, endeavor that ye may not be deprived of the imperishable Kawthar of the All-Glorious Lord, and that ye may not, through the clamor of the ignorant who today are known for their learning, deny yourselves the wine of immortality.

Reflect upon past ages: no harm ever befell any of the Manifestations of God except by permission of the divines of the age. If outward learning were sufficient, then surely the leaders of the Christian faith should today be counted among the believers, for they have attained such heights in the outward sciences as cannot be surpassed. They have even written a book in Arabic superior to the Maqamat of Hariri, which is acknowledged by the scholars of the age as the standard in Arabic learning, eloquence and rhetoric. Similarly in other sciences such as theology, jurisprudence and philosophy they have reached the utmost degree of perfection and have authored books in every branch of learning. Yet in the sight of God they are counted among the ignorant.

Thus it is clear and evident that outward learning is not the criterion, rather the purpose of knowledge is the recognition of God. Whosoever is deprived of this fundamental aim and ultimate goal shall never be reckoned among the learned in the sight of God.

This servant hath ever wished that the branches of the Tree might not be deprived of the breezes of the All-Merciful—and God is sufficient witness. At all times have We sought that all of that kindred should turn, sanctified from allusions and freed from intimations, toward the good-pleasure of the Friend. It is abundantly clear that the people's allegiance to this imprisoned servant hath yielded and shall yield no fruit, for I am captive in the hands of enemies who have blocked all paths. Were I to give the details, ye would surely be saddened.

Ere long shall even this prison land be transformed, such that this modicum of ease which people imagine exists shall also change. Yet despite Our knowledge of what We have related unto thee, We remain in supreme joy and delight. Whatsoever is mentioned hath been and shall be out of love for thee, that perchance thou mayest not be deprived of the boundless mercy of the All-Merciful and the clouds of divine bounty. Had this world been worthy, We would surely have protected Ourself from afflictions.

Hearken unto the counsel of the Most Exalted Pen, which counseleth purely for the sake of God. Should anyone, God forbid, turn away from this Cause, by what proof and evidence could he establish any truth?

Nay, by God! Whoso turneth away from this Cause hath indeed turned away from all the Prophets and Messengers. Were the power of all the world to be lodged within a single heart, could it, thinkest thou, accomplish a deed before which the chiefs of both nation and state would rise up in protest? Nay, by Him Who hath inspired Me to extol His praise amidst all mankind, none is able to bear such afflictions save only that Soul Who appeareth from the presence of God.

Consider what hath been the purpose of this servant and of the Primal Point, may the spirit of all else be sacrificed for His sake. Should anyone say it was for worldly gain, it is most evident that such a one is the most ignorant among men, for whoever seeketh the world must first act in such wise as to preserve his own existence, and thereafter strive to acquire worldly things. Your honor is well aware that that blessed Being was ever encompassed by tribulations, until He ascended to the Most Glorious Horizon. The circumstances of this servant are likewise known to you—you have heard what manifold trials and afflictions have befallen him at all times, and even now he is in grave peril. We cherish the hope that, God willing, you may soar on the twin wings of sanctity and detachment in the atmosphere of the love of the Sovereign Lord of creation and the King of invention, and at all times inhale the divine fragrances from the garment of spiritual glory. Verily, He is powerful over all things.

Hear My words: purify thy sight from human limitations, then look with the Greatest Vision. By God! The Cause hath appeared in such wise that none denieth it save he who disbelieveth in God, the Almighty, the Most Exalted, the Most Great. Hold fast unto the Sure Handle which hath appeared in truth between the heavens and the earth. Come forth from behind the veil in the name of thy Lord, the Mighty, the Bestower, and fear not the clamor of the idolaters. And should anyone prevent thee from the path of the All-Merciful, know that he is Satan, though he appear in human form. Shun him, then turn to thy Lord, the All-Merciful, the Compassionate.

Beware lest the insinuations of the people prevent thee from the Lord of the heavens and earth. Cast behind thee all insinuations and take the chalice of life in the name of thy Lord, the All-Merciful, then drink therefrom in His name, the Mighty, the Bountiful. Pass by this world and all that is therein as a passing cloud, for it shall never profit thee. That which shall profit thee hath been ordained for thee in the heaven of mighty glory. Deprive not thyself thereof, and seek thy Lord's grace in every morn and eve. Make up for what thou hast missed in the days of thy Lord, that thou mayest find thyself in a station of gracious glory. If thou hearken unto what We have counselled thee, God shall open before thy face the gates of mercy and bounty. He, verily, is the Forgiving, the Merciful. Thus have We imparted unto thee and given thee glad tidings from God, the Sovereign, the Mighty, the All-Knowing.

During Our years of sojourn in Iraq, multitudes from that land and from other regions, both from among the learned and others, attained Our presence. No soul who came before Us departed bereft of the outpourings from the Most Great Ocean of divine knowledge, until the renowned divines became agitated, and all arose to extinguish the divine Lamp. They gathered in Kazimayn, and this servant Himself desired that all should assemble in one place and voice whatever objections their base selves had concealed in their hearts. Were they to hear the answer, they should act upon that which God had commanded for this day and cease to oppose the divine Cause; and if they would not turn towards the

realm of oneness, they should at least heed the counsel of the believer from among the people of Pharaoh, of whom God, exalted be His glory, hath spoken thus:

> "And a believing man of Pharaoh's family, who hid his faith, said: Will ye slay a man because he saith my Lord is God, when he hath brought you clear signs from your Lord? If he be a liar, on him will be his lie, but if he is telling the truth, then some of that calamity wherewith he threateneth you will strike you."

Yet none came forward.

By God! It would have been better for those souls never to have come into existence than to appear and oppose the Truth. Would that they knew—they would taste ashes, dwell in the valleys, and weep until their spirits departed their bodies. Soon shall they know at the hour of death, when the angels of chastisement come to them with mighty wrath, and they shall find for themselves neither protector nor refuge. God willing, that soul should purify his heart from the suggestions of such people and adorn it with the manifestations of the Lord of Names and Attributes. They speak that which they understand not and claim that which they possess not. Such are dead within the veils of their own selves. And the Glory rest upon you, if you heed the counsel of your Lord and be of those who are certain.

Say: Glorified art Thou, O my God! My tongue beareth witness to Thy unity, my heart to Thy singleness, and my limbs and members to Thy lordship which hath encompassed all created things. I beseech Thee therefore, O my God, by Thy Name through which Thou hast caused them that love Thee to soar to the atmosphere of the glory of Thy mercy, and hast caused them that long for Thee to ascend unto the heaven of Thy holy bounty, and hast drawn them that seek Thee to the seat of Thy nearness and presence, not to leave me to myself and to my desires. Take Thou my hand by the sovereignty of Thy power and might, then give me to drink, O my God, from the Kawthar which floweth from the right hand of the throne of Thy favors, that it may cleanse me from the love of any beside Thee, in such wise that I may detach myself from all except Thee and turn unto Thee.

By Thy glory, O my God! Whenever I consider my heedlessness, I am well-nigh in despair of the breathings of Thy mercy; yet whenever I turn to Thy gifts and favors, Thy dealings with Thy devoted servants fill me with hope. O my God! Deprive me not of the breezes of Thy days wherein Thou hast renewed the temples of all things with the garment of names. Then clothe me, through the hands of Thy loving-kindness, with the robes of guidance that I may glory therein in the kingdom of command and creation. Verily, Thou art powerful over whatsoever Thou willest. There is none other God but Thee, the All-Compelling, the Self-Subsisting. O my God! Make my sight illumined that I may know Thee through Thee and not through aught else, for that which is beside Thee hath never been a proof of Thee except what Thou hast made as evidence from Thee amidst Thy creation. Purify mine ear that I may hearken unto Thy Most Exalted Word, and my heart for the remembrance of Thy Most Glorious and Most Beauteous Self, and my tongue for Thy praise in the kingdom of creation.

Lo, O my God! I have raised the hands of hope toward the heaven of Thy mercy and forgiveness. I beseech Thee by the hands that were severed in Thy path that Thou wilt not send them back empty of what they seek from Thy grace and bounty. Thou art He, O my God, from the door of Whose mercy none

of Thy servants hath ever been turned away disappointed, and he who hath been disappointed is he who hath turned away from Thee and hath not turned toward the court of Thy grace. Therefore strengthen me, O my God, in the knowledge of Thyself and sanctify me from those who have turned away from Thee. Verily, Thou art the All-Powerful, the Bestower, the Exalted, the Mighty, the Beloved.

BH00544: O Letter of the Living! Hearken unto the beating…

He is the Most Wondrous, the Most Glorious, the All-Highest!

O Letter of the Living! Hearken unto the beating of the wings of this Bird that soareth in these heights with wings of ruby, with holy splendors, with feathers of grace, with pinions of authority, and with shoulders of radiant holiness, that thou mayest become aware of the conditions of this singing Leaf that moveth and ascendeth upon this Tree which hath been raised up in truth and under whose shade all worlds have sought shelter, save those whom thou findest in the abode of hypocrisy. Thus doth the Luminary of the horizons impart knowledge unto thee that thou mayest be among those who know.

We had previously sent thee a letter, and before that a letter, and before that yet another letter. And We had previously shown thee from Our Temple a Beauty, and before that a Beauty, and before that yet another Beauty, that thou mightest be among those who are certain. We had manifested unto thee the Beauty of the Primal One in the garment of thy Lord, the Most Exalted, and We revealed it unto thee and unto all who are in the heavens and on earth. And once We revealed Ourself unto thee through one of Our names when We were in Iraq, and none among all creation perceived it. Then We revealed Ourself unto thee through this Beauty by a light from whose lights have shone forth the suns of grandeur, then the suns of bounty, then the suns of infallibility, then the suns of might and power, then the suns of loftiness and strength, that thou mightest recognize thy Lord and be among those who stand firm in His Cause—a Cause wherein none can stand save he who detacheth himself from all things, from his own self and desires.

Thus do We recount unto thee from the true stories that thou mayest follow the command of thy Lord and be among those who attain unto the Beauty which none hath attained save him whose eye God hath opened, whom He hath caused to know His Self, and whom He hath made to be among those who know. Say: Those who are veiled by allusions from Him Who is the Source of all allusions, and who are held back by evidences from Him Who is the Source of all evidences—these cannot move in this atmosphere which God hath made to encompass the East and the West of the earth, and those who are in the heavens and the earth, and those who were behind holy veils in vast and glorious cities.

Beware, beware lest anything hold thee back, even if it be weightier than the creation of the heavens and earth. For verily, if thou dost not cast it from thy back, thou wilt not be able to move in this atmosphere which hath been spread in this court that hath appeared in this Glory, the Radiant, the Exalted, the Mighty, the Inaccessible. Cast from thy back every weight and from thy heart all that thou hast laden upon it, then purify thyself from all that thou hast seen, that thou mayest be illumined by this Fire which hath been kindled in the wilderness of knowledge beyond the Mount of grandeur and utterance, and that thou mayest be among the steadfast.

When this Tablet reacheth thee, if thou art seated, arise; if thou art sleeping, awaken; if thou art walking, hasten. Then loose thy tongue with power by Our leave and with Our will, and fear no one but place thy trust in My Beauty, the Mighty, the Radiant. Then take this Tablet to those who have hesitated regarding this Cause—a Cause concerning which none hesitate save every deceiver who is peerless in his deceit. Say: Whosoever denieth this hath denied all the Messengers of the past, as evidenced by all that hath been sent down in the Bayan, if ye be of those who perceive.

And if thou seest one with the name of Ha, remind him of what We have sent down unto thee of verses of transcendent glory, then deliver unto him the command of thy Lord and fear him not. If he heareth thy words, the glad-tidings from the presence of the Mighty, the Beauteous, will seize him. And if he denieth thee, he hath indeed denied God, the Omnipotent, the Mighty, the All-Wise.

Say: O servant, fear God Who created thee and fashioned thee, and be not of the ignorant ones. Take hold of the Book of God with the power bestowed by Us. Verily, a single letter thereof is more precious in the sight of God than the creation of the heavens and earth and of all the first ones and the last ones. Days have passed while thou wert lying upon the couch of heedlessness. Therefore, banish Satan from thy soul, then seek refuge in thy Lord, the Bestower, the Supreme, the Mighty, the Glorious.

Say: O my Lord! Let me hear Thy melodies wherewith Thou didst sing in the paradise of Thy words, and deny me not that which is therein, and deprive me not of the sanctuary of Thy holy precincts. O my Lord! I am he who secluded himself without leave from Thy presence, and my self and my desires occupied me from recognizing Thy Beauty, the Exalted, the Transcendent, the Holy, the Mighty.

O my Lord! Deprive me not of that which is with Thee, then honor me with Thy presence, then enable me to acknowledge Thee and Thy verses, for verily, O my God, I believed not in Thy former Manifestation in the beauty of our Lord, the Most High, except through what was revealed from His presence of Thy mighty and wondrous verses. And as I witness that they descend from the clouds of Thy mercy in inexhaustible measure, thus have We recorded the matter in the tablets of Thy luminous glory.

O my Lord! I now testify that were I to deny these verses from Thee, I would have denied all that Thou hast revealed before time immemorial and wilt reveal until the end which none among the last ones can reckon. Therefore, O my God, leave me not to my self, for it indeed commandeth unto evil. I fear lest it cause me to turn away from Thy Beauty after my certitude, that were I to deny this grace, I could never claim faith within myself, for in such case everything would deny me, and though my tongue might not confess it, my heart and my innermost being and my spirit would testify to it before all the worlds.

For Thou, O my Beloved, hast made no proof among Thy servants save the wonders of Thy verses, and no manifestation among all created things save the manifestations of the lights of Thy Beauty. And now Thou hast revealed them through Thy sovereignty, and none can object to Thee except he who denieth Thy verses and disputeth Thy manifestations and contendeth with Thy Self and warreth against Thy exalted Being at the dawning of the gleaming lights of Thy luminous Beauty.

Therefore enable me, O my God, to know Thy Self in these days which none have known save the sincere ones among Thy creatures and the chosen ones among Thy servants. Then I beseech Thee, O my God, not to send me back to my self athirst after Thou hast caused to flow from the clouds of Thy mercy the

waters of holy radiance. Then give me to drink, O my God, through Thy grace and Thy mercy, that I may be replenished from this Kawthar which floweth from the right hand of the mighty throne.

O my Lord! I beseech Thee by Thy Most Glorious Beauty in the most holy and exalted horizon, that Thou cut me off from all that Thy good-pleasure loveth not. Verily Thou art supreme over that, and Thou art the Omnipotent, the Mighty, the Sublime. Thus have We inspired thee and taught thee that thou mayest follow the command of thy Lord and be of those who know.

Inasmuch as We have quickened all created things through the Letters of the Living, and thou art indeed one of these Letters, it behoveth thee, therefore, in this Day, to rank foremost among those who are engaged in the propagation of the Cause of thy Lord, the Unconstrained. Gird up the loins of thine endeavor, and, with the utmost earnestness and devotion, shut thine eyes to the kingdoms of heaven and earth and to whatsoever is created between them of the peoples of opposition, that thou mayest, through a special favor, be honored to set foot in advance upon the field of teaching the Cause of the All-Bounteous.

O Letter of the Living! Strive with all thy might, that through thy life all created things may be invested with a new and wondrous life, and be quickened with the Water of Life that floweth from the knowledge of God. For every name must needs possess its Named One, and every letter its meaning, lest thou be numbered among those letters devoid of meaning and those names bereft of their Named One; for, in this Day, a multitude of such names are to be seen without number or limit. How many are the names that We have chosen from the Kingdom, and arrayed with the robe of renown, revealing and exalting them amidst the company of the chosen! And yet, all these names have busied themselves with the manifold and unceasing favors bestowed upon them, and have remained veiled from the Sovereign of Days.

Consider the Suns that are mirrored forth in polished mirrors: these reflections have, from everlasting, derived their splendour from the Sovereign Sun, and will continue so to derive it, in such wise that, should all the mirrors of contingent being turn towards it even for less than a moment, they would all reflect its effulgence; and should they turn away, they would one and all be as naught, as though that Sun of the all-glorious Eternity had never shone upon the reality of these mirrors.

Pass thou, then, O Letter of the Living, beyond the path of idle fancy, that thou mayest attain unto the Paradise of certitude, and win thy way to the realm of the placeless, the station of the Throne of the All-Merciful. At no time neglect to watch over the Cause, and in the paths of teaching walk with all determination, that haply, through the bounties of the infinite grace and the outpourings of the sanctified gifts of the All-Merciful, thou mayest bring a company of wanderers to the court of the Almighty, the Most Glorious, and cause the thirsty to quaff from the sacred stream of the Water of Life.

Know thou that if, in this Day, a soul fail to walk in a manner pleasing unto the Friend, verily non-existence is better for him than existence, and extinction more fitting than survival. Thus have We inspired thee with the essence of the mysteries beneath the veils and coverings, and awakened thee from the slumber of heedlessness, that thou mayest arise to the service of the Cause of thy Lord and give glad-tidings unto the people of this Ridvan which no eye among former generations hath ever beheld.

The Spirit, the Blessing, the Splendour, the Might, the Majesty, the Glory, the Exaltation, the Sovereignty, the Ever-Abiding Dominion, the Power, the Remembrance, and the Praise be upon thee, O Letter of the Living, from Our presence, from that Day until the Day when I shall arise to the service of another Cause, in My primal Beauty. And on that Day shall the concourse of the Bayan, from among these perverse ones, rise up to oppose Us.

By the Beauty of the True One! Every single letter of these revealed verses and these hallowed words is a fountainhead of the musk of the All-Merciful, a treasury of the ambergris of the sanctity of the sovereign Lord of Eternity. So potent and pervasive are the breezes they waft abroad, that were but a single letter thereof to appear, unveiled, from the Orient of the realm beyond space, all the denizens of the realms of being and existence would, enraptured by this spiritual fragrance, hasten with all speed to the sanctified retreats of the eternal "Yea."

But for the veils of rancour and the obstruction of hatred, which shut out and debar all, none would be deprived of this grace. Thus doth the bounty of thy Lord encompass all things, if thou be of them that understand. And praise be to God, the Lord of all worlds.

BH00545: Verily He is at this moment living in this…

In the Name of God, the Most High, the Most Glorious

Verily He is at this moment living in this luminous and glorious horizon. He witnesseth and seeth and addresseth the Concourse of the near ones:

> "Blessed are ye, inasmuch as ye have attained unto the presence of God and recognized Him, and have shattered the idols of vain imaginings and desire, and have won the lights of His countenance in these mighty and impregnable days."

Say: Whosoever hath known God hath attained unto His presence and entered the paradise wherein one of its palaces is equivalent to the heavens and earths. Blessed are they who have established themselves upon the Ark of Glory and have detached themselves from those who disbelieved in God, the Most High, the Most Great. Say: Whoso turneth unto Him hath turned unto God and His Messengers, and whoso turneth away from Him hath turned away from His Creator and then from His Messengers. Say: O people, fear God and follow not those who have broken God's Covenant and turned back upon their heels in rejection. By God, they have bowed their heads in these days in the presence of their Lord, the Mighty, the All-Knowing. Thus was the matter ordained, but the people are in a great veil.

He is the One Who hath spoken in all things saying "I am God, there is none other God but Me, the Mighty, the Bountiful," and Who speaketh now in all things declaring "I am the Beloved of the mystics, the Goal of all worlds, and the Glory of all who are in the heavens and the earth."

Say: Every word that proceedeth from His mouth verily quickeneth all bodies, would that ye be of them that know. All that ye witness on earth hath appeared by His exalted, transcendent, and wondrous command. When the sun of His name, the Creator, dawneth from the horizon of His mouth, through it are made manifest the arts throughout all ages—this is an indubitable truth. This name riseth upon all

things that exist, and through it are revealed the arts through the agencies of the kingdom, were ye of them that are assured. All the wondrous and novel manifestations of craftsmanship that ye behold have appeared from this Name, and there shall appear hereafter that which ye have never heard before. Thus hath it been ordained in the Tablets, and none comprehendeth this save those possessed of penetrating vision.

Likewise, when the sun of My name, the All-Knowing, dawneth from the horizon of utterance, every thing receiveth from this Name the wondrous knowledge according to its capacity and measure, and there appeareth therefrom in these days by the command of the Mighty, the All-Knowing. Similarly, observe all the names and be thou assured with certainty.

Say: Every letter that proceedeth from the mouth of God is verily the mother of letters, and likewise every word that appeareth from the Source of the Command is verily the mother of words, and His Tablet is the Mother of Tablets. Blessed are they that understand. This is what hath been sent down in the outward sense of the Command, but whoso gazeth upon the inner meaning is assured that in every letter revealed from the heaven of the utterance of your Lord, the All-Merciful, there lieth treasured the spirit of all former and latter generations, and nothing that hath been created between the heavens and earth can equal it.

Thus have We sent down unto thee the verses in truth, for unto thee hath been ordained a station among stations, that thou mayest stand firm in the Cause of this imprisoned Stranger Who hath been confined in this land, and against Whom His weak servants who had believed in Him in His previous Manifestation have risen up. When He appeared in another garment they denied Him—nay, the curse of God be upon the liars! They were wont to conceal their faces in fear of their own selves, but when We made manifest the Cause with evident sovereignty, they emerged from behind their veils and concealment and warred against God, their Lord, the Most Merciful, the Compassionate. Thus doth God reveal what is hidden in the breasts of those who are in grave doubt and mighty hypocrisy.

Be thou a shepherd of God's flock, then guard them from the wolves of the earth and be not of the heedless, for the wolf howleth behind them and waiteth to find an opportunity. Thus have We made clear the matter unto thee that thou mayest be of the knowing ones. Gather together the servants of God, then protect them from the darts of satans, for soon will their traces and their forms appear in every land. Then shun them and put thy trust in God, the Mighty, the Invincible. Thus did We inform Our servants aforetime, and now inform thee as a grace from Our presence upon thee and upon Our assured servants.

Say: O people! This is ʿAli in truth Who hath come to you with His verses, then with His clear proofs, then with His Most Great and Mighty Proof. He speaketh even as He spoke before, as every fair-minded and perceiving one doth testify. Fear ye God and commit not that which ye have been forbidden in all the Tablets, and dispute not with Him by Whose will ye and the denizens of the highest Paradise, then the dwellers of the pavilions of grandeur and immortality, then the inhabitants of the heavens and earth were created. He hath dawned from the Most Glorious Horizon—glorified be His most exalted Self! From His right hand flow rivers of mighty glory—whoso drinketh but a drop thereof shall never die. This is what hath been inscribed by the Pen of Power on a preserved and mighty tablet.

Say: O people! Deprive not yourselves of that which hath been ordained for you, and be not of the heedless. Say: The Youth desireth naught from you, as every fair-minded and knowing one doth testify. He hath sacrificed His spirit out of love for those who are in the heavens and on earth, that He might purify them from whatsoever preventeth them from ascending unto the Kingdom of God, the Mighty, the All-Knowing, the All-Informed. There hath befallen Him at every moment that which hath not befallen any of God's Messengers before, as ye would acknowledge were ye to be fair-minded.

Say: O people of the Bayan! Sufficient unto Me are the past peoples who opposed Me and visited upon Me at every moment that which caused the eyes of those near unto God to weep. Have mercy, then, upon My soul and upon your own selves. Fear ye God and be not of the wrongdoers.

Arise to promote the Cause through My power and sovereignty, and fear no one even should all created things rise up against thee. Dost thou love thyself more than God? By God! This beseemeth thee not, for thou art of those whose names have been inscribed on the Tablets of God, the All-Knowing, the All-Wise. Verily the world shall pass away—it behooveth not My loved ones to turn unto it. Purify thyself from it and be wholly detached. Soar at all times unto My heaven that thou mayest hear My melodies and drink from the fountain of My life-giving waters, and journey through the realms of My companionship and the spheres of My holiness, and become acquainted with the mysteries of My Cause. Thus doth the Most Exalted Pen command thee that thou mayest rejoice within thyself and be steadfast in wondrous constancy. Convey My greetings from God unto thy mother and sister, then give them the glad-tidings of the Spirit that they may be among those who receive glad-tidings in a mighty and glorious tablet.

Then commemorate on Our part Our servant al-Ba, and glorify him from thy Lord God, the Lord of all worlds. Say: O servant! Dost thou dwell in thy house while the Beloved is in grievous affliction? Dost thou take thy rest while the Spirit lies beneath the claws of the ungodly? Beware lest thou forget the remembrance of thy Lord, for by His remembrance are kindled the hearts of the sincere ones who have arisen for the love of God and His Cause. By God! They are servants upon whom the denizens of the Paradise of the All-Highest and the angels of the near ones shower their glorification. Say: His victory lies in teaching His Cause. Beware lest ye transgress therein, O people of unity! Those who shed blood are in grievous heedlessness.

Say: O people! If ye desire to struggle against God's enemies, then struggle against your own selves. This is nearer to righteousness, were ye of those who know. If ye are able within yourselves, then quicken Our servants who are dead, that they may arise through the spirit of faith to serve the Cause of God, their Lord and the Lord of their forefathers. Say: O people! Shed not blood, for it hath been forbidden unto you in the Book from the presence of the Mighty, the Wise. Say: God hath sent Me for harmony and unity. Fear God, O people of the earth, and be not of the wrongdoers. Whoso commits evil, the ungodly attribute it to My oppressed and lonely Self. Fear God and commit not that which would bring harm to the Tree of God, the Inaccessible, the Mighty, the Sublime. Be thou at peace through God's grace and mercy, for His mercy hath preceded all worlds. Whoso remains steadfast in this Cause is among the most exalted of creation in God's sight, and around him circle the denizens of the highest Paradise. And the glorification of God be upon thy wife that she may praise God her Lord and be of the thankful ones, in a preserved holy tablet.

Then commemorate on Our part Our servant 1454 [104540 Mihdi] that he may rejoice in God's remembrance and be of those firm in this Cause, whereby all in the heavens and earth were thunderstruck save whom God preserved through His grace, and He hath power over all things. O servant! Arise to serve God's Cause, for thy arising in His Cause is better for thee than all that hath been created between the heavens and earths. Deprive not thyself of this Kawthar which hath flowed in truth from the finger of thy Lord, the Just, the Ancient. Then drink thereof in Our Most Glorious Name and fear not the ungodly who, when they behold the water of life, drink not thereof, but when they find putrid water they become among those who drink.

Purify thyself from what thy Lord God abhorreth, then shun His enemies and hold fast to this firm handle. Make thy purpose what God hath purposed, then be content with what He hath ordained for thee, for He is the Most Merciful of the merciful. Then commemorate on Our part thy wife that she may rejoice within herself in the remembrance of God, the Exalted, the Great. And the Spirit be upon thee and upon her and upon thy son and daughter from the presence of the Forgiving, the Generous.

O Muhammad!

Convey the messages of thy Lord in truth and justice, then remind the people of this Most Great and Mighty Announcement, that all may arise to praise their Creator amidst all created things. Thus warbleth the Dove upon the boughs of the Tree of Eternity, that Her melodies may draw you nigh and bring you closer to God, your Lord and the Lord of all worlds, and may detach you from all else save God, and enable you to attain unto that station wherein the countenance of the All-Merciful hath shone forth from the horizon of His exalted and mighty Self. Blessed is he who hath attained unto this station and hath heard the verses of his Lord and hath drunk from this Kawthar which floweth from the right hand of the Throne, and from which the detached servants of God shall drink. And the spirit, and glory, and splendor be upon thee and upon those who have detached themselves from all things and soared in the atmosphere of the love of thy Lord, the All-Forgiving, the All-Merciful.

BH00552: This is a Book sent down in truth…

He is the Most Holy, the Most Pure, the Most Glorious!

This is a Book sent down in truth from the heaven that encompasseth all the worlds, from which there descendeth at every moment that which quickeneth the hearts of the servants, if they alter not the grace of God within themselves and remain steadfast upon the straight path. Blessed, then, is he whom the breath of God hath quickened in these days, whom the Spirit hath awakened, whom it hath turned from the left of fear to the right of security, and who hath entered the pavilion that hath been raised in truth through this Name, from whose horizon the suns of holiness have dawned with wondrous splendor.

Say: O people! The Cause hath returned in the person of ʿAli, and He hath appeared with a sovereignty that is, in truth, mighty. O people! The holy ascension hath appeared; ascend unto it on the Buraq of detachment that ye may witness what no eye in all creation hath witnessed, and attain unto a station of glory resplendent. Say: The divine Paran hath poured forth in this Most Great Paradise, the station wherein the Face hath been illumined with a light that shineth from the countenance of the All-Merciful.

O Salman! By God the Truth! The Beauty of the All-Glorious hath appeared and been established upon the throne of His name, the All-Merciful. Give thou the glad-tidings to all creation that the sun of thy Lord's beauty, the All-Bountiful, hath dawned at the midmost heart of all creation with such a Command as hath caused all who are in the heavens and on earth to swoon away, save them whom God hath protected by the hand of grace and delivered from the depths of idle fancy and desire, preserving them through the sovereignty of His Name, through which were created the Kingdom of Names and the Dominion of eternity. Tarry not in that which thou hast been bidden, and be steadfast upon the straight path.

By God the Truth! O Salman! There existeth in My heart naught save the effulgences of thy Lord, the All-Merciful. Wert thou to hearken with the ear of thine inmost nature, thou wouldst assuredly hear from this Most Exalted Pen the most excellent and sweetest melodies, and from My fingertips the anthems of the birds of eternity, and from My lips the songs of thy Lord, the Most High, the Most Exalted, and from My very hair the melodies that none can bear to hear—and whoso heareth them would assuredly sacrifice his soul in his longing for the meeting with his Lord, the All-Glorious, the Most Splendid, from Whose raiment the denizens of the highest Paradise perceive the fragrance of eternity, though at every moment the people cast against Him the darts of hatred.

O Salman! Should you pass by the dominions of the All-Merciful and someone ask you about the Ancient Beauty, say: By God, He hath been afflicted among His servants and subjects in such wise that He findeth no helper or champion for Himself.

Say: O company of loved ones! Do ye rejoice among yourselves whilst the Eye of God raineth crimson tears and lamenteth, reciting unto all creation the verses of sorrow with a mournful voice? O Salman! Say: O people of the Bayan! Do ye dwell in your homes whilst the Beauty of the All-Merciful hath been exiled through the deeds of every wicked oppressor? Say: They that circled round My Self have been so deluded by the world that they have warred against Me with a sharp and cutting sword.

O Salman! The garment of patience hath been rent among the company of the righteous. Say: Ye rest in your houses, heedless of what hath befallen the Beauty of your Chosen Lord at the hands of these wicked ones. Is there any faithful one who will fulfill his covenant and not break God's pact in these days when every tyrannous oppressor hath opposed God?

O Salman! Proclaim amongst the servants, then make mention of what hath befallen the Lord of Creation in the year of tribulation from the manifestations of adversity, and be not silent even for a moment. O Salman! Forget not the remembrance of thy Lord. Remember Me among My loved ones, then weep over My exile, My imprisonment and My trials, that perchance there may arise thereby one who will help Me and ward off with the sword of utterance the evil of every base idolater.

O Salman! Remember Me among the servants of the one true God, that I may remember thee in the heaven of holiness among the nigh-approaching angels with wondrous verses of glory. O Salman! Though My tribulations cannot be fully expressed in words, yet mention thou what thou art able. Destroyed be the house wherein My remembrance and praise are not raised at morn and eventide! Mute be the tongue that remembereth not My trials! Blind be the eye that weepeth not over My afflictions and

tribulations! And perished be the hearts from which wafteth not the sweet fragrances of resplendent glory!

O Salman! Remember Me openly in My land, that I may remember thee in My Kingdom with clear and evident utterance. O Salman! By God, the tears of Mine eyes have appeared in the form of clouds and rain upon all created things, if thou be of them that know. And the fire of My heart hath appeared in the form of the sun, thus doth its heat affect all things, if thou be of them that perceive.

Therefore hath the Nightingale of Eternity been prevented from warbling its melodious songs, and the Pen from flowing, and the Tongue from utterance. And wert thou to hear with Mine ear, thou wouldst hear how ‘Ali bewaileth My Soul in the Most Glorious Companion, and Muhammad weepeth in the Most Exalted Horizon, and the Spirit smiteth his head in the heaven of destiny by reason of what hath befallen this Wronged One at the hands of every sinful transgressor.

O Salman! We have reared thee through months and years, and preserved thee from the harm of every harmful one, and raised high thy mention between the heavens and the earth. Beware lest thou forget My favor and My manifold mercies upon thee, for My favor hath ever been abundant toward thee.

O Salman! Transgress not the bounds of justice in regard to Me. We have reared thee for this Day. Rend asunder the veils through the sovereignty of thy Lord, the Mighty, the Bestower, and be steadfast in the path. Forget not My love for thee, and withhold not thyself from this Most Great Ocean which surgeth by virtue of its own self, and which no Prophet hath reached save that he paused upon its shore and removed from his feet the sandals of desire and from his heart the remembrance of all created things, then raised his hands unto God in manifest humility and said:

O Lord! I beseech Thee by this Ocean and what lies concealed therein of the pearls of Thy knowledge and the fishes of Thy wisdom which none hath discovered save Thyself, that Thou wilt not deprive me of turning unto it, of finding tranquility beneath its shade, and of entering into its depths. Thou, verily, hast ever been omnipotent over all things. O Lord! This is a station which Thou hast sanctified from the entrance of every misbeliever and the approach of every denier, and hast made it exclusively Thine own and for them who love Thee from among Thy near angels and Thy chosen ones.

Preserve, O my God, its people whom Thou hast associated with Thy Most Glorious Name between earth and heaven, and whom Thou hast made detached from all else save Thee and turned unto Thyself, from the evil of every denier and the wickedness of every stubborn misbeliever. Then curse, O God, my Lord, those who have warred against Thy Most Glorious Self, through a drop of Whose ocean of bounty this sea and its dwellers were created, and what was treasured therein of the wonders of Thy wisdom and the pearls of Thy knowledge, and who disputed with Him and usurped His rights and denied His signs. Then, O my God, chastise them with the scourges of Thy might and the fire of Thy wrath. Verily, Thou art He Who doeth what He pleaseth with a sovereignty that encompasseth the Truth.

O Salman! By the truth of God, he moveth not from his place, nor lowereth his hands from their supplication, but that he weepeth over My tribulations, My trials, My sorrows, My exile and My distress; and with him weep all the tribes of the denizens of heaven and those who dwell beyond them among the

angels on high and the Cherubim. Thus do We unveil for thee a mystery among mysteries through a hidden sign.

O Salman! Were We to find one who hath attained maturity, We would reveal unto him that which would enable him to soar in every heaven beneath this heaven which hath been raised up in truth through this Name that was exalted in the Tablet. But since We find none trustworthy, We have veiled the Cause while the oceans surge within My Being and the suns shine forth from My mystery, and We move among the servants like one of them.

Therefore hath the station of God become obscure to the servants, to such degree that they who cannot distinguish their right hand from their left lay claim to this station for themselves, and every day someone raiseth a call. Say: Fear God, O people, transgress not your bounds, and be God-fearing in His religion.

O Salman! Inform My servants not to spread corruption in the earth. Say: Hold fast to the cord of servitude, for through it God's Cause shall be made manifest, your influence shall be exalted among the servants, and the countenance of every sincere seeker shall be illumined. Then know, O Salman, that We desire from Our servants naught but that they speak with pure truthfulness and transgress not the bounds of justice.

Thus did We counsel them before, and now counsel through a truthful and trustworthy Pen. Make known unto the people what thou knowest of that which hath befallen Us, in truth. Thus doth the Spirit command thee in truth from the presence of the Mighty, the Powerful. Fear no one, for God will protect thee as He protected thee before, and He watcheth over thee.

O Salman! God preserved thee throughout numbered years and protected thee beneath the wings of protection, and thou wert a visitor to the Self of God, circling round His house and attaining His presence before His throne. Blessed art thou, for in every year the glances of God were directed toward thee, and this indeed was a supreme favor founded upon truth.

Arise to thy Lord's bidding, then go forth to the lands with the fragrance of the All-Merciful, that perchance the people may perceive the sweet scents of the garment and arise to promote the Cause and aid this Wronged One with the sword of utterance and repel the swords of opposition from Him and from the people of God in these days wherein the Ancient Beauty hath been established upon the throne of mighty glory.

O Salman! Leave the world and whatsoever hath been created therein to its people, then proclaim between earth and heaven that sovereignty on that Day belongeth unto God, in Whose hand is the Kingdom of all things and in Whose grasp is the dominion of exalted might.

The melodies of the Spirit have now ended upon thee, and We beseech God to assist thee in His Cause, to purify thee for His sake, to strengthen thee to promote His Cause, to enable thee to speak His praise, to detach thee from all else besides Him, for verily He answereth who calleth upon Him and is nigh unto who seeketh Him. And the radiance which hath shone forth from the direction of Baha be upon thee, upon thy wife, upon thy daughter, and upon whoso hath held fast to the holy and resplendent Ark.

BH00553: This is a Book that speaketh the truth…

He is the Mighty, the Self-Subsisting!

This is a Book that speaketh the truth and casteth into hearts the mysteries of God, the Almighty, the Powerful, the Mighty. Therein doth the Spirit proclaim a Word such as no ear hath ever heard, at which the heavens and earth would be rent asunder, save whom thy Lord willeth, the Mighty, the Sovereign, the Everlasting, the Peerless, the All-Knowing. Say: Verily He speaketh the truth in the atmosphere of eternity from this Station, wherefrom are severed the hands of the peoples of earth and heaven, save those who have freed themselves from the veils of fancy and have clung to this luminous and radiant Cause. Say: By God! The Hidden Book hath appeared in this ancient Temple. Say: The trial hath come unto you, O peoples of the earth, from every near direction, and the proof of God hath appeared at a station wherefrom are cut off the hands of the mystics.

Say: Those who have taken for themselves a protector other than God, these are they whom their wretchedness hath overwhelmed and they are not of those who are guided. Say: By God! The Truth moveth with me even as the shadow moveth with the sun, if ye be of them that know. Say: The Spirit proclaimeth above my head that this indeed is He Who is the Intended One, Who hath appeared in the mantle of holy and gracious sanctity, and He shall not remain among you save for days ordained in the Tablets of mighty preservation. Say: When the idolaters imprisoned Us in this prison, We revealed the Face in truth that they might witness that He is indeed the One Who doeth what He willeth and is powerful over all things.

And thou, grieve not over anything, nor over what hath befallen thee after Me. Be patient, then be steadfast, and be not of them that are perturbed. All that they have stolen from thee was naught but the ornaments of this world, and they befit those who stole them. Be thou in supreme purity—sanctify thy soul, then purify thine essence, then illumine thy heart from all else save God, thy Lord, the Lord of all creation. Ask thou God to grant thee that which cannot be reached by the hands of thieves, that which will not change throughout the eternity of God, will not be followed by extinction, and will not be touched by the hands of the idolaters, even as He hath granted thee in truth His love, His remembrance and His glory, if thou be of them that know.

Verily thy letter hath come before Us wherein thou didst call upon God, thy Lord, with myriads of holy ones. By God! It is sweeter in My sight than all the pearls of mighty and precious glory that have appeared on earth. He whom God hath blessed with such grace will never grieve over anything, even should the harm of all the world befall him. And thou, close thine eyes to what hath befallen thee and place thy trust in God, the Mighty, the Invincible. Purify thy vision from human limitations and turn not thy gaze from this radiant Scene. This was revealed in the previous year from My Pen, if thou be of them that bear witness. Though what was in My house was as My very Self, and they who did this were as though they had betrayed My very Self—and God is witness to this—nevertheless We have forgiven those who did this, should they not repeat such deeds and be of them that repent unto God, with Whom is the knowledge of the heavens and earth and the knowledge of all things.

There is no God but Him, the Forgiving, the Generous. Though this deed is in itself a sin greater than the creation of the heavens and earth, yet thy Lord is the All-Merciful, the Most Compassionate. He forgiveth whomsoever among His creation He willeth to return unto Him and repent before Him; otherwise He seizeth them with His wrath, for He, verily, is the All-Subduing, the Almighty.

Know then that all We have mentioned to thee is thy most exalted horizon when thou ascendest unto God, the King, the Mighty, the Wise. However, in matters of creation, be utterly precise and discerning such that none can take anything from thee. Thus doth the Dove counsel and instruct thee with justice that thou mayest be among those who know. Disclose not thy secret to anyone, nor spread thy cause among the servants, lest any among the sinful become aware of what thou possessest. This is among the wise counsels We inspired in the heart of Muhammad, the Messenger of God, aforetime, and caused Him to speak it in a perspicuous Arabic tongue. Conceal thy gold, thy going forth, and thy religion from those who have taken their idle fancies for their god and were among the treacherous. Know thou moreover that guile towards the guileful is a virtue, and likewise deceit towards the deceitful. Therefore practice thou deceit with every sinful deceiver and guile with every vile trickster. All this is among the characteristics of the believers. We have imparted this unto thee that thou mayest be possessed of great sagacity.

O Mihdi! Know thou, know thou that what hath befallen thee is as naught compared to what hath befallen Me. The eyes of the denizens of Paradise would weep at this, and the hearts of them that are nigh unto God would be sorely troubled. By God! Were anyone to become aware of what hath befallen Me, he would dwell in the wilderness and flee from all companionship, would find solace in none and would partake of nothing until he had sacrificed his soul in His love, this resplendent Beauty. All that hath outwardly befallen Me is as nothing, that I might recount it unto you, O concourse of lovers. Rather it is what hath inwardly befallen Me, which the dwellers of the heavens could not bear, nor could all who are in the kingdom together sustain it.

By God! I cannot mention a single letter thereof, and were I to mention but one letter, the heavens and earth would be rent asunder. Therefore in this Prison I cry out to my Lord: “Where is Thy grace, O Succorer of the oppressed? Where are the wonders of Thy mercy, O Thou in Whose hand is the kingdom of the worlds?” By God! I have fallen into the pit of tyrannical souls, yet I shall be patient in this even as I was patient before through God’s might and power. Verily He recompenseth the patient. And I say: “Praise be to God, for He is the Lord of all worlds, the Succorer of the oppressed and the Merciful unto the distressed.”

Know thou moreover that this is not the first humiliation that hath descended upon My house. It descended before through what the hands of the oppressors had wrought, and there shall descend upon it such abasement as would cause tears to flow from every seeing eye. Thus have We imparted unto thee that which was hidden behind the veils of the Unseen, which none hath known save God, the Mighty, the Praiseworthy. Then days shall pass and God shall raise it up in truth and make it a banner in His kingdom, around which shall circle the company of them that know.

He is the Mighty

The truth is that infinite harm hath befallen that honored one. Be patient even as We were patient, and in all matters be detached—that is, keep in mind detachment of heart. Whatever may come to pass in this Cause hath been and shall ever be most acceptable in the sight of God. If the opportunity arises to leave that land, you are free to do so, but with utmost care.

Certain Tablets had been written, and copies of some were inscribed in a special treatise and sent. If you can disseminate these to all lands, no task today is greater than this, yet let copies be made and sent with utmost discretion, lest it become widely known in the city and the leaders thereof, whether governors or others, become aware. In all cases, discretion is beloved, save with those who are guided by the lights of God. The Tablets were written and sent after Salman's arrival. Let them act as they deem wise. And if you yourself should journey somewhere, keep with you a copy of the treatise, that perchance someone may awaken from slumber and inhale the fragrance of God. Otherwise, the Cause is in God's hands. He doeth what He willeth and ordaineth what He pleaseth. It appears that none have moved with sincerity with you, all following their own desires, save those of pure nature.

In any case, all are and shall be visible before God. Be not grieved in any way. I am much perplexed as to what to mention. In all conditions, trust in God is most beloved of all. Verily unto God do all matters return. It would be well if it reached Jinab-i-Rida in Yazd, and likewise in the Land of Kha and elsewhere. It is surely best to guard yourself from association with certain people, and this is most beloved before God. Act with utmost wisdom. Whatever is destined shall come to pass. A copy of the Tablet of Haji Kamal is in the aforementioned portions. Deliver it to him. Beware that thou grieve not over anything, but put thy trust in God, the Protector, the Self-Subsisting. Consider carefully and act upon what was previously sent and this Tablet. This servant hath been struck with utter bewilderment at all these new developments and hath settled in this prison. Perchance God will thereby bring about some matter. I have suspended the sending of the treatise in view of recent developments at this hour.

A separate Tablet was sent for Haji Kamal and a special Tablet was also sent to the custodian. If you become certain that he will not mention it to anyone, you may give it to him or read it to him, but keep the original. If it becomes known in that land among the rulers that writings are being sent from this land, great harm would befall this imprisoned servant. Salman will explain the details of this matter. In all conditions, utmost concealment is beloved today. A Tablet was written to Mulla Zaynu'l-Abidin and some of the people of Sad, which Salman himself will deliver, and likewise to Kalimiy-i-Fath. However, a Tablet written to Mulla Rida is in your package—deliver it through whomever you deem appropriate. A special prayer was sent for you, but since it mentions some of the friends who have ascended to God in separation, therefore send a copy of it with one circle to the wife of Aqa Muhammad-Rida. Convey sublime mention to all the friends. A special mention has been revealed for all, but we sent copies of some while copies of others are not yet complete, therefore they will be sent later. Mirza Aqa Jan is alone and could not manage it all. Salman will explain the details of this.

BH00555: This is what was sent down from the right…

This is what was sent down from the right hand of the Throne to the Name of God, the Most Truthful, the True, the Trustworthy. Upon Him be the Glory of God, the King, the Mighty, the Wise.

In the Name of God, the Most Holy, the Most Mighty, the Most Inaccessible, the Most Glorious.

O My remnant! Hear My call from the direction of My Throne, that My fragrances may attract thee to the heaven of My loving-kindness, may detach thee from all else save Me, and teach thee that which is concealed within the scrolls of My knowledge and that which is hidden within the treasuries of My wisdom. By God! Shouldst thou read but one word from the scroll of My Cause, thou wouldst discover the knowledge of all that hath been in the treasuries of My power and all that shall be in the repositories of My might and grandeur.

O thou who bearest My traces! Hear My call and let not the fire of love be quenched in thy longing to attain My presence and thy desire to be united with Me. Be thou so enkindled that the heedless among My servants may be set ablaze and the slumbering ones among My creatures may arise.

O remnant of My family! Hear thou this Call which no one hath ever heard before. By God! None shall ever hear its like hereafter, if thou be of them that comprehend. Know thou that His call unto thee is better for thee than whatsoever hath been created between the heavens and the earth.

Verily, he that perceiveth not the fragrances of God and remaineth stationary in his place is afflicted with the cold of this world, and thus is he numbered among the patient ones. By My Self and My Beauty, then by My Might and My Grandeur! Whoso perceiveth shall consume himself in love for My sanctified, resplendent, mighty and luminous Self.

We sent thee a garment aforetime, and before that another garment, and through a breath thereof were attracted the realities of the people of the Supreme Concourse and then Our near servants. O thou who bearest My Name! Know that through the fragrances of My garment the Manifestation of the Past arose to praise My Self and sacrificed himself in My path. Look thou in the Bayan that thou mayest find what We have cast upon thee in truth, that the fire of My love may ignite thee, the sun of My beauty illuminate thee, and the winds of My will move thee and bring thee to a station wherein thou shalt not rest save through My remembrance, nor be occupied except with My praise and the proclamation of My Cause amongst all created things.

Hearken unto that which issueth from the mouths of the ungodly who have clung to My words yet were veiled from My Self, who secluded themselves with the names which I created by My word and whereby they objected to Him through Whose will were created the realities of the first and the last ones.

Say: O people, fear God and follow not your desires. Follow your Lord, the Most Exalted, the Most Great. Among the idolaters are those who say “This Manifestation hath appeared too soon.” Say: Woe unto you, O concourse of the veiled! And among them are those who say “He is not the Promised One Who was promised to the servants.” This is their transgression against God, the Almighty, the Protector, the Mighty, the Powerful. Say: If this be not what ye were promised in the Tablets, then wait as did wait the Jews, then the people of the Gospel, then the concourse of the Qur’an. Thus do We make clear unto thee that which shall awaken Our slumbering servants. Say: The Promised One is My Own Self, and were He not My Own Self, by God, He would still circle round Me, and that which hath appeared from Me is My proof, My testimony, and My evidence. Die then in your wrath, O concourse of idolaters! Say: O crimson-clad people, have ye found in the Tablets that if One should come unto you with clear authority, with

God's signs—the Sovereign, the Almighty, the Most Exalted, the Most Great—and with the clear tokens of God, the Holy, the Most High, the All-Knowing, the All-Wise, that ye should not believe in Him?

Nay, by His own Self, the All-Merciful, the Most Compassionate! Naught was revealed in the Bayan save mention of Me, and all that was ordained therein was held within the grasp of My power, as attesteth all that was sent down aforetime unto Ali from One mighty and beauteous. Say: Woe unto you, O concourse of idolaters! Ye have denied Him but for Whom the Bayan would not have been revealed, nor would Ali have appeared with the truth, nor would the heavens and earths have been created. Say: His purpose was none other than My Self and the dawning of My Manifestation from this luminous and resplendent horizon. Fear God, O people of the Bayan! Oppose not Him Whom all religions have opposed and for Whose grief the denizens of the highest Paradise weep. Ye dwell in your homes while the Ancient Beauty languisheth in a mighty prison. Ye rejoice in that which ye possess while your Lord, the All-Merciful, is in manifest sorrow. Do ye rest in comfort while the Spirit of God is in the hands of His enemies? What aileth you that ye remain at rest?

O My Name! God hath not reckoned any more veiled than the people of the Bayan—thus hath His tongue testified from the precincts of His throne of the All-Merciful, that perchance the people may become among the awakened ones. As for thee, purify thyself from all who are in the heavens and on earth, then arise to praise Me and to propagate My Cause. This is better for thee than the worship of both worlds. Beware lest thou overstep the bounds of wisdom and that which thou hast been commanded in all the Tablets, and likewise Our successful servants. Verily, those who spread corruption in the earth and shed blood—these have been heedless of their Lord's command and are within thick veils.

Say: O people! The Youth hath appeared to bid you unite and to forbid corruption, and thus was I commanded by One mighty and powerful. At the outset of this Revelation We forbade the people to shed blood and then to engage in corruption, yet they cast the command of God behind their backs and committed that which their own selves and desires prompted them to do. By God! They are in manifest error. Say: O people! Whosoever wisheth to oppose anyone, let him first oppose Me. This is dearer to Me, and God is witness to what I say. We have ordained victory through remembrance and utterance; thus was it sent down in the Tablets, were ye of them that know.

Soon will the Sovereign come unto you with tablets of fire. Beware thereof and put your trust in God, the Beloved of the worlds. Thus did We inform thee aforetime of the tidings inscribed in preserved tablets of glory, and now We inform thee once again lest thou forget that which thou wert commanded and be of them that are firmly rooted. Arise to the Cause and cast aside all else, for it shall suffice thee against all the worlds. Say: O people! Adorn yourselves with My virtues that the servants may perceive from you the sanctity of My exalted and mighty Self, for through you are manifested the signs of God amongst His servants and the breezes of His Cause waft through the lands.

Beware lest ye commit that which would violate the sanctity of God's Cause among these heedless ones, as committed he whom the concourse of the Bayan took as lord besides God. By God! Through him was the sanctity of the Cause violated, yet he rejoiceth within himself and is of them that perish.

O thou who art named after Me! Be thou enkindled with the fire of God and guide the people through wisdom and utterance to the Law of the All-Merciful. This is a Day the like of which hath never appeared in creation, and wert thou to reflect even less than that, thou wouldst surely testify to that which hath been revealed from the Pen of Glory. Thou art My remnant among My servants. Every possessor of spiritual sense must perceive from thee the fragrance of My garment and enter the divine Egypt. Be not grieved by the grievous trials of this year, for We have, in all the Tablets of protection, foretold the trials of these grievous days, that perchance the servants might not stumble when they appear and be not deprived of the truth.

Nevertheless, that which was decreed hath come to pass. Ye must, God willing, remain steadfast in your gaze toward the Cause and be occupied with guiding the people. This is the essence of God's Cause in this Most Great Day. Blessed are they that attain thereunto! Corruption hath never been, nor shall ever be, loved, especially in this Revelation wherein naught is intended save the unity and concord of the people. Say: O loved ones of God! Your glory hath not been, nor shall ever be, in slaying souls, but rather in quickening souls that are dead. Strive ye that through the incomparable, flowing waters of the Fountainhead of the Everlasting Lord ye may quicken and give life to dead souls. This is the station of them that love God. Beware lest ye transgress beyond it, O concourse of them that are assured!

Then God Himself turned toward your son who was named Ali in Our Most Exalted Kingdom, and addresses him that he may rejoice in the call of his Lord, the Mighty, the All-Knowing:

O Ali! Upon thee be My remembrance and My praise and My peace and My mercy, and the glorification of all things at all times. Beware lest thou transgress the bounds of wisdom, for thou art a name among Our most beautiful names in the tablets of mighty glory. Guard thyself, then thy father, for he is My remnant between you and all the worlds. Blessed is he who hears his words in My remembrance and praise, and is guided thereby to the paradise of My Cause and the pavilion of My glory and the tabernacle of My majesty and the Kaaba of My union and the house of My presence and the sanctuary of My grandeur and the mighty, supreme, firm, perfect, transcendent, precious and impregnable fortress of My authority.

Blessed art thou, again blessed art thou, for having remained steadfast in a Cause from which all who are in the heavens and earth fled in terror, save those whom God protected through truth and gave to drink from the Kawthar of His knowledge and preserved from the hosts of Satan. Be thankful to thy Lord for this and be in great joy. Then ask Him at all times to aid thee to remain steadfast in His Cause, and this is better than all that hath been and shall be created, wert thou of those who know. And the splendor which hath shone forth from the direction of the throne be upon thee and upon thy father and upon those who are with you among the steadfast handmaidens and servants of God, and praise be to the Beloved of the worlds, Who even now speaketh the truth and uttereth in all things that there is none other God but Me, the Powerful, the Exalted, the All-Compelling, the Mighty, the Omnipotent.

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BH00578: Jinab-i-Fath-i-A’zam, upon him be the Glory of God

Jinab-i-Fath-i-A’zam, upon him be the Glory of God

In the Name of God, the Most Impregnable, the Most Holy, the Most Exalted, the Most Mighty, the Most High

O Fath-i-A’zam! By God, the True One, today is thy day! Arise to promote the Cause amidst the heavens and earth, then sing and warble with My most glorious melody amongst the concourse of creation. Say: By God, the True One, O people! There hath come to you the proof before which, at its manifestation, every proof and evidence hath bowed down. Beware lest thou be perturbed by the intimations of those who have openly denied God and have not understood the root of the Cause, and from whom the breezes of the All-Merciful have been withheld. Soar with the wing of certitude in the atmosphere of wisdom and utterance, then subdue the cities of the hearts of the peoples of the world through the sovereignty of thy Lord. Thus doth the Pen of the Most Merciful command thee at an hour when it hath ascended above all who are in the heavens and earth and become established upon the pole of Paradise.

By God, the True One! The idolaters have cast Us into the well of envy and hatred, then raised an outcry amongst themselves to cause doubt in the hearts of those in whom thou findest no steadfastness in the Cause of God, and who dwell in uncertainty and loss. Say: God shall soon raise up a people who shall cast behind them all who are in the kingdom and shall stand firm in the Cause with power and sovereignty.

If thou desirest to know what hath befallen Us, know that We have been afflicted with tribulations the like of which have never appeared in creation. By My life! They cannot be mentioned in words and utterances. Know then that the clamor hath been raised from the direction of the hearts of the deniers, and intoxication hath seized the dwellers of the heavens and earth save those whom the hand of grace hath taken and delivered from the hosts of those who have denied and associated partners with God, and whom the melodies of thy Lord, the Mighty, the All-Bountiful, have attracted.

Say: O people! Fear God and cleave not unto those whom every atom denounceth, for they have denied the proof whereby their faith in God, the Mighty, the Glorious, the All-Praised, would be established. Reflect thou upon what they who have denied My Self have attributed unto Me, and what thou hast witnessed from Me and what hath appeared through Me, that thou mayest become aware of what hath befallen Me from the hosts of Satan.

By God, the True One! The tablets that have been written in rejection of God and His Cause—were anyone to have insight, he would witness from what hath been inscribed therein the falsehood of those who wrote them with the fingers of misbelief and who have calumniated God without clear proof or evidence. Cast thou these words behind thee, then stand firm in the Cause in such wise that the servants who have denied God from time immemorial and whose names have been written among the heedless may be shaken by thee.

By My life! He who was unable to speak in My presence, when he witnessed his own powerlessness in what he desired, attributed to this Beauty—to Whose sanctity the realities of all things bear witness—what his self and passion commanded. Then he whom God had made an example to all servants, and from whom the people of hell-fire flee, wrote a tablet rejecting God and His sovereignty, for the fire had been kindled in his heart. God hath decreed for every soul that he should write in refutation of whoever hath rejected God according to what the Spirit inspireth him. Thus hath the matter been ordained by this Beauty, through Whom the hearts of the followers of all religions have been shaken.

O Fath-i-A'zam! Say: From the first day when the Sun of Baha shone forth, pure essences and holy realities have ascended to a station wherein they have rent asunder veils whose greatness and majesty caused the hearts of the chosen ones and the minds of the people of understanding to tremble. Thus, behold the power of thy Lord, in that He hath quickened hearts wherein naught was manifest save the effulgence of the lights of His greatness, and hath established them upon the seat of the Cause in less than the twinkling of an eye. Indeed thou wert present before Us and didst hear My melodies and witness My composure and dignity, then My tranquility and patience and forbearance. Therefore ponder within thyself, O Most Great Victory, what hath moved Me to cry out between the heavens and the earth, that thou mayest know what hath befallen God, thy Lord, from these who disbelieved and associated partners with Him—they whom the peoples of both worlds denounce as infidels. By God! All things weep at My oppression, yet I, despite My power and might, showed forbearance toward him who sought My death and withdrew from among these people. Yet he was not content in his soul and fabricated words against Me which every person of insight and certitude would deny.

Then know that when We found the one named Ali-Akbar who was there immersed in the depths of fancy and desire, We sent down from the heaven of divine will a tablet and sent it to him by the hand of Salman, and We have now sent a copy of it to thee that thou mayest read it and convey it to him, that perchance he may reflect within himself and sanctify himself from the doubts that were in his heart and be purified from the uncertainties of the age. Verily he objected in his inmost heart against thee. Say: O servant! We know what thou art engaged in, and with Us is the knowledge of all things and the knowledge of the heavens and earth, and naught in all the worlds can be hidden from thy Lord's knowledge. Arise to serve God and aid His Cause, then witness the Cause with thine own eyes, not through the eyes of any of the servants, for We have manifested Ourself with all proofs, signs, tokens and revelations, any single one of which would suffice all who are immersed in the depths of names and attributes—yet none comprehend this save those who have drunk from the chalice of certitude.

Say: Hast thou not heard what was revealed from My previous Manifestation? Beware, beware lest thou be veiled at the time of the Manifestation by the Vahid of the Bayan, for that Vahid was created by Him. Beware, beware lest thou be veiled by what was revealed in the Bayan, for these were the words of His previous Manifestation. Hast thou not heard what thy Lord, the Most High, the Most Exalted, hath said: "Say: O God! Thou art the God of Gods! Thou givest sovereignty to whom Thou willest and takest it from whom Thou willest." Thus was the command revealed from thy Lord, the Mighty, the Powerful, the All-Merciful. Yet thou hast hesitated because of the hesitation of a mere name among names, though thou hast not understood it or its fundamental cause, and thou art perturbed regarding Him Who hath dawned from the horizon of the Cause with God's grandeur and His manifestations, and God's power and His

might. Fear God Who created thee by His command, and be not of those who said “God is our Lord” but when He appeared with the truth they arose in denial.

Say: By Him Who hath caused all things to speak in praise of My Self! Thou hast not understood the Cause wherein thou art, nor hast thou comprehended him whom thou hast taken as thy lord besides God. If thou art in doubt about this, then it behooveth thee to present thyself before the Throne and witness what the eyes of creation have not witnessed in manifest revelation. Hast thou not heard of God’s power and sovereignty? Hast thou not seen how He hath appeared in truth from the axis of all horizons? Say then: O ye two parties! Which of the signs of your Lord will ye deny? Fear God by Whose command every atom moveth, then act according to what thou art commanded in the Tablet, that God may forgive thee through His grace. Verily He is the Powerful over all things—He punisheth whom He willeth and bestoweth upon whom He willeth among His servants the sweet fragrances of forgiveness.

O Fath-i-A’zam! Convey the messages of thy Lord, and fear none. If thou findest in a man’s heart a ray of the lights of thy Lord, consort with him; but if it be otherwise, shun him and such as he, and draw nigh unto God, thy Lord. Verily, He shall suffice thee against all who are in the heavens and on earth, at all times.

Thus have We cast upon thee the verses of the Spirit, and have varied them for thee, that thou mayest rejoice within thyself and stand firm in this Cause, from which the feet of every hypocrite who hath joined partners with God, and trodden the paths of the people of tyranny, have slipped.

The Glory be upon you and upon whosoever has detached himself from all that has been created in the kingdoms of existence and possibility, and has held fast to the Sure Handle in these days when the breezes of sedition have wafted from all directions. Such harm has befallen My station as transcends description, and God indeed takes account of all that has come to pass. God willing, after meeting Salman, you shall become acquainted to some degree with what has transpired both secretly and openly. Tablets were revealed and sent down from the heaven of divine will in response to the objections of the people. God willing, you shall observe them.

Send copies of these two Tablets to the Land of Sad, that perchance the people may reflect within themselves and become of those who are assured. For today, as is evident, most of the servants have turned away from the King of manifest existence and clung to vain imaginings. Were you to observe carefully, you would find the veils of this group to be thicker than those of the followers of the Qur’an, to such an extent that from the leaders and followers of this group you hear naught but the words of the people of the Qur’an. All have returned to the delusions of the past and cling to vain fancies, save him whom God has purified from all that the people possess and has washed in the ocean of sanctification and delivered from the depths wherein many creatures have drowned.

We hope that you will, at all times, arise with wondrous steadfastness and regard those who turn away from the Cause as cattle, nay, more contemptible still, for the cattle have not denied Him at Whose finger’s motion all things move, from a beginning that hath no beginning, and at Whose glance’s bidding all beings were raised up, before a before that hath no before. But these people have denied God and associated partners with His proof and warred against His Self and disputed His signs, and yet they

imagine within themselves that they are of the doers of good. Say: O crimson company! God shall soon seize you with a chastisement from Him and wrath from His presence, and shall return you to the lowest of the low. Show kindness to the family of Mulla Husayn, who has ascended unto God, for this is among the most meritorious deeds in the sight of God.

BH00591: Praised be Thou, O Lord my God! The tongues…

Praised be Thou, O Lord my God! The tongues of all created things testify to Thy sovereignty and Thine omnipotence, and proclaim mine own poverty and my wretchedness when face to face with the revelations of Thy wealth. Look, then, O my God, upon this sinner whose gaze hath, at all times, been fixed upon the source of Thy forgiveness, and whose eyes have been bent upon the horizon of Thy grace and Thy gifts.

Ever since the day Thou didst create me at Thy bidding, O my God, and didst arouse me through the gentle winds of Thy tender mercies, I have refused to turn to any one except Thee, and have, through the power of Thy sovereignty and Thy might, arisen to face Thine enemies, and have summoned all mankind unto the shores of the ocean of Thy oneness and the heaven of Thine all-glorious unity. I have sought, all my days, not to guard myself from the mischief of the rebellious among Thy creatures, but rather to exalt Thy name amidst Thy people. I have, thereby, suffered what none of Thy creatures hath suffered.

How many the days, O my God, which I have spent in utter loneliness with the transgressors amongst Thy servants, and how many the nights, O my Best-Beloved, during which I lay a captive in the hands of the wayward amidst Thy creatures! In the midst of my troubles and tribulations I have continued to celebrate Thy praise before all who are in Thy heaven and on Thy earth, and have not ceased to extol Thy wondrous glory in the kingdoms of Thy Revelation and of Thy creation, though all that I have been capable of showing forth hath fallen short of the greatness and the majesty of Thy oneness, and is unworthy of Thine exaltation and of Thine omnipotence.

I swear by Thy glory, O Thou Who art the one alone Beloved! I find myself to be only nothing before the habitation of Thy great glory. Every time I attempt to extol any one of Thy virtues, my heart restraineth me, for naught but Thee is able to soar into the atmosphere of the kingdom of Thy nearness, or reach up to the heaven of Thy presence.

Thy might beareth me witness! I am well aware that were I to bow myself before a handful of dust, from now until the end that hath no end, in acknowledgment of its relationship to Thy name, the Fashioner, I would still find myself far removed from that dust, and incapable of approaching it, and would discover that such an adoration can in no wise befit it, nor transcend the limitations to which I myself have been subjected.

And were I to arise to serve one of Thy servants, and to wait at his door so long as Thine own kingdom endureth and Thine omnipotence will last, as a sign of my acknowledgment of the tie that bindeth him to Thy name, the Creator, I would, likewise,—and to this Thy glory beareth me witness—have to confess my complete failure to do him adequate service, and my deprivation of what can truly befit his station. And

this for the reason that I recognize in them naught else except the bond that bindeth them to Thy names and Thine attributes.

How can, then, such a man succeed in befittingly extolling the One through a motion of Whose finger all the names and their kingdom were called into being, and all the attributes and their dominion were created, and Who, through yet another motion of that same finger, hath united the letters B and E (Be) and knit them together, manifesting thereby what the highest thoughts of Thy chosen ones who enjoy near access to Thee are unable to grasp, and what the profoundest wisdom of those of Thy loved ones that are wholly devoted to Thee are powerless to fathom.

I swear by Thy glory, O Beloved of my soul! I am bewildered when I contemplate the tokens of Thy handiwork, and the evidences of Thy might, and find myself completely unable to unravel the mystery of the least of Thy signs, how much more to apprehend Thine own Self.

I beseech Thee, therefore, O my God, by Thy Name through which Thou hast caused all such as love Thee to soar in the atmosphere of Thy will, and hast guided all them that yearn after Thee into the Paradise of Thy nearness and Thy presence, to waft from the heaven of Thy loving-kindness the fragrance of certainty upon the needy among Thy loved ones, in these days when the tempests of trials have compassed them on every side, and so grievously assailed them that the souls of men have been troubled and the foundations of all beings have trembled at what hath been sent down unto them from the heaven of Thine irrevocable Purpose.

They were so shaken that the lamp of their love for Thee and of their remembrance of Thee was ready to be extinguished in the recess of their hearts. Powerful art Thou to do what pleaseth Thee. Thou, in truth, art the Ever-Forgiving, the Most Generous.

Thou givest ear, O my God and my Master, to the sighing of them that are dear to Thee, and hearest from all sides their cry, by reason of what hath befallen them at the hands of those whose hearts have been deprived of the sweet savors of Thy love. There is none either to befriend or to succor them, nor can anything deter their enemies from harming them. Unrestrained, they do what they wish, and deal with them as they please.

Give, therefore, O my Lord, the wonders of Thine aid to Thy loved ones, who have sought no helper except Thee, and have turned to none save Thyself, and whose eyes have expectantly awaited to behold the wonders of Thy favors and Thy gifts. Have pity, then, upon them, O my God, through the incomparable tokens of Thy mercy, and shelter them within the stronghold of Thy protection and Thy loving-kindness. Thou art the One, O my Lord, Who from everlasting hath been the Refuge of the fearful, and the Haven of the needy. Withhold not, I beseech Thee, from these feeble creatures the matchless tokens of Thy bounteousness and generosity, and leave them not to the mercy of them whose essence hath been solely created of the fire of Thy wrath and of Thine anger, and who have never discovered the fragrance of compassion and equity, and who have been so deluded by the deceitfulness of the world that they have denied Thy proof, and joined partners with Thee, and repudiated Thy signs, and shed the blood of those who are dear to Thee, and have been trusted by Thee.

I swear by Thy might, O my Beloved! They have committed what no man before them hath committed, and have thereby deserved Thy wrath and the scourge of Thine anger. Lay hold on them by the power of Thy sovereignty, and set over them such as will have no mercy upon them, unless they return unto Thee, and enter beneath the shadow of Thy loving-kindness, and are forgiven by Thee. Thou hast from everlasting been supreme over all things, and wilt unto everlasting remain the same. Thou, truly, art the Almighty, the Most Exalted, the Equitable, the All-Wise.

Glorified art Thou, O Lord my God! Look Thou upon this wronged one, who hath been sorely afflicted by the oppressors among Thy creatures and the infidels among Thine enemies, though he himself hath refused to breathe a single breath but by Thy leave and at Thy bidding. I lay asleep on my couch, O my God, when lo, the gentle winds of Thy grace and Thy loving-kindness passed over me, and wakened me through the power of Thy sovereignty and Thy gifts, and bade me arise before Thy servants, and speak forth Thy praise, and glorify Thy work. Thereupon most of Thy people reviled me. I swear by Thy glory, O my God! I never thought that they would show forth such deeds, aware as I am that Thou hast Thyself announced this Revelation unto them in the Scrolls of Thy commandment and the Tablets of Thy decree, and hast covenanted with them concerning this youth in every word sent down by Thee unto Thy creatures and Thy people.

I am bewildered, therefore, O my God, and know not how to act toward them. Every time I hold my peace, and cease to extol Thy wondrous virtues, Thy Spirit impelleth me to cry out before all who are in Thy heaven and on Thy earth; and every time I am still, the breaths wafted from the right hand of Thy will and purpose pass over me, and stir me up, and I find myself to be as a leaf which lieth at the mercy of the winds of Thy decree, and is carried away whithersoever Thou dost permit or command it. Every man of insight who considereth what hath been revealed by me, will be persuaded that Thy Cause is not in my hands, but in Thy hands, and will recognize that the reins of power are held not in my grasp but in Thy grasp, and are subject to Thy sovereign might. And yet, Thou seest, O my God, how the inhabitants of Thy realm have arrayed themselves against me, and inflict upon me every moment of my life what causeth the realities of Thy chosen ones and trusted ones to tremble.

I entreat Thee, therefore, O my God, by Thy Name through which Thou hast guided Thy lovers to the living waters of Thy grace and Thy favors, and attracted them that long for Thee to the Paradise of Thy nearness and Thy presence, to open the eyes of Thy people that they may recognize in this Revelation the manifestation of Thy transcendent unity, and the dawning of the lights of Thy countenance and Thy beauty. Cleanse them, then, O my God, from all idle fancies and vain imaginations, that they may inhale the fragrances of sanctity from the robe of Thy Revelation and Thy commandment, that haply they may cease to inflict upon me what will deprive their souls of the fragrances of the manifold tokens of Thy mercy, that are wafted in the days of Him Who is the Manifestation of Thyself, and the Day-Spring of Thy Cause, and that they may not perpetrate what will call down Thy wrath and anger.

Thou well knowest, O my God, that I was regarded as one of the people of the Bayan, and consorted with them with love and fellowship, and summoned them to Thee in the daytime and in the night season, through the wonders of Thy Revelation and Thine inspiration, and sustained at their hands what the inmates of the cities of Thine invention are powerless to recount. I swear by Thy might, O my Beloved!

Every morning I waken to find that I am made a target for the darts of their envy, and every night, when I lie down to rest, I discover that I have fallen a victim to the spears of their hate. Though Thou hast made known unto me the secrets of their hearts, and hast set me above them, I have refused to uncover their deeds, and have dealt patiently with them, mindful of the time which Thou hast fixed.

And when Thy promise came to pass, and the set time was fulfilled, Thou didst lift, to an imperceptible degree, the veil of concealment, and lo, all the inmates of the kingdoms of Thy Revelation and of Thy creation shook and trembled, except those who were created by Thee, through the fire of Thy love, and the breath of Thine eagerness, and the water of Thy loving-kindness, and the clay of Thy grace. These are they who are glorified by the Concourse on high and denizens of the Cities of eternity. I give praise to Thee, therefore, O my God, that Thou hast preserved them that have acknowledged Thy unity, and hast destroyed them that have joined partners with Thee, and hast divided the one from the other through yet another word that hath proceeded out of the mouth of Thy will, and flowed down from the pen of Thy purpose.

Thereby have Thy servants, who were created through the word of Thy commandment, and were begotten by Thy will, caviled at me, and so fiercely opposed me that they repudiated Thee, and have rejected Thy signs, and have risen up against Thee.

Thy glory beareth me witness, O my Beloved! My pen is powerless to describe what their hands have wrought against Him Who is the Manifestation of Thy Cause, and the Day-Spring of Thy Revelation, and the Dawning-Place of Thine inspiration. For all this I give praise to Thee. I swear by Thy glory, O my God! My heart yearneth after the things ordained by Thee in the heaven of Thy decree and the kingdom of Thine appointment. For whatsoever befalleth me in Thy path is the beloved of my soul and the goal of my desire. This, verily, is to be ascribed to naught except Thy power and Thy might.

I am the one, O my God, who, through the love I bear to Thee, hath been able to dispense with all who are in heaven and on earth. Armed with this love, I am afraid of no one, though all the peoples of the world unite to hurt me. Oh, that my blood could, this very moment, be shed on the face of the earth before Thee, and Thou wouldst behold me in the condition in which Thou didst behold such of Thy servants as have drawn nigh unto Thee, and those of Thy righteous creatures as have been chosen by Thee!

I give Thee thanks, O my God, that Thou hast decided through the power of Thy decree, and wilt continue to decide through Thine irrevocable appointment and purpose. I entreat Thee, O my Beloved, by Thy Name through which Thou didst lift up the ensigns of Thy Cause, and shed the splendors of the light of Thy countenance, to send down upon me and upon such of Thy servants as are wholly devoted to Thee all the good Thou hast ordained in Thy Tablets.

Establish us, then, upon the seats of truth in Thy presence, O Thou in Whose hands is the kingdom of all things!

Thou art, verily, the Almighty, the All-Glorious, the Most Merciful.

BH00596: Bear thou witness unto that whereunto God did testify…

In the name of God, Who endures after the annihilation of all things!

Bear thou witness unto that whereunto God did testify before the creation of all things: that verily I am alive in the Most Glorious Horizon. And now from this Horizon, hearken unto that which God doth speak, and be not of them that have veiled themselves from their Lord's command and are accounted among the heedless.

He calleth unto thee at the time when the spirit of life was taken from the people of all existence, save them who turned unto God, the Sovereign, the Mighty, the Compassionate, in those days wherein the Sun of eternity did shine forth from the horizon of the remembrance of thy Lord, the Most High, and the Dove of faithfulness warbled upon the twigs of the Ultimate Tree with verses that drew unto them the hearts of the sincere ones.

O friend! If thou desirest to be apprised of that which hath befallen Me, know thou that Husayn hath appeared in truth, even as was promised by the tongues of them who drew nigh unto God, and beneath His shadow have entered the realities of the Prophets and the chosen ones. Then He Who came unto you with the name of ʿAli before Nabil, as ye had heard aforetime that He would appear with manifest sovereignty and all the Prophets would enter beneath His shadow. Then the Promised Qa'im—and this is among the tidings of the ancients.

But when He appeared and His countenance shone forth amidst all the worlds, there arose against Him idolatrous servants: among them were those who denied His verses, those who said "I shall reveal the like of what God hath revealed," those who said "He hath fabricated against God," and those who said "He speaketh from desire." Thus did it befall the Youth, if thou be of them that hear.

This, after We had created them by Our command and preserved them from the harm of the idolaters, and had made their names renowned and exalted their mention throughout the lands. Their likeness is as the likeness of Satan, as ye have heard before concerning that which was revealed in a preserved and mighty Tablet—that God had exalted him and named him in every heaven with one of the names, but when he perceived his own elevation and power, he waxed proud before God and became of the idolaters.

Even so did We exalt one among the servants lest any should discover God's treasury of knowledge and the repository of the pearls of His wisdom. Yet when he witnessed his elevation and the exaltation of his mention, he grew proud before Us in such wise as none can recount.

Thou shalt not rest in thy place. Arise and say: O people! Fear ye God and follow not the satans. This, verily, is He Whose meeting was promised unto you in all the Tablets and in mighty and glorious Scriptures. Verily, He Who came with the name of ʿAli aforetime gave you glad tidings of this Manifestation and took from you the covenant of My Self before His own covenant, yet ye have broken God's covenant and violated His testament and were of the heedless ones.

O people! By the True One! This is indeed His Beloved and His Glory, then His Purpose. Slay Him not with the swords of hatred and rancor, and be not of the oppressors.

O people! This is He for Whose sake the Primal Point sacrificed Himself, then those who took the path unto God. Say: Have ye not read in the Bayan that which was revealed concerning this Manifestation from God, the Mighty, the All-Knowing, the All-Wise? He counseled you not to cling, at the time of His appearance, to aught that hath been created in the heavens and on earth, yet ye have clung to your own selves and desires, and have objected to Him and turned away from Him. Woe unto you, O concourse of the heedless!

Thus doth He speak between heaven and earth and address the idolaters among the people of the Bayan, yet they are in mighty veils.

O people of the Bayan! This is the Trust of the All-Merciful with which We have given you glad tidings at all times. Yet when He came to you with the truth, you denied Him. Thus did Satan make your deeds seem fair to you, and you became a people, evil and far removed. O people! I have sacrificed myself in His path and called you at every moment to His mighty, exalted, inaccessible and wondrous Self, until I was suspended in the air and martyred in His path, and my spirit ascended to the Sadratu'l-Muntaha and the Supreme Companion. From that most distant station, We observed you and saw your evil deeds, and We wept for you and for myself and for this lonely Wronged One.

O people! Reflect on those who came before with God's signs and evidences, that you may be among those who know. O people! Be ashamed before God Who created you, and before my Beauty and what has befallen me in His path, and be not among the heedless. O people! When I heard the call of this Revelation, I witnessed how all things trembled within themselves, and Ridvan and all created therein, and Paradise and all ordained therein, sighed in their longing to meet Him. Then did I descend with the hosts of revelation and inspiration, and the denizens of the highest paradise, until I arrived in the presence of my Beloved and the Beloved of the worlds.

When mine eyes fell upon His face, I witnessed how it was changed from the buffetings of the idolaters, and I found the countenance of God turned pale through what your hands have wrought, O heedless ones! Alas, alas, that I should see the Beloved in manifest grief and tribulation! Would that I had never been created in existence, nor drunk the pure milk from my mother's breast, nor manifested myself among the worlds! Would that the Ridvan had never been created in its essence, nor the gardens in their reality, nor any exalted kingdom of glory, rather than witness my Beloved in the clutches of these transgressors!

O people! Fear God and violate not the sanctity of His Cause. He has come to you with what is greater than what I brought you, and there has appeared from Him what has never appeared in creation. I know not by what proof you have turned away, O people of the Bayan, and by what evidence you have disbelieved in God, the All-Knowing, the All-Informed.

And thou, O Radiyu'r-Ruh, hearken unto My call, that perchance God's call may influence thee and detach thee from all else but Him. O Rida! We have kindled within thee the fire of God—be thou ignited by it, that its heat may be manifest throughout all regions. This behooveth thee and whoso attributeth himself

to the Self of God, the Mighty, the Powerful. By the True One! God's bounty hath been perfected for all in the horizons, were ye but to know. God's proof hath been completed for all in the heavens and earth, were ye but to reflect. God's grace hath encompassed you and all in the lands, and His very Self, the Truth, is witness to what I say.

O Rida! Dost thou rest in thy dwelling while the eye of God weepeth? Dost thou repose upon thy couch while the winds of dissension blow and the leaves of the Tree of Inner Meaning and Utterance fall to the earth? Yet the people are fast asleep. Say: O people! Do ye preserve yourselves while the Self of God is in the hands of the idolaters?

And among My greatest afflictions was when someone came to the gate saying that Yahya had written him words and he wished to come before the Throne that verses of mighty glory might be revealed for him. By God! Through this the hearts of existence were consumed and the Eye of God, the Almighty, the Glorious, the All-Knowing, wept. Say: O people! By God! Were all who are in the heavens and earth to be filled with books, psalms, scrolls and tablets, they would not equal a single letter of that which proceeds from the mouth of God, if ye be of the fair-minded.

Is it fitting for dust to confront the Lord of Lords? Nay, by His mighty and bountiful Self! How great the sorrow for these veiled ones! Or is it befitting for utter nothingness to stand before the Ancient Being? Nay, by the Beauty of the All-Merciful! Yet the people are in grievous heedlessness. And on another day he came again to the Gate and said:

> "I wish to come before His presence. If my soul finds rest and my heart is assured, I will prostrate myself before God and be among those who return."

And for this he was accursed in this world and the next, for he made the Cause of God an object of mockery and derision. Thus did Satan whisper in his breast and he became one of the idolaters.

Say: If your souls find no rest, shall the Cause of God be rendered void? Nay, by the Self of God that standeth over all things, if ye be of those who perceive. Say: He hath appeared with such sovereignty that none on earth can prevent Him. He doeth what He willeth and ordaineth what He pleaseth. His Cause dependeth not on any thing in the heavens or on earth; rather, all things depend upon His firm, mighty and powerful Command. He intended naught but deceit through what Satan taught him, and thought that God was unaware of what was in his breast. Say: With Him is the knowledge of all things and whatsoever is hidden in the breasts of all beings.

Thus have We informed thee of what hath befallen the Youth from those who sold the Beauty of the Ancient Being for their vain desires, who denied God throughout all ages and waxed proud before the Manifestations of the Cause at all times. Convey Our greetings to thy brethren that they may rejoice in the remembrance of God, follow thee in the Cause of thy Lord, and be among those who tread the paths of the Cause. Blessed are they in that God hath related them unto thee, and this sufficeth them if they be of those who know.

Arise to serve the Cause, then gather together those who have believed, and leave them not to themselves. Thus did We command thee before and now from the presence of One All-Knowing, All-Wise.

Grieve not over anything, for We are with thee at all times. We beseech God not to separate thee from the Manifestation of His Essence, neither in this world nor in the next. Verily, He hath power over all things. And the Spirit be upon thee and upon those who have heard My call and who circle round thee out of love for My beauty and in conformity with My luminous and wondrous Command.

BH00646: O Most Exalted Pen! Make mention of him who…

He is God

O Most Exalted Pen! Make mention of him who, in these days, hath desired the countenance of his Lord, the All-Merciful, that he may soar on the wings of remembrance and utterance in that atmosphere wherein naught stirreth save the breezes of the All-Glorious, and attain unto a station wherein he beholdeth all created things beneath the shadow of his Lord, the Mighty, the Chosen One. Arise to execute His bidding, then strip the servants of the garments of fancy and desire, and adorn them with the raiment of glory and guidance, that they may detach themselves from those who have disbelieved and turn unto God, the Almighty, the Glorious, the Compelling.

Say: O concourse of idolaters! Whither will ye flee this Day? By God! Nothing of all that hath been created between earth and heaven shall profit you, nor shall ye find for yourselves any refuge save by entering the paradise of your Lord, the All-Merciful, and drinking the choice sealed wine from the hands of those youths upon whose radiant foreheads hath been inscribed, by the seal of the remembrance of thy Lord, the Most High, the Most Exalted. By God! These are none other than the people of Baha, whom God created from the light of His Essence before the creation of names and attributes. Thus hath the earth of inner meanings and pre-existence been illumined by the lights of this Pen, moved by the fingers of thy Lord, the Almighty, the Glorious, the All-Forgiving.

Say: O concourse of idolaters! There is no protector today save God, no refuge save in Him, and no escape save through Him. How long will ye run in the wilderness of fancy, to the right and to the left? Say: Have mercy upon yourselves and associate not with Him through Whose meeting ye have been promised in all the Tablets from the Pen of God. Fear God, O ye who are endued with insight!

Know then, O Dhabih, that when the Daystar of the horizons set beneath the horizon of Iraq, he who limped called out from the direction of Zawra with hypocrisy:

> “O people! Come, that I may guide you across the path that is finer than a hair and sharper than a sword.”

Take heed then, O ye who are possessed of understanding! He who cannot walk upon stable ground desireth to guide people across the path. Thus did Satan whisper within his soul, and pride and vainglory seized him. Reflect thou upon him and upon those who followed him despite witnessing him in utter weakness and distress. We have indeed sent down unto thee aforetime a Tablet wherein We expounded what We have mentioned again in this Tablet, that the righteous may be reminded thereby. Leave these people and their followers, their path and their balance, their names and their idols, and put thy trust in God in all matters. Remember thy Lord in the watches of the night and at the ends of the day.

And when it is said unto them:

> "O people! The clouds have been cleft asunder and your Lord, the Almighty, the Glorious, the All-Bestowing, hath come,"

they cling to what they possess of the traditions of the followers of the Furqan. Woe unto you, O company of evil ones! Those in whose names and words ye take pride this day were created by My command, and none denieth this save he who hath grown arrogant before God and returneth to his abode in the fire. By My life! If thou wert to reflect upon them and what they possess, thou wouldst find naught save that which is uttered by the most abject followers of all religions. Thus doth thy Lord inform thee that thou mayest become aware of them and of what issueth from their mouths. By God, the Truth! Their habitation is the abyss of wrath, and evil indeed is that resting-place. Purify the hearts of men from allusions, that they may be enabled to drink the choice sealed wine from the hand of their Lord, the Mighty, the All-Forgiving.

In the Persian tongue it is mentioned: Today the people of the Bayan are seen to be more veiled than all peoples and more remote than all nations. They have newly grasped at former traditions, saying at times that such and such a verse of the Qur'an states thus, and such and such a narrator has related thus, and how they pride themselves on mentioning former traditions. Say: For a thousand years ye have imagined a supposed being in a supposed place, and have been worshipping it unawares. And whenever holy souls appeared from the divine horizon and declared that that divine Beauty would be born, ye unsheathed the swords of malice and martyred those sacred beings with the worst of torments. Were We to mention in detail these matters which are concealed from the knowledge of most people, We would stray from Our present purpose.

In brief, observe that for a thousand years, nay more, these people have had naught but fancy in their grasp, and through a thousand established traditions and decisive utterances they confirmed to themselves this matter whose very foundation was imaginary, and they clung to it and counted as infidels and rejected ones those who denied it. Then after the appearance of the Most Great Luminary it became evident that all had been worshippers of fancy, as was clearly shown when that Luminary of creation appeared from the loins of one of His servants. "Fancies returned to their source and the Beauty of Certitude appeared with manifest sovereignty." The cause and reason for these fancies was that several ignorant ones who styled themselves learned agreed together and so firmly established this baseless matter among the people that all the common folk became convinced and clung to it. As thou observest, even now most of the followers of the Qur'an remain fixed in these same fancies and are waiting. And these days are but the beginning of this dispensation. Several ignorant ones who have adorned their heads with green and white turbans have agreed and determined to spread such traditions and reports among the people.

By God, O Dhabih, if thou wert truly attentive, thou wouldst hear from every member of this Youth, even from His very hairs, lamentations and cries. And these lamentations are not for His own sake, but because it is observed that these deceitful and lying souls have agreed to afflict the people with the same former fancies. I swear by God that the breezes of the All-Merciful are nigh to being cut off from the realm of possibility. It is most necessary for thee to assist the Cause of God and not allow these unbelievers to

defile the stronghold of divine unity with the clay of vain imaginings. This is incumbent today upon every existing being, nay it hath been and shall be more beloved than all deeds. The people must be protected and reminded, that perchance from detached hearts may flow and spread the sweet and gentle rivers. Beware lest this group again defile hearts with the pollution of vain imaginings. Soon it shall be observed that some will appear with great turbans and long staffs and cause the people to wander in the wilderness of fancy. In no age have the ignorant ones known as divines ever been guided to the truth, as was observed in the year sixty.

In this Dispensation, too, thou dost observe that most of those renowned in the Bayan have strayed from the straight path of justice, and yet remain unaware. First, that the Manifestation hath been known by His own Self and hath never needed, nor will ever need, any other. Moreover, the Point of the Bayan declareth that on the Day of His manifestation, the divines shall become as nothing, dead, and non-existent. Yet these veiled souls have newly resorted to the proofs of the people of the Furqan. Woe unto them and unto that which proceedeth from their mouths!

In any case, one of the servants sent a letter to the Holy Court, expressing therein his inability to write words befitting his station, saying "I know not Arabic, nor am I sufficiently capable in Persian to properly present my petition." A specific response was revealed and sent to him, and as that Tablet made mention of certain ones who pride themselves on their scholarly attainments, a copy of that Tablet was dispatched. Consider it! In all conditions, fix your gaze upon the Truth and cling unto Him, detached from all who dwell on earth. For by God, besides Whom there is none other God! Should anyone today cling to a single letter of all that is visible in the heavens and on earth, he would surely be deprived of the never-failing nectar, the incomparable holy Kawthar, and the ever-flowing pure waters of Tasnim.

Take hold of the reins of authority through Our power and might, then detach thyself from all the worlds. Fear no one, and pay no heed to the clamor of the idolaters. The Spirit, glory and splendor be upon thee and upon those who have soared in the atmosphere of nearness and are of the assured ones. Convey Our greetings to all who are with thee and hear thy words, whether female or male, young or old.

BH00656: O Siyyid Mihdi! This is the Sacred Mount…

O Siyyid Mihdi! This is the Sacred Mount—look and thou shalt behold Me. He is the Wondrous One in this exalted horizon. Hearken unto that which is revealed unto thee from the sacred precinct, the seat of thy Lord, the Most High, the Most Exalted, from this Most Wondrous and Most Glorious Beauty: I am, verily, He Who speaketh in all things, declaring that there is none other God but I, the Self-Subsisting, the All-Compelling. I have created all things by My command, and My will hath prevailed over all who are in the heavens and on earth, and the lights of My beauty over all who dwell in the kingdom of command and creation. All were created by My word, and all bow down before My face, though they perceive it not.

O thou who art the manifestation of My oppression! Hearken unto My call with the ear which God hath sanctified from the words of all else, that thou mayest hear what no ear hath heard throughout all that was and shall be. Thus do We bestow upon thee that which shall purify thee from the mention of all created things and make thee the embodiment of My remembrance between earth and heaven, that thou mayest recount the tale of this Hidden and Luminous Beauty. Sanctify thy heart from all created

things and from whatsoever hath been created between earth and heaven, then adorn it with My love, the Mighty, the Beloved.

Know thou that there hath come before Us a tablet bearing thy mark, wherein thou didst call upon thy Lord with those who ascend unto the heights of nearness. This is more pleasing unto thy Lord than that which hath appeared from those whom ye imagine to know, could ye but perceive it. Strive then within thyself that thou mayest ascend, in this Day of thy Lord, at every moment, unto a praiseworthy and wondrous station. Then send forth before thy Lord that which is cast upon thy heart, and remain steadfast in the Cause through My sovereignty, the Mighty, the Self-Subsisting.

When thou seest the letter J', say: O servant! We have sent unto thee each year that which no letter thereof can be equaled by the creation of the first and the last ones. Yet thou hast not comprehended what was treasured therein of the pearls of thy Lord's knowledge, and wert among those who remain veiled. Therefore, judge thou fairly within thyself, then read what We have sent down unto thee and what was revealed unto Ali before, and before him unto the Beloved, and before him unto the Son of Mary, that thou mayest call to mind within thyself and be of them who, when the verses of their Lord are sent down unto them, fall prostrate upon their faces in submission. By God! The Pen weepeth at what hath proceeded from thee against its Lord—nay, all things weep, could ye but hear. Yet, despite My sovereignty and power, I have forgiven thee through My loving forbearance. By God! My mention of thee was naught save out of My compassion for thee, whereunto beareth witness my honored servants. Arise then from the slumber of thy heart and make good what hath escaped thee. By God! This is better for thee than all thou hast done or shalt do until the Day when the trumpet shall be blown.

O servant! Rend asunder the veils of idle fancy, then recite what the Spirit hath uttered unto this pure and elevated Breast. Say: The paths unto God are beyond counting, yet the path unto this Ridvan which I have raised up in truth is but one, would ye but be assured.

O Mihdi! If thou detectest the sweet savors of justice, meet with him and present unto him the revealed words. Otherwise, avoidance is necessary, for in this Day consorting with deniers is accounted among the gravest sins and is displeasing unto God. By deniers are meant and shall ever be meant the rejectors from among the people of the Bayan.

O Word! One ocean is seen with a thousand dissimilar waves, one sun with a thousand differing shadows, one earth with infinite manifestations therefrom. Now all people are occupied with the waves and remain veiled from the Sovereign of the sea, of which all these limited forms are but examples. They seclude themselves in transient shadows and are deprived of the waves of the divine Sun which shineth from the holy and merciful horizon. Yet give thanks and be joyous in thy soul, for this enduring wine is not destined or decreed for every soul. It is the portion of pure hearts and the share of sanctified souls. In all conditions, hold fast to God's grace and regard all peoples under thy protection. Be not content with what people have done. At all times await novel bounties. Turn not thy gaze from the direction of hope. Enter from mortal pavilions into the eternal tabernacle of glory, and from the hosts of the idolatrous souls choose thy dwelling in the sanctuary of God's protection.

O Mihdi! Make thyself ready that the heat of the Paran flame and the manifestations of the holy divine Beauty may take effect in the Sinai of thy heart. O Mihdi! A fire hath been kindled in the Sinai of all contingent beings such that wert thou to perceive but a spark thereof, thou wouldst find the tongue of all things uttering the well-known words of Sinai. Yet it hath not yet affected the people of dust. Verily, dry wood is susceptible to fire, not the heart-stone of every deceitful misbeliever.

O Mihdi! Sanctify the beauty of unity from the dust of imitation and raise thy tent upon the heights of detachment. Thus doth thy Lord counsel thee that thou mayest be among the doers.

Be it known that certain exalted Tablets have been revealed and sent. Make copies of all of them and afterward deliver them according to the requirements of the time and the capacity of the people. For these are days in which even the near angels are in distress and agitation, how much more so these people who are constantly undergoing strange transformations. Let not the story of the calf and Samiri, which was mentioned at the time of the migration, fade from sight. Some Tablets were sent without names—let them be delivered to whomsoever is deemed suitable. And certain wondrous and exalted Suras were sent which must be copied with the utmost diligence upon arrival, especially the Surih of Pilgrimage, for which not the least delay or postponement is permissible.

Make copies and have them carried to the land of Shin and the land of Alif and the land of Sad by whoever intends to travel, for this is among the greatest acts of drawing near to God, did ye but know it. Beware lest ye delay in this matter. Thus hath it been ordained by the All-Compelling, the Self-Subsisting. The revealed Suras require much reflection and meditation—nay, this is more obligatory than all else, would that ye might understand. Two Tablets were specifically revealed for Zaynu'l-Muqarrabin—deliver them, and he should review all that was sent. Thus hath the Command been sent down from the heaven of wondrous knowledge, that perchance there might be understood what none in all the worlds hath understood. None else need see them except such as have attained a station enabling them to view them with a penetrating and radiant vision.

A Tablet had previously been sent from one who followed the Interlocutor of old, and its reply was revealed, but it was delayed. However, since it was revealed in such terms as exceeded the capacity of minds and souls to bear, it was not sent. But now a brief Tablet has been sent anew—if deemed advisable, let it be copied in another hand and delivered, while the original Tablet remains with you. Thus doth God erase what He willeth and confirm what He willeth, and give and withhold, and with Him is the knowledge of all things in the Mother Book, and none knoweth this save those possessed of keen insight.

In all circumstances maintain the greatest concealment lest the hypocrites become aware of the sending of missives, whereby harm might befall the divine Tree itself. Furthermore, the Surih of Pilgrimage was specifically revealed for the land of Shin and must be implemented with utmost haste. Besides this, a lengthy visitation prayer was revealed last year but has not yet been sent, until such time as may be suitable. God sendeth what He willeth and He, verily, doeth what He pleaseth.

Convey exalted mention to all the loved ones. Adorn Mirza Muhammad and his brother and Haydar-ʿAli with the robe of remembrance, and likewise the Arabs and others among the friends, both male and female. Thus have We sent down the command that thou mayest be among those who act. At all times

be vigilant in safeguarding the Cause of God and strive mightily for the unity of the friends, that God may thereby bring about a new matter. The Spirit and Glory be upon thee and upon those who follow thee unto the Day which no decree precedeth, nor any knowledge comprehendeth, nor all that was and will be, if thou be of those who know. Say to Haydar: Be as Haydar in the love of thy Lord, then proclaim between earth and heaven this Name which none in all the worlds hath known.

BH00686: Lawh-i-Zuhur (Tablet of the Manifestation)

In the Name of God, the Most Holy, the Most Learned, the Most Powerful, the Most Mighty!

O thou who gazest toward the direction of God and art immersed in the ocean of His nearness and good-pleasure! Know thou that the Manifestation hath not emerged from the four elements, but rather is the Mystery of Oneness, the Pre-existent Essence, the Self-Subsisting Reality, and the Hidden Identity. Indeed, He cannot be known through aught else, nor can it be established for anyone that He hath appeared from the four elements, or from the basic substances mentioned in the language of the philosophers, or from the four natures—for all these were created by His command and will. He hath ever been, and there was naught else besides Him. Even now He exists in truth and is established upon the throne, revealing verses unto thee inasmuch as the fire of His love hath been kindled in thy heart. Is there any possessor of utterance in all existence who could speak with Him, or any revealer who could stand with Him in His Cause, or any being who could claim existence for himself? Nay, by thy Lord, the All-Merciful! All are non-existent and void.

Were He to be known through any other than Himself, His essence could not be proven free from similitude, nor His being sanctified from likeness, nor His uniqueness from the manifestations of creation. This is an ocean which none can enter, for all that thou beholdest in the heavens and on earth was created by His Word. By My very Self, the True One! Were He to make Himself known to His servants as He truly is, all would be severed from everything and would abide in His presence, to such extent that kings would glory in their servitude to their Master, and monarchs would cast their crowns behind them and hasten toward His direction and the paths of His good-pleasure. But since He is veiled from them, they have turned to other than Him and soar on the wings of self in the atmosphere of their conjectures and imaginings.

Therefore bear thou witness with thine own essence, then with thy soul, then with thy tongue, that there is no God but Him. None can know Him save through Him, and none can draw near unto Him. He was not a manifestation in Himself, but rather a manifestation in His essence. This is what We have mentioned unto thee concerning the mystery of Divinity, the essence of Lordship, and the reality of Self-Subsistence.

As for the physical bodies, they are thrones for this Manifestation which none hath comprehended save Himself. Though these bodies have appeared in the world of creation in forms which ye behold, wert thou to regard them with the eye of reality and innate nature, thou wouldst witness that although they were created from the elements, they are sanctified therefrom such that no similarity exists between them. Observe the diamond—can stones compare with it? Thus hath it been revealed in the Bayan from thy Lord, the Mighty, the Powerful, the Omnipotent. Were it not for their temples, the temples of the servants would not have been created.

If thou wert to look carefully, thou wouldst see that all in the heavens and earth were created from the outward appearance of their temples. All the worlds draw sustenance from the worlds of thy Lord through the appearance of the Manifestations of God, the Supreme, the Self-Subsisting. In each world He appeareth according to the capacity of that world. For example, in the world of spirits He shineth upon them and appeareth unto them through spiritual effects, and likewise in the worlds of bodies, the worlds of names and attributes, and worlds which none hath known save God. Each hath a portion from this Manifestation, appearing unto them in His image to guide them unto God their Lord, draw them nigh unto the seat of His command, and bring them to what hath been ordained for them. Even as His reality cannot be known, likewise nothing that is attributed to Him can be known except to a prescribed degree.

Reflect upon thine own self—were it not for Him, neither thy senses nor thy limbs and members could operate: the eye could not see, nor the ear hear, nor the tongue speak, nor the hand grasp, nor the foot move. Yet He is the sovereign ruler over all, such that God has made all things dependent upon Him. Nevertheless, it is through the eye that He sees, through the ear that He hears, and through the tongue that He speaks. If you ponder upon this, you will find it to be among His greatness, such that His station is not diminished by these manifestations and descents. Consider then the jeweler who crafts a ring—though he is its maker, he adorns his finger with it.

If the Most High appears in the garment of creation, this is of His grace, lest His servants flee from Him. Rather, they draw near to Him, sit before His face, hear His wondrous melodies, take delight in what proceeds from His mouth, and in what descends upon them from the heaven of His will. In this there is wisdom—were you to contemplate it throughout the duration ordained by God, you would discover at every moment what you had not found before. If the Most High were to appear in His true station and form and as He truly is, none would be able to draw near to Him or find intimacy with Him.

For example, consider the throne or seat or chair and their like—these are crafted by one of His creatures through the confirmations that descend upon them from the heaven of His grace and the clouds of His bounty. He takes His seat upon them, though before His sitting none recognize them, seeing them merely as the work of their hands. But after He takes His seat upon them, all relations are severed from them—they become the Throne of the All-Merciful, around which circle the realities of all things created in the heavens and earth. Their recognition then depends upon the gaze of the observers and the insight of those endowed with luminous, radiant vision who bear witness that they were created before the creation of the heavens and earth, that they have ever been the Throne of the All-Merciful and will ever continue to be as they have been, having no relation, connection, direction or indication to anything else.

All things testify with their inner tongue that these are the Thrones of the All-Merciful, having no likeness in creation and no peer in invention. From their elements appeared the elements, such that you see that from their fire appeared the fire in all realms of being, which spoke from the blessed Branch of Unity on the exalted Sinai to Moses the Interlocutor. From their water, every soul finds permanence and life. Likewise, consider what is beneath them and be assured with clear certainty. This is a description of the station of that upon which He sits—how much more exalted then is the station of His Temple and that which stands upon it! Thus have We cast upon thee the word of truth that thou mayest ponder upon it and attain unto what thou desirest from God, thy Lord and the Lord of all worlds.

O Hadi! All that We have cast upon thee and mentioned in this Tablet is in the language of creation; otherwise, by Him Who holdeth all things in the grasp of His power, We have regarding that station such utterances as are not befitting to mention in these days wherein people have differed and cast the Lord of Lords behind their backs, fashioning with the hands of idle fancy an idol which they then worshipped and became of those who worship idols. Blessed art thou for what God hath desired for thee, and for having walked in the path of His good-pleasure until thou didst attain the presence of His shining and exalted countenance.

He manifests Himself unto His creation through His creation, even as He revealed Himself unto thee with truth and delivered thee from the depths of the allusions of those who disbelieved in God and warred against His Self and took unto themselves lords other than God at all times, and were among the people of tyranny and error in a glorious and perspicuous Book. And wert thou to be immersed in the ocean of might and power, thou wouldst surely know that He is able to make any one of His creatures the creator of whatsoever He willeth. There is none other God but Him, the Mighty, the Powerful. All power lieth therein, if thou be of them that ponder, and all grace lieth therein, if thou be of them that witness.

Ask thou God, thy Lord, that He may manifest His Cause throughout all lands and raise the servants to such a station wherein shall be mentioned unto them what He desireth, without veil or hindrance, and teach them from the wonders of His knowledge, and nourish them with the fruits of the Tree of His grace and bounty, that all may be enriched through His riches and empowered through His transcendent and glorious might.

By Him Who moveth all things by His command! Were I to find the people as We created them, I would surely open a gate from the gates of mercy and inner meanings, that all might witness all mysteries with their own eyes and subdue all lands through the names of their Lord. But thou seest the creation and hearest what proceedeth from their mouths; therefore grace hath been restricted save to the measure whose dewdrops ye find, and thy Lord is, verily, witness and well-informed of this. And were We to manifest Our Self more than what We have manifested it, the dogs and swine would surely encompass Us.

Thus doth the Bird of the Throne warble its melody, and the Dove coo its song, out of love for thee, that thou mayest be among the thankful. And praise be to God, the Lord of the worlds.

BH00696: In the Name of God, the Most Holy…

In the Name of God, the Most Holy, the Most Mighty, the Most Inaccessible, the Most Exalted, the Most High!

O Most Exalted Pen! Move across the Tablet by My command and authority, and behold all created things as mere bodies moved by the winds, bereft of spirit, save those who have detached themselves from all things, drawn nigh unto God, and whom God hath purified from the defilement of all who dwell on earth. Stand firm in My steadfastness, then summon the servants unto My Cause.

Say: O people! Fear God and dispute not concerning Him but for Whom the Spirit would not have been made manifest, nor would the Sun of Batha have shone forth, nor would He Who was named ʿAli have

come in the Kingdom of Names. Thus hath the matter been decreed, yet the people are in evident heedlessness.

Say: Fear God, O people, and oppose not Him but for Whom the Fire would not have been kindled in the Tree of Sinai upon the blessed spot of the Mount for Moses, the Interlocutor, nor would the Fire have been made a light for Our Friend, nor would God's Cause have been established amongst His creation, nor would the Sun of Eternity have shone from the horizon of holiness in the name of your Lord, the Most High.

Fear God, O concourse of earth and heaven, then be ashamed before Him Whose blood was shed for love of this Beauty Who hath appeared and shone forth from the horizon of holiness with a message of supreme magnitude. Say: O people! This is the Youth for love of Whom the blood of the Prophets and Messengers was shed, did ye but know. Whosoever opposeth these verses while claiming to believe in what was revealed in the Bayan shall be cursed by all who dwell in the heavens and earth, and by those who recline upon exalted thrones of glory in the Most Sublime Paradise.

Say: This is He Who took the covenant of His own Self with ʿAli aforetime in all the Tablets. Behold Him, O people of the Bayan, that ye may take Him as your path to God in this Manifestation. Beware lest ye regard Me with any eyes but Mine own; behold Me as God hath commanded you, and be not of those who follow their desires and cast the All-Merciful behind their backs, choosing instead the path of Satan.

Say: Can one who standeth between earth and heaven be compared with one who remaineth concealed behind veils? Nay, by the Self of God, the Almighty, the Mighty, the Bountiful, if ye but knew. Say: Can one through whom the realities of all things were set ablaze, and in all things was kindled the fire of God, the Almighty, the Mighty, the Unconstrained, be compared with one who is consumed by the fire of self and passion, and is far removed from the shores of nearness? Can one who walketh in the atmosphere of the spirit be likened unto one who sitteth at home? Judge fairly then, O people of the Bayan, and be not oppressors and ungrateful.

Say: This is He Who aided His Lord in the days when the hearts of those near unto God were sorely shaken, when the feet of the seekers slipped, when the countenance of every sincere soul was turned back, and Who arose to uphold God's Cause by His own self, voicing His praise among His servants until He was imprisoned in this Prison, and God is witness unto this. By God! The Pen of the All-Merciful moveth only to make mention of Me and to praise Me, and His tongue speaketh naught but to describe My glory and beauty. Indeed, He came only to announce unto you My presence and prepare you for My days. Yet when the promise came to pass, and the Youth appeared, enshrouded in the shadows of the clouds, ye disbelieved in Him, even to the point of pronouncing against Him a manifest injustice. Purify, therefore, thine ear from all that it hath heard, that thou mayest hearken unto the melodies of God—melodies that shall draw thee unto a seat of wondrous and incomparable glory. Thereupon, convey unto the servants this Cause, by reason of which every dweller is agitated, and every silent one is seized with fear—save him who hath approached God with a luminous countenance.

Say: O people, be ye ashamed before God Who created you for My manifestation. Commit not that which would dishonor the Cause, and associate not partners with God after He hath called you to the Most

Glorious Paradise and asketh from you neither recompense nor thanks. If ye are able, go forth from your homes in support of His Cause; otherwise, remain where ye are but commit not that which ye were forbidden in the Book of Ali, then in Muhammad's Qur'an, and then in the holy and impregnable Tablets. Know thou that victory hath been ordained in the Remembrance and the Bayan—thus was it revealed at the beginning of this Manifestation, if thou be well-informed thereof. We forbade the servants from warfare and contention, yet some committed that which We prohibited and transgressed the bounds set by God. But God hath pardoned whom He willeth, for He is powerful over all things. O people! Transgress not what hath been revealed in the Book. Be God-fearing in the Cause. Cast not the ordinances of God behind your backs. Act according to that which ye have been commanded by One Who is All-Knowing, All-Wise.

They who have shed their blood in the path of God—their spirits have ascended to the heaven of mighty glory and are established in the Most Glorious Paradise, near the mercy of thy Lord, the Most Exalted, the Most High. God shineth upon them at all times with a wondrous radiance, and they drink from the Kawthar of beauty from the hands of the grace of your Lord, the All-Merciful, while youths circle round them at every dawn and dusk. Would that we were with them and ascend to the Supreme Companion! This is what I desire for Myself and for those who follow Me, and this indeed is a mighty bounty.

Say: O people! Turn not unto the world and its ornaments. By God! It shall perish, and ye shall return to an abode wherein ye shall find no companion for yourselves. Hearken unto My words and deprive not yourselves of meeting your Lord, and be not among the rebellious in the land.

O Pen of Command! Make mention of him who was named Ahmad and was martyred in the path of God in days when all were veiled from Him. Though he committed that which was forbidden, yet God pardoned him through His grace, for verily He encompasseth all things. His spirit ascended unto the Most Exalted Companion, and the hosts of the invisible realm of glory received him, and the lights of his Lord's countenance enveloped him from every direction until he entered the Most Glorious Paradise with a radiant visage. Were We to detail the station of those who have been martyred, the people would assuredly become detached from their own souls and ascend unto a sublime and holy kingdom. Convey Our glorification unto the faces of those whom God hath related unto Him, for verily they possess a magnificent station with God. Say: Beware lest ye grieve for him, for he dwelleth now in wondrous joy. Then make mention in the Book of him who was martyred with him, for whom an abundant recompense hath been ordained. He is now with him in the highest paradise, enjoying blessings that are sanctified above all comparison.

And thou, O Muhammad, hearken unto the call of thy Lord from the direction of the Throne once again, that the verses of thy Lord may cause thee to ascend unto the Divine Lote-Tree, the sublime and glorious seat. Grieve not over anything. Make mention of thy Lord amongst His servants, for verily thy Lord is with thee and watchful over thee. Blessed art thou for having attained unto the presence of God and stood before His countenance, and for having been illumined by the Sun of Beauty from the horizon of thy Lord's brow with manifest splendor. Hold fast unto the cord of God, then detach thyself from all else, that thy words may influence the hearts of those who doubt this Cause.

Thus doth the Most Exalted Pen command thee. Act according to that which thou hast been commanded by One Who is Mighty, All-Knowing. Wouldst thou remain in thy house while the Youth is in the hands of the oppressors from among the people of the Bayan, and there hath befallen Him that which all created things are powerless to recount? O Muhammad! Fear no one. Arise to praise thy Lord among His creation, for this is better for thee than all that hath been created between earth and heaven. Thus hath the command been sent down upon the Tablet from One Who is Powerful, Mighty.

Then remind from Us those servants who have believed in God and have detached themselves from every remote idolater. Say: O servants of the All-Merciful! Aid your Lord, the Most High, the Most Exalted, in this Revelation which hath appeared in His Most Glorious Name, and turn not your attention to whatsoever hath been created between earth and heaven. This is better for you, did ye but know. He desireth naught for you save to draw you nigh unto a sublime station of glory. Remember Him in private and in public, and let not the censure of those who have denied God openly and who are wretched upon the earth cause you to fear. Purify your hearts for His recognition and your ears for hearkening unto His melodies. This is My counsel unto you and unto every discerning and insightful one. The Spirit, glory and splendor be upon thee and upon those who have remained steadfast in the Cause.

BH00705: These are the verses of God, the True King…

In the Name of God, the Most Great, the Most Great!

These are the verses of God, the True King, the Manifest One, sent down from the heaven of mighty exaltation. Worship none but Him and turn to the direction of His favor—this is the straight path. O people! Consider the proofs and signs of God from before, that ye may be convinced that He is indeed the One Who hath appeared with truth in these days. Yet most people remain behind a mighty veil.

Say: O people! We sent forth the First Creation by Our command, and We made him a Word, and We sent him to earth and made him the father of all creation. We gave him progeny from Our presence and made them inheritors.

Then when ages and epochs passed, We sent forth Noah from Our presence to guide people unto God and give them glad tidings of these days. We commanded him to take from the people of earth a covenant concerning this Manifestation. He said:

> “O people! Fear God and be not of those who join partners with Him. Your God is one God. Worship none but Him.”

They opposed him and denied Him Who sent him with truth. At every moment he was afflicted with hardship and adversity in God’s path—the King, the Powerful, the Most High, the All-Knowing—until We delivered him and those with him, and drowned the evil-doing people who were among the lost.

Then after him We sent forth Hud and sent him to Our heedless servants. He said:

> “O people! Fear God! I have come to you from the Dawning Place of the Cause with momentous tidings. Worship none but Him and be not of those who join partners with Him.”

They denied him and harmed him at all times, and We were witness and aware of what they did, until We sent against them a furious wind and destroyed them, save Our sincere servants.

Then We sent forth Salih with a word from Our presence and sent him to his people to remind them of the remembrance of God, their Lord and the Lord of all worlds. He said:

> "O people! I have come to you from God your Lord. Join no partners with Him but worship Him sincerely, and wrong no one by so much as a grain's weight. Be just among yourselves and be not of the corrupt."

They were not guided by the lights of guidance. They rejected him and denied Him Who sent him with truth, and were among the wrongdoers. We destroyed them with a single cry and made them a lesson for others.

Then after him We sent forth the Friend (Abraham) and gave him ten scrolls from Our presence and sent him to Nimrod and his chiefs to remind them of the days of God and guide them to this clear and luminous path. He said:

> "O people! God hath sent me to you and hath sent down unto me from His presence verses of mighty exaltation. Differ not concerning His Cause and follow not the ways of those who join partners with Him. Answer God's summoner among you and be not of the heedless."

They made God's Cause an object of mockery and were not among the believers, until We destroyed Nimrod and his people and made the Friend an enduring Word from Our presence among the worlds.

Then after him We sent forth Him Who conversed with God (Moses) with clear signs and made him a proof unto all in the heavens and earth. We sent him to Pharaoh and his chiefs. He came before him and said:

> "I have come to thee from the Dawning Place of glory and power with a clear authority. Fear God and join no partners with Him, and be not of the heedless."

He waxed proud before God and opposed Him Who conversed with God, following the ways of Satan, until the sorcerers gathered at an appointed time on a known day, as We have sent down in the scrolls of old. We effaced sorcery and confirmed that which was given to Him Who conversed with God from Our presence, and I am the All-Powerful, the Almighty. We commanded him to depart with the Children of Israel, and when he departed, Pharaoh and his hosts pursued them from behind to seize them unjustly. We drowned them and delivered those who believed in God, the Powerful, the Mighty, the Praiseworthy.

Then after him We sent forth the Spirit (Jesus) and dispatched him unto mankind with a wondrous command. He said:

> "O people! Believe in Him Who sent me unto you, and be not of the unbelievers."

And when his cause grew difficult, We raised him by the sovereignty of might and power unto a heaven of exalted glory.

Then We sent after him Muhammad, the Messenger of God, with a perspicuous Book, and through him We distinguished between truth and falsehood, if ye be of them that know. We made him a mercy unto all the worlds, for whenever tribulation and adversity touched him in the path of God, he remained patient within himself. Therefore did We name him the Beloved in My great dominion, and We said unto him on the night of his ascension: “Thou art the Beloved and thou art the Well-Beloved.” We revealed unto him a light from the lights of this Manifestation, if ye be of the assured ones.

Then We raised up the Sovereign of the Messengers, who was named Ali in all the tablets, and through him We opened the gates of grace unto the faces of all created things. We made him the herald of this Manifestation. He said: “O people! When the Beloved of the worlds cometh unto you, beware lest ye hesitate in His Manifestation and cling to what ye possess from the tidings of the ancients. Verily, I have revealed the Bayan for His sake and made it as a leaf among the leaves of Paradise for Him. Beware lest ye differ concerning His wondrous Cause. Follow not your leaders at the time of His appearance, for on that Day the affairs of the worlds shall be changed, and the followers of the Mount shall perish at the dawning of a drop from that crimson Light rising from the Most Glorious Horizon. Fear God and be not of them that are veiled. O people! I have come to you to announce the meeting with God on the Day when the clouds shall be cleft asunder and the Lord of Lords shall come with hosts from the envoys of God, the Mighty, the Wise.

Beware lest ye look upon Him with your eyes or the eyes of your leaders. Look upon Him with His eye; thus have I been commanded by God, your Beloved and the Beloved of the worlds. O people! He is the Hidden Mystery and the Treasured Being. He shall come unto you with the truth, with a manifest and evident Command. Every good mention revealed in the Bayan hath no purpose except His Self. Await His days, O people of unity! Were it not for Him, I would not have revealed the Bayan nor manifested Myself amongst you, if ye be of the assured ones. I have made every matter dependent upon His leave. Beware in the days of His manifestation lest ye cling to what hath been revealed in the Bayan and its letters. Fear God, O people, and be not of them that cling.

On that Day, detach yourselves from all that ye possess and turn with your hearts unto My Beloved and the Beloved of the Concourse on High, My Purpose and the Purpose of the hearts of them that know. Beware, beware, O people, lest ye grieve Him in anything or commit that which would sadden His most gentle and tender heart. Prepare yourselves for meeting Him in His days. By God! His Day is the Sovereign of Days, and He is the King of the former and latter generations.” Thus did We reveal in the Bayan through the tongue of Ali aforetime, and We were in truth a witness unto him. Verily, he delivered the messages of his Lord unto the servants with most wondrous utterance, were ye of them that perceive.

But when the promise came to pass and God came with the truth, then did the people of the Bayan deny Him, save those whom God preserved through a power from His presence, and verily He is unto His servants All-Forgiving, Most Merciful. And among the opposers was he who said that He had fabricated lies against God. And among them were those who objected, and those who united with them that pronounced their verdict against the Primal Point for my injury, and those who arose to slay me, and those who forbade the servants from my love and my remembrance. Thus did I remain bewildered amidst these idolaters. And were I to recount what hath befallen me, the hearts of the sincere would be

consumed. Thus do I sit in prison and await what may transpire, and I fear no one nor am I dismayed though the harm of all the world should touch me.

Thus have We revealed unto thee, O servant, that thou mayest detach thyself from all that thou hast and arise to serve the Cause of God and to make mention of Him amongst His servants. And I am, verily, the All-Powerful, the Most Exalted, the All-Knowing, the All-Wise. Stand firm through God's might and power, then turn thy face toward the people of the Bayan and say: O people! Be ye ashamed before Him Who hath given you the glad tidings of this Manifestation, and be not of them who disbelieved after having believed. Fear God and be not among the lost. Verily, He Who hath come unto you hath appeared with all the signs, and none deny Him save every sinful detractor. Fear God and make not your deeds void and follow not the evil ones. Thus have We commanded thee and revealed unto thee. Act thou according to what thou hast been bidden and be not of the silent ones. And the glory be upon thee and upon those who have believed in God and have detached themselves from the idolaters. And praise be to God, the Lord of the worlds.

BH00711: In the name of God, the Most Holy…

In the name of God, the Most Holy, the Most Mighty, the Most Exalted, the Most High, the Most Glorious!

This is a Book from the Presence of Baha unto him who hath believed in God on a Day whereon all foundations were shaken with the fear of His Cause, and the dwellers of the heavens and earth were thunderstruck, save those who held fast to the cord of God, turned away from all that is in the hands of men, recognized God with their own eyes, and detached themselves from all the worlds.

O thou manifestation of bounty! How can I recount unto thee what hath befallen Me at the hands of him whom We created by Our command and whose name We exalted among Our remembering servants? When he witnessed the loftiness of the Cause and the exaltation of His name amongst the people, he desired to slay Me. When the hidden secrets of his heart were revealed, he raised an outcry within himself that he might cast the rancor of God into the hearts of the rebellious ones. Thou knowest well that had I desired to harm My brother, he would not have existed upon the earth. By God! Despite My knowledge of him and My awareness of what lay within his breast, We protected him through the sovereignty of might and power from the harm of the idolaters.

O thou manifestation of bounty! Thou hast seen Me and associated with Me and witnessed the mountain of My tranquility and the ocean of My patience. Ponder within thyself what hath caused Me to raise My call between the heavens and the earth. By My life! If thou wouldst reflect upon this, thou wouldst attain unto a station of security and flee from these deniers. Beware lest the beauty of the Cause be veiled from thee by the veils of fancy and desire. Emerge from behind them through the name of thy Lord, the Most High, the Most Great. Hast thou not heard that every light is darkened before His splendor? By God, the Truth! This is His splendor upon all who are in the heavens and earth, and everything speaketh that there is none other God but Me, the Mighty, the Powerful, the All-Encompassing.

Whoso is not guided by God's guidance in these days hath indeed wronged himself and is regarded as one in darkness by thy Lord. Thus have We sent down the Command in all the Tablets, and thou art among those who bear witness. Say: Do ye deny Him for Whose meeting the Primal Point longed in His first manifestation, Who moved by His name and spoke in praise of His Own impregnable, exalted Self? Say: O people! If there should come unto you today anyone from among the Jews and Christians with a Tablet of God and His signs, and call out to you,

> "O people! By what proof did ye believe in the Primal Point, and by what evidence do ye deny Him in His latter manifestation?"

- what would ye say, O heedless ones? By God! They would find no escape save by using the same proofs used by the people of the Furqan when the clouds of idle fancies were rent asunder and the Beauty of ʿAli came with the truth, and the matter was decided by God, the Powerful, the Mighty, the Wise.

Observe the idolaters and what issueth from their mouths. They say, "He hath appeared too soon." By God! What issueth from their mouths doth curse them, though they perceive it not and are among the heedless ones. Say: Is God powerful in His Cause, or are ye, O band of weaklings? If ye be powerful, bring forth your proof, O company of the veiled ones! And if ye acknowledge that He is indeed powerful over whatsoever He willeth, He hath manifested the Manifestation of His Self as He hath wished and willed, and hath raised Him up with truth and sent Him unto all the worlds.

O people! Fear God and look not unto what ye possess. By God, the Truth! Nothing shall suffice you today, even if ye should cling to the books of the ancients and the scriptures of the latter ones. Fear God, then look upon Him with His eyes, not with the eyes of any created thing. Thus hath God counseled you in His holy, luminous Tablets. Then consider that by which your faith hath been established in every age and dispensation, and oppose not Him before Whose face the denizens of the highest Paradise have fallen prostrate in adoration—the Self-Subsisting, the Most High, the Most Great.

Then the tongue of the Most High proclaims between the heavens and the earth, saying: "O people! By God, the Truth, this is indeed the Beloved of the worlds and the Desire of them that recognize Him. And thou, O Manifestation of Bounty, hear My words, then pass along the path by thy Lord's power, then call out amongst the people with the most exalted voice and be not of them that remain silent. Say: O people! By God, the Truth, there hath shone forth from the horizon of the Brow a Sun whereon hath been inscribed by the pen of God, the Most High, the Most Exalted: 'The Kingdom on that Day shall be God's, the One, the Single, the All-Powerful, the Most Glorious.' And this Word is a sword which, were it to strike upon the back of Satan, would cause him to flee with his hosts to the nethermost fire. Thus hath the decree shone forth from the Dayspring of Glory, if ye be of them that perceive. Say: O people! The heaven of knowledge hath been cleft asunder and the Lord of Words hath come upon the clouds of inner meanings. Thereupon the words of them that possess subtle allusions were struck dumb. Thus hath the matter been decreed, if ye be of them that know.

And if thou wert to recite this Tablet with the melody wherewith its verses were revealed in truth, it would attract the hearts of them that know. Would that thou wouldst turn unto the words of him who warred against God and ponder that which floweth from his pen. But after the Ancient Beauty avoided

meeting with him, perchance thou mayest discover the truth of his affair and be of them that know. Then know thou that We have aforetime revealed unto thee a Tablet and sent it by the hand of one of them that seek. And We beseech God to grant thee what hath been ordained therein of the fruits of this Paradise. Verily He is the Provider, the Bestower, the Mighty, the Generous."

By My life! If thou wert to reflect upon what the idolators have attributed to My Person, thou wouldst surely become acquainted with them and what lieth within their souls, for thou hast associated with Me and witnessed somewhat of My disposition amongst the peoples.

By God! Where is the one possessed of sight, of hearing, and of heart who may comprehend this Cause and what hath befallen Me and been visited upon this Wronged Soul at the hands of these oppressors? I swear by the True One, O Javad! The Maids of Glory and Holiness have gathered in the chambers of these words, their faces grown pale with sorrow for this Youth, calling out to all creation with mournful voices, saying:

> "O people! This is God's trust among you and His deposit within you. He is, in truth, the Beauty of Ali and the Essence of Muhammad. Through His Name the seas have surged with waves, the trees have yielded fruit, the clouds have poured forth rain, and the Ancient Essence hath been revealed with power. Beware, O ye who are endued with insight, lest ye perpetrate that which causeth tears to flow from the Eye of God, the Omnipotent, the Most Exalted, the All-Wise. Beware lest ye fail to believe in Him Who hath appeared with the proof of Ali, then with the evidence of Muhammad, then with the testimony of the Spirit, then with the signs of Moses. Slay Him not with the swords of rejection and hatred. By God! Through what ye have done, the hearts of the pure ones have been consumed, and the Spirit of Truth now lamenteth in the dust. O people! The denizens of the highest Paradise are bewildered by your deeds. Ye seek proofs from that which hath appeared from Him, yet ye would slay His all-compelling, transcendent, peerless Self."

O Maids of the celestial chambers! Be silent within yourselves, for your sweet melodies, though they may not affect hearts that have grown hard to the remembrance of God, have yet caused the hearts of the Prophets and Messengers to burn. Veil your faces lest they be profaned by those who have disbelieved and joined partners with God, and lest the gaze of the malevolent fall upon your countenances. Remain patient in your dwellings, for the Ancient Beauty hath endured in His own Self for twenty years, wherein His daily sustenance was but morsels of His liver and His drink but drops of His blood. Thus did the days decree unto Him while He remained tranquil within His Self—the All-Possessing, the Almighty, the All-Knowing, the All-Wise. Put your trust in God and commit the Beloved's affairs unto Him. Let not yourselves be troubled, lest the clamor of all created things rise up to the precincts of manifest glory. Thus doth He command you, He by Whose command every commanded one is commanded, by Whose sovereignty every envoy is raised up, and from Whose presence every empowered and trustworthy Messenger is sent forth.

I swear by God, O Manifestation of Bounty! The realities of all created things have been stirred by their melodies, and tears have flowed from the eyes of those near unto God by reason of their grief. Yet those who have disbelieved remain wrapped in thick veils. Would that one possessed of the sense of smell

might detect the fragrance of holiness from the garment of God! Nay, by My life! None shall perceive it save those who are purified among the people of truth and certitude. Thus have We imparted unto thee the Word of Truth, that the breezes of truthfulness might draw thee to the station of steadfastness and justice, and sever thee from every lying doubter. And glory be upon thee and upon him who was named after the First Pillar of My Name, and upon those who, when they heard the Call of God, responded with manifest sincerity.

BH00734: These are the verses of the Command, sent down…

In the Name of God, the Glorious, the All-Glorious

These are the verses of the Command, sent down in truth from the presence of the Mighty, the Self-Subsisting. In them the cry of God is raised concerning that which the fingers of hatred from every detested misbeliever have wrought against Him. Say: O people! Sever not the arm of God with the swords of rancor, nor His head with the blade of hatred. Fear God, and quench not His fire amongst you, nor deprive yourselves of the outpourings of this grace. Verily those who deny the mercy that hath descended from the clouds of the Command—these have taken idols as lords for themselves besides God, and Beauty hath been veiled from their eyes. And if they witness, they do not truly witness. Thus have We created them deaf, without sight, and made them dumb, gathered upon the earth of abasement. Say: Those who object to the Self of thy Lord, and yet make mention of the Point of the Bayan—these dwell in the depths of the fire, and these, on that day, cast behind the veil of passion, are thrown upon the dust of self.

Say: O people! Do ye make mention of the Sovereign of the Bayan while disbelieving in His Self? Woe unto you for that which Satan hath cast into your souls. Fear God with true fear, then sanctify your souls from the touch of Satan and his followers. Verily, he is a manifest enemy unto man. Those in whose hearts thou findest the odor of hypocrisy regarding the Light of the Command—these shall never find in the Mother Book any portion allotted unto them. Say: If ye love the Point of the Bayan, why have ye acted against His sanctuary, and disbelieved in His verses after their revelation, and distorted the word which had been inscribed by the Pen of God in all the Tablets? Indeed, ye have taken fancy as your lord besides God, after ye had been known in the realm of names by the name of God. Hearken, O people, unto the Word of God, then drink from the pure wine, then warm yourselves at the fire which was kindled from the direction of the Throne.

Say: O people! By God, the Truth! We took a handful of clay and breathed into it a spirit from Our Command, and adorned it with the garment of names between earth and heaven, and made it renowned among the worlds. When it reached maturity, it rose against Us, then objected and rebelled against God Who created it by a command from His presence, until it pronounced judgment against Him. Thus was man ungrateful to his Lord.

O My Name! Remind the people of that which the Most Great Spirit hath spoken before the throne of thy Lord. Then be steadfast in the Cause in these days wherein the Manifestations of the Names stand motionless at the Bridge. By God! All that thou hast heard concerning this Cause and that We have indicated to others hath been by virtue of a wisdom from God, thy Lord, and none save a limited number

have been apprised thereof. They who speak what they speak are but wandering in the meadows of ignorance and roaming in the wilderness of misbelief—these are they who in that Day were debarred from the gardens of knowledge.

Say: O concourse of the blind! Heal your eyes with the collyrium of the remembrance of your Lord, the All-Merciful, that ye may perchance discern that which even the most perspicacious among all creatures have failed to perceive.

O My Name! By God! For twenty years I stood before Mine enemies, while they who today rebel against God remained veiled behind curtains, fearful for themselves. When We raised up the Cause through Our sovereignty and might, and when the breezes of assurance and glory wafted, they emerged from behind their veils and drew the sword of hatred against Him through Whose glance earth and heaven were illumined. If thou wouldst then incline thine ear with sanctified hearing, thou wouldst hear that which would cause hearts to be consumed behind the pavilion of exalted glory. Soon shalt thou witness the people of the Bayan doing all that the people of the Furqan had done, such that they will cling to their traditions and be veiled thereby from the Creator of Names and Attributes, and they will speak as they spoke and argue as they argued.

Indeed, thou shalt find these even more veiled than the peoples of old. Thus have We revealed unto thee that which hath descended from the heaven of grace, that thou mayest be possessed of insight into thy Lord's Cause and remain steadfast, such that the whisperings of Satan may not cause thee to slip from the path that hath been extended by God's leave across the paradise of the Cause. Beware lest thou be perturbed in these days wherein souls are agitated and minds are bewildered, and wherein the lowing of the calf is raised with a mighty cry. Hold fast to the handle of the Cause, lest the winds from the manifestations of phantoms should move thee. Then take up an extolled station in the shelter of thy Lord's protection.

Say: O people of the Bayan! Were ye not enjoined in the Book not to deny the verses of God when they are sent down in truth, and not to reject them through your conjectures and desires? Why then have ye turned away from them and denied Him in Whom ye believed? Fie upon you for having broken God's covenant and His pledge, and for having been debarred from the shore of effulgence emanating from this Beauty.

O people! Consider the proofs of the Prophets and Messengers and that which hath been revealed in the Bayan, that ye may perhaps make good what ye have neglected and find a way unto Him Who occupieth the throne. Say: If ye have believed in the Point of the Bayan, by God, this is His very Self and these are His verses, sent down from a sublime and glorious kingdom.

O My Name! By God! These people have violated the sanctity of God in their midst by following those who were created by My command—and God is witness to this. The matter hath reached such a pass that they have written tablets of falsehood in the name of the Point of the Bayan to oppose Me, and have circulated them among the people to turn them away from the path that was visible from the direction of the throne.

Say: By God! The Most Great Ocean will not be altered by the touch of dogs, nor will the beauty of the Sun be obscured by this cloud that hath come between them and the Lord of Lords. By God! It hath shone forth with the sovereignty of majesty and stood in the midmost heavens.

Whoso is guided aright is guided for his own soul's good, and whoso turneth away—verily thy Lord is independent of all who turn aside and are rejected. We give thanks unto God that He hath purified the garment of sanctity from the touch of the idolaters and hath severed the hands of the infidels from this hem. And thou, arise thyself, then say: O people! Fear ye God and deny not His proof after He hath appeared with the truth, if ye believed in Ali aforetime through what was sent down unto him of the verses of your Lord. Therefore read ye what ye possess, and We shall read a tablet from the traces of this Manifestation. By God! Then shall the sun of certitude shine forth from the horizon of a luminous dawn. Then shall ye find their heads cast down, and the scourges of divine constraint shall overwhelm them from the presence of One mighty, self-subsisting. Thus have We cast it unto thee that thou mayest cast it upon the breasts which thou findest free from doubt. And the Spirit be upon thee and upon those who are with thee, whether male or female.

O My friend! Grief hath so encompassed this wronged One that the mention thereof melteth the heart. The world hath ever been, and shall forever be, a place of trial and testing. From its chalice none hath ever drunk save deadly poison, and from its cup none hath ever tasted save fatal venom. Its afflictions have ever been the portion of them that seek the Truth, and its calamities the share of them that pursue His path. Beware lest thou be saddened by its sorrows or grow heedless of the remembrance of the All-Merciful in these days. In all matters place thy trust in God and detach thyself from all else but Him. In these grievous days when the intoxication of existence hath encompassed all creation, be not heedless of the celestial realm of His love's constancy, and like unto the sun, shine forth with the effulgences of the love of the Sovereign Lord of names and attributes, that the lights of the beauty of the Chosen One may be made manifest through thee among the servants.

Gird up the loins of endeavor to stand firm in His Cause, and be thou free and detached from all else save Him. The world hath no faithfulness, and ere long whatsoever is visible upon earth shall be hidden in its depths. And the Spirit be upon thee.

And the prevention of that friend from the nearness of the meeting hath been the cause of the winds of discord, and after the great separation and the calming thereof, God willing, it shall be made manifest according to the exigencies of the time.

BH00778: Glory be to Thee, O Lord my God!

Glory be to Thee, O Lord my God!

These are the days whereon Thou hast bidden all men to observe the Fast, that through it they may purify their souls and rid themselves of all attachment to any one but Thee, and that out of their hearts may ascend that which will be worthy of the court of Thy majesty and may well beseem the seat of the revelation of Thy oneness. Grant, O my Lord, that this fast may become a river of life-giving waters and may yield the virtue wherewith Thou hast endowed it. Cleanse Thou by its means the hearts of Thy

servants whom the evils of the world have failed to hinder from turning towards Thine all-glorious Name, and who have remained unmoved by the noise and tumult of such as have repudiated Thy most resplendent signs which have accompanied the advent of Thy Manifestation Whom Thou hast invested with Thy sovereignty, Thy power, Thy majesty and glory. These are the servants who, as soon as Thy call reached them, hastened in the direction of Thy mercy and were not kept back from Thee by the changes and chances of this world or by any human limitations.

I am he, O my God, who testifieth to Thy unity, who acknowledgeth Thy oneness, who boweth humbly before the revelations of Thy majesty, and who recognizeth with downcast countenance the splendors of the light of Thy transcendent glory. I have believed in Thee after Thou didst enable me to know Thy Self, Whom Thou hast revealed to men's eyes through the power of Thy sovereignty and might. Unto Him I have turned, wholly detached from all things, and cleaving steadfastly unto the cord of Thy gifts and favors. I have embraced His truth, and the truth of all the wondrous laws and precepts that have been sent down unto Him. I have fasted for love of Thee and in pursuance of Thine injunction, and have broken my fast with Thy praise on my tongue and in conformity with Thy pleasure. Suffer me not, O my Lord, to be reckoned among them who have fasted in the daytime, who in the night-season have prostrated themselves before Thy face, and who have repudiated Thy truth, disbelieved in Thy signs, gainsaid Thy testimony, and perverted Thine utterances.

Open Thou, O my Lord, mine eyes and the eyes of all them that have sought Thee, that we may recognize Thee with Thine own eyes. This is Thy bidding given us in the Book sent down by Thee unto Him Whom Thou hast chosen by Thy behest, Whom Thou hast singled out for Thy favor above all Thy creatures, Whom Thou hast been pleased to invest with Thy sovereignty, and Whom Thou hast specially favored and entrusted with Thy Message unto Thy people. Praised be Thou, therefore, O my God, inasmuch as Thou hast graciously enabled us to recognize Him and to acknowledge whatsoever hath been sent down unto Him, and conferred upon us the honor of attaining the presence of the One Whom Thou didst promise in Thy Book and in Thy Tablets.

Thou seest me then, O my God, with my face turned towards Thee, cleaving steadfastly to the cord of Thy gracious providence and generosity, and clinging to the hem of Thy tender mercies and bountiful favors. Destroy not, I implore Thee, my hopes of attaining unto that which Thou didst ordain for Thy servants who have turned towards the precincts of Thy court and the sanctuary of Thy presence, and have observed the Fast for love of Thee. I confess, O my God, that whatever proceedeth from me is wholly unworthy of Thy sovereignty and falleth short of Thy majesty. And yet I beseech Thee by Thy Name through which Thou hast revealed Thy Self, in the glory of Thy most excellent titles, unto all created things, in this Revelation whereby Thou hast, through Thy most resplendent Name, manifested Thy beauty, to give me to drink of the wine of Thy mercy and of the pure beverage of Thy favor, which have streamed forth from the right hand of Thy will, that I may so fix my gaze upon Thee and be so detached from all else but Thee, that the world and all that hath been created therein may appear before me as a fleeting day which Thou hast not deigned to create.

I moreover entreat Thee, O my God, to rain down, from the heaven of Thy will and the clouds of Thy mercy, that which will cleanse us from the noisome savors of our transgressions, O Thou Who hast called Thyself the God of Mercy! Thou art, verily, the Most Powerful, the All-Glorious, the Beneficent.

Cast not away, O my Lord, him that hath turned towards Thee, nor suffer him who hath drawn nigh unto Thee to be removed far from Thy court. Dash not the hopes of the suppliant who hath longingly stretched out his hands to seek Thy grace and favors, and deprive not Thy sincere servants of the wonders of Thy tender mercies and loving-kindness. Forgiving and Most Bountiful art Thou, O my Lord! Power hast Thou to do what Thou pleasest. All else but Thee are impotent before the revelations of Thy might, are as lost in the face of the evidences of Thy wealth, are as nothing when compared with the manifestations of Thy transcendent sovereignty, and are destitute of all strength when face to face with the signs and tokens of Thy power.

What refuge is there beside Thee, O my Lord, to which I can flee, and where is there a haven to which I can hasten? Nay, the power of Thy might beareth me witness! No protector is there but Thee, no place to flee to except Thee, no refuge to seek save Thee. Cause me to taste, O my Lord, the divine sweetness of Thy remembrance and praise. I swear by Thy might! Whosoever tasteth of its sweetness will rid himself of all attachment to the world and all that is therein, and will set his face towards Thee, cleansed from the remembrance of any one except Thee.

Inspire then my soul, O my God, with Thy wondrous remembrance, that I may glorify Thy name. Number me not with them who read Thy words and fail to find Thy hidden gift which, as decreed by Thee, is contained therein, and which quickeneth the souls of Thy creatures and the hearts of Thy servants. Cause me, O my Lord, to be reckoned among them who have been so stirred up by the sweet savors that have been wafted in Thy days that they have laid down their lives for Thee and hastened to the scene of their death in their longing to gaze on Thy beauty and in their yearning to attain Thy presence. And were any one to say unto them on their way, “Whither go ye?” they would say, “Unto God, the All-Possessing, the Help in Peril, the Self-Subsisting!”

The transgressions committed by such as have turned away from Thee and have borne themselves haughtily towards Thee have not availed to hinder them from loving Thee, and from setting their faces towards Thee, and from turning in the direction of Thy mercy. These are they who are blessed by the Concourse on high, who are glorified by the denizens of the everlasting Cities, and beyond them by those on whose foreheads Thy most exalted pen hath written:

> “These! The people of Baha. Through them have been shed the splendors of the light of guidance.”

Thus hath it been ordained, at Thy behest and by Thy will, in the Tablet of Thine irrevocable decree.

Proclaim, therefore, O my God, their greatness and the greatness of those who while living or after death have circled round them. Supply them with that which Thou hast ordained for the righteous among Thy creatures. Potent art Thou to do all things. There is no God but Thee, the All-Powerful, the Help in Peril, the Almighty, the Most Bountiful.

Do not bring our fasts to an end with this fast, O my Lord, nor the covenants Thou hast made with this covenant. Do Thou accept all that we have done for love of Thee, and for the sake of Thy pleasure, and all that we have left undone as a result of our subjection to our evil and corrupt desires. Enable us, then, to cleave steadfastly to Thy love and Thy good pleasure, and preserve us from the mischief of such as have denied Thee and repudiated Thy most resplendent signs. Thou art, in truth, the Lord of this world and of the next. No God is there beside Thee, the Exalted, the Most High.

Magnify Thou, O Lord my God, Him Who is the Primal Point, the Divine Mystery, the Unseen Essence, the Dayspring of Divinity, and the Manifestation of Thy Lordship, through Whom all the knowledge of the past and all the knowledge of the future were made plain, through Whom the pearls of Thy hidden wisdom were uncovered, and the mystery of Thy treasured name disclosed, Whom Thou hast appointed as the Announcer of the One through Whose name the letter B and the letter E have been joined and united, through Whom Thy majesty, Thy sovereignty and Thy might were made known, through Whom Thy words have been sent down, and Thy laws set forth with clearness, and Thy signs spread abroad, and Thy Word established, through Whom the hearts of Thy chosen ones were laid bare, and all that were in the heavens and all that were on the earth were gathered together, Whom Thou hast called ʿAli-Muhammad in the kingdom of Thy names, and the Spirit of Spirits in the Tablets of Thine irrevocable decree, Whom Thou hast invested with Thine own title, unto Whose name all other names have, at Thy bidding and through the power of Thy might, been made to return, and in Whom Thou hast caused all Thine attributes and titles to attain their final consummation. To Him also belong such names as lay hid within Thy stainless tabernacles, in Thine invisible world and Thy sanctified cities.

Magnify Thou, moreover, such as have believed in Him and in His signs and have turned towards Him, from among those that have acknowledged Thy unity in His Latter Manifestation—a Manifestation whereof He hath made mention in His Tablets, and in His Books, and in His Scriptures, and in all the wondrous verses and gem-like utterances that have descended upon Him. It is this same Manifestation Whose covenant Thou hast bidden Him establish ere He had established His own covenant. He it is Whose praise the Bayan hath celebrated. In it His excellence hath been extolled, and His truth established, and His sovereignty proclaimed, and His Cause perfected. Blessed is the man that hath turned unto Him, and fulfilled the things He hath commanded, O Thou Who art the Lord of the worlds and the Desire of all them that have known Thee!

Praised be Thou, O my God, inasmuch as Thou hast aided us to recognize and love Him. I, therefore, beseech Thee by Him and by Them Who are the Daysprings of Thy Divinity, and the Manifestations of Thy Lordship, and the Treasuries of Thy Revelation, and the Depositories of Thine inspiration, to enable us to serve and obey Him, and to empower us to become the helpers of His Cause and the dispersers of His adversaries. Powerful art Thou to do all that pleaseth Thee. No God is there beside Thee, the Almighty, the All-Glorious, the One Whose help is sought by all men!

BH00784: This is a Book which speaks with truth…

He is the Glorious in the Most Glorious Horizon!

This is a Book which speaks with truth, and God hath made it the sign of His Revelation and the sovereign evidence of His Cause between the heavens and the earth, and verily He is powerful over all things. It beareth witness that there is none other God but Him, and that ʿAli is the Manifestation of His Self among all the worlds. Verily His glory is His manifestation, then His concealment, and His might and honor and proof unto all who dwell in the kingdom of creation and command, and thus hath His mercy encompassed all the worlds. Verily those who have denied God and His signs, these have no station, and these are debarred from this heavenly spring.

O people! Fear God and dispute not concerning His Cause, and follow not those in whose hearts ye find hatred toward this Beauty Who hath appeared in the Temple of Trinity in the form of Unity, made manifest. Beware, O people, lest ye cast the Book of God behind your backs. Follow ye the religion of God and His Faith, and verily today it is My love, and God is witness unto this. And when ye adorn the temple of faith with the raiment of My love, render thanks unto God for having aided you in this, and verily there is no God but Him, His is the creation and the command, and all are preserved with Him in the Tablets.

Hearken, O people, unto the call of your Lord from this crimson Tree upon the Spot of Eternity in the paradise of your Lord, the Most High! God! There is no God but Me, and verily I have been standing at the right of the Path of Truth, and I witness those who pass over it—among them are those who pass like lightning from the clouds, and among them are those who pass upon their breasts, and among them are those who pass upon their feet, and among them are those who pause before it, and thus do We witness them and We are witness unto this.

O Pen of Command! Make mention of those servants who have entered the precincts of Paradise, the station wherein lights are witnessed from its horizon. Among them are those who have attained the presence of the Throne and have heard the melodies of God, and were numbered among the successful ones in the Mother Book, written by the Pen of the Spirit. And among them are those who have believed in God but were not enabled to enter the sanctuary of Grandeur, the station which God hath sanctified from the knowledge of all creatures combined. For each is a portion in the Book of thy Lord, and none comprehendeth this save him whom God hath aided in His Cause and made him among those who are assured in the Mother of Tablets.

O Pen! Make mention of Our servant Joseph who entered the Sinai of the Cause and heard the call of God from the upraised Lote-Tree on the shore of the crimson sea of glory:

> “Verily, I am God, there is none other God but Me, and I have ever encompassed all created things.”

O servant! Give thanks unto God for having blessed thee with the recognition of the Manifestation of His Self, and for having brought thee into the presence of the Throne, and for having caused thee to hear such melodies as have attracted the realities of all things between earth and heaven. Thus hath the bounty of thy Lord encompassed all. O servant! Arise to promote the Cause with steadfastness from Us and power from Our presence, and fear thou no one, for We shall protect thee from every wicked oppressor.

Say: Fear God, O people, and take not any lord besides Him for yourselves. Then shatter the idols of fancy and desire through My Most Exalted Sovereignty. This would be better for you, did ye but know it. Soon will Satan enter among you and bid you to hate the Youth. Wherefore, seek refuge in God and draw not nigh unto him. This is what God commandeth you, and He ordaineth whatsoever He pleaseth with manifest authority. Say: Today naught shall profit anyone save through love for Me, even should they bring all the books of the world. Draw not nigh unto them from whom ye cannot detect the fragrance of the All-Merciful, though they bring you numerous tablets.

O Joseph! Arise from thy slumber, then remind the people of that which the Spirit hath inspired thee with in this Tablet that hath encompassed the worlds. Know thou that whatsoever thou hast heard hath proceeded from Me, and what We have indicated referreth to none but Me. This is of the wisdom that hath been concealed from the worlds. Know thou further that he who was created by My command and was given life by My Word hath risen against Me and turned away from God and denied His signs and rejected His proof, and was accounted among the idolators. Beware lest the world and all that is therein prevent you from that which hath been ordained for you in the heaven of exalted glory. Gird up thy loins to assist God and His Cause, then to serve God and His glory. Thus doth the Pen of Glory command thee from the kingdom of transcendent might.

Say: Faces have turned black wherefrom the lights of love for my Most Glorious Lord will never shine forth, and eyes have been blinded that will never turn toward the court of His great mercy, and tongues have been silenced that will never move in His sweetest remembrance, and souls have ceased to exist that will never arise to aid this Cause which hath shone forth from the horizon of holy splendor. Thus have We taught thee that thou mayest know the way of thy Lord, lest any sinful denier lead thee astray.

Make mention also of the Letter M before Ja'far, that he may remember within himself and be among those who remember in these days wherein the servants were debarred from the holy shore. Say: O servant! We showed thee in a dream aforetime that which would guide thee to the path of thy Lord. Arise then at the bidding of thy Master and summon the people to this Cause before which every lofty mountain hath been leveled. Be thou a herald of the Cause among Our servants, then gather them together in My love, for this indeed is a great thing in the Book. Beware lest anything prevent thee from the remembrance of thy Lord. Cast the world behind thee, then take up for thyself a secure station beneath the shadow of thy Lord. Say: O people! Dispute not concerning the signs of God when they are sent down in truth, and follow not those who have disbelieved and associated partners with God and were deprived of the melodies of God. Follow what the Spirit imparteth unto you, then answer the call of God's herald among you, then summon the people to the Most Great Pilgrimage which was made manifest in the temple of the Youth.

Then cast your gaze upon the face of him who is named Mirza and give him glad tidings of his Lord's favors, that he may rejoice in his soul. Thus have We commanded thee in truth, that God's grace may encompass His servants who dwell beneath the shelter of this Cause. O servant! Remember thy Lord at eventide and at dawn, and establish for thyself a station which is praiseworthy before the Throne. Blessed art thou for having attained the presence of thy Lord and for being among those who circle round this House that encompasseth all worlds. Shun Mine enemies and associate not with them, and remain safely

guarded. By God! Whoso remaineth steadfast in My love, God shall make him powerful over all things and shall raise him up before the Throne in the Most Great Paradise with such beauty as shall shine with the light of glory. Be thou so firm in the Cause that the words of those who have disbelieved and joined partners with God and have strayed far from the shore of justice shall not cause thee to slip.

Then convey greetings to those who have attained the presence of the Throne and to those who have not attained the presence of God, but whom God hath accepted and will reward abundantly from His grace, and will provide for them from the heaven of His Cause such bounties as have been sent down from the clouds of the Spirit. Thus have We inspired thee and wafted unto thee the fragrances of the All-Merciful from the breath of the All-Glorious, that thou mayest be steadfast in the path of thy Lord with great strength. And the Spirit and glory and splendor be upon thee and upon all, young and old.

BH00803: Suriy-i-Fath 2

This, which reacheth unto Fath-i-A'zam in the Land of Alif, that he may be of them that know.

He is the Ever-Abiding

O Fath-i-A'zam! We have discerned in thee the victory of Our own Self, the Truth, and breathed into thee a spirit of power and might at the time when thou didst present thyself before the Throne in Iraq—and God is witness to this. By My Beauty! If thou shouldst desire, through the power We have conferred upon thee, to turn the world to the countenance of thy Lord, thou wouldst be able, through the sovereignty that encompasseth all the worlds. Stand firm in thy Lord's Cause, and be not disquieted by the sedition whereby all who are in the heavens and on earth have been shaken, such that creation hath been made to tremble, and thou seest men drunken upon the earth of extinction and covered with dust in the wilderness of fancy and desire. Thus hath thy Lord's Cause been made terrible in truth.

We desired, at the time when thou wast before the Throne, to cast upon thee from the matter of the veiled, concealed, and hidden One, screened from all eyes, but We forbore until God's appointed time. And when that time was fulfilled, We revealed thereof a symbol, whereupon the dwellers of earth were made to quake, and they who dwelt at Sinai in the Cause were thunderstruck, and the hearts of them that are endued with insight were afflicted by this greatest terror, and every brilliant sun was darkened. Beware, beware lest thou deprive thyself of thy Lord's power; then take up thy dwelling in the shade of the inviolability of the Cause, upon the Most Great Truth, in an exalted station, lest the arrows of allusions from them that utter words strike thee and withhold thee from the living waters in this Ridvan which standeth witnessed at the right hand of the Throne. Cast allusions behind thee, then turn thy sight unto the Greatest Outlook of God, that thou mayest know thy Lord by His own Self and be of them that know, inscribed by the Pen of God in the Mother Book.

O Word of the Command! When We sent down the hosts of God's revelation with the Most Great Spirit in the garment of verses, the breasts of the people of allusions were straitened, and they stopped their ears from the melodies of their Lord. Therefore We made them deprived of the shore of grace. Proclaim unto the people the Most Great Pilgrimage to this Beauty, around Whom circumambulate the Most Great House of God, then the profane and sacred precincts, then the Ancient Temples who prostrated

themselves to none save the Face that hath shone forth from the holy horizon. Set thy foot upon the head of allusions and all that preventeth thee from entering the court of thy Beloved's might. Arise with thy Lord's arising, then aid this Wronged One, and fear not those who say what they understand not and imagine themselves to be guided. Nay, by My Self, the Truth! These are not mentioned today in the presence of thy Lord.

Hast thou forgotten what the Spirit cast upon thee when thou didst enter the pavilion of eternity, the blessed station of might? By God! The Most Great Division hath come and separated all atoms. Then were the spirits of all beings thunderstruck save a number before the face of thy Lord, and they are numbered temples. By God! Were the sight We gave thee to turn back, thou wouldst witness that the clouds weep for Me, the mists lament for Me, and the heaven yearneth for My Soul that hath been wronged amidst the worlds. There hath befallen Him what none can reckon save God, my Lord. Were the veil to be lifted from His face, thou wouldst be cut off from the Spirit and cry out between earth and heaven with a cry mighty indeed in truth. But We have concealed and been patient until God bringeth His Command and the vanguards of victory appear. Then will the Youth be aided by the hosts of the unseen as He was aided the first time when He was in the prison of darkness, and He brought Him forth in truth with authority from His presence and sent down upon Him tranquility from His side—and thy Lord's help was indeed nigh in truth.

Say: O people! This is He through Whom all created things were illumined and the Bird of the Command soared to the station beneath whose shade all atoms took refuge. And doth anyone deny this bounty? Nay, by Him Who holdeth my soul in His hand, save every rejected hater.

Say: O people! Follow not your selfish desires, but follow the religion of the Spirit. Let not the veils of self enshroud you, for then shall ye be debarred from the love of God and His Self-Manifestation, and be drawn unto the calf. This is one of the hidden mysteries whereof We inform you, that ye may be of them that are endowed with the eye of understanding and are well-informed of the Cause.

Beware, O people, lest ye reject the verses of God when they are sent down in truth, and wage war against Him by Whom the Sun of Glory hath shone forth from the horizon of manifest might. Render not your deeds vain, but rather look upon the words of God, for ye were created to hearken unto them. They shine forth amidst the words of men even as the sun shineth forth amidst the stars that have risen.

Break the idols of vain imitation by the power of your Lord, and should ye find in yourselves any weakness, seek ye strength through My sovereignty which encompasseth all the worlds.

Say: O people of the Bayan! Now doth the Tongue of God speak from the Most Exalted Horizon, saying: O people of the earth! By what proof did ye believe in ʿAli aforetime, when He came with sovereign authority and was surrounded by the hosts of manifest glory? If ye believed in Him through the verses sent down unto Him from the immortal Kingdom—divine and wondrous verses—then by God, this is My Self and these are My verses that have filled the horizons with their splendor! Why then do ye disbelieve in that which ye believed in before, hovering on the brink of repudiation, though We counseled you in all the Tablets, nay in every line, to let nothing that hath been created between earth and heaven veil you at

the time of His Manifestation? Yet ye have been veiled by all things and have turned away from a Beauty manifest and glorious.

O people! Arise to serve God and His Cause. Make good what hath escaped you and walk ye in the straight and holy path. O people! Neither your riches nor your children nor your deeds shall profit you this day except through My love. Thus hath the Spirit spoken from before the Throne, if ye be of them that hear.

O My Name! Thus have those who stood before My face and were created by My command dealt with Me. None knoweth this save My true Self, and God is witness unto this. Had We found one with an attentive ear, We would have imparted unto him that which would make him see what is hidden from the eyes of all the heedless ones.

O My Name! Leave behind all that keepeth the people veiled, then call the souls to the Most Great Paradise, that perchance there may be kindled in their hearts that which will draw them to a Beauty well-known and glorious. Leave the idolaters and what they possess, and sit not with those in whose hearts thou findest rancor against the Youth, and consort not with them, for their likeness is as the likeness of the serpent, nay worse in harm, if thou be of them that know.

Make My love thy breastplate, My Cause thy fortress, and My remembrance thy name. Then shall no venom harm thee, no fire burn thee, no water drown thee, and no malicious soul affect thee. By God! Should all who are in the heavens and on earth oppose thee, God would make thee victorious over them through His sovereignty which prevaileth over all things.

Beware lest anything keep thee from the love of thy Lord, for thou hast heard what no one hath heard and seen what every heedless one's eyes have failed to see.

Say: O people! This is the Face of God that hath dawned above your heads. Would ye bar your sight from it? This indeed is a wrong against your own selves, and wrong is ever blameworthy. By God! The Kingdom of God walketh before you—hasten ye therefore unto it and be not deprived thereof.

Thus have We bestowed upon thee and inspired thee with wisdom that lay hidden beneath God's veil.

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BH00822: These are the verses of God, the King…

In the name of God, the Most Great, the Great!

These are the verses of God, the King, the Truth, the Just, the Manifest, which have been sent down in truth from the heaven of mighty grace. Verily they are the proof of God amongst His creation and His testimony amongst all created things. And verily they are a revelation from One Who is Mighty, All-Knowing. Say: O people! Fear God and follow not every ignorant doubter. Follow Him Who desireth naught for you save to draw you nigh unto the court of nearness, the station wherein are raised the melodies of your Lord, the Most Merciful, the Most Compassionate.

Verily thou, O thou who gazest towards the direction of the Cause, hearken unto what is revealed unto thee from the precincts of the Prison, this Spot wherein the Youth hath been imprisoned through that which the hands of the oppressors have wrought. There is no God but Him; within His grasp lies the dominion of Command and Creation. He doeth what He willeth and ordaineth what He pleaseth.

Blessed art thou for having been enkindled by the fire of the love of God and for having turned thy heart towards the direction of His mighty House. Arise to champion the Cause of God and His love, and tarry not for a moment. Convey unto the people that which the Spirit hath cast upon thy heart, and be not of them that are silent.

Should anyone question thee about this Youth, say: By God, He is the Announcement of God in the Tablets of Command, and His Beauty hath been made manifest in truth with great sovereignty. Verily, He is the Most Exalted Who hath come unto you with the signs of your Lord, were ye but to know. He hath sacrificed His spirit in the path of God that He might bring you nigh unto the seat of a mighty throne.

Beware, O people, lest ye reject the truth by that which ye possess, for that which ye possess, even if it be founded on truth, hath been sent down from Our presence and ordained from Our court, were ye but to know. Inhale ye the fragrance of whatsoever appeareth from Him; should ye perceive the fragrance of the Beloved, fear ye God and be not of the wrongdoers.

O people! Wrong not Him against Whom all the peoples of the earth have banded together. O people! If ye deny these verses, then by what evidence have ye believed in ʿAli aforetime and in God's signs in the age of the Messengers? Stand firm in the Cause, then proclaim unto the people this Most Great, this Mighty Announcement. Gather My loved ones unto the law of My love—this is My command unto thee. Act according to that which thou hast been commanded, and be not of the patient ones.

Loose thy tongue in utterance to celebrate thy Lord, the Most Merciful, that Our slumbering servants might arise at thy mention. Say: O people! The Most Great Ocean hath appeared, the Lamp of the Cause hath been lit, and the Sun of eternity hath shone forth from the horizon of this luminous dawn. Beware lest ye deprive yourselves of its lights, for they that deprive themselves are indeed a wicked and most lost people.

Say: O people! If ye desire to hear the melodies of God, hearken unto that which hath been inscribed in this Preserved Tablet, and if ye wish to ascend unto the heights of nearness, read ye what hath been revealed therein, and be not of them that are silent. O people! Have mercy upon yourselves and commit not what was committed by those who preceded you and who denied the signs of God and His Messengers, until the earth was dyed with their blood, and for this were they cursed in this world and the next, and were among the idolaters.

Take thou the cup which hath appeared in the form of the Word and hath been filled with the Kawthar of thy Lord's knowledge, the Most High, the Most Great. Then drink thereof in My Name and pass it among the concourse of lovers, that all may be attracted by this wondrous, this mighty Kawthar. Whosoever drinketh but a drop thereof shall never die, but shall endure as long as his Lord, the Mighty, the Eternal, the All-Wise, endureth.

Thus hath this Prisoner counseled thee that thou mightest aid Him in truth and be among them that stand firm in this Cause, at which all who are in the heavens and on earth have trembled, save those who have detached themselves from all things and have turned towards this glorious, this resplendent Direction.

Mention from Us unto him who hath been named Kazim, that he may call to mind the remembrance of God his Lord and aid Him through utterance. This is what hath been ordained for every soul in this Revelation from the presence of the Mighty, the Wise. Blessed be thy father in that he attained the presence of God and remained with the Beloved until he sacrificed himself in the path of God, the Best-Beloved of the worlds.

We loved him in such wise as cannot be mentioned in words. Blessed be he and his days and all that pertaineth unto him. He is now in the Supreme Horizon with his Lord, the Most High, the Most Glorious, were ye of them that know. And thou, O servant, walk thou in his footsteps. Thus have We counseled thee before, and now as a command from God thy Lord. Verily He knoweth all things, and naught escapeth His knowledge. With Him is the knowledge of the unseen in the heavens and earth, and He hath power over all things.

Then glorify from Us him who hath been named Ibrahim, that he may behold the kingdom of the heavens and earth and be of them that are assured. Follow thou the way of the Friend in thy love for this Youth. Say: O people, make Him your merchandise and sell Him not for dirhams and dinars. Arise to serve God and aid Him, and say: O people, abandon that which your selves and desires command you. Then take hold of God's laws with strength from Us and be not of the heedless.

Then glorify from Us the countenance of her who was with thee and give her glad tidings from this Youth Who hath been imprisoned in the path of God, the Just Sovereign, the Mighty, the Wise. We desire that the people of that house be united and as one soul. Thus doth this Wronged One command you out of His love for you, were ye of them that know. Cast aside differences, then unite in My love, My remembrance and My praise, for this is better for you than all that hath been created in the heavens and earths.

Then glorify from Us the countenance of her whose companion was martyred in God's path and ascended to the Supreme Horizon in the vicinity of the mercy of his Lord, the Most High, the Most Great. Though he committed that which was forbidden, yet God forgave him and the breezes of pardon wafted upon him, cleansing him of transgression and causing him to dwell in His paradise, the Mighty, the Wondrous.

O ʿAli, deliver the messages of thy Lord and be not of them that fear. It behooveth His loved ones to detach themselves from all else but God and to arise in His Cause in such wise that the clamor of the oppressors shall not deter them. Whenever trials descend from the clouds of tribulation, they are in the utmost joy and delight, for the sun of utterance hath shone upon them from this luminous and radiant horizon.

Say: Today, should one detach himself from all who are in the heavens and earth and turn with his heart toward the Holy Court, he would subdue all created things through one of the names of his Lord, the All-

Knowing, the All-Wise. Say: The Sun hath dawned with such splendor as hath never appeared in former ages. Be illumined, O people, by its lights and be not of the patient ones.

Say: Have mercy on yourselves and deprive not your souls of the fragrances of these days, and be not of them that are brought low. Fear God, then recognize the worth of that which hath been sent down to you from the clouds of the mercy of your Lord, the All-Merciful. Turn to Him with a pure and luminous heart.

Thus have We imparted unto thee the truth, that thou mayest impart unto the people that which the Spirit hath cast into thy breast, that perchance they may arise from the slumber of heedlessness and desire, and draw near unto God Who created them and created all things, and be of them that attain. And glory be upon thee and upon those who have shattered the idols of vain imaginings through the power of the Friend, who at this moment declareth: Praise be to God, the Goal of all worlds.

BH00841: Although for some time no breeze of loving-kindness has…

He is God, exalted be His Glory!

Although for some time no breeze of loving-kindness has wafted from your direction upon this lowly one's heart, and the pen of affection has not inscribed this evanescent one's name, yet this servant, in accordance with "the believers are one soul, one spirit, and one body," has observed degrees of love and unity within myself and you. Thus have I regarded you in like manner, until in these days Jinab-i-Shaykh Ruhullah—may his spirit be sanctified—turned his face toward the Beloved and attained the presence of the Desired One before the Throne, along with two others: Jinab-i-Aqa ʿAli Akbar and Jinab-i-Aqa Siyyid Ashraf.

When the appointed time for their sojourn near the mercy of the Gracious Sovereign was completed and permission for return was sent down from the heaven of divine will, this servant deemed it necessary to make mention of himself to your presence through this letter, so that the degrees of love concealed in the heart might be made manifest in the visible realm, and the inner might be adorned with the garment of the outer, and the outer with the ornament of the inner.

For the Beloved, the All-Glorious, has ever wished that all the deeds of those who consider themselves related to Truth should be fully manifested in action—that is, whatever proceeds from them should be befitting both outward matters and inward conditions, that their outer might indicate their inner state and their inner state their outer condition.

And thereafter, were this servant to attempt to mention the calamities that have befallen and the afflictions that have descended in this land upon the Beauty of Divine Unity, he would surely find himself incapable and would only increase your grief. Therefore, this servant has not engaged in such mentions and has left it to those returning, that they might surely convey, according to their capacity, what they have understood.

However, I submit to your presence that it is evident to your honor that these days have had and will have no likeness, similitude, or equal. It is incumbent upon every soul to spare no effort, according to

their capacity, in establishing the divine Cause and proclaiming the Manifestation of the glory of the Eternal, and to strive with all their powers to assist the Cause, which is pure teaching.

What more can I say about the veiling of some, despite the Sun of Glory's acceptance having shone forth from the holy horizon of majesty in such wise that it has encompassed all the world and appeared with perfect power and sovereignty? Yet some have clung to vain imaginings and remained far from recognizing the Beauty of the All-Knowing Sovereign. What regret for such souls!

Despite the healing counsels and conclusive admonitions that have been sent down from the Source of Divine Unity in the revealed scriptures, they are seen to be more remote than previous nations and more heedless than all who dwell on earth. One must at all times take refuge in God, that perhaps through His encompassing novel favors and His extended mercy, He may not deprive these servants from the shore of ancient glory and may establish them firmly upon the path of His Cause, which today encompasses all the world.

At this moment it is revealed from the right of the Throne:

Write to the remnant of God's people on earth:

O thou who art the manifestation of My truth! If thou art slumbering upon thy couch, lift up thy head; and if thou art seated, by the power of My name, arise; and if thou art standing, in thy yearning for My beauty, take flight; and if thou art in flight, through My sovereign might, ascend; and if thou art in ascent, by the majesty of My Cause, halt in the firmament of the Spirit.

Open then thy lips in My name, the Opener. Move then thy tongue in My name, the Mover. Intone then My melodies and proclaim: O denizens of earth and heaven! By the one true God, verily, He Who is the Lord of Eternity hath appeared and shone forth above the horizon of creation through the power of His most lofty, His most exalted sovereignty.

Then He changed the garment of His Name and appeared with His Most Glorious Name above the Most Exalted Horizon—the Station round which circle the Kingdom of Names and Attributes.

O people! If ye desire to witness the power of God, behold His power that hath encompassed all things; if ye desire to see the sovereignty of God, behold His sovereignty that hath conquered all things; if ye seek to observe the mercy of God, behold His mercy that hath preceded all things; if ye desire to look upon the greatness of God and His dominion, turn your gaze to His greatness that hath been established over all things; if ye desire to hear His melodies, then hearken to His Word that hath been created by His command and hath been raised above all things; if ye desire to be honored by His presence, by God, this is His Beauty that hath been manifested unto all things.

Thus hath spoken the Tongue of the Ancient of Days at this time. Hearken then unto that which hath been revealed unto thee, then convey it to the servants that they may purify themselves from the defilement of idle fancies and attain unto the station that hath been ordained for them. Thus hath the Pen of Command enjoined thee at this time from the presence of God, the Almighty, the Supreme, the Mighty, the Self-Subsisting.

Therefore, O manifestation of My truthfulness, strive that thou mayest appear in the earth in accordance with this Name. The truthfulness that is beloved in the sight of God is that thou shouldst arise to praise His Being and occupy thyself with the mention of His Cause, for no truth can equal the Word wherewith God speaketh. Blessed, therefore, are they who attain unto this most exalted and glorious station.

For truthfulness there are countless stations ordained with God that cannot be contained in this leaf. Among these stations is the truthfulness that is known among men. Having attained unto this station, as God willing thou hast, it behooveth thee to make a mighty effort that thou mayest attain unto and be sustained by the Most Great Truth that circleth round the Most Great Scene. Well is it with them that attain thereunto. Here endeth the words of God.

This servant at the end of this petition submitteth that God willing thou wilt ever be occupied with the mention of the Beloved in such wise that its influence may become manifest throughout all the world. There is no word but hath an effect with thy Lord. Thus hath it been ordained by the Mighty, the Ancient. I beseech God that I may be blessed with attaining thy presence that I may convey, without tongue or utterance, the hidden secrets and concealed mysteries.

Convey, on behalf of this servant, expressions of sincere praise in sublime and glorious terms to his honor the son who hath been the object of the regard of God, exalted be His glory. The degrees of this servant's love for that exalted person are too evident to be described by mention or proven by utterance. God is aware of what is in my heart and He, verily, is the All-Knowing, the All-Informed.

Moreover, remember with infinite mention from this servant the other loved ones of that land—those who have drunk from the cup of detachment and been sustained by the chalice of oneness. Spirit, glory and splendor be upon thee and upon those who are with thee, then upon them all.

Abdullah, the servant of His loved ones, Aqa Jan

BH00854: Blessed is He in Whose hand is the Kingdom…

Blessed is He in Whose hand is the Kingdom of everlasting dominion, then the realm of might and splendor, and within His grasp are all who dwell in the kingdom of creation and command and whatsoever hath been created between the heavens and the earth.

O Word of Victory! Know thou that this Day is the day of thy victory. Arise to aid the Cause of God and His Command amongst the worlds. Stand forth in such wise that there shall be manifest from thine every member that which shall reveal the victory of thy Lord, the Mighty, the Powerful, the Most High, the All-Knowing. Beware lest the cawing of the idolaters and the clamor of those who have disbelieved in God openly hold thee back, after they had been given the glad tidings of this Manifestation from the tongue of Him Who was the Manifestation of My Self, Whom We sent in truth and made a mercy unto all the worlds.

Among them are those who turned away and said "He hath appeared too soon." Say: He, verily, is the One with power over all things. He hath manifested Himself in truth and made it a testimony unto all

created things. Is it that He doeth what He willeth, or are ye of those who do? He hath sent down from the heaven of His will whatsoever He desired, for He is the Almighty, the All-Powerful.

Say: Woe unto you, O heedless ones! By God the Truth! Whosoever uttereth this word, his name hath been recorded in the Tablets with the Jews, were ye but to perceive it. For they said "God's hand is chained up," and ye say the like thereof, and ye are not among those who understand. The body of God hath been pierced by the arrows of your rancor while ye rejoice within yourselves and are of those who are glad.

And among them are those who turned away and said that such and such a one hath not believed in God's Cause. Say: Woe unto you, O ye deniers! Have ye not heard what hath been sent down in truth, that every light shall be dimmed before His splendor? By God! This indeed is His splendor which hath appeared in truth with clear and manifest signs. Have ye not heard what was revealed in the Tablets, that the Sinaitic spirits would expire at the appearance of this crimson Light? Yet ye have not been mindful of that which was sent down in the preserved Tablets of glory.

Apart from what was revealed in the Tablets, ye have not seen him whom ye took as lord unto yourselves, nor have ye understood him or his condition. By God the Truth! All that ye heard from him appeared by My binding, transcendent, and all-knowing Command.

And among them is he who said that no harm or tribulation had touched Him. Say: Hast thou not heard, O idolater, that He was cast into prison four times in the path of God, the Supreme, the Mighty, the Praised? In each instance there befell Him what had befallen no one before Him, as witnessed by the dwellers of the cities of eternity, and beyond them, My Own invincible, mighty, and peerless Self.

Apart from imprisonment, I stood against the enemies in My days, and there fell upon Me at every moment arrows of hatred and rancor from diverse peoples, as ye have heard and are among those who have heard. And beyond what befell Me at their hands, there hath befallen Me at the hands of the people of the Bayan that which cannot be recounted in words, as the Tongue of the All-Merciful beareth witness, were ye even among the deniers.

Whosoever possesseth the least discernment would testify that My standing firm against the enemies in days when the hearts of men of understanding were sorely shaken was better than the worship of the Concourse on High and all that hath been created between the heavens and the earth.

O Name of Victory! Know thou that in My days My food was but morsels of My own liver, and My drink naught but the blood of My heart. Yet We concealed all this from Our servants, and God is witness and well aware of what I say.

Say: Fear ye God, O people, and commit not that which none before you hath ever committed. Take hold of the tablets of God with might and turn not unto that which floweth from the pen of the calumniators. They have disbelieved in God, therefore hath been sent down concerning them that which hath been sent down, and verily it is a revelation from One mighty and powerful.

Say: O people of the Bayan! Were ye not commanded in the tablets of God to behold Him with His own eyes and not to be veiled on the Day of His Manifestation by what was revealed in the Bayan, nor by its letters and mirrors? Yet ye have violated God's covenant and His testament, and have clung to fancy and desire, and become of those who have turned away.

Say: His words can never be confounded with the words of any other, and that which hath appeared from Him beareth witness unto His own Self, the Most Exalted, the Most Holy, the All-Forgiving, the Most Generous. Fear ye God and render not your works vain, and spread not corruption in the earth after its reformation, and be not of those who are veiled.

Say: All things have been stirred by the breezes of God, and every barren land hath been made verdant by the vegetation of His bounty, and every withered tree hath borne fruit through fruits holy, incomparable and wondrous, while ye have made yourselves deprived of the fragrances of those days and forbidden from the sweet scents that have been wafted from the direction of your All-Merciful Lord, and ye have been of the heedless ones.

Say: Would that ye had contented yourselves with this! Nay, by the Self of God! Rather have ye arisen to turn away in such wise that at every moment ye hurl at His body the darts of hypocrisy, as though ye were created from the fire of hell.

Say: Verily your All-Merciful Lord, should He desire to take a handful of dust and raise from it what was and what will be, is able to do so through His sovereignty, the Mighty, the All-Encompassing. Beware lest ye slay the Self of God; if ye believe not in Him, oppose Him not and be not of the ignorant ones.

Say: O company of those who have turned away! The dwellers of the all-highest Paradise now witness your evil state and place their fingers of remorse and bewilderment between their teeth by reason of what hath appeared from you in this Manifestation which hath appeared with the truth with a holy and glorious adorning. If ye fear not God, then be ye ashamed before these, that haply ye may find a way unto Him Who occupieth the throne.

And thou, O servant, ascend on the wing of inner meanings unto the heaven of utterance, then help thy Lord, the All-Merciful, with whatsoever thou art able, and be not of the patient ones. Strive within thyself to soar unto a station wherein thou shalt behold those who have turned away and what they possess beneath thy shadow, and wherein thou shalt find thyself in an atmosphere of holy and subtle grace.

Leave behind the worlds and whatsoever is therein, then journey in this atmosphere which hath been spread through the will of thy Lord, the All-Merciful, the Most Compassionate. Beware lest the coldness of the allusions of the deniers extinguish the heat of thy love. Be thou consumed at every moment with the heat of My love, then drink at every instant from the wine of My bounty, then soar at every hour in the atmosphere of My companionship, then hearken at every minute to My melodies from the direction of My Most Great and Supreme Throne.

Say: Blind is the eye that beholdeth not the gleaming lights of its Lord's countenance, the All-Merciful, and deaf is the ear that heareth not His verses, and severed is the tongue that moveth not in His remembrance. The praise of Him has made blind the eye that would not see His splendor, and has clipped

the wing that would not soar in the atmosphere of His knowledge, and has broken the neck that would not bow before the manifestations of His sovereignty – He Who hath encompassed both the first and the last.

Thus do We make mention of thee at a time when sorrows have compassed Us round from every side to such extent as to prevent Us from remembrance, and God is sufficient witness to what I say. And the Glory rest upon thee and upon them that have held fast unto the Most Great Ark which hath sailed upon the sea of grandeur through My Most Glorious Name, and were of them that have attained.

BH00857: This servant hath desired naught from any…

This servant hath desired naught from any of the servants of God save truthfulness and justice; and thou art well aware, O Ahmad, that in the service of the emigrants no negligence, within the bounds of possibility, was ever shown, and that every effort was exerted to bring satisfaction to each one, especially to the kindred. And yet, notwithstanding, My brother hath written unto divers quarters that he had been wronged, deprived of his stipend, and that attempts had been made upon his life. Shouldst thou say that thou art unaware of the hidden matters and knowest them not, it hath by now become sufficiently clear and evident unto thee that all these accusations which they have set forth are but sheer calumny, and that his true intent hath been to hew down the divine Tree.

Thou art thyself a witness that never hath this servant withheld bread or stipend from any soul, much less from the kindred. By God, besides Whom there is none other God! After thy departure, whatsoever was received from the government was distributed amongst all the inhabitants of this land—emigrants and brethren alike—while for Mine own part I reserved naught save a small portion set aside for the sacred Household. Month by month it reacheth My brother and others. Nevertheless, with the express intent to undermine the Cause of God and to beg from men, he hath written such calumnies unto divers quarters.

Consider the account of Siyyid Muhammad-i-Isfahani, which thou knowest was sent without fail each month. O Ahmad! Hearken unto the holy, eternal melodies! By the Sun of the heaven of inner meaning, the deeds of Truth are distinguishable from all else, would that men might perceive! Yet the one who is the Truth hath written to divers places that his stipend was withheld. Nay, by My life, the All-Merciful, if ye did but know! Alas for him and for those who follow him!

If ye would but show a mere particle of fairness and reflect upon what he hath written and attributed to this servant, ye would recognize the falsity of all his words and deeds. Thou knowest that what they have set down is pure fabrication. And if the veils of idle fancy have prevented the people from understanding certain matters, thou wast thyself present and didst with thine own eyes behold that never was this servant pleased with the harm of any soul, nor withheld aught from any one. Consider now what this person hath brought upon this servant through these successive years. By God, O Ahmad! Throughout all days I strove for his protection and honour, while he stood ready to compass My death and harm.

Nor was this confined to him alone; for from every soul upon whom the utmost love had been lavished there came, in the end, that which came not even from the manifest embodiments of negation unto the Ancient Beauty. And of those things which thou didst witness—things sufficient to rend the veils from the

eyes of the servants—thou spakest not, but didst, whether by thine own words or by his, relate that which tended to harm this servant. O Ahmad! Verily, thy Lord is ever watchful.

O Ahmad! Know thou of a certainty: never have the calumniators of this Manifest Beauty prospered, nor shall they ever prosper. Soon shalt thou behold it. Nothing escapeth His knowledge; He, verily, knoweth what is in the hearts.

In truth, what the True One hath ever desired of thee and of others is that ye should speak forth that which ye have witnessed and perceived, and never depart from the bounds of equity. Praise be to the Ancient Beauty Who, on divers occasions, made manifest unto thee His station—first, in the matter of Dhabih, thy brother, and second, in the Persian Tablet which was revealed in response to the poem of Aqa Muhammad-ʿAli. Judge now with fairness: he who comprehendeth not the meaning of a poem, as thou thyself hast discovered, thou didst nevertheless support, remaining heedless of the truth.

By God, O Ahmad! My love for thee hath moved My Pen to counsel thee, that perchance thou mayest speak the truth amongst the peoples of the world. Rend asunder the veils of idle fancy, and be not of those who, while the Truth is manifest, resplendent, and evident in this day, hasten from distant places to bow before mere dust, and at times recount fabricated miracles, yet deem themselves the most God-fearing and exalted among men.

O Ahmad! Speak forth the truth, and be not the cause of the people's delusion. The world is unworthy of falsehood. Be not of those who fashion idols with their own hands and then bow down before the work of their own making. What difference is there between such as these and those who utter fabricated words in praise of one in whom naught is to be seen but the promptings of vain desire—words whereby they seek to exalt themselves amongst men—and then fall prostrate before that which their own tongues have contrived? In the sight of God there is no difference between these two: the one worshippeth what his hands have fashioned, the other, what his tongue hath devised.

Woe unto them for what their hands have wrought during the days of their vain life! Soon shall they return unto their abode—an evil, indeed, is the abode of the idolaters and the liars.

O Ahmad! Every soul is adorned with that which pertaineth to its faith. Wert thou to ponder with a discerning eye, thou wouldst perceive that whenever the Truth—exalted be His remembrance—hath described any soul, He in truth hath described His own Self. This is the divine revelation of love which He hath shed upon all created things through His Most Beloved Name.

And any soul that turneth toward the Sun of this Name, the rays of that Sun will be reflected within it; and whatsoever description the Truth—exalted be His glory—bestoweth upon that soul is but the description of the rays of the revelation of the Sun of His own Name. These stations and attributes endure so long as that revelation endureth; but once that soul turneth away from such confrontation, and those rays are extinguished, it shall, in the sight of God, be as though it had never been and shall never be.

O Ahmad! Purge thine ear of idle fancies, hearken unto the holy melodies of the Beloved, and ponder: never in all creation hath such a Cause appeared, nor shall it ever appear, save as thy Lord, the All-Glorious, willeth. That which proceedeth from the Truth is manifestly distinguished from that which

proceedeth from falsehood; the breathings of the Holy Spirit are diverse in their tokens and manifold in their tokens.

Account not the false as true, nor suppose the counterfeit to be the source of truth. O Ahmad! The breathings of truth are clearly manifest and stand apart from falsehood. Hearken unto the call of the True and Trusted One, and regard all else save God as non-existent. Abide beneath the shade of thy Beloved and be at rest. Behold the Cause of God with thine own eyes, and with thine own ears apprehend its melodies.

Know the Truth through the Truth itself. Say: O people! Know God through God; for whoso seeketh to know Him through aught else shall never attain unto Him.

We hope, if God so willeth, that thou wilt turn from the most fragile of cords unto the Strong Rope which none can sever, and that thou wilt not remain deprived of the clouds of divine mercy. God guideth whomsoever He willeth unto the straight Path. And praise be to God, the Lord of all worlds.

BH00885: Lawh-i-Javad

He is the Ever-Abiding! In His Most Glorious Name!

O beloved of my soul and cherished one of my spirit! Have you chosen stillness while the Chosen Beauty sits in utmost distress amidst the wicked? Do you draw peaceful breath from the cage of the body while the Beauty of Oneness is surrounded by wolves in human form with corrupt souls? At every moment that Manifest Beauty calls out with sorrowful voice to His loved ones, summoning them to the victory of God's Cause, not to the victory of His own sacred Self. For from time immemorial and unto eternity He has sacrificed His blessed Self in the path of the All-Glorious, as is evident to every fair-minded observer that in all their days they have not sought to protect themselves from enemies, but have ever shone like the sun in the holy firmament—none deny this save every deprived deceiver.

Thus it is clear that by victory is meant the triumph of God's Cause, and ever shall be. By God! If a soul should draw but one breath in aid of this wondrous and exalted Cause, it would equal all the acceptable deeds of the dwellers of earth and heaven—nay, it cannot be compared with anything, would you but reflect. Their victory through the sword of utterance and the tongue is beloved of God, not through swords of steel, for They have never been pleased with harm to any soul, and in all verses They emphasize this matter.

The King of Creation declares: O Javad! Draw forth the sword of the tongue from the scabbard of utterance through the power of the All-Merciful, and proclaim this Cause in such wise that no created thing shall find means to turn away, for these loved ones are aided by the Holy Spirit when they speak. O Javad! The brilliant morn has drawn breath from the Merciful Breath, and "by the Dawn when it breathes" has once again become manifest. Strive mightily, God willing, lest the darkness of corrupt souls and satanic temples with the veils of the ungodly conceal this luminous morn from the eyes of men.

O Javad! Several wolves have appeared in sheep's clothing. One must at all times take refuge in God to remain protected from the deceptions and schemes of these deceivers who have plotted against the Lord

of all worlds. O Javad! Today if all who are in the heavens should claim divinity and chant the verses of the first and the last without mention of your Lord, the Most Exalted, in His final advent through His Most Glorious Name, they are and shall be rejected. For the creation of words is like unto the creation of souls—just as the purpose of creating souls has been the recognition of God's Self, the purpose of creating their words, from whatever tongue they may flow, shall be the mention of Truth. And if this station be absent from the melodies, they shall be like the words of the marketplace—nay, the latter is more excellent in God's sight, even should those melodies be uttered in the most beautiful tones.

Consider the lamp-niche—though it be fashioned of delicate glass or brilliant crystal, its purpose is to hold the lamp. If it attains not to this station, it is but a useless instrument that neither nourishes nor avails. Thus the purpose of the niche of words is the kindling of the lamp of the mention of the All-Beautiful, and without it they are but satanic whispers, even if that book of words be observed to encompass the kingdom of names and attributes.

O Javad! The purpose of the trees is the human temples which bear the fruits of knowledge. If a tree is not honored with this grace, it is deemed as a withered garden tree, worthy of being cut down and burned—and would that it be burned for preparing the feast of the Beloved! And perchance it may be taken to cook the food of the ungodly according to what their hands have earned aforetime. We seek refuge in God from this! O Javad! My appearance among the loved ones and my standing amongst the enemies in days when every man was shaken and all hands trembled from the might of those days was a clear proof, greater than the proofs of the first and the last, were people to be fair.

There was and shall be no proof of My Self save My own Being. The purpose of verses was to establish the Cause among people who were veiled, otherwise those who drink the purest wine from the Most Glorious Cup recognize Truth by Truth and look to naught else. O Javad! By God! My manifestation among these people is greater than the creation of the heavens and earth and all that was and will be, but the servants are dead in the stupor of their own selves. In these days the children of the sanctuary speak such verses that the hearts of those near to God remain enthralled and astonished. And this is not difficult for God.

Some time ago the Surih of the Companions was revealed from the heaven of eternity and the right hand of the Most Great Throne, and was sent in the name of God, the Most Great, to His Eminence the most luminous, most radiant and most glorious—upon him be the glory of God, the Lord of Eternity. Mention of your honor was made in that wondrous tablet. Request it from them that you may attain to the revealed divine favors. And the glory that has shone forth from the horizon of the countenance of Glory be upon you and your family.

BH03017: From time immemorial until now, whosoever hath detached himself…

He is the Most Glorious, the Most Holy, the Most Exalted!

From time immemorial until now, whosoever hath detached himself from all save God and turned unto Him hath, in every station, attained his heart's desire, for in the stages of spiritual nearness, physical distance hath never been, nor ever shall be, a barrier. That which hath forever stood as a veil between

the Truth and creation hath been the veils of self and desire. So long as these veils persist, the servant remaineth far removed from the assemblage of nearness, even should he stand before the Divine Throne. Yet after these veils are rent asunder, he standeth before His countenance, though outwardly he be a hundred thousand leagues distant. The purpose of man's existence hath been that, through the grace of the All-Merciful, he should be cleansed and purified from the defilements of creation, that he might become worthy to appear before the Greater Manifestation and enter the immortal celestial dominion of God.

Should any soul fail to attain this station, no benefit would accrue to him even if he were to possess the whole earth and whatsoever is therein. As can be observed, preoccupation with this world and its trappings is the cause of affliction and abasement, not the source of freedom and repose. All the wondrous counsels and words of wisdom that God hath uttered through the tongues of His own Manifestations have been for the elevation of the souls of His servants, for verily He, the Most High, hath ever been, and shall ever remain, sanctified and exalted above the conditions of His creation and all that they possess.

As to what thou didst write expressing wonder at this forbearance despite such power—yea, in this are signs for the mystics, evidences for them that are nigh unto God, tokens for the hopeful, and intimations for the sincere. In darkness the light of the stars shineth bright and clear, and through the touchstone pure gold is distinguished from brass. In times when the descent of trials enshroudeth all contingent things in the darkness of might, the countenances of them that are nigh unto God and are sanctified shine forth with a crystalline radiance—those souls who have regarded all save the Beloved as non-existent and counted as nothing. Similarly, in the appearance of the touchstone and trials, he that turneth toward God is distinguished from him that turneth away.

Whatsoever hath come to pass and shall come to pass hath been and shall be manifestations of divine wisdom, and none hath knowledge of its wisdom save His own Self, the All-Knowing, the All-Informed. In all the Tablets mention hath been made of the trials of grievous years, that haply, when they should appear, the loved ones of God might not be perturbed. Nevertheless, that which was to appear hath appeared. All that hath been manifested and shall be manifested hath been and shall be by His command. None can avert His decree and none can repel His judgement. He doeth what He willeth and ordaineth what He pleaseth.

As regards what was asked concerning the mixture of the four elements, it is known to thee that the combination of separated, external, and opposing elements is not possible. Indeed, the masters of the craft [of alchemy] consider four elements necessary in their work, for they regard all things as subsisting through the four elements. In truth, all four are necessary to earth, for it is the seat of manifestation. Verily earth cannot bring forth vegetation without water, as is evident, hence water is necessary—"and from water We made all things living." And earth deprived thereof brings forth neither herbage nor fruit. Fire too is necessary, for motion arises from heat and ever has, and in its absence no motion can occur, hence fire is necessary. And air, which is the cause of mixture and the source of colors, is assuredly necessary, and therein is ordained what is not ordained elsewhere, though people know it not. Indeed it is fire through its heat and water through its moisture, thus the work is perfected therein, were ye of

those who know. And therein is combined what is not combined elsewhere—thus hath it been ordained by One mighty and powerful.

The four elements—namely fire, air, water and earth—after combination and coalescence manifest two qualities each: in fire there is heat and dryness, in air moisture and heat, in water cold and moisture, and in earth dryness and cold. Therefore in the hidden work some have been content with two elements, calling them male and female, spirit and body, for in two elements the four are manifest. This station they have expounded in detail and called by all names. Were the details of these degrees to be mentioned, the discourse would surely grow lengthy. Therefore it is briefly stated that in the aforementioned work one must search and find something from which these four elements themselves become manifest. For if they emerge from different things, their mixture is very difficult, just as water never has and never will mix with oil, unless there be found a water in whose depths oil is concealed, and through alchemical processes the inner oil overcomes the outer form—then that water, which is in reality oil, can mix and unite with oil.

In brief, what is intended by the hidden craft is that thou shouldst separate the four elements from a single thing, and after purifying each element from incidental impurities through dissolution and coagulation, unite these elements. The purpose of purification is that they be cleansed of impurities that prevent and obstruct, that they may become capable of true mixture. Now consider what thing is that stone from which the four elements are separated.

Beware lest thou engage in practice before knowledge, for knowledge precedeth practice. Therefore strive to attain knowledge, then undertake the work. The stone exists in one of the three kingdoms and is visible in the streets and markets. Reflect that thou mayest know. And if thou findest it and separate it, then ask God to teach thee what He hath ordained therein, for with Him is the knowledge of all things, and the knowledge of the heavens and earth, and knowledge of what was and what shall be.

In these days that which is beloved and desired is that thou shouldst take somewhat of the active essence, which is love for the Servant of God, and place it upon the conflicting elements of the human temple, so that all may be cleansed, through the assistance of that Most Great Essence, from the dross of earthly realms and enter the eternal kingdom. This is that greatest elixir which transmuteth all the copper of existence into pure gold, and this is that crown of victory which by God's command prevaileth over all who are in the heavens and on earth. Blessed are they that attain! Thus have We imparted unto thee the truth. Ponder thou, therefore, that thou mayest recognize that which lieth concealed within the treasuries of thy Lord's protection, the Most High, the Most Great. All praise be to God, the Lord of all worlds.

BH00903: This is a Book which guideth unto the Truth…

He is the Mighty, the Everlasting!

This is a Book which guideth unto the Truth and remindeth men of the days of the Spirit, and beareth them glad tidings of the good-pleasure of God, the Help in Peril, the Self-Subsisting. It sendeth down at all times upon the sincere ones the fruits of holy and glorious bounty, and bestoweth upon the people of the

realm of might that which turneth them unto God, the Mighty, the Best-Beloved, and upon the people of the Kingdom that which causeth them to enter the precincts of glorified might. Say: This Tablet is in itself a hidden Book which hath ever been treasured in the vaults of God's protection, and its verses were inscribed by the finger of power, would ye but know it. It hath now appeared through grace that it might quicken the hearts of them that circle round the Cause, who behold naught save the Tree of the Cause itself and what shineth forth therefrom of the lights of God, the Exalted, the Adored. The veils deter them not, nor do allusions hinder them, for they gaze with the eye of God upon the very essence of the Cause. Nothing shutteth them out from beholding the Beauty, as they observe with spiritual sight the holy verses and ponder the wonders of the Cause.

Say: O people! Fear ye God in His Cause, and follow not those who walk not in the path of God. O people! Be not like those who read the Book of God, and yet deny His verses, who follow His commandments in their days, and yet turn away from His Beauty. Say: The Beauty of God was among you, and His countenance shone forth between earth and heaven like a lustrous and burnished pearl, yet were ye veiled from Him, such that not one among you recognized Him, would ye but understand. The veil of His face was none other than His very manifestation, would ye but comprehend. Ye were present before Us every eve and morn, and were with Me every morning and evening, and witnessed whatsoever appeared from Me, My rising up and My sitting down, yet it was as though ye had never heard the melodies of God though ye heard them constantly, and had not attained His presence though ye witnessed it every moment. Thus do We mention in the Tablet that which escaped you, that perchance ye may now arise from the couches of heedlessness and become aware within yourselves.

And thou, O My namesake, hearken unto that which the Spirit imparteth unto thee of the mysteries of God, the Help in Peril, the Self-Subsisting. Arise with thy whole being to serve God, and transgress not that which thou hast been commanded, and be not of those who turn not toward the holy court. Thou wert with Me most days and heard from Me what thou hadst not heard from any other, and saw what thou hadst not seen from any soul, yet thou didst not recognize Me for less than a moment, and this is a known truth. Thus were We possessed of power over all things, and We veiled thine eyes and the eyes of the people though We were shining among them like the manifest, radiant, and visible sun.

By My life! Hadst thou recognized Me in less than the twinkling of an eye and asked Me concerning the knowledge of what hath been and what shall be, We would have taught thee in truth more swiftly than a loved one heareth the call of his beloved. Thou didst hear from Me at times that which would suffice thee beyond all else but God, yet thou didst not heed it, for vain imaginings and idle fancies veiled thee from the knowledge of God, the Help in Peril, the Self-Subsisting.

Wherefore, when God's appointed time was fulfilled and the idolaters cast Us into prison, We lifted the veil from the face of the Cause and manifested Our own Self through the truth, despite those who associated partners with their Lord. Say: O concourse of idolaters! Did ye imagine that My imprisonment would cause God's Cause to be lost or changed through My abasement? Wretched indeed is what ye have imagined within yourselves and in all your vain fancies. Nay, through this His Cause is exalted in truth, even as it was exalted aforetime, would ye but perceive it.

And thou, grieve not for what hath escaped thee in Our days, but seek the grace of thy Lord, the Mighty, the Beloved. Then give thanks unto God, thy Lord, for having loved thee and sent down unto thee this Tablet from which the breezes of God waft, if ye would but sense them. Say: O people! This Tablet is in itself a proof unto you and unto all who dwell in the heavens and the earth, if ye would behold it with the eye of God. Say: O concourse of the earth! If ye possess a greater proof than this, or a mightier evidence, or a more exalted sign, then bring it forth, if ye be truthful. And if ye have no proof or evidence, then by what reason have ye held yourselves back from this exalted and extended Path?

Know thou then the mystery of the eighty and what was promised unto you in the nine, that thou mayest be assured that God fulfilleth His promise and ordaineth the measure of all things in a guarded Book. Thus hath God's favor been completed, His beauty appeared, His verses been sent down, His words been perfected, and His countenance been revealed, if ye would but witness and hearken.

Then hearken unto My counsel at the end of the Tablet, and be of them who take counsel from God's admonition. First, shun those in whom thou perceivest the stench of malice and hypocrisy, and sit not with them in any gathering. This is God's command unto thee and unto those who ascend unto the heights of the spirit. Thou hast sat with them on several occasions—and We know this from the knowledge which God hath taught Me—therefore We forbid thee and those who would soar unto the heaven of nearness. Beware lest thou be swayed by their tongues; rather, look to their hearts and thou wilt find therein malice and hatred, and what lieth hidden in their breasts will become manifest unto thee.

This is what the Truth counseleth thee in these days wherein minds are bewildered. Guard thyself against such as these, even as light guardeth itself from darkness and the believer from the idolater. Turn away from them, then turn towards God, the Mighty, the Self-Subsisting. Should they recite God's verses, they recite them only out of the deceit that lies within their hearts, and though they may mention God's ordinances, they remember them not. Say: O assemblage of the malicious! Know ye that God hath made Me a test for you, such that your faith can never be complete except through love for Me, even if ye were to worship and prostrate yourselves for all eternity.

And as a final counsel, grieve not for the hardships and difficulties thou art in. Know that this world and all that is therein shall perish, and what God hath ordained for thee is, by God, better for thee than all thou beholdest on earth or that the mystics know. If thou remainest patient in all matters and puttest thy trust in God, thy Lord, and art not dismayed by circumstances, then be patient, O My brother, in what befalleth thee. Then remember My days, morn and eve, My exile and separation, My distress and tribulation, My melodies and utterance, My chants and beauty, My trials and ordeals, My imprisonment and estrangement in this forbidden land.

BH00926: This is a Tablet which was revealed aforetime…

This is a Tablet which was revealed aforetime, and the original thereof, should God so will, He will send unto thee through a trusted one among His servants.

In the Name of Him before Whose face all prostrate themselves!

This is a Book from God, the Help in Peril, the Self-Subsisting, unto him who hath believed in Him and hath sought guidance from the lights of the Spirit in these days wherein have changed the faces of those who doubted meeting with their Lord and denied the signs of God.

O servant! Were We to recount what hath befallen Us, thou wouldst detach thyself from thy self, thy spirit and thine essence, and flee unto the mountains until thou sacrificest thyself in My path. Thus was the decree, yet the people perceive not.

Know thou that He Who through the movement of His finger hath manifested justice and its expressions hath been accused of tyranny by the idolaters. Woe unto them and unto what they have earned in their vain life, and they understand not. And He Who through His command planted the trees of truth hath been charged with falsehood. Thus have they done unto My Self, if ye be of them that know.

Say: O people! Fear God and spread not corruption in the land after its reformation, and commit not that which is shameful against your own selves, and be not of them who disbelieve. Fear God, O concourse of earth! This indeed is My garment from which every Prophet hath inhaled the fragrance of God, the Help in Peril, the Self-Subsisting. And through what hath been sent down from His presence have descended the Scriptures of God, the Almighty, the Glorious, the Best-Beloved. And verily, were He to desire to efface what is established among the servants, He is able through a word from His presence, if ye but understand. And were We to will it, We would reveal in every letter what hath been revealed from time immemorial, yet the people are dead in the veils of their selves.

Say: O people! By God the Truth, ye have committed what neither the Jews, nor the Christians, nor those who suspended the beauty of ʿAli in the air and unjustly slew him, have committed, if ye would but ponder within yourselves. Say: Verily, the people of the Qur'an shed the blood of My Name Who appeared with the truth, and ye shed the blood of His Beloved at every moment, yet ye understand not. Say: Then if ye would turn with the ear of innate nature toward the Supreme Horizon, by God ye would surely hear their lamentation, then their cry, then their wailing at what hath befallen Him through Whose one letter was created what was and what shall be, and through another letter hath come the Ancient Beauty in the shadows of the clouds with manifest and visible sovereignty, and through a word from His presence hath He adorned the temple of Lordship with the robe of glorious and beloved majesty.

And were there to be found on earth one possessed of insight, by God he would witness that through His will appeared the kingdom of all names, then the dominion of all attributes in their completeness, then through another will He removeth the ornament of Name from the manifestations of names. Thus was thy Lord powerful over what He willeth, yet the people know not.

O Jews! If ye be intent on crucifying once again Jesus, the Spirit of God, put Me to death, for He hath once more, in My person, been made manifest unto you. Deal with Me as ye wish, for I have vowed to lay down My life in the path of God. I will fear no one, though the powers of earth and heaven be leagued against Me. Followers of the Gospel! If ye cherish the desire to slay Muḥammad, the Apostle of God, seize Me and put an end to My life, for I am He, and My Self is His Self. Do unto Me as ye like, for the deepest longing of Mine heart is to attain the presence of My Best-Beloved in His Kingdom of Glory.

Such is the Divine decree, if ye know it. Followers of Muḥammad! If it be your wish to riddle with your shafts the breast of Him Who hath caused His Book the Bayán to be sent down unto you, lay hands on Me and persecute Me, for I am His Well-Beloved, the revelation of His own Self, though My name be not His name. I have come in the shadows of the clouds of glory, and am invested by God with invincible sovereignty. He, verily, is the Truth, the Knower of things unseen. I, verily, anticipate from you the treatment ye have accorded unto Him that came before Me. To this all things, verily, witness, if ye be of those who hearken.

O people of the Bayán! If ye have resolved to shed the blood of Him Whose coming the Báb hath proclaimed, Whose advent Muḥammad hath prophesied, and Whose Revelation Jesus Christ Himself hath announced, behold Me standing, ready and defenseless, before you. Deal with Me after your own desires.

Say: By God, this breast of Mine yearneth for your arrows—shoot then as ye please and tarry not. This neck of Mine it stretched out in its love for God and awaiteth your swords—strike then as ye desire. This head of Mine yearneth for the spears of your hatred—raise it upon them and parade it through the lands as ye wish.

Say: O people of the Bayan! If it be God's crime in your eyes that He hath sent unto you Him Whose meeting ye were promised and Who was pledged in all the Tablets, then pardon Him and make not yourselves deserving of God's vengeance, the King, the Protector, the Self-Subsisting. And if My crime be that His verses were revealed unto Me and We recited them unto you morning and evening, then forgive Me and thereby make not yourselves deprived of the meeting with God, the Mighty, the Exalted, the Powerful, the Beloved. And if your objection be to God for having sent Me so soon, then it behooveth you to thank God for this and say:

> "Praise be to God Who hath fulfilled His promise and accomplished what He promised us. Our Lord is indeed the All-Forgiving, the Kind."

Fear God, O people, distinguish between gratitude and complaint, and deny not the Cause of Him for Whose sake all in the heavens and earth were created.

What aileth you, O people, that ye understand not? Have ye ever seen anyone to whom God's favor was sent who would deny it? Nay, by Him Who holdeth My soul in His hand, ye have seen none but yourselves, would ye be fair. The Promised One hath come unto you from nearby, yet ye denied Him. Had He appeared from afar, what would ye have done?—when it behooveth you to sacrifice yourselves in His path and thank your Lord, the Most Merciful, for having sent you this hidden and treasured blessing.

O Pen! Hold thy reins and conceal thyself, revealing no more than this. By God, were what is treasured within thee to be unveiled, all who are in the heavens and earth would swoon away, and no helper or supporter would remain for thee, for all people have opposed God and are walking in the wilderness of misbelief.

O servant! Raise thy hands in My Name and through My sovereignty, then rend asunder the veils through My power, My grandeur and My majesty, and fear no one. Thy Lord will protect thee from those who

have disbelieved in God, the Protector, the Self-Subsisting. Drink from the cup of My remembrance and knowledge and praise, then give the servants to drink therefrom. By God, this is better for thee than what was and what will be. Thus doth thy Lord command thee—act as thou art bidden and be not of those who, after being commanded, do tarry.

The Spirit and Glory be upon thee and upon such servants as have turned toward the holy court, the spot wherein the lights of the Youth's countenance shine forth with a radiance manifest and visible.

BH00941: O servant! Hearken unto the Call of God, then…

In the Name of God, the Most Unapproachable, the Most Exalted, the Most Holy, the Most Glorious!

O servant! Hearken unto the Call of God, then act according to what thou art bidden by thy Lord, and be not of those who, when the Sun of Beauty dawned forth from the Horizon of Grandeur, wrapped themselves in darkness and were overcome with doubt and misgiving. Beware lest thou ascribe partners unto Him Who hath ever been One in His Essence and hath taken neither peer nor likeness unto Himself. To this beareth witness all that hath been sent down aforetime from the presence of the Mighty, the Bestower. Verily, he who was named Muhammad-ʿAli, and whom God related unto His own Self, is but a leaf among the leaves of that Tree. By the True One! Were We to withdraw from him for less than a twinkling of an eye the outpourings of the divine Command, he would surely turn yellow and fall upon the dust. O servant! Dost thou sport with the Cause of God and desire to be of them who at every moment take unto themselves a lord besides Me, a god other than Me, a worshipped one other than Me, and a beloved one beyond Me? By God! Their feet have slipped and their faces have been blackened. Therefore take ye warning, O concourse of the beloved!

Know thou that I alone have ever been the Beloved of all things and the God of all who are in the heavens and on earth. I have taken no partner unto Myself in sovereignty. Thus have I been from before all beginning and will be unto the end that hath no end. Bear thou witness, then, to that whereunto God Himself hath testified, and be not of them that doubt and are veiled. We created the Son by Our command and through Our power, and caused him to speak in praise of Our Self, that the possessors of insight might remember and bear witness to the power of their Lord, and be assured that He is verily the Potent over all things. He causeth whomsoever He willeth to speak through His sovereignty, and unto Him returneth the decree of the beginning and the end.

As to those who have not attained the presence of the Throne, nor heard the melodies of God, nor been illumined by the light of Beauty—should they speak according to their vain imaginings and be veiled by their delusions, perchance God may forgive them after their return unto Him, for they were not acquainted with the foundation of the Cause and remained behind a thick veil. But thou, O servant, wert present before the Throne and didst witness with thine eyes and recognize in thy heart that every possessor of splendor boweth down before My countenance, every possessor of glory is glorified through My remembrance, every possessor of radiance shineth through My bounty, every possessor of light circleth around Me, and every possessor of authority hath appeared through My command. By God! Were thy vision to be unveiled, thou wouldst witness how all lords have prostrated themselves before the majesty of thy Lord.

Every wave that thou beholdest from this Ocean maketh mention, in its station, of the cause of its appearance being the grace of this Ocean which hath encompassed all created things. Fear God, and corrupt not the earth after its reformation. Turn wholly unto God and shun the wolves who have emerged from the thickets of malice bearing hatred and rancor toward God, and who have joined partners with Him. Thus do We teach thee the truth as a grace from Us unto thee, that thou mayest detach thyself from all the worlds and take shelter beneath this canopy.

O servant! Associate not with My remembrance the remembrance of anyone among all created things, nor with My Self the self of anyone among all existing things, for all else besides Me hath been created by a mere movement of My finger. Hast thou not witnessed how every heaven hath been cleft asunder, how every earth hath been rent apart, how every moon hath been eclipsed, and how the mountains have passed away like passing clouds? Hast thou not witnessed that every prideful is as naught before the manifestations of My glory, and all possessed of might tremble in fear of Me. Fear God and make not the Cause of God a subject of mockery. Be of them who have cast behind their backs all who are in the heavens and on earth and have turned with submission and lowliness unto this Countenance that hath appeared in truth.

Repent and turn unto God, and grieve not those in whose hearts thou findest the sweet fragrance of My love. Rather, lower unto them the wing of humility, purely for My sake. Verily We know that thou hast grieved him who loveth God, his Lord. With Us is the knowledge of the heavens and earth, and the knowledge of all things in preserved tablets and books. Be thou assured that nothing escapeth Our knowledge, whether in the heavens or on earth, and not an atom moveth except by My command. All things are at all times present before My throne, recounting what is within them, what pertaineth unto them, what hath come upon them, and what hath proceeded from them. Thus hath been the command of thy Lord, as attested by such servants as have detached themselves from all directions and, through My sovereignty, have rent asunder all veils.

O servant! We have answered thee before and commanded thee to associate with the loved ones in submission and lowliness, and to remind them of this Wronged One against Whom have risen up such servants as have disbelieved in God, associated partners with His Beauty, and warred against His Self, that perchance they may remember within themselves God Who created all things by His command, and unto Whom all shall return on the Day of Reckoning. We commanded thee to rend asunder the veils of idle fancy, yet thou hast increased in some souls what thou hast increased. Therefore, purify thy self, thy spirit, and thine essence from all else but Me, then remind the people with goodly counsel of this Beauty Who hath been established upon the throne of sorrows in these days and hath found no helper save His own Self, the Mighty, the Bestower. And the glory be upon thee and upon whoso hath followed the command of his Lord and remained steadfast unto Him after all souls were seized with trembling and perturbation.

O Rahim! Hearken unto the most wondrous and sweet melodies from this place of supreme sorrow, and conduct thyself with the utmost courtesy and forbearance toward the servants of God. Move with pure detachment in such wise that the signs of truth may be manifest from thee. Dispute not with anyone, and remind the people with wisdom and counsel. O servant! Be adorned with My attributes, for We have

lifted the decree of conflict and disputation and have manifested the Cause with power and might, without any from among the peoples of the world taking notice thereof, for power lieth in My will, not in warfare and disputation.

Thus doth the tongue of thy Lord counsel thee from the direction of the Throne of Glory, that thou mayest be of them that are assured. Think not the Cause of God to be such that any soul may, in any day or hour, arise to make claims thereto. Adorn thyself with servitude unto God, the True One, alone, and be not of them who walk at every moment upon a new path. And the glory be upon thee.

BH00949: Your letter has come before Us, and We have…

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

Your letter has come before Us, and We have answered you with truth as a mercy from Us unto you, that you may be thankful for the grace of God, your Lord, the Most High, the Most Great. Praise be to God Who has preserved you through the truth, given you life through His breaths, and protected you from the idolaters. This is a favor greater than all greatness and mightier than all might. Know your worth in having attained this most mighty, most glorious, and impregnable station. Were you to possess all the gold of the heavens and earth but not attain to this grace, it would profit you not at all. Thus do We testify, that you may be among those who know. Were you to rule over all upon which the sun shines, but know not God in this Revelation, you would be poorer than any poor one, for the wealth and independence of a servant lie in his knowledge of God; without this he shall not be mentioned and shall be more remote than any remote one.

Be grateful to God for having attained this most great station and for having won the recognition of the Manifestation of His Self among the worlds. Be steadfast in God's Cause, then remain firm, for this is indeed a great favor. Be illumined by the effulgences of this Sun which has risen from the horizon of Revelation with a brilliant and radiant light, that you may be enlightened among the servants. Thus have We ordained for you in the Tablets, that you may be among those who know. Deprive not yourself of the favor We have ordained for you in the heaven of exalted glory. Beware that you grieve not over anything, for grief befits those who are heedless of God, their Lord, and are among the dead. He who is alive with the life of his Lord and has entered the kingdom of immortality shall find nothing lost to him that he should grieve for it, and shall find all he desires in an instant. Thus is it ordained for God's sincere servants. Rejoice and be not sad, for We have given you in this Tablet glad tidings most great, if you but knew what has been sent down therein from your Lord, the Mighty, the Powerful.

We have ordained for you in the Tablets what you desired, that you may be assured that the Cause is in the grip of His power. He ordains what He willeth for whom He willeth, and He is verily the Forgiving, the Generous. Be enkindled with the fire of your Lord's love and be of such a station that whosoever associates with you will find in you the traces of your Lord. Thus ought it to be with Our triumphant servants.

As to what you asked of God, your Lord, that He make you not dependent on His creatures: He has heard your call and fulfilled your need. He is verily the Fulfiller of the needs of all who ask. Follow what you have

been commanded in the Tablets as a grace from Him, and be not of the heedless ones. Should He wish, He could fulfill the needs of all men and jinn in less than a moment, for He is the Powerful, the Mighty, the All-Compelling. Attend to your affairs, for God loves not a servant who walks the earth without engaging in some occupation. He has refused to cause things to happen except through their means, and thus has it been ordained in the Tablets of mighty preservation. Say: O servants of the All-Merciful! Engage yourselves in some occupation or craft. Thus has God willed in this most impregnable and wondrous Revelation. And you, occupy yourself with your work, then put your trust in God. He will send down to you what He has ordained for you, and He is the best of ordainers.

As for what thou hast beseeched God throughout thy life, He hath ordained for thee what He hath willed. Be thou assured in thy soul and be of the thankful ones. Verily, He giveth unto whomsoever He willeth through His grace, and increaseth unto whomsoever He pleaseth among His creatures. He, verily, is powerful over all things. Beware lest thou grieve over aught. Stand firm in the Cause, then rest assured in the bounty of thy Ancient Lord. He hath been with thee and hath aided thee in numerous instances, if thou be of those who know. Nothing escapeth His knowledge, and with Him is the knowledge of the heavens and the earth.

As for thy question concerning those who passed away before this Revelation, know thou that they abide in a paradise of exalted glory. Those who believed in the Point of the Bayan have indeed attained unto God and His presence. Whosoever among them died hath ascended unto God and entered the paradise of grace, whereupon he sayeth:

> "Praise be to God Who hath fulfilled His promise and hath caused me to inherit a paradise whose breadth is as the breadth of the heavens and the earth."

Thus was the matter decreed in truth from the presence of the Mighty, the Wise. Thus did the matter continue until the Beauty of the Primal One appeared once again with manifest sovereignty. Then all matters returned to the grasp of His power, and in His right hand was the kingdom of the dominion of the heavens and the earth. Whoso hath hesitated regarding Him hath indeed turned away from the Path and hath rejected God and the Manifestations of His Cause from among the Prophets and Messengers. No deed shall be accepted from him, even should he perform the deeds of both races, nor shall aught profit him, even should he recite the entire Bayan at all times. Thus hath it been sent down in truth from the heaven of God, the Most High, the Most Great. For verily the Bayan and all that is therein were revealed for this Manifestation, if ye be of the assured ones.

He who dieth in a state of rejection, by God the Truth, is assuredly among the companions of the Fire—nay, the Fire itself fleeth from him and Hell itself seeketh to escape from him. Never shall he inhale the fragrance of holiness, and God shall chastise him with a punishment that hath no equal in creation, nor any likeness or comparison. Say: O people! Fear ye God and oppose not Him Who hath come to you from the Dayspring of Revelation through the inspiration of God, the King, the Mighty, the All-Knowing. Whosoever today desireth the Primal Point, behold, He is this One—witness ye this, O company of seekers! And whosoever desireth to hear the Bayan, say: Hearken unto that which hath been revealed from His presence as a favor unto you and unto God's believing servants. Say: All things have been created for My sake, if ye be of those who know. Say: O people of the Bayan! The Chosen One took from

you the covenant of My Self in the atoms of the Bayan before the mention of His own Self. Beware lest ye break God's covenant, for whoso breaketh it is indeed in manifest loss.

Thus have We imparted unto thee the word of truth as a mercy from Our presence and a remembrance unto all the worlds. And the Spirit be upon thee and upon thy son who hath believed in God and whom adversity and tribulation have touched in his Lord's path. Say: Grieve not, for He is with thee and hath ordained for thee a station of glorious honor. Take comfort in My loved ones, then shun Mine enemies and be thou of sure certainty. Then convey Our glorification unto thy other son as a bounty from Our presence unto thee and unto him, that he may be of the thankful ones. And mercy from Our presence be upon Our sincere servants. And praise be to God, the Lord of the worlds.

BH00958: From time immemorial the divine fragrances have wafted…

He is the Mighty!

From time immemorial the divine fragrances have wafted from the paradise of God's loving-kindness, and unto time everlasting shall the spiritual breezes blow from the right hand of the celestial Throne. The clouds of bounty and generosity have never ceased to shower their exalted bestowals, nor has the rain-laden cloud of grace and mercy ever paused in its outpouring of heavenly favors. Praised be God that the sun of loving-kindness is shining bright and the moon of generosity is rising from the horizon of glory. Yet souls that are preoccupied and confined beings remain deprived of this primal mercy and eternal blessing, and shall continue to be veiled and excluded by the veils of fancy and the shrouds of idle imagination.It is evident to your honour that

The purpose of God in creating man hath been, and will ever be, to enable him to know his Creator and to attain His Presence. To this most excellent aim, this supreme objective, all the heavenly Books and the divinely revealed and weighty Scriptures unequivocally bear witness. Whoso hath recognized the Dayspring of Divine guidance and entered His holy court hath drawn nigh unto God and attained His Presence, a Presence which is the real Paradise, and of which the loftiest mansions of heaven are but a symbol. Such a man hath attained the knowledge of the station of Him Who is "at the distance of two bows," Who standeth beyond the Sadratu'l-Muntaha. Whoso hath failed to recognize Him will have condemned himself to the misery of remoteness, a remoteness which is naught but utter nothingness and the essence of the nethermost fire. Such will be his fate, though to outward seeming he may occupy the earth's loftiest seats and be established upon its most exalted throne.

He Who is the Dayspring of Truth is, no doubt, fully capable of rescuing from such remoteness wayward souls and of causing them to draw nigh unto His court and attain His Presence. "If God had pleased He had surely made all men one people." His purpose, however, is to enable the pure in spirit and the detached in heart to ascend, by virtue of their own innate powers, unto the shores of the Most Great Ocean, that thereby they who seek the Beauty of the All-Glorious may be distinguished and separated from the wayward and perverse. Thus hath it been ordained by the all-glorious and resplendent Pen.

We hope, God willing, that your honour will not deprive himself of the wine of divine mercy, nor sully pure vision with transient means, that he may pass from the vanishing mirage to the eternal ocean.

That the Manifestations of Divine justice, the Daysprings of heavenly grace, have when they appeared amongst men always been destitute of all earthly dominion and shorn of the means of worldly ascendancy should be attributed to this same principle of separation and distinction which animateth the Divine Purpose. Were the Eternal Essence to manifest all that is latent within Him, were He to shine in the plentitude of His glory, none would be found to question His power or repudiate His truth. Nay, all created things would be so dazzled and thunderstruck by the evidences of His light as to be reduced to utter nothingness. How, then, can the godly be differentiated under such circumstances from the froward?

This principle hath operated in each of the previous Dispensations and been abundantly demonstrated, as hath reached your hearing. It is for this reason that, in every age, when a new Manifestation hath appeared and a fresh revelation of God's transcendent power was vouchsafed unto men, they that misbelieved in Him, deluded by the appearance of the peerless and everlasting Beauty in the garb of mortal men, have failed to recognize Him. They have erred from His path and eschewed His company—the company of Him Who is the Symbol of nearness to God. They have even arisen to decimate the ranks of the faithful and to exterminate such as believed in Him.

Indeed, through the migration of these emigrants to this land, the fame and exaltation of this Cause hath encompassed all regions of earth, such that all the peoples of these parts have become aware. This victory hath been achieved by the King of Oneness through the hand of the enemies themselves, without anyone being conscious or aware of it. This is the meaning of that Persian verse which sayeth: "Even or odd, Thou wilt win the wager."

Consider at all times the sovereignty exercised by the Ideal King, and behold the evidences of His power and paramount influence. Sanctify your ears from the idle talk of them that are the symbols of denial and the exponents of violence and anger. The hour is approaching when ye will witness the power of the one true God triumphing over all created things and the signs of His sovereignty encompassing all creation. On that day ye will discover how all else besides Him will have been forgotten and come to be regarded as utter nothingness.

It should, however, be borne in mind that God and His Manifestation can, under no circumstances, be dissociated from the loftiness and sublimity which They inherently possess. Nay, loftiness and sublimity are themselves the creations of His Word, if ye choose to see with My sight not with yours.

Furthermore, this servant hath ever been engaged in remembrance of that friend, and the precedence of thy friendship hath never been forgotten, nor shall it ever be forgotten, God willing, subject to certain conditions, of which I am one. We hope that this remembrance shall not be cut off by forgetfulness, nor this affirmation be followed by obliteration. We cherish the hope from the Lord of Glory that despite utmost physical remoteness thou mayest attain the heights of spiritual nearness, such that all who dwell on earth may not become a veil between thee and the Object of thy desire. For besides this nearness and remoteness mentioned, there is a nearness with God that hath no likeness, opposite, or equal in the realm of limitations and physical places. Strive thou that through the favors of the King of Oneness thou mayest enter into that station, that thou mayest be wholly purified and sanctified from the tree of remoteness with all its fruits and leaves. This is a nearness that will never be transformed into

remoteness and will endure through the eternity of God. And God guideth whom He willeth unto a straight path.

That which this servant desireth from thee, for God, in God, and through God, is this: that his honor Haji Mirza Ahmad—may God cause him to enter beneath the shadow of His favor—who hath emigrated with this servant and accompanied him on this supreme journey, and who hath endured the utmost hardship, should be assisted by thee with the fullest measure of effort and care in his affairs. The wealth of his honor Haji that remaineth from the plunder of the idolaters is only that which remaineth in thy care. God willing, thou shouldst ensure it reaches him, and whatsoever lieth within thy power regarding his affairs, thou shouldst not delay, for it shall not be lost in the sight of God.

BH00973: In the name of Him at Whose finger's beckoning…

In the name of Him at Whose finger's beckoning the Hour hath come and all who are in the heavens were thunderstruck!

This is a Book wherein the Kawthar of life floweth from the hands of the All-Merciful, that He might quicken thereby the peoples of all worlds, that they might turn with their hearts toward the direction of the Beloved and be numbered with the triumphant.

Say: O people! Deprive not yourselves of these waters which flow from the Finger of Command, and be not of the heedless. Drink ye thereof and tarry not even for a moment, for were We to lift the veil from the face of the Cause, ye would sacrifice your very selves for a single drop thereof. Thus do We make mention in truth, that ye may be of them that know.

Say: Through one drop thereof were the realities of the Concourse on High attracted, and through another drop the Lote-Tree of the Furthermost Boundary was raised up, then through yet another drop did the Dove of Eternity warble in the paradise of God, the Omnipotent, the Most High, the Most Great—through this remembrance whereby all remembrances were originated, trees yielded their fruits, rivers flowed, and rain descended from clouds of transcendent glory.

Say: O people! We forewarned you in the Tablets of the days wherein souls would be agitated, the sun darkened, the moon eclipsed, the stars would fall, and the tribes of the earth would lament—days We designated as the days of tribulation, were ye to hearken. Yet when they came and therein appeared what was destined to appear, agitation seized you such that the Dove of Remembrance trembled in your breasts, and ye were among the fearful.

Say: Do ye not desire to sacrifice your bodies in the path of God, your Lord, that God might make you sovereign in the kingdoms of the Spirit, that ye might soar on holy wings in the kingdom of My names and the empire of My perpetuity, and enter the pavilion of grandeur—the spot wherein My countenance hath been illumined with tremendous lights?

Say: We made mention of the year of tribulation in the Tablets only to forewarn you thereof and to strengthen you in the Cause of God at its appearance, yet ye were heedless of it and were among the

slumberers. Say: We have sent down in the Book the decree of all things, yet none knoweth it save those endowed with penetrating vision.

O servant who art mentioned before the Throne!

Know thou that the tablets of fire have been spread throughout all regions, yet thou, leave them behind thee and say: The Word of God is greater than whatsoever hath been created between the heavens and the earth. We have found it sufficient, independent of all worlds. Through it every tongue speaketh, every sick one is healed, every ailing one is cured, through it the ocean of knowledge surgeth in the hearts of them that are near unto God, and through it God distinguisheth between the people of Baha and the companions of hatred and transgression, sending forth holy fragrances upon the sincere ones. When the idolaters gather there, fear them not, but scatter them through My Name, the Omnipotent, the Powerful.

Say: O people! This is ʿAli in your midst, speaking truth and calling you to the Supreme Horizon. Beware lest ye oppose him, for ye were created for his own self, the Mighty, the Great.

Say: The Primal Point desired naught but what I desire, and I desire naught but what He desired, and that which hath appeared through Me is the beloved of His heart, if ye be of them that know. Say: He is present before the Throne and weepeth for what hath befallen Me at the hands of the people of the Bayan who recite His verses, then slay His Beloved, and are not ashamed before His luminous countenance.

Say: O people, judge ye fairly by God—by what proof did ye believe in Him, and by what evidence do ye now deny God, the Lord of all worlds? Verily, from the right hand of the Throne He crieth out, saying:

> "O people! Did ye not witness that in My days I made mention of My Beloved's name, spoke in praise of His Self, recalled the wonders of His remembrance, and heralded His glorious and wondrous Beauty? Have ye not seen how I sacrificed My life in His path? By God! When My blood was spilled upon the earth, there was traced therefrom the mention of His exalted and noble Name. Have ye not read what was inscribed by the Most Exalted Pen upon the tablets of eternity in remembrance of this Beauty through Whose manifestation the Hidden Mystery was revealed? Blessed be God, the Best of creators!"

That paradise wherein the breezes of His love blow not hath ceased to exist, and that earth wherein the trees of His remembrance are not planted hath sunk low, and those feet that walk not upon the path of Him Who hath appeared between the heavens and the earth have stumbled. Verily, I made the Bayan and all that was revealed therein as but a leaf from the leaves of Paradise to be present before Him, and thus was the Command revealed in the Bayan, and ye were among the witnesses. And I took from all who believed in God, the Mighty, the Glorious, the Invincible, the covenant of His Self. Yet when He appeared in truth, ye denied Him and allied yourselves with those who sought to shed His blood. The curse of God be upon the wrongdoing people!

Fear ye God and look not upon Him with your eyes but with His eye. This is what ye were commanded in the Tablets, and to this testify My Self and, beyond Me, His Self, the Protector, the Almighty, the All-Forgiving, the All-Merciful. Therefore, hear My words, O My servants: if ye believe not in Him, oppose

Him not. Have mercy upon Him through Whose will appeared the command of the Kaf and the Nun in the tablets of glory well-preserved. The denizens of the Supreme Paradise weep while ye rejoice within yourselves, and the pillars of the Throne have quaked at your deeds, yet ye remain heedless and are among the most lost people. Thus hath the Tongue of the All-Merciful spoken in this Paradise, that perchance the people may become aware within themselves and not be among the heedless.

And thou, O servant, hearken unto the call of thy Lord, then detach thyself from all that hath been created between earth and heaven. Then summon the people unto this Cause through which the sun of the Bayan hath shone forth from the horizon of thy Lord's will, the Mighty, the Bountiful, and the Cock of the Throne hath crowed in this Paradise which hath appeared in the name of God, the Almighty, the Exalted, the All-Wise. Beware lest anything prevent thee from the remembrance of thy Lord. Stand thou firm in the Cause with steadfastness from Us, and fear not the hosts of the ungodly. Immerse thyself in this Most Great Ocean that thou mayest discover what lieth hidden therein of the pearls of thy Lord's remembrance, the Mighty, the Generous. Strip not thy head of the crown of faithfulness, nor thy temple of the Most Glorious adorning, nor thy heart of the Kawthar of eternity, nor thy tongue of My wondrous and glorious remembrance.

O Tree of humanity!

Be thou enkindled by this Fire that hath been lit in the heart of this Paradise, that through thee may be ignited the hearts of Our seeking servants. Thus have We commanded thee in truth. Act thou according to what thou hast been commanded, by Our decree, for this is better for thee than the kingdoms of the heavens and earth. And the Spirit and glory be upon thee and upon God's sincere servants.

BH00997: This most wondrous, most inaccessible, most holy Tablet hath…

This most wondrous, most inaccessible, most holy Tablet hath been sent down from the heaven of the Merciful Will, addressed in particular unto the people of the village of Zirik, that the Leaf of Paradise—that is to say, Ikht-Bab Mulla Muḥammad—may take it and read it aloud unto the companions of that village

In the Name of God, the One, the Single!

O friends of the Beauty of the All-Merciful! Without concealment or veiling, He hath risen from the horizon of creation, manifest and evident, in such wise that none possessed of sight hath any excuse to deny Him, save such as are unworthy to behold the Most Great Countenance. Even as is witnessed, the Sun shineth resplendent, yet the blind one remaineth deprived and bereft of beholding it. How blessed, then, are they who in this Day gaze upon the Most Pure Station and the Most Great Countenance. By the lights of the Morn of sanctification! These are they who are accounted more precious than the most precious ruby.

The winds of trials and tests have ever blown, and shall continue to blow, from the dawning-place of the justice of the All-Merciful, that the one who turneth away may be distinguished from the one who advanceth. Yet blessed are they who remain unperturbed when these winds blow. We did aforetime warn all people of the days of hardship and their tribulations, that perchance when the winds of destiny

stirred they would not be deprived of turning toward the Friend, and would protect the lamp of divine love with the glass of trust and detachment from diverse winds. Nevertheless, when they descended, most people were heedless, save whom thy Lord willed, to such extent that broken glasses, extinguished lamps, troubled hearts, and wavering souls were witnessed.

Yet this is most evident, that the beauty of the spirit and its worth lie in its being spent in the path of the Friend. Blessed is the soul that spendeth and the Friend accepteth. Since the eye of the heart remaineth veiled by the veils of self and desire, it hath therefore been deprived of perceiving this station. Were a soul to gaze with the most pure vision, it would gladly sacrifice a hundred thousand lives.

God willing, all must remain so steadfast in the path of God's Cause that the opposition and objection of all on earth shall not cause them to slip. In times when the winds of tests blow, the lovers of the Beauty of the All-Merciful are distinguished from the people of loss, and they who remain steadfast in these days are accounted before God among the people of the shadowless Paradise and are so recorded.

O ye beloved of God! Hearken unto His call from the Prison, and seek at all times refuge in God, that ye may be protected from the evil of these days and from that which appeareth therein from the manifestations of Satan. The glance of God's loving-kindness hath ever been and shall ever be directed towards you. Be not grieved during these few fleeting days, but occupy yourselves with His remembrance and praise, and be joyous in His remembrance. Move amongst men with godly qualities, that all people may inhale His fragrances from your deeds, acts and words, and turn towards the Friend. Every tree must yield befitting and worthy fruit, for if a tree beareth no fruit, it is fit only for the fire, and so shall it ever be. Therefore must the trees of human souls in this divine springtime bring forth wondrous fruits. The fruit of these trees hath ever been and shall ever be the knowledge of God and goodly deeds that are pleasing unto Him. God willing, ye must all be adorned with the ornament of detachment, and in this springtime of the All-Merciful be honored with the robe of acceptance, and remain not deprived of the Salsabil of His grace and favor.

I swear by the Sun of inner meanings that a gate of Paradise hath been opened such as was not opened before and shall not be opened hereafter. Therefore know ye the value of these days and be ye detached from all save God, in such wise that none shall be able to exercise influence over your hearts. For in these days the holy and divine Manifestations appear with utmost sanctity and detachment, and likewise the manifestations of Satan are visible with the utmost deceit and guile, moving among men in human form. Therefore turn ye unto God, that through His grace and mercy ye may be protected from the evil of such degenerate and whispering souls. If ye apprehend the realm of existence and immortality, ye will not be disturbed and shaken by the outward non-existence and extinction in the path of the Friend. Set not your hearts upon this narrow, transient space; soar in the unlimited atmosphere of the spirit, until ye arrive at a station wherein ye shall behold the entire world and its people as non-existent and extinct.

The breezes of grace are wafting from the right hand of the Throne of the All-Merciful with such power that were the peoples of the world to turn to them but slightly, all would be purified from the defilement of this transient world and would return to the Most Pure Horizon. How unfortunate are the souls who in these days remain heedless and deprived! And ye, O friends, praise ye the Beloved of all creation, in that the winds of His grace have passed over you and guided you to the City of His Oneness. Know ye then the

value of this bounty and be ye occupied at all times with His praise. All matters are visible in His presence, and He is aware of the hearts of His loved ones. He is, verily, knowing of all things. We beseech God to protect you from the evil of those who have disbelieved, and to give you to drink from the cup of His love at all times. Verily, He is powerful over all things.

Glorified art Thou, O my God! These are Thy servants who have turned to the effulgent rays of Thy countenance and who are illumined by the manifestations of the glory of Thy divine unity in Thy days. I beseech Thee by Thy Name through which trembling seized the whole creation and intoxication overtook those servants who were heedless of Thy remembrance and Thy meeting, and by which the sincere ones arose to celebrate Thy praise and glorification, not to deprive these souls of the breathings of Thy revelation and inspiration, and the manifestations of the glory of Thy divine unity and the evidences of Thy holy oneness. Moreover, O my God, guard them from the darts of doubts and the arrows of allusions, and purify them with the Kawthar of Thy favors and the Tasnim of Thy gifts, that they may move only by Thy leave and command, and speak naught except in praise of the Manifestation of Thy Most Exalted and Most Glorious Self. Verily, Thou art the One Who doeth whatsoever Thou willest. There is none other God but Thee, the Almighty, the Most Exalted, the All-Compelling, the All-Glorious, the Unconstrained.

BH01004: Unto God belongs the knowledge of the heavens…

In the Name of God, the All-Knowing

Unto God belongs the knowledge of the heavens and earth. He has manifested Himself through His Name, the All-Knowing, unto all things. Blessed is he who has turned unto Him, for He is the Mirror of His knowledge amongst creation, and He is verily the All-Knowing, the All-Informed.

The beginning of all knowledge is the recognition of Him. Whoso has attained unto this has attained unto all knowledge, and whoso is deprived of it cannot truly be called learned, even should he possess the knowledge of the first and the last ones. For the knowledge that is intended is the recognition of Him Who has appeared with the truth—the recognition of God amongst all peoples. Blessed is the learned one who has attained unto Him Who is the Known, and has cast aside vain imaginings in these days of his Lord. He is among the most exalted of beings in the sight of God, and his is a station of glorious honor.

He who has studied all branches of knowledge yet has failed to recognize Him Who is the Known is accounted as the most ignorant among men, and his name is not inscribed in the Preserved Tablet of glory. We have counseled all the manifestations of knowledge, one and all, not to hesitate in this Cause, even should they possess all the gems of wisdom and learning. Thus has the Truth decreed, and thus has the matter been ordained by God, thy Lord and the Lord of all worlds.

When the promised hour was come, and the heaven was cleft with clouds, and the Promised One appeared invested with manifest sovereignty, they who were created by His word rose up in اعتراض against Him, and disbelieved in God, the King, the Mighty, the All-Knowing. Say: Knowledge is the mirror of oneness, wherein are imprinted the effulgent manifestations of divine knowing, from the presence of a wise Lord. Through it are faces made radiant, hearts are set at rest, the breasts of the sincere are illumined, and the Concourse on high rejoiceth.

Happy is the learned man who walketh upon the face of the earth and summoneth the people unto God, the King, the Mighty, the Most Great. By God! the earth boasteth of him, and the heaven glorieth in his being; all things extol him at every moment. Through him are the traces of God spread abroad among His servants, and the pillars of religion are established amongst all created things. Such, indeed, is that knowledge which guideth men unto God, their Lord and the Lord of their fathers of old.

But he who calleth men unto ignorance and hindereth them from God is even as a serpent that hath, in former ages as thou hast heard, bitten into the livers of the Prophets; and in this most impregnable, most wondrous Revelation thou hast witnessed the same. Woe unto a learned man by whose deeds the Holy Spirit hath wept, and the Concourse on high hath lamented, and the dwellers in the cities of eternity have cried aloud, and the angels nigh unto God have wailed; through him have the faces of the righteous been yellowed, the blood of the free been shed, and the heads of them that believed been lifted upon the spears of the idolaters. By God! were knowledge to vanish from the world, it were better than that a man should be learned and yet deny the Cause of God at the hour of His manifestation; for by such as these hath the earth been reddened with the blood of them that draw nigh unto God.

And were any soul to ascend unto the heights of holiness, and should God unveil for his sight the veils of vain desire, he would behold the livers of the pure and chosen pierced through and interlaced with the arrows of those divines who, in every age, have opposed the Manifestations of the Cause; and by their opposition hath befallen them that which caused the leaves of the Lote-Tree beyond which there is no passing to fall, the hearts of the holy ones to tremble, and the eyes of the knowers to overflow with tears. Blessed is the learned man whose learning hath not withheld him from turning unto God, the All-Knowing, the All-Wise; and woe unto the learned man who hath drawn the sword of knowledge and with it made war against God, his Lord and the Lord of the former and the latter peoples.

And call thou to mind the hour when the True One came unto Me upon the clouds of the Bayan, and the divines of the Furqan denied Him, until these oppressors slew Him unjustly—after He had come with a proof whereby their own faith, and the faith of their fathers, had been established in God, the Almighty, the Mighty, the All-Powerful. Likewise, behold those days when one named Muhammad, of the people of Qaf, was beguiled by his learning, insomuch that he disbelieved in God, turned away from His verses, and became the leader of the idolaters unto the lowest hell. Yet there was another who presented himself before the countenance in ʿIraq, and upon whom the Luminary of the horizons shed the lights of wisdom and meaning, and he was of them that attained.

In those same days that former one rose up against the All-Merciful, whispering into the breasts of men, and sought to extinguish the Truth by what he possessed—though he had gleaned from outward learning naught but a measured portion—and by this was he veiled from Him Who hath knowledge of what hath been and what shall be. And yet he was assured that the Bayan was revealed for none other end than this Cause, and that the Pen of God moved not save to proclaim this irrevocable tidings.

Likewise, behold him who was named after Him from among the people of Sad, who emigrated with God yet was unable to speak in the presence of even one of Our servants. When We arrived in the Prison, he committed that which was forbidden. When We banished him with justice, he arose in hypocrisy and did what even Nimrod did not do. He united with one whom We had nurtured for numbered years, then

joined with the enemies of God, each day plotting anew to extinguish the fire of God, whose roaring proclaims that there is no God but Him, the Protector, the Self-Subsisting.

Thus have We recounted unto thee what befell this imprisoned Youth, though We called all to naught but God and protected them from the harm of those who turned away on a day when the hearts of men were troubled and minds were bewildered. Blessed art thou, O thou who gazeth upon the Countenance, for having believed in God and His signs, for having heard His call, and for being among those who hasten toward the precincts of grace. The clamor of the ungodly hath not prevented thee from turning to God, the Mighty, the Beloved.

Arise then to the Cause, and convey unto men the mention of thy Lord, that perchance the slumberers may arise. Grieve not over anything, but place thy trust in God, Who created thee, fashioned thee, and aided thee to recognize His Self, when all were turning away save those who quaffed the choice wine of the All-Glorious in the name of their Lord, the Most Exalted, who detached themselves from all that hath been created in earth and heaven, and whom the clamor of the wicked prevented not from turning toward the sacred precincts of God, the Mighty, the All-Loving.

Strive lest thou lose what thou art capable of in the aid of thy Lord. This is the best of all deeds in the sight of God, before Whom prostrate themselves all who are in the kingdoms of the unseen and the visible. Glory be upon thee and upon those who hearken to thy words in remembrance of God, the Almighty, the Exalted, the Self-Subsisting.

BH01018: Your letter, adorned with wondrous mention of the Lord…

He is the Most Holy, the Most Glorious

Your letter, adorned with wondrous mention of the Lord of Lords, reached the Nest of Tribulation and the Treasury of Tests, was taken in hand and perused with sorrowful glances. This is the decree of the All-Powerful Ordainer. Praise be to God that you have been made to partake of the Kawthar of the recognition of the Most Merciful, from which most of the people of the contingent world remain deprived this day. How glorious is this wondrous bounty which hath appeared in creation without peer or likeness and without pause or cessation, and the believers drink of the wine that hath been mingled with the love of God.

It was mentioned that you had intended to circumambulate the House of God but were prevented by certain obstacles. How excellent was what was ordained, for therein lies a mighty wisdom. Soon shall you become aware of the hidden wisdom, even as you have witnessed in all that was previously ordained by your Lord manifest wisdom. Nothing escapes His knowledge, and verily, He is cognizant of all things. Be content with the irrevocable decrees of the eternal Sovereign and be not distressed, for that which is ordained by your Lord cannot be altered by anything in the heavens or on earth.

As is known among the servants, two terms have been ordained for all things—the first contingent, and the second irrevocable. Yet what they have mentioned regarding these two stations is neither nourishing nor profitable, for they are deprived of the foundation of divine knowledge and the consummate wisdom of the Eternal, save whom thy Lord willeth. Most people acknowledge their inability to comprehend these

two stations. To elucidate this matter, an example is given that perchance you may understand its reality and, through God's protection and power, safeguard people from contingent terms, that they might attain to the irrevocable term and recognize it with certitude.

Consider the lamp that is lit. Its irrevocable term is the exhaustion of its oil and wick, for as long as these two remain, the lamp continues to burn and give light. When these are exhausted, its extinction is inevitable and it will surely be extinguished. No change or alteration can occur in this station—it will neither hasten by a moment nor delay. This is evident and observable. However, it will attain this inevitable end only if the contingent terms that are created within existence by the power of the All-Merciful do not seize it and extinguish it first. These contingent terms are evident in all things due to the unceasing, universal divine power.

Blessed is he who attains unto the source of knowledge, who ponders the signs of his Lord, and who attains to God's purpose in His words. Well is it with them that understand and reach this station. For example, this same lamp may often be extinguished before reaching its end by winds passing over it or by other created means, as is plainly visible.

All knowledge is manifest and evident in the essence of all things, for all things are God's creative Words, and divine knowledge is concealed and treasured within the repositories of His Words, except for that knowledge which is exclusive to the Ancient Being and to which none can gain access. Glorified be He above what the learned attribute to Him!

Although in one station all that transpires is and shall be irrevocable, and the very act of its execution is proof of its inevitability, yet its mention still abides in the heaven of divine Will, until such time as it descends from the heaven of Will to the kingdom of utterance and is inscribed by the Pen of Destiny. These limitations of station and rank that are mentioned relate to human limitations and earthly means which are created by contingent will and return unto it. That which is with God and His Will is sanctified above all limiting conditions.

Therefore, that honored one must strive today to the extent possible to watch over the Cause of God and protect His servants, lest the lamps of recognition—the recognition of self—which are kindled in the hearts of men be extinguished by the winds of the satanic self and its party, that they might attain their destined goal and praiseworthy station. Effort is necessary, but God doeth whatsoever He willeth and ordaineth as He pleaseth. Be patient in separation and consumed by the fire of longing, for the burning of those who long for Him is beloved in the sight of God, and in their consumption in separation God giveth them the reward of attainment. Thus hath it been ordained in the dominion of destiny.

You must, God willing, be detached from all save God in all conditions and be focused on His bounties. Moreover, you must today adorn the temple of being with the ornament of servitude and move among the servants with pure and absolute servitude. By the Ancient Beauty! Any soul who today worships with pure servitude stands higher in the sight of God than all other souls, for the opponents of the religion of the Lord of the worlds appear at every moment with a new scheme and have placed novel notions in the hands of the ignorant that they might thereby deprive people from the path of the All-Glorious. You shall later become aware of this.

In any case, may you ever drink from the cup of favor of the King of grace and dwell at rest in the shade of His mercy. It is necessary to prevent the friends from traveling to this land, as harm will surely result. At all times remind the servants of God with clear counsels, lest holy souls be sullied with the stain of sins and remain far from the paradise of divine nearness. Never be saddened henceforth and do not move without permission. However, God willing, if the hand of divine power removes the impending dangers of this land, you will surely be summoned to the court of His presence. And God is with the patient ones.

BH01023: O Habib! We sent thee aforetime Tablets containing…

He is the Most Glorious, the All-Glorious!

O Habib! We sent thee aforetime Tablets containing that which would suffice all the worlds, yet no response from thee reached Our presence; therefore did We restrain the Pen until thy Lord's appointed time. When it was fulfilled, We sent down unto thee verses from a holy and exalted Dominion. O Habib! Ascend unto the celestial heights and fear no one, but place thy trust at all times in the Beauty of sublime and impregnable glory. Then rend asunder the veils by Our command and arise between earth and heaven upon this Word which hath been mentioned from the direction of the Throne. Rend asunder the veils of men through that which God hath bestowed upon thee, that perchance thereby God's fire may be kindled in all else but Him, and the Spirit may proclaim in all things that there is none other God but I, the One Who hath power to do what He willeth, and verily I have been independent of all worlds.

Know thou that when We found the people immersed in the delusion of ignorance and the intoxication of desire, We lifted the hem of the veil with the fingers of Command less than can be counted. Then arose the clamor of the denizens of Sinai at the station of pause, the veils of the righteous were rent asunder, every known name was struck with awe, and servants who were created by My command rose up against Me and returned to what they were, and thus was Satan veiled from the Self of the All-Merciful. And thou, come forth from behind the veil of concealment, then loose thy tongue in utterance, for the Spirit will aid thee from the presence of the Mighty, the Self-Subsisting.

Know thou that they who were veiled behind the veil feared for themselves. Yet when We raised up the Cause and the breezes of assurance wafted from the direction of the All-Merciful, they then rose against Me with swords of hatred and showed no shame before God Who created them from fetid water. Thus was their rebellion against Me and their transgression against God Who created all things by His command, and verily He encompasseth all things.

Say: O people! By God, ye and all who are on earth are in God's sight but as the blackness in the eye of an ant, or less than that, and thy Lord's Self sufficeth as witness to this. They in whose breasts burned the fire of hatred, these took their leaders as lords besides God. What aileth this people that they comprehend not a single word?

O Habib! When the hosts of thy Lord's inspiration descended in the guise of verses, then were the faces of those who waxed proud before God blackened, and they were far removed from the pavilion of security. Their leadership deluded them to such degree that they denied what they had believed in and manifested evident rebellion. And thou, take hold of the reins of the Cause with power from Us and

neither pause nor keep silent, for silence is praiseworthy only in the remembrance of thy Lord—thus hath the command been sent down from the cloud of grace. Sanctify the hem of holiness from the touch of the idolaters, then stand firm between earth and heaven with mighty power. By God! Upon the heart of whoso remaineth steadfast in My love shall descend the Most Great Spirit, and the Holy Spirit shall speak upon his tongue, and shall aid him at all times.

Say: O concourse of the Bayan! Enter ye into the presence of God, then judge fairly within your own selves, and be ye God-fearing in this Cause. Should ye deny these verses, by what evidence can ye prove your faith in God and the Manifestations of His Self? Bring forth your proof if ye be capable thereof. Then shall ye behold upon their faces the darkness of fire from the wrath of their Lord, the All-Powerful, and they shall speak as spoke the people of the Furqan when ʿAli came upon clouds of light from the presence of the Mighty, the All-Wise. O beloved! Arise in this Cause, then offer the pure wine ere the great cry be raised. Thus have We commanded thee in truth in this Tablet which hath been inscribed by the finger of might. Remind the people of this Most Great Remembrance and fear no one, for He will protect thee with the hosts of power and might, will strengthen thee with the Spirit, and cause thee to speak between earth and heaven with the melodies of the Dove in the midmost heart of eternity. Thus hath the decree been witnessed from the horizon of the Cause.

By God, O beloved! Shouldst thou examine the body of Baha, thou wouldst find no place thereon but hath been struck by the arrows of fate from those filled with hatred, whereat have wept the eyes of the people of eternity behind the pavilions of concealed glory. They slay the Self of God with the swords of their malice, then recite His verses. Say: Ye shall have no mention today in the presence of God, even should ye bring forth the deeds of all creation combined.

Among them are those deceived by the name of the Mirror, and those seized by the veils of fancy. Rend thou these two veils through the power of might and strength, and be thou supremely sanctified in truth. Leave behind all names and their kingdoms, then ascend on the wings of holiness to that station where all created things shall take shelter in thy shadow, and thou shalt behold thyself established upon the most holy seat of glory. Should thou find thyself alone in My love, grieve not, for this is a matter none can bear save him who is detached from all in the heavens and earth. Thus doth God purify the hem of sanctity from the touch of every rejected misbeliever. Take comfort in thy Lord, then forget all else, then convey unto the people what the Spirit teacheth thee from the presence of the Self-Subsisting.

Know thou that the Youth of the Spirit hath fallen into the well of hatred, and there was no caravan of eternity to let down the bucket of faithfulness save His own Most Exalted Self. Soon shall He raise him up in truth and aid him through a Cause that encompasseth all the worlds. Shouldst thou hearken with the ear of innate nature, thou wouldst hear the lamentation of all things for this Beauty Who hath been wronged among the ungodly.

Thus have We cast upon thee a letter from the tablets of destiny that thou mayest discover what is hidden and be illumined with clear insight. The Spirit, glory and splendor be upon thee and upon those with thee whom God hath strengthened in His love and made steadfast in His Cause.

BH01024: O Bird of Inner Meanings and Utterance! Wing thy…

He is God, the Most Manifest, the Most Manifest!

O Bird of Inner Meanings and Utterance! Wing thy flight in the atmosphere of divine knowledge, then hearken to the melodies of thy Lord, the All-Merciful, that they may detach thee from the contingent world and all that hath been ordained within the realm of possibility, and draw thee nigh unto the Ridvan wherein the Sun of Utterance hath dawned from the horizon of exposition, and wherein the Nightingale of Glory warbleth its various melodies upon the branches of the Tree that was planted by the hands of thy Lord, the Mighty, the Bountiful, the Powerful, the Inaccessible, the Impregnable.

O Nightingale of Remembrance! Soar in the atmosphere of My nearness, then in the heaven of My loving-kindness. Then hearken to My melodies from the direction of My Throne. Then detach thyself from all else but Me. Then speak forth My remembrance and My praise amongst My servants and My creatures. Fear not the wicked among My servants nor the oppressors among My creation. Illumine thy countenance with the lights of My face, then thy heart with the white radiance of My knowledge and loving-kindness. Then inhale the fragrances of the All-Merciful from My garment and the breezes of Glory from My wondrous words. By God! Through these have the hearts of the sanctified ones, the minds of the mystics, the tongues of those who remember, and the realities of the Concourse on High been stirred, raised up, quickened, called out and cried aloud.

Thus have We imparted unto thee from the words of thy Lord that He might guide thee to the Ridvan of My nearness, distance thee from all else but Me, establish thee in the paradise of My grace, loose thy tongue with the wonders of My remembrance, and cause the breezes of the Cause to move thee with longing for My reunion and desire for My good-pleasure. Thus hath the Lote-Tree of the Uttermost Boundary brought forth fruits through the mention of thy Lord, the Most Exalted, the Most High. Take shelter, then, beneath its shade and partake of its fruits. Well is it with him who hath found its sweetness, tasted its flavor, and is numbered among the successful ones.

Say: O people of creation! The Beauty of your Lord, the Most Exalted, the Most High, hath come upon the clouds of destiny, with the Kingdom of eternity proceeding before Him and the hosts of the unseen from the Concourse on High following after Him. Say: By God! He hath come to quicken the world and unite all its peoples. O people of the Bayan! Fear ye your Lord, the All-Merciful, dispute not with Him, and oppose Him not. Fear God, O heedless ones!

Know thou that the tale of weeping hath returned in this Most Glorious Youth, whom His wicked servants have cast into the well of darkness. By God, the Truth! O youth who walketh in the atmosphere of love and faithfulness! The garment whereof every thread proclaimeth “There is none other God but Him, the Most Exalted, the Most High” hath now been pierced by the spears of hatred. Were this garment to be revealed, even less than can be counted between earth and heaven, verily the people of the Concourse on High would pass away, the pillars of the Throne would quake, the leaves of the Furthermost Tree would fall, and the Lote-Tree of the Uttermost Boundary would be cast down upon the darkened earth.

And if thou wouldst hear with the ear of God and be detached from all else save Him, thou wouldst surely hear the lamentation of ʿAli in the Ridvan of eternity, the cry of Muhammad in the chambers of the Cloud of Mystery, and the call of the Spirit in the heaven of destiny. But the people of the Bayan laugh and rejoice, then mock their Lord God and remain unaware.

And there hath been inscribed by the Pen of God upon the cheek of all else but Him from this blood which was shed in God's path, in the secret of the line: By My beauty, My grandeur, and My majesty! This, verily, is the Wronged One Who hath been slain in My path throughout all ages. Through one of His sighs have the suns of rapture and yearning dawned in the hearts of the righteous ones. Through the fire of His love hath the heat of God's love appeared in every age. Through the tears of His eyes have the clouds poured forth their rain. And through the shrill voice of His pen the Most Exalted Pen hath be set in motion, and a voice from the direction of grandeur calleth out: O people of the Bayan!

This, verily, is the Essence of the All-Merciful and the Reality of the All-Glorious. If ye believe not in Him, oppose Him not, nor contend with Him. Sufficient unto Him was what the peoples of former times inflicted upon Him in Iraq, in days when all who are in the heavens and on earth were sorely troubled. Thereupon did the Spirit of God return unto Itself, and the breezes of the All-Merciful unto their Source, and the sweet savors of eternity were withheld from the realms of holiness, and the fragrance of glorification from the kingdoms of creation, and the gates of the Ridvan were shut by reason of what the manifestations of Satan wrought against His exalted and mighty Self.

Say: O people of the Bayan! If ye persist in your ways, why then did ye leave the community of the Furqan and enter into the party of God, the Almighty, the Most Exalted, the Most Great? For We observe you speaking as did the peoples of former times in those days, and advancing the same arguments as did the followers of religions past. It would behoove you, then, to return to your former path and follow your forbears of old. Ye slay Ali with the swords of opposition, then busy yourselves with his praise and glorification. Therefore do all things give you the lie, and the denizens of the highest Paradise disown you. Thus hath the Pen of Destiny inscribed upon the Tablet of Divine decree, were ye of them that perceive. Would that people would discover this Cause which hath appeared with the truth, and that which they have taken as a lord besides God. Then would the tongue of all things proclaim: Would that the people of the Bayan knew what was veiled from them, for they are of the heedless! Is there one possessed of vision, of understanding, of intelligence, of heart and soul who would ponder this Cause and discover that which none among Our slumbering servants hath discovered?

O Nightingale of remembrance! Know thou that from the Most Exalted Pen of thy Lord, which is now moved by the fingers of holiness from the hand of the Most Glorious, proceed such melodies and such notes that were but one of them to be sounded, all who dwell in the heavens and on earth would be struck down, except such as have detached themselves from all that is mentioned amongst men and have turned with pure, sanctified, and luminous hearts unto God. Thus have We made mention unto thee of the gems of wisdom and utterance, that the melodies of thy Lord, the All-Merciful, the Most Compassionate, might draw thee unto Him, might sanctify thee from all allusions, might illumine thee with the lights of this Sun which hath dawned from the horizon of the divine Essence with manifest splendor, and might cause thee to speak forth, through the attraction of the Almighty, in praise of His

mighty and chosen Self in such wise that neither the evil whisperings of the wicked nor the words of the impious among the company of unbelievers shall deter thee. And upon thee, and upon those who have entered this most sublime and mighty stronghold, be the Spirit, the Light, the Glory and the Splendor.

BH01025: O servant! How can I recount to thee what…

He is God, the One, the Single, the Unique, the Most Glorious!

O servant! How can I recount to thee what hath befallen Me in this Prison at the hands of those who prided themselves on serving Me, standing in My presence, and keeping watch at My gate? When they found Me imprisoned in this far-off land, they rose up against Me with tyranny, opened their lips in lies and calumny, and spoke against Me what they perceived in the mirror of their own souls and hearts. Thou art indeed aware of some of these matters. We beseech God to aid thee to manifest pure truthfulness and to speak among the people of what thou hast witnessed and seen. Beware lest thou add or subtract a single letter. Remind the people of what thou knowest, that perchance God may cause what proceedeth from thy mouth to cast from their hearts all that distanceth them from self and passion and draweth them nigh unto God, their Lord.

Hearken unto My words: Detach thyself from the world, its ornaments, its embellishments, and all that hath been created therein and thereon. Soon shall all that thou beholdest and seest pass away, and sovereignty shall remain with thy Lord. Strive, therefore, in this world that thy purpose may be that which God hath purposed for thee, for that which He hath purposed should be the purpose of every soul. Choose not for thyself save that which He hath chosen for thee and commanded thee, for He is the Unconstrained, and hath chosen what His righteous servants, they that are among the most virtuous, have chosen. Hearken unto My words and forget not that which this servant counseleth thee. By God! We have never before commanded anyone, nor do We now command thee, except with that which is better for thee and for them, that perchance souls may be detached from all that preventeth them from arriving at the shore of the love of God and His commandments.

Make provision for thy journeys through reliance upon thy Chosen Lord, let thy drink be His love and knowledge, and let thy raiment be the fear of God—which is to shun the wicked and their deeds and actions—and steadfastness in the Cause of God, the Almighty, the All-Compelling.

And when thou departest from that land and enterest another, perform ablutions, and while washing, call upon God, thy Lord and the Lord of all that is seen and unseen, and say:

> “O my Lord! Even as Thou hast cleansed my body with this water, purify me from all that veils me from knowing Thee between earth and heaven. O my God! I beseech Thee by Thy manifest Name to send down at this moment from the clouds of Thy mercy the holy rain of Thy favors, that thereby my soul and heart may be cleansed from the defilement of those who have disbelieved in Thy signs, warred against Thy Self, and turned away from Thy proof. Verily, Thou art powerful over all things.”

And when thou hast completed thy ablutions and donned thy garment, prostrate thyself upon the earth before God, thy Lord, the Mighty, the All-Bestowing, and say:

> "O my Lord! This is Thy servant and the son of Thy servant, who hath sought refuge in Thee and clung to the hem of Thy mercy and held fast to the cord of Thy loving-kindness. I beseech Thee by Thy Name through which the breezes of forgiveness have wafted over the sinners among Thy servants, that Thou forgive me and have mercy upon me. Then make me, O my God, sincere in my devotion to Thy Cause, obedient to Thy command, looking toward the horizon of Thy bounty, firm in Thy love, established in Thy affection, assured of Thy grace, certain of Thy Lordship, submissive to Thy Oneness, acknowledging Thy sovereignty, and confessing Thy grandeur and majesty. O my God! I beseech Thee by Thy Most Beautiful Names and Thy Most Exalted Words, and by Thy Name through which Thou hast guided the seekers to the manifestations of the light of Thy Beauty and the yearning ones to the paradise of the glory of Thy presence and reunion, that Thou leave me not to myself and my desires, nor deprive me of the oceans of Thy grace and bounty, nor occupy me with that which Thy good-pleasure abhorreth. Verily, Thou art the Almighty, the Most Exalted, the Mighty, the All-Wise."

Then raise thy head and say: "Praise be unto Thee, O my God, for having enabled me to achieve this and for having caused me to hear the call of Thy servant." And when thy task is completed, say "In the Name of God and through God," then place thy trust in Him with thy tongue and thy heart, and proceed to the dwellings with the fragrances of thy Lord.

And when thou beholdest the loved ones of God, say:

> "O people! Fear God, and spread not corruption in God's earth, and wage not war against men, and dispute not with them, and consume not their wealth unjustly, and refute not the truth by what ye possess, and say not that which ye do not practice, and commit not that which ye have been forbidden in the Book of God, and shed not blood, and engage not in that which displeaseth God's good-pleasure and your own minds. Fear God, O people! Purify your hearts from the remembrance of those who have disbelieved in God, then your eyes from gazing upon them, then your souls from turning unto them. Remind men with wisdom and utterance, and transgress not that which ye have been commanded by your Lord, the Mighty, the Merciful. Adorn your temples with the robes of detachment, and your tongues with truthfulness, and your hearts with sincerity, then make your breasts free from all deceit and guile and doubt. Be adorned, O people, with the qualities of the spiritually-minded, and deny not God's grace and mercy after ye have witnessed it with your eyes and it hath encompassed you from all sides. Fear God, and whoso feareth Him shall fear no one, nor shall anything that hath been created in the earth cause him fear. Fear God, O people! Be God's trustees in His earth, and the lamps of His Cause in His lands, and the torches of His remembrance amongst His servants. And thou, O servant, if thou hearkenest unto what this servant hath counseled thee and detachest thyself from all else but God, He will kindle in thy breast such a fire of His love that its heat shall reach His servants, and the slumbering shall awaken by its warmth, and the heedless shall be reminded thereby. Strive within thyself that there may be manifested in thee what God hath desired for thee, then turn away from those who speak that which they know not and utter that which they understand not. Blessed is the servant who hath detached himself from the world and turned unto his Lord, and hearkened unto that which he was

commanded, and turned away from the idolaters. Then remind from Our presence the loved ones of God whom God hath sanctified from the allusions of them that glory in appearances, and who were of the firmly assured. And the Spirit be upon thee and upon those who have believed in God and were steadfast."

BH01036: In the Name of God, the Most Wondrous…

In the Name of God, the Most Wondrous, the Most Manifest, the Most Pure, the Most High, the Most Exalted!

This is a Book which is penned by the Most Exalted Pen at an hour when it weeps and laments in the secret of its writing by reason of what hath befallen it from those who have disbelieved in God, the Protector, the Self-Subsisting. From its weeping the tribes of the Concourse on high do weep, yet the people neither hear nor perceive.

O servant! Hearken unto the call of thy Lord, though in these days We find none who would hear the melodies of his All-Merciful Lord from the direction of the Ridvan, for all the people of the Bayan have opposed God after they were created for the recognition of My Own Self, the Inaccessible, the Holy, the Exalted, the Mighty, the Beloved.

Among them is he who hath rejected God and disbelieved in Him in Whom he had believed, being unaware of his own self and numbered among the heedless. And when it is said unto him: "By what proof didst thou believe in the Manifestation of My Self, Whom We named ʿAli in the Kingdom of Names?" he saith: "By the verses of God that were revealed unto him." Yet when these are recited unto him again, he placeth the fingers of denial in his ears, turneth away his face, and becometh of those who disbelieve.

And among them is he who prideth himself on his connection to one of the Letters of the Furqan, and by this hath waxed proud before his Lord, the All-Merciful, and opposed God in such wise as neither Nimrod opposed the Friend nor Pharaoh the Interlocutor. Thus hath Satan made his deeds appear fair unto him and rendered him among the idolaters. Say: All the Letters at each Revelation have been created by My word "Be," and it is.

Say: O concourse of the Bayan! Fear ye God, and confound not the Cause within your own selves. His melodies and His words, and whatsoever hath appeared from His presence, can never be mistaken for aught besides, could ye but comprehend. Can the buzzing of a fly be confounded with the warbling of the dove, or the croak of a raven with the shrill voice of the Most Exalted Pen? No—by the life of the Beauty!—were ye to ponder the signs of your Lord.

Beware lest ye veil your souls with the veils of idle fancy. Rend ye the veils, in the Name of God, the Powerful, the Mighty, the All-Bestowing—so mightily that the inmates of the Concourse on high may hear the sound of their rending. Such beseemeth every praiseworthy soul that hath truly renounced. Verily, they who in those days cut themselves off from all save God and turned unto Him—upon these do the denizens of Paradise invoke blessings. Then doth the Tongue of Grandeur, from behind the Pavilion of exalted glory, proclaim: "God is my Lord!" Leave, then, the unbelievers to wander in their vain disputations. Thus do We command thee in truth, that thou mayest be of them that act.

Say: O people! Fear God, and be not veiled by the screens of fancy and desire, even as the people of the Furqan were veiled, and after them the people of the Torah and the Gospel and the Psalms. Say: Whoso cherish in his heart hatred for this Youth, the Satan hath entered into his mother's bed—of this do all things bear witness, and likewise the honoured servants.

Say: O people! Be ye not of them who, in every age, have followed their divines and their chiefs, and by their objections have objected against God and the Manifestations of His Self. By God! they are the most ignorant of the ignorant, could ye but behold with the eye of the spirit. For from the first day whereon the Sun of abiding life shone forth in the Name of thy Lord, the Most High, the Most Exalted, they recognized not the very root of the Cause, but walked in the paths of fancy and desire without knowing. For had they known the Manifestation of God and His sovereignty, they would not have occupied themselves with the mention of imamate and wilayat and the like.

Say: O concourse of idolaters! Great is the word that proceedeth out of your mouths; by it all atoms curse you at every eventide and at every dawn. Lift up, then, your heads from the slumber of heedlessness, of wrongdoing, and of error; then bear witness unto your Lord, the Most High, the Most Exalted, invested with sovereignty, majesty, and glory. Verily, He hath come upon the clouds of trial: before Him march the hosts of Revelation, and on His left the hosts of inspiration. O concourse of beasts! how long will ye walk in the ways of hypocrisy? Say: We have rolled up the carpet of those "names" which ye have taken as lords besides God. Mention not what is with you; nay, mention what is with God, your Lord. This is better for you in these days wherein the Sun of horizons hath shone forth.

Say: Fear God; sever not the limbs of the Cause; break not the branches of the Lote-Tree beyond which there is no passing; hinder not the blowing of the winds of grace from the hearts of men. And if ye believe not, then object not; and look not upon God with any eye save His own—nay, look ye with His eye. Such is the decree of God upon you in the Tablets of rectitude. Say: Think ye that your faith profiteth Us, or that your turning away harmeth Us? No—by Our very selves, the Truth!—were ye but just. Say: The Beauty of the All-Merciful hath come to quicken the worlds with a life that no extinction shall follow. Fear ye God, O concourse of the wretched! Draw not against Him the swords of hatred. Thus doth the Dove counsel you, if ye would but hearken.

And thou, O servant who hast quaffed of the Cup of abiding life! If thou stand firm in the Cause of thy Lord, the Most High, the All-Glorious, then convey unto men what the Spirit hath inspired thee in this mighty and well-beloved Tablet, that perchance they may cut themselves off from what they possess and hasten unto the holy, mighty, all-protecting, self-subsisting Kawthar of God. I was seized by the attraction of God at the moment of the descent of these words, in such wise that the reins of ordering were taken from my hand. This was not from me, but from the presence of One Mighty and Beloved. Say: O people! By God! the Most Great Spirit speaketh in this ancient Temple whatsoever He willeth and desireth. This is not from me, but from Him, could ye but perceive.

And though the rustling of this Lote-Tree beyond which there is no passing shall never cease nor be exhausted, yet, when We found the people drunken with turning away, We withheld the Pen from the mention of mysteries until that which hath been decreed in guarded Tablets of might be fulfilled. Therefore have We contented Ourselves with that which hath been written in truth at the hour when the

swine of the earth encompassed Me on every side, and We remained without helper or support, if ye but know. And the Spirit be upon thee, and upon those whom the barking of dogs hath not withheld from turning unto the direction of their Lord, the Mighty, the All-Bestowing; who have leaned upon the cushions of steadfastness through the power of their Lord, the Mighty, the Omnipotent, the Sovereign, the King, the Compassionate, the Loving.

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BH01057: Suriy-i-Burhan (not = Lawh-i-Burhan)

He is the Most Inaccessible, the Most Holy, the Most Exalted, the Most High.

God testifieth that there is none other God but Him, and that this Youth is His proof unto all who are in the heavens and on earth, His sovereignty unto all who are in the realms of Revelation and creation, the Spirit of glory unto those in the Concourse on High, the Breath of holiness unto those in the Kingdom of Names, and His Most Great Name unto those who dwell in the Ark of Glory. His are the most excellent titles and the most exalted similitudes, which none save He hath known. Thus hath the Sun of utterance shone forth from the horizon of the Lord of all names and attributes with a mention wondrous to behold.

Say: O people! Do ye deny God's sovereignty and grandeur, then His proof and His power? Fear ye God and follow not your idle fancies. Follow ye the religion of God and His command, for this is better for you than all else created between the heavens and the earth. God is my witness to what I say. Cast away what ye possess, then take hold of God's Tablet with the power that proceedeth from Him, and be not of them who, though awaiting the days of God, when His days came and the appointed time was fulfilled and the lights shone forth from behind the veils, denied them and turned back in rejection.

Say: O people! Cleanse your hearts from allusions and veil not yourselves with words. Turn ye towards the holy precincts, the seat of resplendent holiness. They who have denied the verses of the All-Merciful, these have departed from the stronghold of His loving-kindness and denied God's favor after it was sent down from the clouds of sublime glory made manifest.

Say: I am God's stronghold amongst you, His manifestation in your midst, and His proof unto all in the kingdom. My manifestation is My proof, and that which floweth from My pen is the evidence of My Self. Thus was it sent down in truth on that day from the heaven of sublime and exalted glory.

And thou, O servant, hold fast unto the cord of the Cause and be not disturbed when the clamor of the ungodly is raised, when the pillars are shaken and every lofty mountain is laid low. Stand thou firm in the Cause of God in these days the like of which the eyes of creation have never witnessed. Erelong thou shalt behold the sinners fearful through their dread of God, seized by the hosts of divine wrath from One mighty and powerful.

By God the True One! They who make mention of the Primal Point this day yet deny this proof are belied by the tongue of the All-Merciful upon the seat of glory well-beloved.

Say: O people of the Bayan! Fear ye God and deny not Him through Whom the Beauty of the Divine Majesty was made manifest, through Whose name the crimson sea was stirred, the clouds of destiny were rent asunder, and the hosts of divine inspiration came with banners of mighty strength. Judge ye fairly within yourselves and open your eyes. If ye deny these verses, by what proof do ye feel assured within yourselves? Nay, by My Self, the All-Merciful! Ye shall not find within yourselves a particle of certitude. Thus was it inscribed by the Pen of the All-Merciful in the Mother Book. They who recite the verses of God yet deny their Revealer, these are seized by desires from every direction. All things belie them, as every discerning and informed one doth testify.

And thou, O servant, if thou desirest that the might of the All-Glorious protect thee from Satan's darts, detach thyself from all who are in the heavens and the earth and from whatsoever hath been ordained in the worlds of creation. Then turn thy heart to the holy and praiseworthy shore and loose thy tongue in utterance, saying:

O Lord! I beseech Thee by Thy Name through which Thou didst separate all created things, and through which Thou didst establish Thyself upon the throne of Thy name, the All-Merciful, to make me sincere unto Thy face and detached from all else save Thee. Then grant me of the fruits of the Lote-Tree of Paradise and leave me not, O my God, to my self and my desires. Then establish for me a seat of truth with Thee, then remember me through the signs of Thy glorious bounty, then join me with those servants of Thine who feared no one in Thy path and remained steadfast in the Cause which was inscribed in the Mother Book.

O Lord! Aid me through the wonders of Thy help, withhold not from me the glances of Thy glorious care, and drive me not from the gate of Thy mighty grandeur. Verily Thou art He Who hath ever been sovereign over all created things and powerful over all beings. Thou givest to whom Thou willest from the wonders of Thy grace and deniest whom Thou willest from the proximity of Thy glorious mercy. Verily Thou art powerful over all things.

O Lord! Make my feet steadfast in Thy Cause, then make mine eyes expectant for the wonders of Thy care and mine ears attentive to the melodies of Thy glorious favors. Verily Thou art the Omnipotent over whatsoever Thou willest and Thou hast ever been the Encompasser of all things.

O Lord! Make me not disappointed in what I have desired from the heaven of Thy grace and favors, and leave me not dejected from drawing nigh unto the seats of the holiness of Thy gifts and care. For verily, O my God, I have detached myself from all else save Thee and have turned toward the city of Thy presence and the metropolis of Thy nearness, and have held fast to the ark of Thy protection and clung to the cord of Thy grace, and I now stand, by Thy leave, before the gate of Thy mercy.

O Lord! Praise be to Thee for having remembered me through the Pen of Thy Command and for having sent down upon me that which befitteth the heaven of Thy care and the clouds of Thy tenderness and mercy. By Thy glory, O my Beloved! Wert Thou to make me abide for the duration of Thy eternal might and were I to thank Thee for the gifts wherewith Thou hast distinguished me among Thy creatures, I would still find myself powerless to render thanks for the least of what Thy knowledge encompasseth, and verily Thou art cognizant of this.

Thus have We commanded thee and inspired thee that thou mayest be receptive to what We have imparted unto thee, that thereby thou mayest be steadfast in a Cause wherein none can be steadfast save they who have detached themselves from all directions and entered beneath the shadow of this Countenance which hath been witnessed from the horizon of the Spirit. The Spirit and glory and splendor be upon thee and upon those who are with thee and who have rent asunder the veils through My sovereignty which hath ever been mighty over the truth.

BH01061: This is a letter from the Prisoner…

In the Name of God, the Most High, the Most Exalted!

This is a letter from the Prisoner to the loved ones of God who have believed in Him and in His verses, the wondrous One that has been sent down, that they may hear My call from this Prison and be apprised of what has befallen Me at the hands of the legions of Satan. Know ye that at all times I drink from the cups of destiny, though I called the servants to naught but God, the Single, the One, the Mighty, the Powerful. And whenever I called them, their hatred increased until they arose to shed My blood. God is witness to what I say.

Say: O people of the Bayan! Slay Me not with the swords of your rejection. I have come to you with the remembrance of God, your Lord and the Lord of all worlds. Fear God, O people, and spread not corruption in the earth after its reformation, and shed not blood. Thus has God commanded you in tablets of manifest glory.

Dispute not concerning the verses of God after their revelation, and consume not the property of others unjustly. Fear ye the Day when deeds shall be gathered together and ye shall be recompensed for what ye committed in your vain life—and that is a momentous day. Remember God in the watches of the night and the ends of the day, and follow not the paths of the heedless. Be steadfast in the love of God such that the harm of all creation combined shall not cause you to slip. Be patient in adversity and tribulation, and trust in Him in all circumstances. He has ordained for no one save what is best for him, and He is verily the Forgiving, the Generous.

Be patient in hardships even as this Prisoner has been patient under that which has befallen Him in the path of God, the Just King, the Single, the All-Knowing, the Praiseworthy. By God! There has befallen Me at every moment that which would cause all things created between earth and heaven to tremble, and none is aware of this save God, the All-Knowing, the All-Wise.

Say: O people! Fear God and deny Him not, for this would be a wrong against your own selves, were ye of those who know. Beware lest the world and what has been created therein delude you, for soon shall ye return to dust with manifest regret. Blessed is he whom the Spirit befriends in his solitude, and with whom the denizens of the highest Paradise associate with spirit and mighty fragrance.

Say: Upon those who die in the love of God and the Manifestation of His Cause shall descend the angels of the Cause with glad tidings from their Lord, the Merciful, the Compassionate. The breezes of the All-Merciful shall waft upon them from all directions, and maidens of Paradise with downcast eyes shall circle

round them with chalices and vessels, magnifying God before their faces and blessing them with melodies that draw nigh the hearts of those brought near.

Say: O people! Deprive not yourselves of that which has been ordained for you in the paradise of your Lord, the Most High, the Most Great. Beware lest ye turn to that which perishes and passes away; rather, turn to that which endures in the heaven of Command. Thus does this Prisoner counsel you, if ye be of them that act.

And if thou seest Him of the Letter Ha, convey unto him My glorification, then say: "Upon thee be the remembrance of God and His glory, then the remembrance of all things, then the praise of them that have known. Thou art he who hath detached himself from every relation for the sake of God, thy Beloved and the Beloved of the worlds. Beware lest thou be troubled by aught. Stand firm in the Cause, then remind the people of this Cause which God hath made a retribution unto the idolaters and a mercy unto them that have recognized His unity.

Grieve not for what hath come to pass in the year of tribulation, for it was ordained in the preserved tablets of might. We have informed you beforehand through the tongue of the Manifestation of My Self, Who was afflicted at the hands of the idolaters. Soon shall this earth be changed from what the hands of the evil-doers have wrought. When thou hearest this, be not troubled nor grieve, but place thy trust in all things in God, thy Lord and the Lord of thy forefathers of old. He hath ever been alive in the Most Glorious Horizon, observing and seeing. Thus hath it been sent down aforetime, and now from the heaven of God, the King, the Mighty, the Wise. Thus have We informed thee of the tidings of the unseen which none hath known save thy Lord, the All-Knowing, the All-Informed.

O servant! Convey what We have imparted unto thee and be not of them that are patient. Then remind Him of the Letter Ha from this Prisoner, that he may aid his Lord as he is able and be not of the silent ones. Say: His aid is through utterance and that which proceedeth from the tongue. Thus hath it been ordained by the Mighty, the Ancient of Days. Beware lest thou be silent in the remembrance of thy Lord. Proclaim His Cause that perchance through thy proclamation the warmth of His love may be generated in the hearts of the sanctified ones. Hearken unto My words, then detach thyself wholly from all else save God, thy Lord, that thy face may shine with His Name amongst the worlds.

Soon shall there come unto you a manifestation from among the manifestations of Satan with tablets from hell. Shun him and them, cast them behind thee, and take hold of the tablets of God with a strength from Him and a clear authority. If the people would gather around the law of the love of God, they would surely be united and become of them that are well-assured. Then convey My glorification unto all the loved ones of God, that the fragrances of glorification may stir them and cause them to soar in the atmosphere of nearness and sever them from the idolaters.

And if thou seest the handmaiden of God who hath arisen by herself to make mention of her Lord and praise her Creator, give her the glad-tidings of a great bounty from thy Lord, the Mighty, the Beautiful. Say: Blessed art thou, O Leaf of Paradise, for the breezes of God's will have wafted over thee and quickened thee with the life of thy Lord, the Quickener, the Mighty, the Powerful.

Hold fast unto the Tree and turn not to anyone, for He will verily protect thee in truth, and He is the best protector and helper. We have heard thy call and answered thee before, and again in this Tablet, and this is indeed a great favor. Make mention of all created things from this Prisoner, then glorify their faces from thy Lord, the All-Knowing, the All-Wise.

And the Spirit and Glory and Splendor be upon you, O loved ones of God, from this moment unto the day which none among all the worlds can reckon. And praise be to God, the Beloved of them that have known and the Object of desire of all who are in the heavens and on the earth.

BH01062: This is a Book sent down in truth…

In the Name of God, the Most Great, the Most Great!

This is a Book sent down in truth from God, the Mighty, the Beautiful. It summons the people to pure truth and protects them from the evil ones. Say: O people! I am but a servant of God and His bondsman. I have come to you from the direction of God with a message from Him. Beware lest you deny God, the Mighty, the All-Knowing. Say: I have called you only unto God and desire for you naught save that which draws you near to His exalted and impregnable court. Will you drink putrid water and deprive yourselves of the Kawthar and Salsabil? Will you worship the calf and turn away from the Lord of all worlds? Will you gather around a mere pool after the Most Great Ocean hath appeared? What aileth you, O heedless ones!

Fear God and follow not your idle fancies. Soar in the atmosphere of the mercy of your Lord, the Most High, the Supreme. Say: O people! He is indeed in the Most Glorious Horizon and calleth you from this Supreme Horizon, saying that this is He of Whom We gave you glad tidings in all the Tablets, and from Whom We took your covenant—the Mighty, the Wondrous. He hath come to you with the truth, with My signs and My clear tokens, and reciteth unto you that which all created things are powerless to comprehend. Say: The Spirit hath ordained through His mighty and wondrous Pen, and through it He quickeneth all created things, should they turn unto Him in clear submission. Whoso drinketh of this Salsabil shall never die. By God! Death fleeth from him even as the idolaters flee from the believers.

Beware lest ye deprive yourselves of the bounty of these days and cling to mere forms and images. Sanctify yourselves from all that exists in the worlds and turn your faces toward the countenance of your Lord, the All-Merciful. This is better for you than all that hath been created between the heavens and the earth. O people! Remember the days of My manifestation and what I brought from God, the Most High, the All-Knowing. All the learned ones of the earth opposed Me—some ridiculed My verses, some belittled My person, and some denied Me after I had come to them with manifest truth.

Fear God, O people, and act not as did Our heedless servants. Help your Lord through this Name, the Mighty, the Impregnable. Did ye but know, ye would expend all that ye possess and sacrifice your very selves to enter beneath His shadow—how much more to attain His presence, the Mighty, the Impregnable. Fear God and deny not the Most Great Bounty, and be not of the heedless ones. We revealed the Bayan for His sake, yet ye were not content with its decree of faith. Alas for you, O idolaters!

All things flee from your deeds, and were ye to recognize what ye have done, ye would flee from your own selves, O ye deniers!

The eye of eternity hath never witnessed any more unjust than you, and the Concourse on high are bewildered at your deeds. We created the Ridvan of the Bayan in His name and adorned it with the fruits of knowledge and inner meanings and the roses of truth for His Own impregnable and mighty Self. Yet ye were not content that He should have authority over even a single leaf of the leaves that grew from one of its trees, O oppressors! Say: The Most Great Ocean hath flowed from His finger and now surgeth in His remembrance, were ye but of those who know. Yet ye have denied Him [even] a drop therefrom. What aileth you, O heedless ones!

Hearken unto My words and make amends for your deeds, that perchance God may forgive you through His grace and absolve you of your transgressions, which are weightier than all that hath been created between the heavens and the earth. Be fair, O people, then look toward the direction of justice. Have ye seen any Kawthar sweeter than this Kawthar which [floweth] over fragments of ruby and from which is heard the remembrance of God, the Mighty, the Powerful, the All-Compelling, the Self-Subsisting? Think ye that ye hear what ye have heard in this Ridvan? Nay, by His very truth, were ye to search throughout all the regions of the heavens and earth. Fear God, O people, then detach yourselves from all things that ye may find the sweetness of the remembrance of your Lord, the Mighty, the Powerful, the All-Compelling. Purify yourselves from all else, then turn ye unto God, the Beloved of them that know.

And thou, O servant, give thanks unto God for having attained His presence and heard His melodies and stood before Him when He was seated upon His mighty throne. At that time none among all created things recognized Him, and His countenance shone forth from behind seventy thousand veils of light, and God was witness and well-aware of this. When the appointed time was fulfilled, We revealed the Face with manifest sovereignty. Thereupon all who are in the heavens and on earth were terrified, save a few souls who are among them that rejoice in the All-Glorious Paradise. Say: O people, is there any doubt about God, or about this Revelation which hath appeared with the truth, or about the proofs of the Prophets and Messengers? Whoso doubteth this Cause hath not believed in God, nor in His messengers, nor in those whom God hath sent with truth and made them the manifestations of His Self amongst the worlds. Cast aside all things behind thee, then speak forth in praise of His exalted and great Self.

Say: Verily He hath appeared with the truth once again and speaketh through all things that there is no God but Him, the Mighty, the Wise. Be thou steadfast in the Cause, then call the people unto God, thy Lord, and be not of them that hesitate. Verily thou hast with God, thy Lord, a mighty station if thou remainest steadfast in His Cause in such wise that the cawing of the deceived moveth thee not. Know thou furthermore that the Revelations have ended with this Most Great, this Most Mighty Revelation. Whosoever shall lay claim to this exalted, mighty and impregnable station before the completion of a thousand years, hath indeed corrupted the Cause and falsely attributed that which is not unto God, thy Lord and the Lord of all creation. Thus hath it been sent down unto Me in truth from the presence of an ancient Ordainer, and We have informed thee as a favor from Us unto thee and unto every discerning believer.

Convey My glorification to the faces of My loved ones, to all males and females, to every young and old, and say: Praise be unto God, the Lord of the worlds.

BH01066: He is God, the Radiant, the All-Glorious!To reach…

He is God, the Radiant, the All-Glorious!To reach the presence of Mulla Muhammad Ja'far that he may behold the Greatest Scene.

O Ja'far! Rend asunder the veils of idle fancy, for We have rent them by a sovereignty from Our presence and a power from Our side, and I am, verily, the One Who prevaileth over whatsoever I desire, the Powerful, the All-Knowing, the All-Wise. Then open thine eyes and behold the words of thy Lord. By God! A single letter thereof outweigheth all that hath been created in the heavens and the earth. Cast away the world and all that is therein beneath thy shadow, then emerge from behind the veils with manifest radiance.

Consider within thyself: if thou wert to deny these verses, by what evidence would thy faith in God, the Supreme, the Almighty, the All-Powerful, be established? Take heed lest leadership debar thee from the remembrance of thy Lord, the Most Merciful, the Compassionate. Arise to serve God and set thy foot upon the head of sovereignty, then hasten to the shore of the Cause in this blessed spot, whose very atoms proclaim that there is none other God but Me, the Mighty, the Beautiful.

Soar with the wings of holiness beyond all names and their kingdom, then beyond all attributes and their dominion, then enter the seat of security, the station wherein the fire is kindled from the Lote-Tree of thy Lord, the Mighty, the Chosen One. This is what We have ordained for thee, if thou be of them that comprehend.

Wouldst thou content thyself with a mere cup when faced with the surging waters of this Most Great Ocean? By God! This beseemeth thee not, for We have ordained for thee a holy and glorious station. By God! One breath drawn in this Cause is better for thee than the treasures of the heavens and the earth—this is a revelation from One mighty and wise. After the manifestation of God, can anything profit anyone? Nay, by My All-Knowing, All-Informed Self!

Shatter the idols of imitation, and if thou findest thyself weak, seek strength through My Name, the Victorious, the Powerful. If thou believest not in God and His verses, at least deny them not, and withhold not the hand of harm from God's Cause, the Supreme, the Victorious, the All-Encompassing. By God! If thou wouldst hearken unto all things with the ear of thine inmost nature, thou wouldst hear from every atom what Moses heard, and wouldst testify that there is none other God but Him, and that this Ancient Sovereign is established upon a glorious throne.

O My Name! By God! I speak not of Mine own desire, but the Spirit speaketh within My breast. These words are not from Me but from One mighty and powerful. Fear God Who created and fashioned thee, and deny not that whereby thy faith in God, thy Lord and the Lord of all worlds, was established. Hearken unto what I have enjoined in the Tablets, and cast not the commandment of God behind thy back, nor be thou of the heedless ones. Taste from the Kawthar of eternity from the hand of Baha, and deprive not thyself of the sanctuary of immortality, nor be of them that are veiled.

Say: O concourse of divines from the people of the Bayan! Do ye act as acted the divines of the Qur'an when the Beauty of the Cause appeared with His name, the Most High, the All-Knowing? By God! This is an injustice from you against God, your Creator, whereunto every discerning and insightful one doth testify. Beware lest thou turn to the world and its ornaments, for soon shall sovereignty perish while the face of thy Lord, the Mighty, the Beautiful, shall endure. Thus have We cast upon thee from the verses of the Cause that thou mayest witness the power of thy Lord and be of them that are assured.

And if there cometh to thee he who is named Ahmad, mention him with a mention from Us, that perchance the fragrances of grace may attract him and draw him nigh unto God, the Mighty, the Generous.

Say: O servant! We counseled thee when thou didst depart from before the Throne that thou shouldst speak naught but pure truth and shouldst not veil the beauty of the Divine Unity with the veil of fancy and imitation. Yet thou hast forsaken the Cause of God and wert among the forsakers. O servant! Make thy presence a presence of fairness and justice, then ponder that which thou hast believed in concerning God, the Mighty, the Powerful. For if thou findest that which thou hast believed in the presence of this servant, then deny not the signs of thy Lord and be not of the doubtful.

And should anyone say these verses were not revealed according to primordial nature, even as they have said and were not ashamed before God Who created them and created all things—whereat the eyes of grandeur have wept, though they perceived it not and were among those who rejoiced. Say: By God, O people! This is He by Whose Pen's command was created the primordial nature of every soul and the nature of the heavens and earths. Thereupon the Holy Spirit stood before the Throne and proclaimed: O people of the Bayan! Fear God and say not that which would cause the hearts of those near unto God to be consumed. By God! I and all who dwell in the Most Great Paradise were created by the will of this Beauty. By God! The denizens of the highest paradise circle round Him, were ye but to behold.

And furthermore, if ye desire that the Sun of Truth should shine forth from the horizon of a luminous dawn, then gather together those who were given the Furqan and others from all other faiths, then read what ye possess and what hath been sent down from the heaven of eternity from the presence of the All-Knowing Revealer. And if they find any difference between them, then ye stand upon a matter from matters—nay, by Him Who holdeth my soul in His hand, none shall find any difference save the souls of the idolaters. By God! The Most Great Spirit hath rent its garments by reason of what hath befallen Him Who is the Manifestation of God's Self from His oppressed servants.

Say: O people! How long will ye stand upon the ground of allusions? Ascend from this station, then strive to attain unto the Cause, that ye may be among those who attain. And whoso purifieth the sense of fairness from the catarrh of hatred shall surely find the fragrance of truth from these missives even as one findeth the musk-like fragrance, and shall be of the assured ones.

Thus have We taught thee and inspired thee out of love for thee. If thou acceptest, it shall be for thyself, and if thou turnest away, thy Lord is in truth independent of all worlds. And praise be to God, my Beloved and the Beloved of the mystics.

BH01077: O Mihdi! In the name of the one peerless…

O Mihdi! In the name of the one peerless God. O Mihdi! These are grievous days when all the spirits of the worlds are in trembling and perturbation, until the breeze of gracious favor seizes whom it will and grants them dwelling in the loftiest chambers on high, and until the winds of justice pass over whom they will, consigning them to the lowest depths of hell. All this proceedeth from the command of thy Lord Who doeth as He pleaseth and shall not be asked of His doings.

But today thou must be accounted among those companions who are not barred by any allusion from the holy gardens of the Divine Unity, nor deprived by any expression from the sublime and glorious Paradise. Although the hand of divine grace doth openly and secretly nurture His servants that they may behold all who are in the world within the grasp of God's power, in such wise that they are not excluded by any bond nor deprived by any counsel.

Even as thou hast observed that after the widespread acceptance among all the servants of the Quranic references concerning the Promised Qa'im and His appearance in Jabulqa and Jabulsa, as well as the mention of the Seal of the Prophets which was the explicit text of the Book, God created servants who rent asunder all these references and evidences and the veil of clear text that was recorded in the Quran. Now ponder a little how it came to pass that despite all these explicit recorded texts, servants were created who acknowledged that there hath been a Prophet from a beginning that had no beginning and will be unto an end that hath no end.

O Mihdi! Take wing and become light as a spirit, unburdened by all else but God, that thou mayest be enabled to traverse the realms of eternity and its holy gardens, until thou becomest aware of mysteries that none hath known and of which not a letter hath been discovered.

That which in these days hath been and shall be beloved before God, the Lord of earth and heaven, above all else, is the unity of sanctified souls to such degree that no distinction can be perceived or observed between them. For the enemies have set out to turn the people back to the first step, even as thou hast observed in the Quranic Dispensation how they nurtured all in mere delusion, such that they preferred darkness to light and were content with dust rather than the Lord of Lords. Moreover they have intended to cut off the root of the Tree and its branches, and to demolish the House of Unity and its pillars. They have been content with an imaginary remembrance of the Truth for the sake of their leadership and the promotion of their names among the servants.

To turn away from such persons hath been and shall ever be the nearest path to God's good pleasure, for their influence is like a penetrating poison, save for those who possess the antidote of the name of their Lord, the Most High, Who hath been and shall ever be, without change or alteration, and who perceive and inhale the fragrances of Truth from every direction. This is of God's grace upon him.

O Mihdi! Beware that thou fix not thy gaze upon the world and turn away from its people, except from those in whose hearts thou findest love for thy Lord. Exert mighty endeavors and sublime efforts that perchance thou mayest cause some souls to become mindful through the remembrance of thy Lord, the Most High, the Most Exalted, for in this day all are worshipping and prostrating before mere vain

imaginings, and at every moment they devise new schemes that they might cast some hatred against this servant into the hearts of men. Thus doth the Pen of thy Lord teach thee that thou mayest be of those who are well-informed.

Move in perfect unity with the loved ones, in such wise that discord may be utterly removed. His honor Ism-i-Munib is journeying to those parts. You and Mirza Mihdi must show him utmost consideration. Concerning him, naught but mighty and sublime words have been revealed from the holy precincts, and the innate fragrances, according to his capacity, are wafting and passing through him. We hope that ye may walk in the purified land and be seated and abide upon the most holy and most exalted throne in the sacred paradise.

Move with utmost tranquility and remember with utmost love. Let no sorrow overtake thee. In every breath be other than thy former self, and with every step advance beyond thy previous step, that thou mayest be occupied at all times in purifying and sanctifying thyself. This is the mystery of that utterance which sayeth that man should record his deeds each day and present them at the next Manifestation. The purpose of this statement is man's awareness of his own deeds, that perchance he may become conscious and turn from evil to good, and from the remoteness of doubt to the nearness of certitude.

And peace be upon him who recognizeth the truth through truth and through that which appeareth from His presence, and who is detached from all the worlds. My purpose in these utterances hath been and is naught but the purification of illumined souls. Otherwise, by Him Who holdeth the reins of existence in His grasp, I have ever wished to dwell in a place where no one's hand could reach this hem which is purified from all hands—as indeed came to pass, and now I sit alone in My house, having chosen seclusion from all.

Thus hath the breeze of holiness wafted upon thee from this Pen that thou mayest find peace in thyself and be of them that are tranquil, steadfast, and faithful. And praise be to God, the Lord of the worlds.

BH01078: O Mihdi! The tablet thou didst send, which bore…

O Mihdi! The tablet thou didst send, which bore witness to the gems of submission and resignation and bespoke the sorrow and grief of thy heart, was presented at the Most Holy and Supreme Threshold and was seized by the grasp of the power of "He doeth whatsoever He willeth" and was observed by the Most Holy, Most Impregnable, Most Exalted, Most High glances. Well is it with thee and with what thou hast drunk from the chalice of recognition. Strive then to be among those who are firmly established.

O Mihdi! The successive outpourings of the favors of the Lord of Names and Attributes have been uninterrupted, and the fragrant breezes of glorious divine gifts have been ceaselessly wafted. Strange it is that despite recognition of the Beauty of the All-Glorious—which is the supreme divine gift and the greatest bounty of the Sovereign of transcendent might—thou art nevertheless distressed and sorrowful.

O Mihdi! Cast off the garment of sorrow and adorn thy inner and outer being with the robe of joy. Although a grief hath encompassed the Beauty of the Lord of all worlds such that were a single word thereof to be cast upon all created things or revealed to all beings, thou wouldst find them all thunderstruck and bewildered. For this Divine Beauty hath, for twenty-two years, successively and

continuously cast the verses of triumph upon all existing things and hath fortified the pillars of His Cause with the iron of His Own triumph, such that His dominion is manifest over all the worlds and His sovereignty encompasseth all possibility.

Then came the departure from Iraq. Surely thou hast heard how the Luminary of the horizons shed His radiance upon all the world. By God! No soul was seen but it became submissive, and no tongue was observed but it was rendered speechless before the All-Merciful. And in such wise did the Sun of utterance shine forth from the horizon of the words of the All-Glorious in every dwelling place and spot that it illumined and enlightened all who dwell in creation with the wondrous rays of its dawning light, save those who veiled themselves and allowed their own desires to come between them and their Lord, until the establishment of the throne of the All-Merciful ended in this land of Paran.

What more can be said of the envy and hatred of the people of tyranny and iniquity, who have at all times inflicted that which the ear is powerless to hear and the heart is far too feeble to comprehend? I complain of my grief and sorrow unto God. And now the King of eternity hath retired to the house of concealment, withholding His gaze entirely from beholding mankind and keeping His countenance pure from the sight of the people. Yet the enemies desist not from their hypocrisy, displaying at every moment strange new artifices.

In these utterances no purpose is intended save that thou mayest be informed of these wondrous matters and the griefs that have been visited upon Us, and that thou mayest not find thyself sorrowful except for the sorrow of this wronged Being. Therefore do all eyes weep for my loneliness and all hearts burn for my oppression.

O Mihdi! Today, forget thyself and arise to make mention of the Truth. Be enkindled by this divine Fire which blazeth and surgeth forth in the Tree of these words, that perchance through the warmth of thy heart souls may pass from the north of coldness to the right hand of warmth, and may appear and become manifest like divine lamps of love between earth and heaven. For today no soul possesseth aught for another, and all who are in the heavens and on earth stand at the station of heedlessness, until such time as one may be blessed to purify the ear of his heart from transient melodies and become honored and blessed to hearken unto divine words.

Today the most important of all matters has been and shall be unity with the loved ones who have drunk from the holy cup of Baha and have settled upon the crimson ark that saileth upon the Most Holy Sea. Walk ye together in perfect fellowship and unity, for through this unity the mighty Cause of the Lord of creation shall become manifest and the foundations of the tyrannical souls shall be demolished and destroyed.

His honor Ism-i-Munib hath intended to go to the City of God. Thou must walk and associate with him in perfect love, in such wise that the fragrances of love may waft and the winds of discord may be utterly cut off and prevented. Assuredly exert your utmost effort in these mentioned matters, and this is a command than which no command in creation can equal it. Therefore act according to what thy Lord, the Mighty, the Powerful, hath commanded thee.

In previous Tablets it was mentioned that your being in that land had a wisdom from thy Lord, the Chosen One, and now some of it hath become manifest. Surely you have noticed this and the rest shall also become manifest. For this reason be thou neither grieved nor sorrowful. I swear by the One Holy Being that complete love hath been and shall be for thee, and thy residence in that city was due to the divine decrees and destined events. Soon thou shalt know and become of […] and shall discover the wisdom of thy Ancient Lord. Likewise, perfect unity with Aqa Siyyid Mihdi is beloved, and also with the rest of the loved ones and companions, as was mentioned, except for him who hath gone forth from the fortress of his Lord—for him there is no mention nor existence, and he is of them that are as nothing.

BH01113: O Ahmad in Sad! He is the Single…

O Ahmad in Sad! He is the Single, the Mighty, the Exalted, the Most High, the Sublime!

Blessed is He in whose hand is the Kingdom of the dominion of the heavens and earth, and He, verily, is knowing of all things. His is the bounty and the grandeur, His is the power and the sovereignty, His is the might and the loftiness, His is the strength and the dominion. He giveth sovereignty to whomsoever He willeth and taketh away sovereignty from whomsoever He willeth, and He bestoweth upon whomsoever He willeth whatsoever He willeth, and He, verily, is knowing of all things. He hath created all who are in the heavens and on earth by His will, and createth as He willeth by His command, and He, verily, encompasseth all things.

Say: Verily He shall appear as He appeared in truth, and He shall not be limited by any limit, nor indicated by any indication, nor veiled by any veil. He shall appear as He willeth to whomsoever He willeth, and We are witness unto this.

O believer in God! There hath come before Us that from which We have inhaled the fragrances of God wafting from a holy and glorious quarter, which God hath caused to be revealed through the pen of His Name Husayn at the sacred seat, and unto which He hath imparted words of transcendent might. Know thou that a single letter thereof is more precious than the creation of the heavens and earth—this for him who is possessed of true insight. Therein are inscribed the mysteries of the Cause by a hidden holy pen, which none can fathom save they who have detached themselves unto God and are steadfast in the true faith. In but one letter thereof lieth treasured the mysteries of knowledge and wisdom from the presence of One mighty and wise. Were We to expound a single letter thereof, all the tablets would not suffice, nor would all pens complete it, nor could any scroll encompass it. For each letter thereof hath its interpretation, and each interpretation its inner meaning, and each inner meaning yet deeper meanings, and symbols and allusions unto whatsoever God willeth. Thus hath the matter been decreed at the right hand of the Throne.

We have withheld mention thereof by reason of the malice that hath appeared in the hearts of them who claim faith for themselves yet are in grievous transgression. Therefore do thou rend asunder the veils and emerge from behind the clouds with mighty certitude, lest allusions veil thee as they veiled the people of the Furqan through mention of the Seal in a preserved and mighty Book which was sent down unto Muhammad, the Messenger of God, from the presence of a sovereign and manifest King.

Know thou that the True One hath ever been, in His own Self, the Proof unto all that are in the heavens and on the earth, needing neither argument nor demonstration, wert thou of them that apprehend. And when He desireth to make known His Self unto His servants, He manifesteth a proof whereat all who are in the heavens and on the earth are powerless, that His bounty from His presence may be witnessed among all worlds. Apart from this, none shall know Him, nor shall the testimony be completed upon any. Thus hath the Pen of Him Who knoweth, in truth, ordained the measures of the Cause.

Therefore have We sent down unto thee of the wisdom of holiness, and have diversified for thee the verses, that We may draw thee by a melody uplifted in this Ridvan. And if thou wouldst know a drop of the mysteries that lay hidden in this ocean, know thou that this is that Husayn whom ye were promised after the Qa'im, whose mention hath been recorded in all the Tablets; who hath appeared amidst the enemies in such a vesture that every neck—of every mighty and armed one—hath bowed before it. Consider the trace of God, in such wise as hath become manifest in him: this is of his proof unto all created things. Say: By God! he is a youth in the love of God, an infant nourished with the milk sent down from the heaven of holiness; and he is an old man in knowledge and wisdom, through what God hath taught him of the mysteries of hidden knowledge.

By him doth God try His servants who lay claim to faith—both the small and the great. And the faith of none shall be accepted, save he enter this station, which from everlasting hath been praised. Whoso turneth unto him hath turned unto the Messengers of God of old; and whoso turneth away from him hath turned away from the Beauty of the Name ʿAli. Soon shalt thou behold the turning away of men from this Light that hath arisen from a holy and glorious horizon—after it hath appeared with verses before which all in the heavens and on the earth are thunderstruck, except whom thy Lord willeth. Such is the decree that hath been written in truth in the scrolls of glorious favour.

Blessed, therefore, is he who stumbleth not from this Path, nor are the whisperings of Satan able to turn him aside, though every sinful transgressor should oppose him. Thus do thou comprehend all that hath been mentioned in thy Tablet; then conceal these pearls within thy breast, and scatter them not before every stubborn and rebellious one. And if thou findest a heart pure, inspire it with what We have inspired thee of these mysteries that were veiled within the coverings of the Cause; otherwise hide them with the utmost concealment, and disclose them not before them who have followed Satan in their own selves and are fierce in hatred. Then give thanks unto God for that which We have sent unto thee of the fragrances of holiness, and for having cast upon thee the Word of Truth, and inspired thee with that wherefrom mankind have been veiled.

Say: We were in the midst of the servants for months and years, yet none recognized Us, and thus were all wrapped in thick veils. And when the idolaters rose against Us and cast Us into prison in that land, We revealed Our true Self in spite of them and every wretched denier.

The Spirit and Glory and Splendor from Us be upon thee and upon thy spirit and thy heart and upon those who were swift to win the good-pleasure of God.

BH01116: This is an epistle from this Prisoner unto him…

In the Name of God, the Most Holy, the Most Mighty, the Most Exalted!

This is an epistle from this Prisoner unto him who hath believed in God and desireth to turn his face toward the direction of His good-pleasure, that he may be numbered among those endued with certitude.

Its verses have been sent down at a time when sorrows have encompassed this All-Knowing, All-Wise and Most Luminous Pen from every direction, and there hath befallen the Manifestation of God's Self that which hath caused the breaths of holiness to be cut off from the realm of contingent being and the breath of the All-Merciful from the peoples of all worlds. This is the truth, of a certainty. Were We to recount what hath befallen Us, all things would weep, and the peoples of the heavens and earth would lament. They shed the blood of the Spirit, then adduce His verses as proof, oppose God's Self and the Manifestation of His Cause, and yet recite His words. Woe unto such heedless ones! The eye of creation hath not witnessed any more unjust than these who commit oppression and then within their own souls wail and weep that they might cause confusion to spread throughout the land among the servants. Thus have their base desires and passions seduced them, and they are numbered among the idolaters.

O servant! Arise to serve and obey God, then take what hath proceeded from His exalted fingers and flowed from His most luminous and transcendent Pen. Enter then into the abode of the idolaters among the concourse of the Bayan and say: O people! Fear your Lord, the All-Merciful. This is verily the Beauty of the Most High Who hath dawned above the horizon of the Cause with such a radiance as hath caused the dwellers of the heavens and earth to swoon away, save those whom God hath preserved through His grace, delivered through His sovereignty, upheld by the hands of His mercy, protected through His truth, and made to be of the well-doers.

O people! Fear God and associate not partners with Him Whom the Primal Point Himself would make mention of in His days, and would weep and lament for what ye have wrought against His Beloved.

O company of deniers! Fear God and be ashamed before His Beauty, for verily He hath come unto you with that wherewith ʿAli came before, and before him the Messengers of God, the Almighty, the Most High, the Most Great. There hath appeared from Him that which hath appeared from no one else, as ye have heard and are among those who have heard. Beware lest ye oppose Him for Whose meeting the denizens of the Paradise of Firdaws and the realities of those nigh unto God yearn. If ye possess any proof or testimony greater than what hath appeared in truth, then bring it forth, O company of liars! Can one who remained hidden in his house be compared with one who stood forth before all peoples? Be fair, O people, and be not of those who witnessed the power of God with their own eyes, then denied it through what Satan commanded them, and were of those who turned aside.

And thou, O servant, grieve not over anything, neither fear anyone. Stand firm in the Cause of God and His religion in such wise that the people of allusions among the company of infidels shall not deter thee. We have found the people of the Bayan to be more veiled than previous peoples, for We counselled them in all Our Tablets not to cling to anything at the time of the Manifestation, yet they have clung to

everything and denied their Lord, the Almighty, the Most Exalted, the All-Forgiving, the Most Merciful. We commanded them in all Our scrolls not to be veiled by anything when God would come upon the clouds of light, and to be among those who would turn unto Him, forsaking all that they possessed and turning their faces toward God their Creator.

Yet they disbelieved and took the Calf for their god instead of God, deviated from the Path, and were numbered among the idolaters. Know thou moreover that time hath brought Me so low that even those who boasted of their service to me and their attainment of my presence arose in opposition. Thus did we experience treatment from those whom we had protected through nights and days lest they be touched by the afflictions of former religions. God is witness to what I say. When they witnessed that the Cause had been raised in truth, they arose in opposition against me. By God, were I to mention what hath befallen us, the ears of the lovers would be unable to bear it.

Leave thou the world and whatsoever is therein behind thee, then stand firm in the Cause of God and His love, and be of those whom nothing deterreth in the path of their Creator and who arise to aid His Cause and glorify His Self, the All-Compelling, the Almighty, the Powerful, the Omnipotent. Whoso desireth to aid his Lord in these days shall be reinforced by the hosts of the seen and the unseen. Thus hath the matter been ordained by your Lord, the Most High, the Most Exalted, in the tablets of destiny, whereto the dwellers of the all-highest Paradise bear witness, yet the people are in manifest heedlessness.

Purify thy heart from the world and all that is therein. Leave these people, then grasp the fingers of detachment—that cord through whose movement all creation moveth and invention is attracted—that thou mayest become a standard of guidance between the heavens and the earth, and a mention of the Divine Unity among all who dwell in the dominion of creation. Then remind, from Our presence, those servants who have detached themselves from the intimations of every idolater and the opposition of every opposer, who have shattered the idols of vain imaginings and drunk the choice wine that was sealed from the fingers of their Lord, the All-Merciful, in the garden of good-pleasure. By God, these are God's friends on earth; through them the heaven raineth and the earth bringeth forth. Thus have We expounded the matter that thou mayest stand firm in thy Lord's Cause and be of those who are firmly rooted. And the spirit and glory and splendor rest upon thee and upon those who circumambulate the Kaaba of God, the All-Compelling, the Mighty, the All-Knowing.

God willing, your honor must not be remiss in educating the people. Proclaim the Cause of thy Lord and be not silent, for silence is praiseworthy save in My remembrance. Thus do We command thee out of love for thyself, that thou mayest be of those who attain. Convey from this Prisoner greetings to the people of God, both men and women. Then give greetings to the face of the sister of knowledge, that perchance she may be attracted within herself and ascend among His devoted maidservants.

BH01153: This is a Book from Us to all who…

This is a Book from Us to all who dwell on earth:

Worship none but God, the Almighty, the Glorious, the Self-Subsisting. He hath created all things for the knowledge of His Self and hath sent unto them Messengers from His presence to guide them to the True

Faith—this being His way, if ye but knew it. And unto each one He gave such proofs as rendered powerless all who are in the heavens and on earth. This was irrevocably decreed until the days culminated in the Spirit, Whom He made manifest in truth and sent unto His servants to guide them unto God, the Mighty, the Beloved. Through Him the Kawthar of life was bestowed upon those who turned unto God and detached themselves from such as ascribed partners unto Him. Then He sent forth Muhammad, the Apostle of God, and revealed unto Him the Book to distinguish between truth and falsehood, if ye be of them that are assured.

Successive centuries passed until the clouds were cleft asunder and God came with His kingdom of might, and the matter was decided by the decree of the Powerful, the Praiseworthy. He made him the Herald of Him Who was to come after, as revealed in the Bayan, if ye be of them that know. By His life! He breathed naught save mention of this Most Great Remembrance, giving unto the people glad tidings of this Hidden Pearl, and the Dove of the Bayan warbled not save in My praise and glorification, as witnessed by such servants as are endowed with insight. Each day He took from all on earth a covenant concerning My presence and gave them glad tidings of meeting Me, until His days were fulfilled and the appointed time came. Then was revealed God's hidden treasure and His concealed Command. The people of the Bayan waxed proud against Him—some denied and turned away, some arose in hypocrisy, and some pronounced their verdict against Him. Thus was it with the Beauty of God, the Help in Peril, the Mighty, the Self-Subsisting.

Say: O people! I know not by what proof ye have turned away from this Cause, by what evidence ye have hesitated concerning it, and by what testimony ye have grown proud and become of them that deny—after that every matter was made dependent upon His leave, as was revealed by the Primal Point in the Tablet of Divine Decree, wherein moved the Most Exalted Pen by the will of God, the Mighty, the Beloved, the All-Loving. Naught was revealed in the Bayan but reached its consummation in this Most Great Remembrance, would ye but judge fairly. All were commanded not to be veiled at the time of His manifestation by the Bayan and what was revealed therein, inasmuch as not a single letter was revealed therein except concerning this transcendent, mighty, and beloved Cause. His purpose was none other than that ye should not cling to it in His days, nor adduce such proofs as were adduced by the people of the Furqan, and before them the people of the Gospel and the Psalms. For at the time of each Manifestation, every people clung to the words revealed aforetime, and thereby opposed God unknowingly.

Reflect upon the books of old and what was revealed therein concerning the signs of the Manifestation. By God! Thou shalt find naught save symbols and allusions, if ye would but understand. In this there lieth a wisdom known to none save God, Who created all things according to a fixed decree. However, He Who came with the name of ʿAli rent asunder the veils, dispelled the clouds of glory, and cried out with the loudest voice between earth and heaven. He spoke, and His word was most sweet, saying: "Verily, I am alive in the Most Glorious Horizon!" Then His spirit ascended to the Most Exalted Companion, the station of glorious might, having remembered Me in His days and spoken in My praise, moved by My eagerness, gazing toward the horizon of My good-pleasure, turning unto the sanctuary of My nearness and the Kaaba of My reunion, even as ye read in the Bayan.

And if He decreed in the Bayan a decree, He desired naught by it save My decree, and if He revealed therein stories, He intended naught from them save My manifestation and the establishment of My Cause. Yet when I came from the dawning-place of authority, those servants who claimed belief in Him and in God's Messengers of old denied Me. Thus doth God reveal what is hidden in the breasts. Whoso gazeth into the Bayan and pondereth upon it will weep and lament over this Wronged One, the Imprisoned.

Say: O people! Reflect upon what hath been revealed in this Revelation from God, the Almighty, the Supreme, the Mighty, the Beloved. Then ponder upon what was revealed in the Books of old which were sent down unto God's Messengers and the Manifestations of His Cause, that ye may perchance recognize the purpose of God and that ye may find it. And thou, O servant, forget not the Cause of God and His favors which have descended from the heaven of mighty exaltation. Remember within thyself, then remind the people, that through thee perchance dead souls may be quickened. Drink thou the Kawthar of grace from the hands of the youths in the days of thy Lord, the All-Merciful, and be thou of them that are filled with joy. Thus have We commanded thee in truth as a favor from Us unto thee and unto them that are sincere.

Glorify on God's behalf thy brother's countenance, that his spirit may be renewed through God's glorification, the Mighty, the Praised. Say: O servant! We love that thou shouldst spend thy days in the remembrance of God and in praise of Him. This is better for thee than that which is witnessed. Speak forth My mention amongst My creatures, that perchance they may walk in the paths of justice. Grieve not over anything, but put thy trust in God, thy Lord, in all matters. Verily, He will be with thee at all times if thou art with Him. Thus hath it been inscribed in the preserved tablets of glory. And the Glory rest upon thee and upon thy brother and upon those whom the might of every oppressor hath not hindered from this purified, sanctified, and extended path.

BH01163: This is a Book for him who should glory…

This is a Book for him who should glory among the worlds, for God hath related him unto Himself and named him ʿAbdu'l-Husayn. He is the Mighty, the Most Wondrous, the Most Glorious.

The remembrance of God from the Lote-Tree of Eternity in the Paradise of the Command hath been raised in the most wondrous melodies. Hearken, O people, unto that which is revealed unto you from the direction of the Spirit, and follow not every rejected idolater. Say: The Ancient Beauty hath appeared with the Most Great Glory, and the Spirit of Holiness hath warbled in the chambers of intimacy, "Blessed be God for this bounty that hath encompassed the worlds." Say: The Ultimate Lote-Tree hath borne wondrous holy fruits. Deprive not yourselves thereof, O people, and follow not every sinful deceiver.

Say: O concourse of the heavens and earth, await ye the Day wherein the sun shall be darkened, and the moon shall not give its light, and the stars shall fall, and clamor shall arise from every ignorant one and learned one, and God shall come with hosts of angels, with the dominion of Command on His right hand and the Kingdom of Power mightily on His left.

Say: We have indeed raised that Day even now, and the Ancient Beauty hath come upon clouds of glory with a sovereignty that hath encompassed the worlds, with the dominion of grace on His right hand and the Kingdom of Names on His left. Thus have We raised that Day with mighty sovereignty. Say: O people, abandon what ye possess, then take what hath been sent down from One mighty and all-knowing.

Say: When the days were the days of tyranny, We deposited a handful of clay behind the veil, and We made allusion to it as a wisdom from Us, and thus was the matter truly decreed. And We returned all names unto it through Our power and might, in glorification of My Self, Who hath power over all things.

When We had made manifest the Cause, and had exchanged the land of fear for the land of safety, then did he emerge from behind the veil, with insolence and grievous sin, and rose up against Us in warfare, until he dealt unjustly with the King of Eternity—an act accounted in the Tablet as a mighty wrong. Thus did he act with God and with the Manifestation of His Self, after We had created him by a command from Our presence. Even so hath Satan, from of old, been insolent against the All-Merciful. Say: O people! Cleanse your eyes, that ye may behold the Beauty, and your ears, that ye may hear His melodies; and turn not your faces unto every crafty and worldly deceiver.

Say: By God! the Most Great Bounty hath appeared upon the Temple of Eternity, and the Spirit of the Most Generous hath uttered between heaven and earth melodies that draw unto them the hearts of every discerning listener. O people! the Hand of God hath been made manifest from the bosom of grandeur and power, and hath seized the kingdom of all things by a sovereignty from His presence, encompassing all worlds. There is nothing in the heavens or on the earth but hath been grasped in the hold of My might and the clasp of My will; none can comprehend this save every clear-sighted and assured soul. Is there for any one an escape from My dominion? No—by My Beauty!—and to this every knower, every informed one, beareth witness. Say: The Cause hath appeared in such wise that no room hath remained for any to turn away; and whoso turneth away from it hath turned away from God and His Messengers, though he claim within himself belief in any of the Apostles of God. All things give him the lie; and God and the Manifestation of His Self are witness unto that which I say.

Know thou moreover, O servant, that thy letter was brought before the Throne, and We looked upon what it contained. We have answered thee with this Tablet, that thine eye, and the eyes of every just and discerning soul, may be comforted. And when it reacheth thee, arise in thy station, and place it upon thy head; then breathe in its fragrance, that thou mayest find therein the sweet savours of thy Lord, and be drawn thereby unto a sure and holy abode. O servant! If thou stand firm in the Cause, then loose thy tongue in remembrance of thy Lord, and fear no one; verily He will guard thee in truth, even as He preserved thee in many a place. Keep this within thy heart; then rejoice in thy soul for that God hath confirmed thee in the recognition of the Manifestation of His Self, and hath given thee to drink, from the fingers of grace, a draught most pure.

Be ye agreed, therefore, with Our Most Great Name concerning the Cause, for We have made it for you a lamp that shineth. Be ye united in the Cause of God and His religion, that no اختلاف arise amongst you. This is of a command which We have loved from everlasting, and have sent down in guarded Scrolls of might. Soon will Satan come unto you, bearing with him that which would hinder you from the love of

God and His Cause; cast him, and what he bringeth, behind you, and turn ye unto the beloved station of glory.

Stand thou firm in the Cause in such wise that, though all in the heavens and on the earth should war against thee, and there be upon the earth no assured one save thyself, thou wouldst arise of thine own self for the Cause. This is God's command unto thee; and His command encompasseth all worlds. Embark thou upon the Crimson Ark in My Most High, Most Exalted Name; then sail upon the sea of majesty, that thou mayest be numbered among the people of Baha in the Mother Book. Leave the idolaters and what they possess; take thou the Book of God through a power from Our presence and a might from Us; then read it at every morn and eventide. And glory be upon the people of glory, from the presence of One Mighty, One Beautiful.

BH01177: O my God, praise be to Thee, O my…

He is the Almighty

O my God, praise be to Thee, O my God! I testify at this moment to Thy unity and Thy singleness, and that Thou art He Who hath ever been without any mention of aught else beside Thee and shalt ever continue to be as Thou hast been in the glory of Thy majesty and grandeur. There is none other God but Thee, the Mighty, the All-Conquering, the All-Knowing, the All-Wise.

Glorified art Thou, O my God! How can I mention before Thee what hath befallen me in these days—that which hath not befallen anyone before me—and verily Thou art All-Knowing, All-Informed. Thou art He Who, O my God, cast the love of me into the hearts of Thy chosen ones and loved ones before they knew me or became aware of Thy Cause in my person. Then afterwards Thou didst try them with separation when the decree of separation after union dawned from the horizon of severance. And thereby my heart and their hearts were consumed to such a degree that they left their homes out of longing to meet Thee and in quest of reunion with Thee. Some died in exile without attaining the spring of Thy reunion and the Kawthar of Thy grace. Some were scattered throughout the lands, and none knoweth what befell them or what they endured. The breezes of reunion from the direction of meeting Thee never wafted upon them, and the sun of grace never shone upon them from the horizon of Thy beauty.

Alas, alas, O my God, for their lamentation in their separation from Thee and their cry of anguish at their remoteness from union with Thee! Though they disobeyed Thy command, O my Beloved, by departing from Thy city, yet by Thy glory, naught made them leave except the rapture of yearning for Thee and the ecstasy of Thy love, one drop of which draws all created things to the seat of the sanctity of the Sovereign of Thy unity and transforms all existence to the summit of glory of the King of Thy singleness.

By Thy glory, O my Lord and my Hope! Even if the eyes of all who are in the heavens and on earth were to shed tears from the beginning that hath no beginning to the end that hath no end for their grief at being far from Thee and their agitation at separation from Thee, it would still be too little, too little. By Thy glory, Thou hast indeed been witness and aware of this.

Among them, O my God, are those who did not leave Thy city, as Thou hadst forbidden them by Thy binding command, yet the fire of separation seized them to such a degree that they sacrificed their souls

for Thy name and their spirits ascended unto Thee in the Most Exalted Horizon and the Most Glorious Companion. Therefore, O my God, raise up their spirits through Thy sovereignty in such wise that there may appear from them the lights of the glory of Thy unity and the manifestations of the sanctity of Thy singleness.

Then spread abroad, O my God, their traces in the realms of the glory of Thy Self-Sufficiency and the worlds of the sanctity of Thy singleness. Then make them, O my God, to endure through Thy permanence, to gaze upon Thy beauty, to stand fast in Thy mysteries, and to have dominion over Thy creation and Thy creatures. Then make them, O my God, to be ever joined to the sovereignty of Thy reunion and the King of Thy presence in such wise that their faces shall never turn away from Thy face throughout the eternity of eternities. Verily Thou art the Lord of Glory and Majesty, and verily Thou art the Mighty, the Generous.

Glory be unto Thee, O my God! By Thy glory, my tribulations have reached such a point that all encompassing knowledge and mention have been cut off therefrom, such that I am unable to enumerate them in Thy kingdom or mention them in the court of the glory of Thy unity. Shall I mention, O my God, my exile and estrangement, or my distress and desperation, or my trials at the hands of enemies, or my poverty in the midst of the wretched, or my arrival in this Most Great Prison, or shall I mention what hath befallen Thy loved ones in Thy path and Thy creatures in the ways of Thy good-pleasure? Or shall I mention, O my God, what befell me after my departure from thy city and unto my house wherein were raised thy remembrance and the standards of thy guidance and the lights of the glory of thy oneness, and which thou didst make a symbol in thy kingdom for the people of thy love and a treasure for thy creation among the people of thy chosen ones, and which thou didst distinguish among all places on earth for the exaltation of thy remembrance and the promotion of thy Cause, wherein entered the transgressors among thy creation and the rebellious among thy servants, and they plundered whatsoever was therein, and thereby did they show arrogance against thee and violate thy sanctity and dishonour thy glory before thine enemies.

By thy glory, O my God! They have reached in their rebellion the summit of transgression, and heedlessness hath seized them to such degree that they imagined thee to be unaware of them and their deeds, though thou wert ever cognizant of them and their actions. By thy glory, O my God! Nothing made them heedless of thy knowledge save the manifestations of thy glorious concealment and the evidences of thy holy bountifulness. Therefore, O my God, forgive their misdeeds and their transgressions if they return unto thee and turn in repentance unto thee, for they know not and perceive not. Although their transgression, O my God, is greater than the creation of the heavens and the earth, yet thy forgiveness is greater than all things. Then send down upon them, O my God, that which will purify their hearts and their souls. Then remind them, O my God, of the days of meeting thee. Then inspire them with that which will keep them from all that beseemeth not thy presence and befitteth not thy sovereignty. Verily thou art the Omnipotent, the Mighty, the Sovereign, the All-Knowing, the Powerful, the Exalted, the All-Perceiving, the All-Compelling, the Victorious, the All-Demanding, the All-Hearing, the All-Knowing, the All-Informed.

Then I beseech thee, O my God, by Him Whom thou didst manifest aforetime and Whom thou wilt manifest on the Day of Resurrection, that thou transform this night by the lights of the morn of thy

meeting and this darkness by the radiance of the dawn of thy beauty. Then aid, O my God, him who aideth thee through himself and followeth thee in thy Cause, though all who are in the heavens and on earth oppose him. And praise be to God, the Lord of the worlds.

BH01183: O servant who hath gazed upon the Countenance! There…

He is the Most Holy, the Most Mighty, the Most Inaccessible, the Most Glorious!

O servant who hath gazed upon the Countenance! There hath come before Us thy letter which thou didst send to the servant who standeth before the Throne, and from it were inhaled the sweet savors of love, as did the denizens of the Supreme Paradise and they who dwell within the pavilion of glory beside the crimson sea of eternity upon whose shore the very atoms of dust proclaim that there is none other God but Him, and that He Who hath appeared with the truth is indeed His sovereignty, His command, His remembrance and His glory amongst all created things. Blessed art thou for having been attracted by the divine fragrances and for having inhaled the musk-like scents from that Paradise which from time immemorial had been hidden within God's knowledge.

When We found thy soul enkindled with the warmth of the love of God, thy spirit turned toward the quarter of His mercy, and thy tongue speaking His praise, We sent unto thee this Tablet, which in the Kingdom of eternity hath been named the Scroll of Command, in the Heaven of glory the Holy Tablet, in the cities on high the Leaf of Glory, and in the Concourse of grandeur the Preserved Book. Thus was the matter inscribed by the ruby pen upon the Tablet. Blessed be thy soul for having been stirred by God's remembrance and praise, and blessed be thy heart for having borne that Trust which the dwellers of earth and heaven refused to bear. Thus hath the matter been recorded in the Mother Book by the Pen of God.

Rejoice thou within thyself and be a bearer of glad-tidings between earth and heaven regarding this Sun which hath shone forth from the horizon of holiness with such radiance as hath illumined the inmates of the all-highest Paradise and those who have held fast to the cord of justice in these days wherein the Beauty of the All-Glorious hath been established upon the throne of His name, the All-Merciful, and hath uttered a Word whereat all who are in the heavens and on earth swooned away, save a limited number. Thus hath God distinguished between truth and falsehood and decreed the matter from His presence—verily He is wise over all things.

Know thou moreover that the idolaters have surrounded Us from every side. Then he whom We had taught in these days and who was wont to stand before the Throne morning and eventide, when he felt secure in himself, arose in opposition in such wise as hath left all in the realm unable to describe.

Say: O people! Fear God and deny not Him Who was promised you in all the Tablets, for Whose love the Primal Point sacrificed His exalted self and wept for Him throughout all days, as attesteth the Tablets which were in truth sent down from the heaven of the Command.

Say: O people! Would ye slay His Beloved, and yet recite His words? Woe unto you, O company of idolaters! What difference is there between you and the people of the Furqan? Judge ye fairly, and be not of the oppressors in the land.

Say: Deaf are the ears that hear not the rustling of the Most Exalted Pen, and dumb are the tongues that move not in celebration of their Lord, the Most High, the All-Glorious, and non-existent are the beings that stir not at the fragrant breaths wafting from the divine paradise unto all creation.

Say: O people! Fear ye God, and be not content with this world and all that hath been created therein, for soon shall ye find yourselves beneath layers of dust, and shall be questioned concerning this Youth Who hath appeared with the standards of victory in the kingdom of creation with a sovereignty that encompasseth all worlds.

Say: Were God's worlds confined to this world alone, by God, We would not have surrendered Ourself to the swords of Our enemies, as every possessor of keen sight doth testify.

Say: O people! Were We to lift the veil of concealment from the face of mysteries by a finger's breadth, ye would surely detach yourselves from your possessions and wealth, and would sacrifice your souls in the path of God, your Creator. Yet We have not lifted it, by reason of a wisdom that remaineth hidden from the eyes of the idolaters.

Say: O people! Purify your hearts from all allusions, then rend asunder the veils of glory through the power of might and majesty, then raise up the pavilion of detachment around this canopy from whose horizon the lights of beauty are gloriously visible.

Know thou, moreover, that there have emerged from the thicket of doubt a band of wolves, as We had foretold in previous Tablets. With Him is the knowledge of the heavens and earth, and the knowledge of what is seen and unseen, preserved in scrolls hidden from the eyes of the idolaters.

Blessed art thou, O servant who hath drunk from the cup of everlasting life in the name of thy Lord, the Most High, the All-Glorious, for thou hast held fast to the protection of thy Lord, and from the horizon of thy heart have shone forth the lights of thy Master's love. Thus doth God single out whom He pleaseth through His grace, and verily He hath power over all things.

Say: Praise be to God Who hath caused me to return unto Him, and hath made me know the Manifestation of His Self, and hath caused me to hear His wondrous melodies, and hath inspired within me that which hath stirred my soul and heart, and hath made me detached unto Him and observant of His good-pleasure and speaking in praise of His Self in days wherein the dwellers of the kingdom of creation were shaken, and all the tribes of the earth lamented, and the feet of every man of wisdom did slip.

Thus have We conveyed unto thee the word of truth, and expounded for thee the verses that thine eyes might be solaced thereby, and that there might flow from thy heart springs of wisdom and utterance in remembrance of thy Lord, the Mighty, the Powerful, the Bountiful, and that thou mightest ascend at all times unto the heaven that hath been raised up through this Announcement which was promised in the Tablets.

BH01185: This letter is dispatched from this sorrowful, grief-stricken servant…

In the Name of the Most Glorious, the Most Resplendent

This letter is dispatched from this sorrowful, grief-stricken servant to that compassionate, trustworthy quarter: O friend, veil thy face from strangers and unveil it before the countenance of the Beloved. Abandon thy life and raise thy voice in remembrance of the Well-Beloved between earth and heaven, without concealment or restraint. Rend asunder the veil of silence and tear away the clouds of stillness.

The Tongue of the All-Glorious hath spoken from the direction of the Throne, saying: Write! O Muhammad, the lover of the Beauty of the Friend findeth no rest and showeth no patience in His remembrance. Like unto the salamander, he casteth the fire of passion throughout all lands, in such wise that he consumeth and destroyeth all veils and allusions from all beings.

O Muhammad, step forth from behind the veil of stillness in such manner that all the peoples of the world may be stirred and moved by thy movement, to such extent that all the maidens concealed in silken robes and the essence of all veiled hearts may emerge from their retreats of stillness and seclusion, unveiled and uncovered, giving voice to the praise of the Lord of Lords.

O Muhammad! I swear by the Most Great Name that such power hath been manifested that were the hands of supplication of all created things to be raised toward the right hand of His bounty, all would return with radiant palms from the Sinai of divine grace and favor. Therefore, draw forth the illumined hand from the bosom of the Cause by the leave of the Creator of all beings, and guide the wayward in the valley of self and desire unto the most holy Ridvan and the most exalted Paradise of Glory.

Be not grieved by the loss of the steadfast ones or the turning away of the deniers, for through prayer a people shall be raised up who will place the foot of detachment upon all who are in the heavens and the earth, who will shake the sleeve of sanctification over all that hath been created of water and clay, and who will hasten toward the Friend, heedless of self.

Observe how in the year sixty so many people were veiled by those allusions concerning the appearance of the Qa'im which were held by the leaders of the people. Yet when the Light of the Most Holy, Most Exalted, Most Glorious Manifestation dawned from the horizon of transcendent glory, a people were raised up who effaced all these well-known allusions from their breasts and, with perfect dignity, submission and tranquility, set foot upon the straight path of glory, were hindered by no veil, and deterred by no prohibition or restriction. Thus doth He create beings through the sovereignty of His command, but the people understand not.

Indeed, they became so detached from all things that even the mention of the Seal [of the Prophets], which was an explicit text of the Book, did not prevent them from attaining the exalted court and the praiseworthy station in the presence of the Sovereign Lord. And now they testify, both secretly and openly, that prophethood hath been from the beginning that hath no beginning and will continue unto the end that hath no end. Observe now what power hath been manifested, that removed their vision from all these words and guided them to the greatest perspective.

In brief, the spring of the Sun and the rays of the Orb of divine unity and detachment cannot be sullied by the clay of envy, nor can it be deprived of its own outpouring. Soon shall appear servants who will not be veiled by any utterance, nor be deprived of the pristine reality by any words.

Say: O people of the Bayan! After the dawning of the Countenance of the Glorious One at high noon, nothing shall profit anything else, even though it may appear most great in the eyes [of men] and weightier than all that hath been created openly. Let them account all save the Friend as non-existent and turn unto the known Sovereign.

Several Surahs have been sent down from the heaven of eternity for that honored one—one was dispatched to Iraq and the Surah of [Dam] to the land of Ta, and likewise another sublime Tablet. God willing, they have reached and will reach [their destination].

In any case, this evanescent servant submitteth that: O thou who art my very life and the Physician of my grieving heart! Raise such a cry from thy soul as would awaken all the world from the slumber of heedlessness. What else can the power of thy tongue and the fire of thy luminous heart accomplish?

And in this mail wherein there was no letter from that honored one, great sadness was occasioned. God willing, henceforth they will act contrary to this instance. And that Tablet which was sent to Iraq is that same promised Most Great Tablet that was previously mentioned.

And then thy recognition that He is unto Himself a proof thereof, and His attributes are what He possesseth, and all else is powerless to describe Him, even were it the tongues of both worlds. A Tablet from the master of masters, Aqa Mirza Muhammad-ʿAli, was sent; may you attain unto its perusal.

The servant of Baha, Aqa Jan Thursday, 12 Dhi'l-Qa'dih

BH01207: For the son [Ali] Qabl-i-Nabil 110

For the son [Ali] Qabl-i-Nabil 110

O My Name! Hearken unto My call, for by My call are spirits and minds made alive. Say: O people! This is He in Whose praise and glorification the Bayan was revealed. Beware lest ye be veiled by aught from the remembrance of God, the All-Protecting, the All-Powerful, the Self-Subsisting. Say: O people! He hath come unto you with all the signs, would ye but perceive. ʿAli hath come unto you with the truth, would ye but know it. He took the covenant of My Self from you in the atoms of the Bayan, yet most people remained veiled and are now as dead. Say: Those from whom the spirit of life hath been taken shall not arise from the graves of heedlessness, thus hath the matter been ordained, would ye but know it.

Say: O people! Fear God and associate not aught with Him, for verily association is a grievous wrong, would ye but understand. This Youth of God is among you, calling you unto Him at all times, and to this do His near servants testify. He desireth from you no recompense, nor doth He seek from you any thanks. Verily your Beloved, the Most Exalted One, hath been sent for this Most Holy and Most Glorious Manifestation, as attested by that which was revealed from His presence. Look ye therefore in the Bayan, that ye may find how He counseled you not to hesitate in this Manifestation, nor to be veiled by what was revealed in the Bayan from the Countenance of the All-Merciful.

By God! He is this One, and this is the Promised One. Every atom beareth witness unto Him, would ye but testify. All things weep at His grief, would ye but weep. The denizens of the highest Paradise lament for Him, yet ye rejoice. He is in this prison while ye rest upon your seats. He drinketh of His own blood while

ye drink from every cup. He is imprisoned in a strange land while ye abide secure in your homelands. By God! Husayn weepeth at My sorrow, and all that hath been created between the Kaf and the Nun lamenteth for Me. Then doth ʿAli weep for My tribulation in the Most Glorious Horizon, would ye but know.

Fear ye God, then have mercy upon My Soul, and transgress not beyond what hath been ordained in the preserved Tablets of glory. Say: Were it not for My remembrance, the Bayan would not have been revealed unto ʿAli, nor would the sun of the Furqan have shone forth from the horizon of Hijaz, nor would the Spirit have appeared with the signs of God, the All-Protecting, the Self-Subsisting.

Fear ye God and oppose not Him Whom all on earth have opposed. Sufficient unto Him is what hath befallen Him and what continueth to befall Him from those who have denied God, the Mighty, the Beloved. And thou, O thou who gazest upon thy Lord's Most Glorious Horizon, hearken unto the melodies of the Dove, then detach thyself from all that hath been created between earth and heaven. Then remind the people of this hidden News, and drink at every moment from the cup of life, though thou didst drink therefrom in the days of thy Lord, to which all things bear witness, yet people hear not.

Drink thou therefrom, draft after draft. Thus have We ordained for thee in a preserved Tablet of glory. Be thou steadfast in the love of God and His Cause, then aid Him with what thou art able, and this is better for thee than what hath been and what shall be. Then remind from Us him who hath been named Hasan, that he may rejoice in the remembrance of God, the Most High, the Most Great.

O Hasan! Blessed art thou for having drunk from the cup of love for Husayn in those days when He was afflicted among these oppressors. O Hasan! Know thou that this Husayn at every moment beholdeth Shimr on His right, then Sinan on His left, then Khawli behind Him, and God is witness to what I say. His only crime was that He called all unto God, the King, the Mighty, the Praiseworthy. Blessed art thou for having found solace in the company of the loved ones of God and for having associated with them, and this is the way of the sincere ones.

The Spirit be upon thee and upon thy sister and upon those who have stood firm in this mighty and irrevocable Cause. Then convey God's greetings to the face of him who serveth you out of love for God, your Lord and the Lord of your ancient forebears. Say: O servant! Hold fast unto the loved ones of God and separate not thyself from them. Thus did We command thee before and now command thee again from the presence of the Mighty, the Beautiful.

Be patient in adversities, for verily thy Lord hath been in grievous tribulation, such that the gates of joy were closed before His face, yet He was content with what God was content with for Him and what was decreed for Him in the preserved Tablet of glory. O My Name! Deliver the messages of thy Lord unto those who have been mentioned in this Tablet and unto those who have believed in God, the Most High, the Most Great. Beware lest thou be silent in mentioning thy Lord or grow cold in the warmth of thy love. Thus doth this brilliant and luminous Pen counsel thee. And the light that hath shone forth from the horizon of Glory be upon you and upon those with you and upon those among His assured servants who love you.

BH01208: O Muhammad! Be content with thy Lord and become…

O Muhammad! Be content with thy Lord and become independent of all that hath been created in dust, for dust and whatsoever proceedeth therefrom befitteth it and those who are devoted thereto and are among the devoted ones. Know thou that the dust which is condemned in the sight of God is the love of Mine enemies and attachment to them. But the dust which existeth in the kingdom is the manifestation of My Name, the All-Wise, the All-Knowing Director, and through it We have revealed the mysteries of the Cause and the subtleties of power, as ye have witnessed and are among the witnesses. Lift up thine eyes above all else, that My Beauty may be manifested unto thee—a Beauty which the eyes of the world have not attained.

By God, O Muhammad! There hath befallen Me that which hath befallen no one among all created things. Were I to utter but one word thereof, the pillars of the Throne would quake and the supports of the exalted Seat would crumble. Alas! Alas for that which the servants who were created by His command raise against the Ancient Beauty, at a time when the Temple of Pre-existence was established upon the throne of a mighty Name. Know thou the value of these days and emerge from the shirt of fancy, that perchance through thee the musk of divine knowledge may be diffused by thy Lord's permission, the All-Merciful, and may perfume all the world.

O Muhammad! Soon shalt thou turn thy gaze toward the horizons but shall not find the Day-Star of the horizons, even shouldst thou circle throughout the heavens and the earth. Thus do We inform thee with truth that thou mayest be of them that know. Then shall all existence place the fingers of remorse and regret between their teeth, and all created things shall weep with manifest tears of sorrow. We have informed thee of this that thou mayest become aware of that which is veiled from the eyes of them that are shut out as by a veil.

Beware lest thou conceal the Cause of God, for thou hast witnessed His power and His sovereignty, His greatness and His might. Remind the people of what God hath shown thee and be of them that remember. And if one who turneth away should object, grieve not but be patient with beautiful patience. And if thou findest thyself alone in My love, rejoice within thyself and be of them that rejoice, for My love is of the wine of everlasting life which God hath specially ordained for them that are nigh unto Him, and no heedless soul shall ever partake thereof though he should search in the wilderness of desire unto all eternity.

Say: By God! The Holy Spirit attained but a drop thereof, and thereby did God quicken His sincere servants. This is a word which God hath made a fire unto them that deny and are proud, and a light unto them that have discerned the seat of the Cause in this Beauty Who hath been afflicted among these unbelievers. Taste thou from the divine Tree and its fruits, then take shelter beneath its shade and fear no one, but trust in God, the Mighty, the Wise.

And if thou seest him whose name thou didst mention in the Tablet, say: O servant! Thou wert present before the Manifestation of thy Lord's Self, yet thou knew Him not and wert among the heedless. This was not unique to thee, for even those who were around Him at all times knew Him not, for We veiled the Face behind a thousand veils lest anyone discover what was ordained in the Tablets from the Pen of a

holy, protecting One. Read thou these words, that perchance God may thereby give peace to thy soul and may reveal unto thee, in sleep or wakefulness, that which may bring rest to thy heart. There is no God but He. His are the creation and the command. He guideth whom He willeth and misleadeth whom He willeth. He is indeed the One, the Single, the All-Informed.

Therefore call upon God, thy Lord, at all times with this prayer: Glorified art Thou, O my God! I beseech Thee by the lights of Thy most exalted Beauty, and by the manifestations of the might of Thy sovereignty between earth and heaven, and by the splendor of Thy countenance whereby the dwellers of the realms of eternity were illumined, that Thou withhold me not from the wondrous revelations of the Sun of Thy knowledge, nor deprive me from entering the sanctuary of Thy glorious presence. Thou, verily, art the One Who hath power over whatsoever He willeth, and Thou, truly, art the Almighty, the All-Powerful.

O my God! I am he who hath turned his face away from the faces of all created things and hath set his face toward the face of Thy sanctified oneness, who hath fled from his own self and from all else but Thee, and who hath sought shelter beneath the shadow of the tree of Thy unity. Therefore, O my God, leave me not to myself, nor to anything that hath been created between the earth and the heavens. Then cause me to enter, O my God, within the pavilions of Thy nearness and the tabernacle of Thy love. Then unveil unto me, O my God, that which is hidden from the eyes of Thy servants and concealed from the knowledge of Thy creatures. Then make me, O my God, to be of them that have entered the stronghold of Thy Cause and dwelt within the precincts of Thy mercy. Verily, Thou doest what Thou willest and ordainest what Thou pleasest. Then preserve me, O my God, from mine enemies and from all that Thy good-pleasure abhorreth. Then send down upon me from the heaven of Thy bounty that which shall detach me from the world and enable me to attain unto Thy most exalted Self in this most pure and luminous Garment.

And thou, O Muhammad, if thou art not in his presence, send this Tablet to him from Me that he may read it and be of them that remember. And the Spirit be upon thee and upon such of the servants as are not hindered by the insinuations of Satan nor by the multitude of the idolaters from this resplendent and gracious Beauty.

BH01218: This is a Book that speaketh with truth…

In the Name of God, the Most Mighty, the Most Luminous, the Most Exalted, the Most Glorious!

This is a Book that speaketh with truth and summoneth the people unto the Beloved of them that have known God. Were that which is treasured within it to be revealed unto men, all that dwell in the heavens and on earth would swoon away, save such as God hath preserved, His faithful servants. Say: The Beloved hath appeared, arrayed in mighty grief, yet the people are in manifest heedlessness. Say: He hath been imprisoned in this Prison through that which the hands of the oppressors have wrought, after He had promised every soul His presence. All worship Him at morn and eventide, yet recognize Him not. These heedless ones weep for what befell Him in a former Revelation, yet shed His blood in this present one. Thus do they act, being utterly unaware. They call upon Him by night and by day, yet object to Him at every moment.

Is there any possessed of vision who will behold and recognize the Beloved of God, the Almighty, the Most Exalted, the Most Great? Is there any possessed of hearing who will hearken unto His melodies, sweeter than those of his Most Glorious Beloved, Who was a stranger in the lands of the heedless? Say: This is He Who sent forth the Messengers from His presence and brought forth from His realm the company of the Prophets. Fear ye God, O people! Object not to Him after He hath come unto you with the signs of God, your Lord, and with the clear tokens of God, your Beloved and the Beloved of all worlds.

How long will ye slumber upon the couch of heedlessness, and how long will ye wander distraught in the wilderness of ignorance? We sent unto you aforetime Ali with a perspicuous Book, Who gave you the glad-tidings of this Most Great, Most Mighty Revelation and took from you a covenant concerning Mine own Self. Look ye, therefore, into the Bayan, that ye may be numbered among them that truly know. And Ali wept in His days until He sacrificed His life in My path—to this all things bear witness, if ye be not of them that deny.

Say: O people, fear ye God, then have mercy upon My Soul. Sufficient unto Me is what hath befallen Me at the hands of all created things. Say: O people of the Bayan, have mercy upon yourselves and be not of the wrongdoers. Verily your Beloved commanded you in this Revelation not to demand of Him proof or evidence, and when He appeared with the truth, to turn unto Him and not to be of them that tarry. He emphasized throughout the Bayan that should He appear without proof or evidence, ye should not object to Him, but rather supplicate Him with humility, that perchance He might reveal unto you from the ocean of His bounty that which would tranquilize your souls and the souls of the heedless ones.

He hath appeared in truth with all the signs ere ye asked aught of Him—and God is All-Knowing, All-Informed of this. He hath come unto you from the Dayspring of the Cause with the clear tokens of God, the King, the Just, the Manifest One. He hath stood between heaven and earth with mighty sovereignty, and there hath appeared from Him the proof of ʿAli, then the evidence of Muhammad, then the testimony of the Spirit, then that which was brought by Him Who conversed with God. Beyond all this, He hath appeared with such sovereignty as no eye in all creation hath witnessed the like thereof, nor the eyes of the angels near unto God.

Yet ye have done unto Him that which none hath ever done unto another, and have perpetrated that which hath caused the Sovereign of the heavens and earth to lament. One day ye denied Him, another ye sought to slay Him, and yet another ye disbelieved in Him. The curse of God be upon you, O company of oppressors! Say: Ye are they who cast the Covenant of God behind your backs and were heedless of that which ye were bidden in all the Tablets, and forgot that wherewith ye were counseled in holy and noble Scrolls. Be fair in your judgment, though it be for less than a moment, if ye deny, by what proof do you establish your faith, O company of the heedless ones?

By God, astonished at you are the denizens of the highest paradise, then the dwellers of the eternal realms, then the glorifying angels. Thus does the Dove warble upon the branches of the Tree of Utterance with verses of sorrow, and from its trilling weep the Pen, then the Tablet, then the eyes of the Prophets. And I say: I am content, O my Beloved, with what hath befallen me at the hands of these idolaters in Thy path, and I am content with what Thou hast ordained for me, for whatsoever Thou hast ordained for me is beloved of Baha. And I say: Praise be to God, the Lord of the worlds.

Thus have We sent down unto thee that which will cause thee to soar in the atmosphere which God hath sanctified from the odors of the idolaters. Empty thyself of all save God, then turn with thy heart unto God, the Most High, the Most Great, that there might be impressed upon it the sign of the beauty of the mention of thy Lord's name, and that thou mayest be of them that attain. Proclaim the greatness of God unto thy son and unto them that have believed in God, the One, the Powerful, the Almighty, and give them the glad-tidings of this Most Wondrous, Most Great, Most Mighty Remembrance. Then preserve them through God's might and power from the wolves of the earth, and purify them from the intimations of the idolaters.

Then spread abroad what God hath sent down unto you throughout the land, that all may be quickened by the words of God and His signs, and may become aware of what hath been mentioned in the Tablets from the presence of One knowing, wise. Then make mention, from Us, of him who (Baba) hath visited the Ancient House, that he may be of them that are firm. Say: The Qiblih of all houses hath appeared, if thou be of them that know. Turn thy heart in the direction of the Most Great House, that the breezes of the All-Merciful may waft over thee and draw thee nigh unto the Purpose of the worlds. And the glory be upon thee and upon him and upon such of His handmaidens as believe and are pure, and such of His servants as remember Him. And praise be to God, the Lord of the worlds.

BH01238: This is a Book from the Primal Point unto…

In the Name of God, the Most Holy, the Most Mighty, the Most Exalted!

This is a Book from the Primal Point unto him who hath believed in God and His signs, who hath attained unto the presence of the Throne and was numbered among the triumphant ones, who hath heard with his own ears the melodies of God, and upon whom the All-Glorious hath dawned with the wonders of His light. Thus hath God's favor and His proof, then His signs and His evidence, been perfected unto him, that he may stand firm in the Cause and leave all created things behind him, being among the steadfast. Even should he find himself alone in his love for his Lord, such that he witnesseth none throughout all the kingdoms of earth and heaven who hath turned towards Him, he shall not be troubled in his soul, nor shall he be of them that waver.

O servant! Hearken unto My call from the direction of My mercy and My loving-kindness, and forget not My favor. Then call to mind what hath befallen My own Self among the people, that perchance they may find a way unto Him Who is the Spirit. Go forth from that land with the spirit and sweet fragrance of God and with His leave, and shouldst thou find one with hearing ears, impart unto him what the Spirit hath imparted unto thee, that thereby his heart may be quickened and he may be of them that drink from the Kawthar which floweth in truth, whose stream shall never run dry, and shall never cease to flow by the decree of thy Lord, the All-Knowing, the All-Wise.

If thou shouldst witness the multitude of them that turn away, grieve not, but rather rejoice thereat, for God hath made the recognition of this Youth to be the exclusive privilege of His near servants, though they walk upon its heights. Thus do We make mention unto thee through Our bounty, lest there be effaced from thy heart that which hath been inscribed therein by a hallowed and luminous Pen.

Be thou united with the loved ones of God, and beware of them that have not believed in God from everlasting, and have been of the idolaters. By God! through the very presence of such souls every sweet and gentle air is turned corrupt, and from them proceedeth that wherefrom all things flee—nay, even the inmates of hell would flee. And if thou shouldst meet one who hath turned away, suffer him not to pass beyond the mention of the two Words; chastise him with the scourges of the Bayan. Say: O thou who hast turned away from God! Why fleeest thou from branch to branch, seeking an opportunity to inject what Satan hath cast into thy breast into the hearts of the believers? Know then, O thou that hast turned away from God, that We walk not in the paths of vain imaginings. We shall never pursue thee, nor will We ever listen to what thou bringest as argument from that which is past. We ask of thee one word in pure truth, if thou be of the truthful. We adjure thee by God: by what proof didst thou believe in the Primal Point? Bring it forth, for that sufficeth Us as testimony, without the mention of all the worlds.

And if he come unto thee with the Words of God and His Tablet, take it in the hand of submission; then kiss it and place it upon thy head, and say: I bear witness by mine own self, my soul, and my tongue that this is a Revelation from the presence of One Mighty, One All-Knowing. And say: In the Name of God and by God! Then bring forth a Tablet from the traces of thy Lord, the All-Merciful. By God, the Truth! thereby shall the realities of contingent being be illumined. And say: O thou who hast turned away! If thou didst believe in the first, why didst thou disbelieve in the last? The curse of God be upon them that have disbelieved in the verses of God after their revelation, and have been in doubt concerning the meeting with their Lord in these days wherein the veil of imitation hath been rent asunder and the Beauty of the Cause hath shone forth with manifest sovereignty.

And if thou findest not within thine own soul, nor perceivest the fragrances of holiness from the Words of God, the Powerful, the Mighty, the All-Beauteous, then will We read the two Tablets before the peoples of former times, that they may render justice in the Cause of God, and in that wherewith ye have wronged the Manifestation of His Self—for ye deal not justly, though God should bring you the proof of the former and the latter.

Say: O people! Fear ye God. There hath come unto you the Youth of God, reciting unto you the verses of your Lord, and confirming that which was sent down aforetime from the realm of God, the All-Protecting, the Omnipotent, the Mighty, the All-Praised. He calleth you at every moment unto Him, and hath offered up His spirit in the path of God, in such wise that He hath not preserved His own self for even the twinkling of an eye. Unto this every just and discerning soul beareth witness. O people! Fear ye God. Shall we disbelieve in these verses by which the Cause of every Prophet of old was established, and then claim belief in one of the Messengers of God? By God! the Concourse on high would laugh us to scorn—yea, the realities of all things, if ye be of them that know; and the hosts of the unseen and the seen, and every keen and informed one, would mock us. Fear ye God, O people, and do not as they did who were before you and were of them that turned away. When the Sun of the Cause shone upon them from the horizon of holiness, they regarded it not; then they scoffed and said: “Thus have we heard from our fathers of old.”

Say: O people! Look not upon the loved ones of God with the eye of contempt. Verily, they are, in the sight of God, among the most exalted of created things, though in your eyes they be numbered among

the lowliest of servants—were ye but of them that perceive. A single hair of them, in the sight of God, is better than those who practise renunciation before men to preserve their leadership, while in secret they commit that which Nimrod himself committed not. Thus hath the Cause been sent down from the Pen of the Spirit, that it may be a reminder unto Our willing servants. And the Spirit and glory be upon thee, and upon them that have believed in God and cut themselves off from all the worlds.

BH01249: O ʿAli!

In the Name of God, the Most Great, the Most Glorious!

O ʿAli!

We have heard your call and have become aware of what lies within your heart of the love of God, your Lord and the Lord of all worlds. With Him is the knowledge of the heavens and earth; not an atom's weight of the deeds of all created things escapes His knowledge. With Him is the mystery of the heavens and what is treasured in the vaults of earth, and what lies within the hearts of His unified servants. We have been with you at all times. At times you turned to holy glances when the attraction of the Cause took hold of you from the presence of One mighty and powerful, and at times you were heedless—such is the nature of man. Grieve not over this, but be in manifest joy, for your Lord has accepted what you have done in His love and heard what you spoke in His wondrous and new remembrance. When you were engaged in My remembrance, We were before your face and heard your words, and I am the All-Knowing, the All-Informed. Blessed are you for having fulfilled God's Covenant, not breaking His pact, and not being among the idolaters.

Turn with your heart to the Qiblih of all horizons, then aid His Cause at all times and be not of the hesitant ones. Take the chalice of life and fear not the manifestations of Satan. Say "In the Name of God and by God," then drink thereof by My leave, My command and My sovereignty, and fear not the hosts of the oppressors. Say: "By God, that which was never manifest in creation has been made manifest!" Then the tongue of grandeur speaks above My head saying, "Blessed be God Who has sent forth the Youth, then dispatched Him and caused Him to shine forth from the horizon of the Cause with evident sovereignty."

Trust in God, then arise amidst the peoples of the earth and say: "O people! The proof has appeared and the Beauty of the All-Merciful has shone forth from the horizon of creation with a mighty adorning. O people! Fear God! This is He for Whose sake the Prophets and Messengers sacrificed themselves. This is He for Whose love ʿAli was suspended in the air and was struck by the bullets of hatred from the hosts of the deniers." Say: "O people! Do you imagine that He gave up His spirit for His own sake or for your sakes? Woe unto you, O most lost ones! By God, He sacrificed Himself in My path and gave up His spirit for My decisive, mighty and wise Cause."

Raise your heads from the slumber of passion, then turn to the Dayspring of eternity that you may witness the Sun of the remembrance of your Lord's Most Exalted Name shining from the horizon of glory with the sovereignty of grandeur and majesty. Be not of those who have distanced themselves from the shore of nearness and are among the bygone ones.

Say: “O people! Fear God and deny not Him upon Whom has befallen in God’s path what has befallen no one before, as you would testify were you to be fair. Have you not heard that when the Luminary of the horizons was in the region of Iraq, all the servants opposed Him, and in every moment the arrows of the wretched descended upon Him from the clouds of destiny while He stood between earth and heaven? At times He turned His holy face to the peoples of the earth saying, O people! The clouds have been rent asunder and the Lord of Lords has come with mighty sovereignty!’ And at times He addressed the people of the Gospel saying, By God, He Who ascended to heaven has veritably descended and circles round the Youth, if you be of those who see!’ And once He addressed the people of the Furqan saying, ‘The Messenger of Muhammad has come from before with clear sovereignty!’ Turn then to the people of the Bayan and address them in the mystery of the line: Prepare yourselves, O people, for the Most Great Manifestation and purify your hearts from all doubts and allusions, for soon shall the Dwelling Place of verses be established upon the throne of names and attributes.

For in that time the appointed hour of the Cause had not been fulfilled and the Face had not been unveiled, and We were behind a mighty veil. When the appointed time came, the fingers of divine power rent asunder the veil of concealment, and the Face shone forth from the horizon of glory and power, and the Tongue of God spoke amongst all worlds. Thereupon the pillars of all created things were shaken, and the feet of every soul did stumble, save those who had detached themselves from all things and had drunk from this Spring. Thus have We imparted unto thee from the wondrous melodies on this Night wherein the Ancient Beauty reclined upon the couch of sorrows by reason of that which befell Him from the manifestations of Satan.

His tongue doth speak, His eyes do rain tears, and the Pen of the Cause lamenteth as it moveth before His face upon this luminous and holy Tablet. Say: O people, He hath appeared with the most wondrous melodies—will ye not be among those who perceive? Soon shall all that ye possess perish and ye shall return to your abode, wherein ye shall find for yourselves neither spring nor beloved. The melodies of God have been completed and His wondrous songs have ended in the paradise of this holy and wonderful Tablet. And the mercy that dawned from the horizon of eternity be upon thee and upon the people of Baha who are established upon the crimson ark and who traverse the sea of certitude.

BH01264: This is the Book which guideth unto righteousness. God…

He is the Mighty, the Eternal, the Self-Subsisting!

This is the Book which guideth unto righteousness. God hath made it a proof and a remembrance for all who are in the heavens and on earth. There is no doubt therein. It hath been sent down in truth from the presence of One Who is All-Wise, All-Informed. Therein is that which guideth men to the paradise of eternity and draweth them nigh unto God, the Lord of all worlds. Therein hath the Point of Knowledge been expounded and the words of God have appeared in a clear Arabic tongue. Thus do We set forth the verses for you and cast upon you that which will guide you unto God, the Mighty, the Praiseworthy. Therein doth God command His servants to observe pure justice, and this is His grace unto all created things.

O people! Be guided by the guidance of God and follow not your desires, nor be ye of them that turn aside. Say: Verily the Morn of divine revelation hath breathed forth from the presence of One Who is exalted and great. Say: Verily the Sun hath shone forth from the presence of a mighty and powerful Sovereign. Beware that ye grieve not over anything, but rather rejoice with the joy of God and enter the holy paradise, a noble and glorious seat. Beware that ye think not evil of God and sell not the Joseph of Faith for a paltry price, but enter the Egypt of certitude in the presence of God, the Mighty, the Beautiful.

Know ye that God had servants before you who migrated with His chosen ones, and the idolaters gathered against them until matters reached such a pass that they strove with them until they were all slain and martyred in the ways of God, the Powerful, the Most High, the All-Knowing. Among them is the true account of Husayn, when he departed from his home with his family and companions, as ye hear tell each day and hour. The hosts of unbelief surrounded them from every side and prevented them from returning to God's sacred sanctuary. The armies of infidelity rose against them and cut off all means of entry and exit. Ye have heard all this from these idolaters who exhort others but exhort not themselves, who mention God and His loved ones from the pulpits yet in their hearts are not among those who remember.

When matters grew severe for God's companions, they strove with their wealth and their lives to such a degree that the eyes of the Concourse on High were directed toward them and the angels drawn nigh were bewildered, until they sacrificed their souls and spirits in the path of their Lord. The ornaments of earthly dominion deterred them not, nor did love of anything hold them back. They hastened to God's good-pleasure with great joy. Their spirits ascended to the Supreme Companion and their eyes were solaced by beholding the lights in a holy and noble dwelling-place.

O company of emigrants! Ye have migrated in the paths of your Creator, yet no adversity or hardship hath touched you, nor hath the slightest harm befallen you. Ye have traversed paths of glory in this journey of yours, and the people have welcomed you in every land and accompanied you from every city until ye arrived at a glorious and resplendent spot. Beware lest your hearts be straitened. Waste not your right, nor count your faith as a favor to God. Rather, God bestoweth favor upon you in that He hath guided you unto Himself, granted you His presence, and chosen you from among all created things. Know ye that God hath ordained no station for anyone save in following His command, and this is indeed a mighty matter in God's presence. Apart from this, none shall be mentioned before God even should he rule over all beneath the sun. This is a certain truth.

If God should command any of the kings to sweep the threshold of the place wherein His Name is raised, this would be better for him than the sovereignty of the past and future. Verily His command is binding upon all His servants—this is His bounty unto them though He needeth them not, and He is indeed independent of all creation. Say: O people! Burn not the fruits of your deeds with the fire of your vain imaginings, and be not among the veiled ones. Say: God hath reckoned up your fancies and whatsoever was in your hearts, and with Him lieth the knowledge of the hidden things of the heavens and earth, if ye be of them that are assured.

O ye emigrants! Give thanks unto God, your Creator, and be not heedless of that wherewith God hath preferred you above His servants and guided you unto the path of mighty righteousness. Sanctify your

souls and follow not your desires, nor walk in the footsteps of them unto whom God hath given no light. Follow instead him who hath come unto you with clear authority and reciteth unto you the verses in a wondrous, pleasing tongue. Know ye that God hath ordained for you that which He hath ordained for none before you, such that your names are mentioned in the company of all worlds. Can there be conceived in all creation any station greater than this? Nay, by the Lord of all worlds! Therefore rejoice within yourselves, then be patient in the Cause of God and in whatsoever befalleth you in His path, and be not of them that are perturbed. Ye shall find your deeds preserved with God in the Book wherein no deed of the doers shall be left unrecorded. Thus hath the Tablet been completed though the mysteries of the Pen are not exhausted, wherefore We say: We are content, O our Lord, with what Thou hast decreed and wilt decree, and We say: Praise be to God, the Lord of all worlds.

BH01272: The Tongue of Grandeur speaks, addressing you

In the name of God, the Everlasting, the All-Knowing!

The Tongue of Grandeur speaks, addressing you:

Blessed art thou for having recognized God, thy Lord, for having detached thyself from all else save Him, and for having turned unto Him. This, verily, is a supreme bounty. Joy be unto thee for having drunk from the cup of loving-kindness and for having answered thy Lord when He called all who are in the heavens and on earth with a word from His presence—a word by which the faces of the heedless were transformed. Blessed art thou, for the clouds of thy Lord's mercy, the Most High, the Most Great, have rained upon thee, and in thy heart hath grown the plant of the knowledge of thy Lord, the Mighty, the Impregnable. Blessed art thou for having cast behind thee the book of the transgressors and for having taken hold, with manifest strength, of the Book of thy Ancient Lord. Glad tidings be unto thee for having been illumined by the Sun of Grandeur and Glory, from which the birds of night have fled into the layers of hell. Joy be unto thee for having been enlightened by the lights of thy Lord's countenance and for having turned away from the faces of the idolaters.

Blessed is he who has taken the cup of eternity in My Most Glorious Name, drinking at times in My Name, the Most Exalted, the Most High, then again in My Name, the Most High, the All-Wise, and yet again in My Name by which the pavilion of names was rent asunder, then once more in My Name, the All-Forgiving, the Most Merciful, and again in My Name through which all things have spoken in remembrance of Me, and yet again in My Name, the Supreme, the Mighty, the Peerless. Those who have detached themselves from all save God and have ascended to the heights of divine realities are praised by the denizens of the Supreme Paradise, then by the people of Paradise, and then by the tongues of them that have known.

Bear thou witness to thy Lord's power, how We have made the earth a level plain and the mountain of idolatry to be scattered dust. Say: Exalted is our Lord, the Most Merciful, by Whose will the worlds were transformed. He, verily, is the One with power over all things. There is no God but He, the Almighty, the Powerful, the Omnipotent. We have adorned the Garden of Good-Pleasure with the ornament of Our Name, the Most Merciful. Whosoever entereth therein shall hear from all created things therein that there is no God but He. His is the greatness and the majesty, His the power and the bounties. He creates

what He willeth as He willeth. He giveth and taketh away. None can resist His command or escape His sovereignty. He, verily, is the Sovereign, the Mighty, the Powerful.

We have indeed heard the cry of the idolaters from every direction. Say: Die in your wrath! He has appeared in such wise that no one possessed of religion can deny Him, except by denying God, His sovereignty, His grandeur and His glory—and such are indeed among the lowest of the low. Say: Today your deeds and what you possess shall not be mentioned before even one of God's servants, how much less before His Own mighty and wondrous Being. Say: Whither will ye flee, and to whom will ye cling? Can ye find any path besides Mine? Nay, by My Self, the Truth! Then run ye in the wilderness of vain desire; ye shall arrive but at the place of negation and burning fire. Try it, O heedless ones!

Behold their paucity of understanding and comprehension. They say "We believed in Ali before," yet they deny Him Who sent him with manifest sovereignty. He was indeed sent by My command, did ye but know. Read ye what We have revealed unto him, that perchance there might dawn from the horizon of your hearts the Sun of Our Most Glorious Name, that ye might be numbered with the successful ones.

Leave thou these people and their remembrances and what they possess, and fix thy gaze upon the face of thy Lord, the Dawning, the Luminous. Give thanks unto God for having preserved thee from the hosts of Satan, from the arrows of their allusions and the spears of their indications, and for having given thee to drink of the pure wine from the hand of this Manifestation, through which the heaven of the exalted was raised and the House of Prosperity was built. Say: Praise be to God Who has detached me from all else save Him, Who has caused me to know the Manifestation of His Essence, and Who has purified me from the doubts of the doubtful ones. O my Lord! Separate me not from the Beloved of the worlds, neither in this world nor in the world to come. Verily, Thou art the Almighty, the All-Knowing, the Most Generous.

And if thou desirest to know what hath befallen Me in this Prison, be thou assured that at every moment there hath rained upon Us an arrow from the arrows of fate, and We, in Our love for that which hath been ordained in the Tablet by the Pen of thy Lord, the All-Knowing, the All-Wise, have welcomed it. Then were Our affairs straitened from every side, and We render thanks unto God, and We have not been impatient, nor shall We ever be impatient, through His might and power, even should all who are on earth combine against My tribulation and ordeal. And I proclaim in all things, at all times, that the Kingdom on that Day belongeth to My Self, the Omnipotent, the Mighty, the Unconstrained.

Arise thou, by God's leave, to promote My Cause, then gather together My loved ones and remind them of My remembrance, and shelter them beneath the wing of My mercy and the pavilion of My glory and the canopy of My gracious favor. Then give them to drink from the chalices of My bounty, and stir them with the passing of the breezes of My grace and favor, and gather them together in My Cause lest they be disturbed by the clamor of the oppressors and the croaking of the ungodly and the caviling of the deniers. Convey My glorification unto their faces and gladden them with My mention of them, that they may rejoice in the remembrance of God and be numbered among the steadfast. And the glory that hath no likeness or peer be upon thee and upon those who are with thee, young and old alike, and praise be to God, the King, the Most Exalted, the Mighty, the Gracious.

BH01279: O Ali, hear My call and be not…

He is the Mighty!

O Ali, hear My call and be not of the heedless ones. Follow the path of the Spirit in My love, for this is indeed the foundation of faith, if thou be of them that know. Cut thyself from all faces save My glorious and luminous face, then forget all remembrance save My wondrous and exalted remembrance, then be patient in all things save separation from Me. This is a revelation from one who turneth penitent unto God.

Say: By God, greed is condemned save in seeking the wonders of My great bounty, and all asking is rejected save for union with Me, if ye be of them that seek. Say: All anxiety is forbidden save anxiety in My love, and this is the straight path of justice. All fear is unseemly save fear in yearning for My beauty, and this hath been ordained by the finger of mighty glory. All passion and desperation are banished save passion in My affection, and this is better for all who believe in God and His Messengers than the sovereignty of the worlds.

Be still in all matters save in turning toward My clear and straight path. Say: By God, looking upon aught save God is forbidden unless one seeth in all things the manifestations of the revelation of My love—this is the law of them that know. Say: Of all things that have been and shall be created, My soul loveth them not save in their connection to My enduring and gracious Beloved. Verily He is Ali before Nabil, and He is the sovereign of truth and certitude.

Read ye these verses in your dwelling-places that ye may stand firm in the love of God such that the words of the ungodly cause you not to slip. Soon will the Samiri call out among you as We promised you before, and the calf will cry out, and this is an inevitability inscribed in the preserved tablets of glory.

Thus doth the Tongue of Remembrance mention you that ye despair not of the spirit of God, forget not the grace from Us, and be not of the heedless ones. By God, whoso tasteth the sweetness of a single letter of this Tablet and is blessed with what is ordained therein shall arise by himself between the heavens and the earth proclaiming his Lord's Cause, and nothing shall prevent him though all created things oppose him. This is a revelation from God, the Exalted, the Great.

Say: This Dove hath states and melodies at this moment with God that the ears of the believers cannot bear to hear—how much less the ears wherein is the cotton of heedlessness. They shall never hear, and if they hear they hear naught save the utterances of the ungodly from their likes. Thus have We explained to thee that which will purify thy being, thy heart and thine ear from the words of the opposers.

Say: By God, We found not in all creation a single ear alone unto which the Spirit might cast what was cast into My breast, and God is unto this the Witness and the Knower. This Tablet beareth witness to that, and it sufficeth as a witness and trustee beyond all the worlds. Thus have We been brief in speech and veiled the matter until God shall bring forth a wondrous command on the day when minds shall be confounded, souls crushed, and the eyes of all mankind fixed in terror, as ye witness in these days. This is proof thereof, if ye be of the assured ones.

Thou, therefore, hear My counsel and that wherewith I have counseled in the Word of God, the Mighty, the Powerful. Find rest in thyself, then stand firm in thy Lord's Cause and turn not unto those who have disbelieved and associated partners with God and never perceived it in their souls, being among the heedless. These are they who deny the signs of God while reciting the verses revealed before Him, and such is their way—know this, O concourse of the beloved! They make mention of God at all times, yet when He came upon the clouds of holiness in the manifestation of His name, the Husayn, they fled from Him, turned away from His beauty, and were not among those who perceived.

Thus have We taken account of them and informed you about them, lest your feet slip and that you may remain steadfast in the Cause of God, your Lord. Say: This is an ocean unto whose shore none hath attained, how much less unto its depths, were ye of them that perceive. Say: By God! Should all who are in the heavens and on earth dive therein, they would not be able to hear the call of a single pearl of its pearls, nor would they be able to bring forth what is treasured therein, save what the hand of grace may cast upon them. This is of the bounty of God, the Most High, the Most Great. Say: O people!

By God! Were it not for the Spirit speaking, My Pen would not move, but when It speaks, this Pen speaks to manifest the grace of My Lord and to bring forth His favor, and for this have I been afflicted at the hands of these oppressors. Thus does He cast upon thee the way of holiness at a time when He is imprisoned in this remote prison, like unto a bird whose wings are broken, fallen into a deep well, finding no helper for itself save God, thy Lord and the Lord of all worlds. We beseech God to lift Us up and deliver Us from this prison, that thereby the eyes of those near unto God may be solaced. And the Spirit be upon thee and upon His sincere servants.

BH01281: To the handmaiden of God whose name was mentioned…

To the handmaiden of God whose name was mentioned in the Most Great Scene and who was named Hajar—I am the imprisoned Exile. O Hajar! Forsake all souls but be not separated from the love of thy Lord, Who hath ever encompassed all the worlds. Enter beneath the shade of thy Lord, then be steadfast in His sovereignty, then bow down before the dawning of His lights, then prostrate thyself before this Countenance which hath appeared resplendent from the horizon of the Spirit. O handmaiden of God! Mention of thee was made in the letter of Jinab-i-Rahim, and it was presented before the Throne, and after its attainment unto the holy breezes, these words were revealed from the sacred realm of the Ancient of Days

O Hajar! Migration from all else is beloved, not from the Chosen Beauty. Therefore in these days thou must migrate with thy heart from the idolaters and their manifestations, and from the evil ones and their dawning-places, and enter the holy precincts which are the seat of tranquility and the horizon of the Beauty of the All-Merciful—that is, with the heart, not on foot. Be not among those handmaidens who make mention in the realm of utterance of matters that never had nor have any truth, for thy Lord knoweth the hearts of all. Were He to desire to mention in this blessed and goodly Tablet the secrets of each heart, He would be able, but as He hath loved and ever loveth the name of the Concealer, therefore hath He veiled most matters from the eyes of strangers.

O My handmaiden and daughter of My handmaiden! Beseech God that thou be not accounted among those handmaidens who are occupied with a transient shadow and remain heedless of the enduring Sun, who inquire of the bat whether the sun hath risen, or whether the world-illumining Sun of Divine Unity hath dawned from the Most Holy and Most Glorious Horizon. They remain deprived of a single ray from the Sun of Suns while imagining they have rent asunder the veils of imitation and are seated upon the seats of the glory of unity. Vain indeed are their imaginings!

Say: O My handmaidens! By My Beauty, naught but My remembrance is acceptable and naught but My love is admissible. Even should all created things appear in the most glorious and exalted raiment, yet tarry for less than a moment on the path of the All-Merciful, they would be accounted as utter nothingness and complete void in the sight of God. Therefore, O My handmaidens, purify your gaze from darkened souls and turn unto the Greatest Horizon. By the True God! This is the Command of the Most Great Beauty Who is established upon the Most Pure Throne. These words have I revealed from the Dawning-Place of utterance out of My love for your souls, that ye may not be deprived of the Beauty of the All-Glorious through mentioning this one or that.

By My Beauty! The Tablet known as the Tablet of Baha which was sent—not all who dwell in the heavens and earth could equal a single letter thereof. Yet it seemeth it hath not been read, or if read, they have interpreted it according to their own fancy, not as it was revealed. Say: O My handmaidens! Account not the enemy of My Beauty as a friend, nor reckon the opponent of My Self as beloved. Today My love is the balance—whosoever attaineth unto it hath attained unto the Beauty of God and His presence and all good, and whoso faileth hath been and shall remain deprived.

Therefore, O Hajar, be thou one who migrateth unto the love of God—that is, migrate from all who are on earth and rest beneath the shade of the Tree of Divine Love. In this case thou art accounted among the emigrants in the sight of God, even if thou dwellest in thine own home all thy life, for migration hath not been by foot, but hath ever been and shall be by heart in the sight of God. Although for men if these two stations be combined it hath been and shall be most beloved, yet this must be with God's leave and is specific to men, not women. So long as thou remainest steadfast in My love, know of a certainty that thou art present before the Throne, for not a single atom between the heavens and earth is visible except that the realities of all things are present before the Throne of the All-Merciful every morn and eve. This is one of the hidden mysteries which hath been manifested by the Pen of My declaration through the grace of thy Chosen Lord. Therefore dwell in perfect stillness and gaze in complete tranquility toward the horizon of the All-Merciful.

And further, remind the handmaidens of that land of the wondrous and exalted mention of the King of Oneness, and say: O handmaidens of God! Be not as those who are moved by every wind and stirred by every breeze. Ye are the leaves of the Tree of the Cause; therefore, hold fast with all your strength to the branches of the Tree, lest ye be severed by the darksome autumn winds from the original Tree. This is the counsel of the Divine Beauty, if ye be of them that are faithful. And glory be upon him who is guided and detached from all who dwell on earth.

BH01351: O Most Exalted Pen! Make mention of him who…

In the Name of God, the Most Unapproachable, the Most Holy, the Most Mighty, the Most Glorious!

O Most Exalted Pen! Make mention of him who hath tasted the sweetness of communing with his Lord and hath remembered his Master with wondrous breaths of love, whose letters of his words testify to his love for his Lord, and from whose heart waft the sublime breaths of the spirit. And thou, O Pen, if thou art saddened in thyself, We counsel thee to be patient lest there appear from thee that which would cause all created things to be overthrown and all existence to cease. And if thou desirest to make mention of the tribulations of the Ancient Beauty, make mention in the secret of secrets, and if thou wouldst hear from Me, conceal it lest thereby be saddened he who hath loved his Lord. Thus doth the tongue of thy Lord command thee that thou mayest exercise goodly patience.

Then make mention of the servant who desired to attain the presence in those days when all were forbidden from turning to Him, save those who had shattered the chains of idle fancy and had detached themselves from all who dwell on earth. O servant who hast ascended to the atmosphere of nearness! Hearken unto that which is revealed unto thee from all directions—that which God hath proclaimed in every age, dispensation and epoch: that there is none other God but Him, and that this is indeed His servant who hath sacrificed his spirit in His path and feared no one in proclaiming God's Cause until the pavilion of the Cause was raised aloft through His sovereignty which hath encompassed the worlds. When he opened his eye, the eyes of all created things were opened; when he raised his hand, the hands of all beings were raised; when he unloosed, through the power of might and strength, the tongue of the Divine Will and brought it forth, then did all things speak out, saying:

> "By God! This is indeed the Tongue of God which hath appeared from its treasury and speaketh in all atoms that there is none other God but Him, and that He is the Ever-Watchful over all things."

Know thou that We have read thy letter and have turned toward that which was contained therein, and We have recognized how the fragrances of thy Lord's love stirred within thee. Blessed art thou for having attained unto that which most of the people have been deprived of. Thou hast taken hold of the Book of God with the hand of strength and cast behind thee the intimations of the idolaters, and soared in an atmosphere wherein no wings have soared save those who have detached themselves wholly from all that is on earth and have taken their seat upon the cushions of transcendent glory. Arise to aid the Cause of God and His Command, and pay no heed to those who have taken Satan as their protector.

Say: O people! Do ye doubt God, or His might which hath encompassed all created things? Fear ye God, and deny not Him by Whose command the seas were set in motion, the trees yielded their fruits, the lights shone forth, the winds blew, and the earth was made firm. Then did it shine with the lights of its Lord, if ye be among those who know. O people! Dispute not concerning the Cause of God. By God! He hath appeared with all His signs, and none deny Him save every proud one who is far astray. Then know thou that thy Lord will aid thee in all matters and will support thee in what He desireth, and verily His favor upon thee is great. Cast beneath thy feet those babblers whose deeds belie their words and whose

words belie their deeds, who comprehend not what issueth from their lying tongues, and who imagine themselves to be virtuous and well-pleasing in the religion of God.

Say: O people! If ye believed in Ali aforetime, by God, this is his very Self; and if ye believed in Muhammad, this is His Messenger; and if ye believed in the Spirit, by God, this is He Who caused him to ascend unto heaven; and if ye believed in Him Who conversed with God, this is verily His Manifestation on Sinai; and if ye believed in the Most Hidden Mystery, behold, He hath appeared in truth in human temple, and now doth the tongue of the All-Merciful proclaim in the highest paradise concerning Him:

> "This is the Beauty whereby Mine eye is consoled, My spirit is refreshed, and My signs are made manifest."

Beware, O people! Draw not against Him the swords of hatred. Have mercy upon yourselves and be not tyrannical and wretched.

Say: O concourse of unbelievers! Perish in your wrath! By God! The clouds of destiny have been rent asunder and the Beauty of God, the Most Exalted, the Most High, hath come with such an adorning as none on earth or in heaven can prevent, and He hath arisen to uphold His Cause with a sovereignty that hath been from all eternity powerful in truth. Do ye imagine that aught can withstand His Cause? Nay, by My Self, were ye to be possessed of true vision. Thou beholdest not those servants who have disbelieved save as a mirage which the thirsty one supposeth to be water, when in reality it hath no existence.

Thus have We sent down the verses unto thee that thou mayest rejoice within thyself and recite them, for verily in their recitation there is a great glad-tiding. And peace be upon thee and upon those who are with thee and upon those who hearken unto thy words concerning this Cause, from which the feet of every deceitful dissembler have slipped.

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BH01354: These are verses of holiness which have been sent…

In the Name of God, the Most Unapproachable, the Most Holy, the Most Exalted, the Most High!

These are verses of holiness which have been sent down in truth, and none comprehend them save those whose hearts God hath tested for faith and made to be among the successful ones. Verily they are a remembrance unto those who have been guided by the guidance of the Spirit in these days and were of those who have drawn nigh. Verily they are God's herald amongst His servants, and by them are reminded those servants who have burned away the veils of idle fancy through the fire of the love of their Lord, the Mighty, the Wise. They are servants upon whom the Concourse on High shower their prayers, and for whose presence the denizens of Paradise yearn, and then the dwellers of the highest Paradise.

O Abraham! Hearken unto that which is revealed unto thee from the court of God, the Protector, the Mighty, the Powerful. Purify thyself from all allusions, then stand firm in thy Lord's Cause, and be thou of the steadfast. Beware lest thou associate any partners with God, thy Lord, for verily He was one in His

essence and created by His Word all who are in the heavens and the earth. Be grateful to thy Lord for having enabled thee to attain unto this most holy, most transcendent, most mighty, most luminous station, and for having caused thee to hear His melodies and granted thee the meeting with the Manifestation of His Self, and thus have We shown thee the Kingdom of the heavens that thou mayest be of the assured ones.

O servant! Forget not the days of meeting Me, nor standing before My presence, and be not of the heedless ones. Were thou to know and become aware of that which God hath ordained for thee as a reward for turning unto thy Lord, the Mighty, the Powerful, the Omnipotent, such joy would seize thee that thou wouldst be attracted in such wise as to turn away from the world and its ornaments, and be detached from all the worlds. Blessed be thine ears for having heard the words of God, and thine eyes for having beheld the beauty of thy Lord, the All-Knowing, the Powerful, the All-Informed.

Soar upon the wings of longing and yearning unto all regions and remind the people of what thou hast known and seen, that perchance they may be ashamed before God Who created them and fashioned them, and may become of the assured ones.

Verily thou art aware of what hath befallen Us in this Prison at the hands of these deniers. Say: O people, by God, We called you only unto God, your Lord, in Our previous Manifestations, and We call you now only unto Him. Fear God, O people, and be not of the prodigal. Fear God and transgress not against Him after He hath appeared with the truth, with a sovereignty that hath encompassed the worlds. Were ye to focus your vision, ye would surely witness inscribed upon the face of the sun that which hath been traced by a finger of mighty power. By God! It was created by a light from the lights of this Countenance which hath shone forth from the horizon of the Spirit with a brilliant, wondrous radiance.

Say: O people, be not heedless of your Lord's Cause, and dispute not His words. By My life! God hath made them a beauty mark upon the cheek of His Books which were sent down from the heaven of grace, if ye be of the fair-minded. Say: Do ye deny Him by Whom the Holy Spirit was created? Fear God, O company of the heedless! If ye believe not, oppose Him not, and if ye help Him not, smite Him not with the swords of hatred. Thus doth your Lord admonish you, that perchance ye may be of the repentant.

Say: O people of the Bayan, judge fairly within yourselves: what is the difference between you and those whom ye denounce as unbelievers? If ye say they opposed ʿAli at the time of His manifestation, verily ye have opposed His very Self, His Spirit, and His Essence, and ye perceive it not. Fear God and follow not your desires. Follow the Spirit in these days and be not of the veiled ones.

And thou, O servant who hath migrated unto God, if thou seest My loved ones, remind them of My verses and of what hath befallen My beauty, that they may weep for Me and become partners in My sorrow and tribulation, and lament as those who have lost their beloved ones. Say: By God! The enemies of God have perpetrated that which neither Nimrod, nor Pharaoh, nor the first and second ones committed. Thus have We been afflicted, and none knoweth this save God, the All-Knowing, the All-Wise. At every moment there befalleth Me arrow after arrow, sword after sword, and spear after spear from those who stood before My face and who used to seek blessings by standing at the threshold of My gate, which was

opened unto all who are in the heavens and the earth. When they witnessed composure in themselves, they arose in opposition in such wise as hath astonished the realities of the Prophets and Messengers.

We thank God for what hath befallen Us of confirmed tribulations, and We praise Him in all conditions, and We show patience in His path as We showed patience aforetime, and He is the Helper of the patient ones. Thus have We detailed the verses unto thee that thou mayest be mindful of the remembrance of God, thy Lord, and stand firm in His love in such wise that the violent winds that blow from the direction of every accursed satan shall not move thee. The Spirit and glory be upon thee and upon those who have attained unto the love of God and are of the assured ones.

BH01359: The tongue of the Beloved speaks: Gird up…

The tongue of the Beloved speaks: Gird up the loins of service firmly and at all times and seasons be engaged in the remembrance of God and remind the loved ones of God. To Majid He says: O thou who art sincere, be steadfast in the Cause of God in such wise that thou shouldst reckon His opposers as non-existent and His enemies as extinct. If thou wert to become aware of My tribulations, thou wouldst surely weep blood. I will mention only this much: Consider how for twenty years I reared an individual, and by God, besides Whom there is none other God, I exerted such mighty efforts in his upbringing that none greater was possible. I prepared for him every means of comfort, even to the extent of summoning maidens from distant lands to serve him, that he might be at ease and occupied with pleasure.

Yet at all times he sought to harm Me, as is evident to you, and still I concealed it. Finally he openly arose to slay Me. Then, when I departed, he attributed to My Beauty all that he had committed, that he might establish his own innocence. Yet you know that had this servant desired to harm him, it would have been possible by any means, and none would have had the right to question it, for verily He doeth what He willeth and ordaineth what He pleaseth. Nevertheless, I protected him with the utmost protection. He hath written and continueth to write to all regions claiming that he was imprisoned, and whatever else he hath seen in his own self he hath attributed to this Wronged One.

I swear by God that if thou wouldst reflect a little, thou wouldst melt away, for you are aware of certain matters and the abasement of the Cause when I was not among the people.

Hearken unto My lamentation and sighing between heaven and earth, and burn away all veils with the fire of divine love. At all times look unto Him and place thy trust in Him. You have never been absent from My sight and, God willing, never shall be. When you gather in the assembly of fellowship, remember My tribulations and sorrows, for soon fabricated letters will reach everyone. By divine might and power, pay no heed to them whatsoever; nay, touching them is not permitted. Moreover, remind all other companions on My behalf and say: This is the Day of steadfastness, firmness and rootedness in God's Cause. Speak this openly and secretly, outwardly and inwardly, and act according to this blessed verse: "Say: God; then leave them to their vain discourses."

O Mihdi and Mihdi! Associate with people with perfect submission, contentment and goodly character, and be sagacious in the divine Cause, for today the deniers of the Manifest Beauty lie in ambush with utmost deceit. At all times take refuge in the Beauty of the All-Merciful and be protected in the fortress of

His mercy. Say: O loved ones of God! Be so enkindled with the fire of His love that it shall never be extinguished. Purify your ears from what they have heard, that ye may comprehend the meanings of the words that are now manifest from the horizon of utterance.

Then remind him who asked before about the News that was indeed magnificent. Say: Verily it hath appeared in truth, so hold fast unto it and be of those who are secure. Shun all else, for this is indeed a manifest grace. Say: We have not forgotten thee, so be thou assured in thyself and be of those who rejoice. And if thou desirest to grieve for aught, then grieve for what hath befallen My wronged and sorrowful Self. And if thou lovest to weep, then weep for the sighs of My heart, for this is indeed a beauteous permission. And if thou wishest to lament on earth or cry out for any matter, then cry out for what hath befallen Me from the tyranny of these oppressors.

Furthermore, convey abundant greetings to Haji Abdul-Rahim. Say: We have received what thou didst see in thy dream. God shall soon grant thee victory over Mine enemies and make thee triumphant over them through a power from His presence. Verily He is the One Who hath power over what He willeth, and He is indeed the Omnipotent, the Powerful. A tablet was also sent to him before; God willing, it hath arrived by now.

Moreover, remind Hadi and the carpenters and all others, both Arab and Persian, of the remembrance of God. Aqa Muhammad-Rida and Aqa Muhammad-Sadiq and all who dwell in their households, both female and male, young and old.

BH01400: He is the Mighty! O Kamalu'd-Din! Bear thou witness…

He is the Mighty! O Kamalu'd-Din! Bear thou witness within thyself that there is none other God but Him, the Originator, the Wondrous. Say: Verily He is exalted in the Book of God, the King, the Most High, the Mighty, the Beauteous. In His grasp are the keys of the heavens which were raised up in the Bayan, and in His right hand is the dominion of Command and Creation, and verily He is powerful over all things. Say: Knowledge is that which hath appeared from His presence in a holy, preserved Book. Then know thou that He hath appeared in truth with manifest sovereignty and from Him hath been detailed the Book of God, the Powerful, the Munificent. He hath counseled the servants in every line of the Tablets concerning this sacred, luminous Beauty, Whom no one's understanding hath encompassed and the hands of the peoples of the heavens and earth have not attained unto the hem of His knowledge.

Say: Verily the Truth is in itself God's proof unto all creation and hath no need of aught else to demonstrate His Cause, if ye be of them that know. Say: O people of the Bayan! Do ye imagine that He needeth anything to establish His Cause? Nay, by the Lord of the worlds! Say: All proof is established by His Command and evidence appeareth by His leave, if ye be of the assured ones. And verily that which appeareth from Him of clear signs and that which is sent down from His presence of verses—this is a bounty from Him unto them that profess His unity.

Say: O people, fear ye God and make not His Cause limited by the limitations of your own selves. Fear God and be not of the transgressors. Say: Verily He cannot be limited by any limit and cannot be veiled by any veil. He manifesteth as He pleaseth, and verily He is the Unconstrained, the Powerful, the Wise.

Nothing can prevent Him from His Command and His sovereignty, and the schemes of the schemers and the might of monarchs cannot frustrate Him. Those who would limit God's Manifestation by a command or a sign or by what they possess of satanic imaginings—these have turned away from the Truth and disbelieved in the verses of the All-Merciful and are in manifest error.

Say: Verily We were among you for months and years, in but a moment of which God hath reckoned up the centuries of the first and the last ones. And We were, in every instant thereof, reciting unto you from the verses of God, the Single, the Most High, the All-Knowing, the All-Informed. And We were manifesting in every moment with a mighty, glorious Beauty and a novel, holy dignity and an exalted, mighty majesty, yet none among you recognized Me, for ye were walking in the paths of thick delusion. Thus did We seize the sight of those who beheld not the Beauty of God with their own eyes and were among the heedless ones.

Say: By God! This is a Beauty wherein is kindled and shineth the light of God, the Mighty, the Luminous. From Him hath appeared every wondrous command, and from Him have been detailed the Tablets of God, and from Him hath appeared the embroidered vesture of this mighty News. Say: The Beauty of the Ancient One hath shone forth from His collar—blessed be God, the Sovereign of the worlds!

And thou—remind the people in thy days and fear no one, even if these deniers oppose thee. Verily thy Lord will guard thee from those who have disbelieved and from these unbelievers. Say: By God! We desired not to reveal Our Cause to anyone, and thus were We in mighty concealment. But when the ungodly imprisoned Us in this prison, We therefore revealed Our countenance in spite of them and in spite of those who denied these wondrous, revealed verses.

Say: Those who have turned away from this Countenance, these are in the torment of the blazing fire, and neither their faith nor their deeds shall be accepted, even if they prostrate themselves to God in their days or spend the fullness of the heavens and earth in precious pearls. Say: O companions of God! Fear God and be steadfast in your love, such that your feet slip not from the breaths of those who are far removed. Know ye that the Balance today is My love, and if ye desire to weigh anyone, recite unto him from the verses which have been sent down from My presence. If his eyes overflow with tears, know ye that he is upon the truth from God and is possessed of manifest certitude. And he whose face darkeneth, verily he is in grievous unbelief. And beware lest thou approach one whose breast's rancor is as manifest as the sun in the midst of heaven, such that none among creation could mistake it, if ye be of them that witness.

Say: O concourse of the beloved! Ye helped Us not in that, but God will help Me in truth and will raise up in truth one who shall smite upon his mouth through the power of God, the Most High, the Powerful, the Wise. Say: Verily God is powerful over His creation. He seizeth whom He willeth with sovereignty from His presence and power from His court, and verily He is the Powerful, the Mighty, the Potent. Thus do We cast upon thee from the verses of the Spirit that thou mayest be among the steadfast ones.

BH01404: This is an epistle from this Prisoner unto him…

He is God—exalted be His station, the All-Holy!

This is an epistle from this Prisoner unto him who is illumined, and is like the garment of Joseph of Egypt divine through the word "seeing." The garment of the Servant of Canaan bestowed outward sight, and the garment of the Servant of the All-Merciful bestowed inward vision. How blessed art thou, for God hath made thy sight keen this day! The sighs of thy heart are evident and the burning of thy soul is known, and in all this thou hast followed in My path, and there hath befallen thee in My way what befell My Beauty. On the path of the Beloved thou didst not rest for a moment nor pause for an instant. What distant journeys thou didst traverse on foot before My countenance, and what arduous deserts thou didst run through with loving feet! All this hath been and shall remain before Our sight. And now thou art afflicted with the company of dispirited souls and withered forms and veiled servants who are as dead, removed from the gathering of fellowship and the sacred dwelling place.

Yet since Our desire hath been what God desired, and Our purpose what He purposed, and Our will what He ordained and decreed, all hath been and shall remain beloved. God willing, throughout all days thou shalt remind the people of the remembrance of their Lord, the All-Compelling, the All-Knowing. Although the Water of Life is not allotted to the company of beasts, and the Choice Wine of the All-Merciful shall never be the portion of the people of error and loss—and the sincere ones drink of the wine that was pressed by the fingers of holiness—yet since the divine winds of mercy are blowing and the holy breezes of grace are passing by, perchance some souls shall be purified from worldly defilements through the Stream of Recognition, enter the most exalted and glorious station of certitude, and attain the presence of the Beauty of the All-Merciful.

In these days thou must walk among the servants with the utmost submissiveness, humility and pure servitude, for the manifestation of the Cause and the stability of weak souls depend upon these things. This is true victory, for the enemies have appeared with such craftiness that Satan himself is bewildered. Soon thou shalt know and be among those who are informed. If thou deemest it advisable to travel through the lands, it is permissible, but with utmost caution, for thy protection is of paramount importance.

If thou wishest to know of the calamities that have befallen this land—by God, the pen is powerless, nay all things are powerless to recount them! Would that I had not been born of a mother or drunk pure milk from the breast, or had not, after attaining maturity, proclaimed God's Cause, for this station hath been and shall be the cause of the enemies' hatred. By Him Who caused the Bird of Immortality to warble in My breast! I strove greatly that no Cause be manifested at all, and that I might leave the people in their realm of fancy, but the Spirit left Me not in peace, established Me in the Cause, and made Me speak between the heavens and the earth. In brief, such tyranny hath been inflicted as hath no likeness in creation, and yet they have taken up the pen of falsehood and attributed their own evil deeds to the Essence of Holiness.

When they observed that this manifest grace could not be veiled, and that surely not all people are blind—there must be those with penetrating vision who can distinguish between the sun and shadow, between existence and nothingness—they therefore girded up their loins to cut down the Tree. And when they found themselves disappointed and at loss, they spread all their vain imaginings around in My name, that perchance they might thereby cast rancor into hearts, for they had found all people to be

without discernment or understanding. Among other things, My brother wrote to various regions that people had shunned Me for a morsel of bread. Now consider: would any base person speak thus? Moreover, such a statement about One at whose table, were all humanity to gather, they would be sustained until the end of time without showing any trace of displeasure—let alone refusing to share!

It is evident to what degree they have risen up to harm Me and how determined they are to destroy the Cause. Leave them to their unbelief and their lies, to play their games. It would be a pity for the pen to be sullied with mention of his fabrications and deeds. Would that I could recount to thee in full detail the beginning of this Cause, that thou mightest know how much bounty was shown to him and to what degree he hath risen in ingratitude.

In any case, God willing, may thou remain firm and steadfast as a mountain of steel in the Cause of God.

BH01437: In the Name of God, the Most Wondrous! My…

In the Name of God, the Most Wondrous! My mention of My servant is that he may detach himself from all else and draw nigh unto God, the All-Subduing, the Self-Subsisting. Say: O loved ones of God, do ye rejoice or do ye lament? Verily, the Youth weepeth by reason of what hath befallen Him at the hands of them that have disbelieved in the All-Merciful and followed the Evil One. Say: He weepeth not for Himself, nor for that which hath befallen Him, but rather for what hath befallen the Cause of God, the Almighty, the All-Subduing, the Mighty, the Beloved. Would that I had been slain by the swords of the wicked ones, and that My brother, whom We reared, had not allied himself with them that have disbelieved in God for a paltry sum, after We had denied him nothing, and he possessed of the world's vanities what would suffice him in his days until he should return to them that dwell in the graves. We had exalted his mention, yet he hath violated the sanctity of God amongst them that have disbelieved in the signs of God, the All-Subduing, the Self-Subsisting.

I have spent my soul for the sanctity of the Cause until the standards of guidance were raised in the East and the West of the earth, and none denieth this save he who hath disbelieved in God, the Mighty, the All-Loving. He hath arisen in opposition in such wise as to rend asunder the veils of glory by following his rejected self. By My life! He hath no station before God—his likeness is as that of a fly, did ye but know it. And though a fly hath no station, yet when it falleth into a cup of water, man abhorreth to drink thereof. Thus should ye know him and be of them that are certain.

Were We to impart unto you what he hath done and committed, by God, ye would strike your heads and weep and cry aloud. Say: O people! This is the Youth of God among you, calling you unto Him. Through Him the Cause of God hath become renowned throughout all lands, and the breezes of glory have wafted over them that are detached. They that have disbelieved have compromised the Cause in such wise that the hem of sanctity hath been soiled by their calumnies. Thus hath it befallen this Prisoner. Therefore do I lament and weep and say:

> "O my Beloved! Cause me to ascend unto the vicinity of Thy supreme mercy in the Most Exalted Companion, at the Manifestation of Thy Most Exalted, Most Glorious Self, that my soul

may find peace and my body find rest. Verily, Thou art powerful over what Thou willest, and Thou art the Truth, the Knower of the unseen."

O my Lord! Let me taste the heat of the sword in Thy path, then increase the misery of them who have disbelieved. Then sharpen the blade of their knives that they may cut me piece by piece in Thy path. This is my desire, O my Beloved! For by Thy might and Thy majesty, then by Thy greatness and Thy grandeur, I love not to remain among Thy creatures for less than an instant. Thou knowest what is within my soul, while I know not what is within Thine. There is no God but Thee, the Almighty, the Mighty, the All-Praised.

O my Lord! Draw me nigh unto the Most Exalted Companion, then cut me off from those who speak naught except what their souls and desires command them, who are heedless of Thy Cause and Thy sovereignty in ways that cannot be described in words. Thou knowest what they have committed in Thy days, and with Thee is the knowledge of all things in a preserved tablet.

O my Lord! The light of His Countenance has been altered by the blows of them that have ascribed partners unto Thee, and the holy fragrances have been cut off from all creation by reason of what they have committed before Thy face, after Thou didst create them for Thyself and didst command them to appear before Thee. O my Lord! My distress hath reached such a point that the Supreme Pen is bewildered in mentioning it, and every witness and the witnessed are powerless to reckon it.

Then I beseech Thee, O my God, to send down upon Thy loved ones the signs of Thy victory, then gather them upon the shore of Thy oneness, then send down upon them what Thou hast ordained for Thy chosen ones and the best of Thy creation. Verily, Thou art the Almighty, the All-Subduing, the Self-Subsisting.

And thou, O servant, give thanks unto God for having mentioned thy name from the Supreme Pen, and this is indeed a great bounty. Grieve not over anything, then aid thy Lord in these severe days. Beware lest the might of Our idolatrous servants frighten you. By My life! He who hath known God and loved Him would sacrifice his soul in His path and would pay no heed to the worlds, for beyond this world there exists a kingdom and a mighty sovereignty, and worlds which none can reckon save the Self of thy Lord, the All-Knowing, the All-Informed. Grieve not over your bodies, for We have desired that ye should possess the kingdoms of the spirit. And he who hath become aware of this station, by God, will care neither for himself nor for what he possesseth, and will hasten to the place of sacrifice in My Most Glorious Name, and will willingly sacrifice his soul for My mighty, invincible Self. Praise be to God, the Lord of the worlds.

BH01460: We have forewarned men of the days of tribulation…

In His Name, the All-Merciful!

We have forewarned men of the days of tribulation and of what would come to pass therein, in a Tablet of exalted glory wherein was inscribed that which was ordained by the All-Compelling, the Self-Subsisting, lest any should be perturbed when that which was destined should be made manifest—a token of Our grace unto the sincere ones. Yet when the sun of tribulation dawned from the horizon of divine decree, We found the sincere ones in grave peril. Say: Be fair, O people! Death shall overtake you—this is a truth

in which there is no doubt—and shall seize both young and old. Since this is so, would you choose to sacrifice in the path of God, or death in your beds? Ponder on this, O ye fair-minded ones! Say: The spirit was created for sacrifice, were ye but to know it. Say: This do We ask of God, even though ye be averse to it.

God is my witness! Had it not been in conflict with that which the Tablets of God have decreed, I would have gladly kissed the hands of whosoever attempted to shed my blood in the path of the Well-Beloved. I would, moreover, have bestowed upon him a share of such worldly goods as God had allowed me to possess, even though he who perpetrated this act would have provoked the wrath of the Almighty, incurred His malediction, and deserved to be tormented throughout the eternity of God, the All-Possessing, the Equitable, the All-Wise.

They who were slain but slew not are now in the highest paradise with the Prophets and Messengers. Were God to remove the veil from the eyes of those who are heedless, they would all sacrifice their souls for love of that station. But it hath been concealed from them and revealed unto another people, as a grace from Him to His detached servants. O Dhabih! When thou desirest the scene of sacrifice, consent not to alteration. Sacrifice thy body in love for the Supreme Concourse—a station that cannot be described in words. By thy Lord, the All-Merciful! God hath made mention of it virgin-pure; though all the tongues of the world should mention it, it would remain forever unmentioned, for hearing, sight and heart can only perceive what hath been created in this world, and beyond it the birds of the hearts of the mystics cannot soar, save those whose vision God hath made as His own vision. He witnesseth and veileth, in accordance with the wisdom of the All-Knowing, the Wise.

He who hath believed in this Revelation hath sacrificed in God's path, and We are witness to this. Be thou assured that God hath ordained for thee the reward of one martyred in His path, and will protect thee from the edge of the sword if thou remainest steadfast in His Cause and conveyest His message with such wisdom as is within thy power. Indeed, He doth not burden any soul beyond its capacity. He is the Forgiving, the Merciful. I complain unto thee of those who shed blood, after thou knowest that We have forbidden the people from this in all the Tablets—and God is Witness and Well-Informed. Say: O people! God hath raised Me up for fellowship and unity. Fear God, and commit not that which would harm the root of the Cause—this indeed is a grievous wrong.

Those who cast God's Cause behind their backs and commit what they were forbidden—these are in manifest error. Say: If ye love striving in God's path, strive with your own selves—this indeed is the greater striving. Hearken thou unto My words: Purify thy heart and the hearts of the people from all the allusions of the idolaters, then stand firm upon the throne of certitude beneath the shadow of thy Lord, the All-Merciful. He shall suffice thee against the veiled ones. We know that the letter "H" was overwhelmed by the veils of fancy, and names prevented him from entering God's Kingdom, and he became as one asleep. The reminder profiteth him not; it increaseth naught for the wrongdoers save manifest loss. He sucketh at the breast of fancy; the time of weaning came, yet how far from maturity! Therefore was he denied what was promised in the Book and became deprived of the breezes of God, the All-Knowing, the Wise. Soon shall he say: "Woe unto me for what I neglected in regard to God!" and he shall be among the heedless ones.

Say: After turning away from these verses, dost thou consider thyself among those who believed in what was revealed in the Bayan? By God! Then would all things laugh at thee, and all the worlds would disown thee. Blessed is he who beholdeth them in the sea of heedlessness and saith:

> "Praise be to God Who preserved me by His grace and delivered me from the depths of fancy and numbered me with the victorious ones!"

Thus have We imparted unto thee that which shall profit thee, as a mercy from Us unto thee and unto those possessed of certitude. Glory be upon thee and upon thy son. We beseech God to grant unto him and thee the best of what He hath ordained for those near unto Him. Praise be to God, the Lord of the worlds.

BH01461: O Samandar!

In the name of the one, peerless, single, unique God.

O Samandar!

Sing thou the praise of My Name, the All-Compelling, for whosoever today becometh assured of this Name shall be accounted before God among the most exalted of beings. I swear by My Beauty that these people have not recognized the All-Compelling as He should be recognized, for if they acknowledge this Name, why then do they raise these objections at all times before the King of names and attributes? If God is the All-Compelling, then to utter "why" and "wherefore" in that most holy Presence is utterly vain. For instance, should He decree water to be fire, or fire to be water, or heaven to be earth, or earth to be heaven—He was and ever will be the All-Compelling.

Say: O servants! Have ye not witnessed God's power through My mighty hand, and have ye not heard the holy utterances of the eternal Sovereign from My most pure and sacred tongue, and have ye not observed the all-embracing divine mercy from My boundless cloud of grace, and have ye not discovered the radiance of the Sun of inner meanings from the holy horizon of My Beauty? By God, the True One! If ye were to observe with the eye of insight, ye would find inscribed upon My luminous brow, by the most ancient Pen with musk-scented ink from the fingers of My power, in the most glorious script:

> "By God, this is the Most Exalted Perspective, this is the Most Great Beauty, this is He through one glance of Whose eyes were created the kingdoms of eternity, the cities of names, and the manifestations of oneness in the realm of creation. This, verily, is He through Whom the eyes of grandeur were solaced behind the pavilion of the unseen. This, verily, is He in Whose recognition, then in Whose power, then in Whose grandeur, then in Whose sovereignty, all who have been clothed with the garment of existence have been bewildered, were ye of them that know."

O Samandar! Behold thou the pure essence of My nature, that if all the tongues of creation were to make mention of My Lordship and Divinity, He would surely find His luminous heart grieved thereby. Nevertheless, His tribulation hath reached such a pass that a handful of dust which He took up with His merciful grasp, into which He breathed the spirit of grace, and which He nurtured with the hands of His

favor, hath risen up to war against His very Self. Yet he counteth himself among the oppressed. Shouldst thou observe well, no oppression in all creation hath ever appeared or been manifested greater than this. Cursed be he and those who follow him!

In any case, thy letter of arguments hath been presented and observed before Me. Blessed art thou for having taken from the virgin gardens of inner meanings. Would that thou hadst been aware from the beginning of the Cause. By Him Who is unique in His grandeur! None was aware of His Cause from its beginning. We concealed it through a wisdom from Our presence. In these days, croaking and braying have been raised, and they have sent tablets of falsehood in all directions, and surely they will reach thee also. Thou must, by God's might and power, take up thy pen and write in response whatsoever the breaths of the Spirit of Baha cast upon thy heart. Rejoice within thyself for what God hath ordained for thee in the Most Exalted Station, a station of sublime glory.

Therefore, strive thou at all times to guide people from the paths of fire to the straight path of the All-Compelling Beauty. This is the counsel of thy Lord, which hath been inscribed by the Pen of mercy. Some time ago, an exalted Tablet was sent especially for thee, and now again this wondrous Tablet. Verily, He is the Bestower, the Munificent, the Generous. May the radiance that hath shone forth from the horizon of holiness be upon thee and upon those who are with thee, who have turned toward the direction of God's mercy, and upon the devout men and women, and upon all, young and old.

Take thou by the hand him who was named ʿAli-Akbar, who was formerly with you, for he is drowned in the seas of idle fancies. Write thou to him what God hath cast upon thy heart, then teach him the way of truth, that he may become of those who are assured. Say: O servant! Be not proud before Me, and let not what thou possessest of mere allusions deceive thee. Hearken unto what this Youth casteth upon thee from thy Lord, the All-Knowing, the All-Informed, that perchance the fire of his resistance may be changed to the light of acceptance, and he may cross over the Bridge and be of those who advance. Then convey Our greetings to all in thy city who have believed in God and turned toward the holy and noble Perspective.

BH01465: O Siyyid Hasan! He is the Mighty, the Impregnable!

O Siyyid Hasan! He is the Mighty, the Impregnable!

This is the Book sent down in truth from the presence of a mighty and manifest Sovereign. Verily there is no doubt therein—a guidance unto all the worlds. Say: O people, believe in God and in that which hath been sent down in truth unto ʿAli, and in Him Who shall come in the impregnable clouds. O people, fabricate not lies against God, nor exceed the bounds in His Cause. Then walk ye upon a straight and holy path.

O peoples of the heavens and the earth! Hearken unto the call of God from this Tree that hath grown and risen up, this blessed, eternal, and unique Tree which hath been raised up on the Mount of Glory by God's leave. Say: Verily the Tree of the Cause speaketh within My breast, if ye would hear with the hearing of God. Say: By God! The Spirit of the Cause hath rent asunder from Me the veil of concealment and hath made Me manifest in truth—this was decreed by One mighty and powerful. Say: The Faithful

Spirit speaketh in this Ridvan and calleth all to a holy and mighty Beauty, and giveth the people glad tidings of the meeting with God in this Spirit that gleameth from the horizon of grace. Hearken ye on the Day when the Herald calleth from the direction of the Most Exalted Name. Then shall ye find the true Cry between heaven and earth, and God shall come in holy clouds surrounded by hosts of angels.

O people of the Bayan! When ye attain unto the presence of that Day, hasten ye unto Him and question not concerning Him any lying sinner or one possessed of knowledge. Say: Beware lest ye deal with Him as ye dealt with the Point when He appeared with a manifest Book. Fear ye God and spread not corruption in His Cause, nor visit upon Him what ye visited upon this servant, for this was indeed a grievous error in the Mother Book.

Say: O people of the Bayan! Would ye do as the people of the Furqan did before? Woe unto you for having chosen oppression as your path. Say: The people of the Furqan declared "We believe in God and in what was revealed to Muhammad, the Messenger of God" until the test came to them from a direction near to glory. When ʿAli appeared in truth with a preserved and holy Book, they then disbelieved in God, associated partners with His Self, and turned away from the grace that was sent down bountifully from a holy heaven. Even so have these people dealt with this servant in this time, after He came to them with a proof from God and luminous tablets.

Say: By God! This Day shall no one's faith profit him unless he entereth upon this Shore whereon is heard the call of God from beyond the veils, and wherein the Nightingale warbleth with every wondrous melody. Know then that thy letter hath come before Us, and We have taken it with the fingers of grace, and thus have We bestowed Our favor upon thee that thou mightest be among the thankful and the well-pleased with thy Lord. Remind the people of that wherewith We have reminded thee in truth, that thou mayest stand firm in the religion of God.

Say: By God! This holy Mountain shall not be moved by the tempests of rancor nor the storms of hatred. The Tree proclaimeth therefrom:

> "I am God, there is none other God but Him, and He is indeed the Witness unto all things."

Step forth from the veils of fancy and desire, and turn thy face toward the direction of eternity in this decree. Put thy trust in God, thy Lord, and He shall suffice thee against all the worlds. And if grief touch thee for My sake, grieve not, but stand firm in thy love and be steadfast in truth within thyself.

Say: By God! The heavens of conjecture shall be cleft asunder by a trial that shall seize both small and great, and the mountains of idle fancy shall crumble at this Youth Who hath appeared from the horizon of God with a mighty proof. As for thee, conceal this pearl within the shell of thy heart, though We have commanded thee to mention it, and in this there is an impregnable wisdom. Speak of it to those in whom thou perceivest the fragrance of the spirit, then conceal it from those who have taken their vain desires as their god and who are blind to true vision. Thus have We commanded thee, then forbidden thee, then taught thee, that thou mightest walk upon a mighty and straight path.

Say: By God! This is indeed the path of God for all who are in the heavens and on earth, and His light for all who are in the dominions of Command and Creation, and His proof unto all the worlds. Say: When the

idolaters transgressed their bounds, We made manifest Our true Self that the proof might be fulfilled against them with eloquence. And the Spirit be upon thee and upon those who have turned unto God with their souls and their wealth, and who have remained steadfast in the Cause.

BH01466: All that is in the heavens and on earth…

All that is in the heavens and on earth glorifieth God in wisdom, and all are His worshippers. All things glorify Him, but people do not understand. How many servants remember Him at eventide and at dawn, yet remain heedless of His beauty, turning towards various directions out of longing for Him and seeking His good-pleasure, while turning away from His presence. They spend their wealth in His path, yet remain veiled from His Self.

Say: O people! Know your Creator, then do what ye have been commanded in the preserved Tablet of glory. Before recognition, no soul's deeds are accepted, even should they perform all the deeds of the past and future. I testify that these creatures are worshippers of idle fancies, save those whose hands have been seized by the hands of thy Lord's loving-kindness, the Mighty, the All-Knowing, and whom He hath protected through His grace. He, verily, is the Truth, the Knower of things unseen.

They who claim belief in God have opposed Him and denied His sovereignty, yet they perceive it not. They recite the verses We sent down aforetime upon ʿAli, and before him upon Muhammad the Apostle of God, and before him upon the Spirit, yet they deny Him Who sent them in truth. Thus do they act, and know not.

Say: Today, should anyone weep to such extent that from his eyes flow tears equal to all the seas of the heavens and earth out of fear of God, and worship God at every spot of earth for seventy thousand years, it would profit him not except after My leave and command, and after turning towards this Sanctuary wherein the Sun of thy Lord's remembrance hath been established upon the throne of might and power. Thus hath it been sent down from the Pen of Command, yet the people remain veiled within the veils of their own selves.

When thou receivest God's Tablet and His tokens, arise from thy place, then turn thy face towards the Throne and say: O my God! Praise be to Thee for having caused me to hear Thy call from the direction of Thy prison and for having remembered me after I was heedless of Thee. Send down, then, upon me from the clouds of Thy mercy that which will purify me from all except Thee and draw me near unto Thy Most Exalted Self in this Revelation which hath appeared through Thy Most Glorious Name amongst the hosts of creation. Verily, Thou art the Almighty, the All-Compelling, the Self-Subsisting.

At that time thou shalt find thy Lord's fragrant breezes from every direction and find thyself detached from all allusions and tokens, and thou shalt hear thy Lord's call with thine inner ear from all things, that there is no God but Him, the Mighty, the Exalted, the Beloved.

Beware lest thou be heedless of thy Lord's Cause. Seek thy Creator's grace, then detach thyself from those who join partners with God. When the breezes of thy Lord's Command encompass thee from all directions and thou findest the sweet savors of the musk of inner meanings from the ink of the words of

the King of Names and Attributes, arise amongst the servants to His remembrance and praise, and fear not those who act unjustly.

Say: O people of the Bayan! Fear your Lord, the All-Merciful, and dispute not with Him Who hath dawned from the horizon of the Cause with manifest sovereignty. O people! Fear God and deny not Him around Whom circle the proof and the evidence, Who came in the shadows of the clouds when the matter was decreed by God, the Almighty, the Glorious, the All-Loving.

Say: O people! Ponder this Cause—this is greater than all great things, could ye but perceive it. Then reflect on what was revealed in the Bayan concerning Him, that ye might become aware. This is He but for Whose mention the Most Exalted Pen moved not between the fingers of the Primal Point, Who gave you glad tidings of His presence, were ye but fair-minded.

Read what hath been sent down from the heaven of your Lord, the All-Merciful, upon the Point of the Bayan, that ye may arise from the slumber of passion and turn towards the holy precincts, and be not of those who disbelieve. O people! He desireth naught from you, and His reward is with Him Who sent Him with the truth and caused Him to speak in praise of His Self among His servants. Be fair in His Cause and be not of those who act unjustly.

If thou findest one who is receptive, impart unto him what thou art commanded; otherwise, turn away from him and turn unto God, thy Lord. He, verily, shall suffice thee in truth against all that hath been created in the heavens and on earth. Nothing escapeth His knowledge, and all things are recorded with Him in a clear tablet.

And glory be upon thee and upon those who, when they heard God's call, responded to it and cast behind them the allusions of every rejected opponent.

BH01479: He is the One Who has power over whatsoever…

He is the One Who has power over whatsoever He willeth, Who manifesteth as He pleaseth through His command. There is none other God but He, the Mighty, the Self-Subsisting.

O ʿAli! Hearken unto the call of thy Lord, the Most Exalted, from the direction of the Throne, that it may draw thee to the sacred and beauteous court and detach thee to such degree that thy body may be freed from the allusions of the concourse of creation, and thou mayest speak between earth and heaven in the name of thy Lord, the Mighty, the Powerful, the Compelling.

Say: O people! By the True One! There hath appeared from the horizon of glory a Sun, upon which hath been inscribed by the Pen of God, the Most Exalted:

> "The Kingdom on that day shall be God's, the One, the Single, the All-Powerful, the Most Glorious."

This is a sword which, were it to strike the back of Satan, would cause him and his hosts to flee to the nethermost fire. Thus hath the decree shone forth from the dayspring of glory, if ye be of them that are endowed with insight.

Say: O people! Verily your Lord, the All-Merciful, is He Who chooseth whatsoever He pleaseth, and naught in the heavens or earth can prevent Him from that which He hath created. He hath manifested through the power of might that which hath rent asunder the heavens of knowledge, split the veils of understanding, and caused the hearts of the righteous to tremble.

O ʿAli! Where are the believers among the people of the Bayan who claimed they had known God through God? Say: The test from your Lord, the Mighty, the Bountiful, hath come unto you. The Bird of Paradise singeth with sweetest melodies upon the branches of the Lote-Tree that hath been raised in the celestial garden, and its leaves proclaim:

> "There is none other God but I, the One with power over all things, the Mighty, the Transcendent, the All-Forgiving."

O ʿAli! Purify the hearts of those who are veiled by a name among names from this Living Water, that the holy fragrances may draw them to the realm of nearness and sever them from all directions.

Say: O people! By the True One! The Cause of God shall not be obscure to anyone, for it is manifest above all things and shineth like the sun in the heaven of eternity. None deny it save those who have turned away from God throughout all ages. Among the people are those who acknowledge that He is the Chooser in His Cause, doing as He willeth, yet when that which contradicteth their own desires appeareth, they become agitated and perceive not. Thus hath God set veils of fire upon their hearts.

Say: By God, O people! All that ye have heard regarding him who warred against God hath appeared from Our presence, as every discerning one whom veils and coverings have not withheld doth testify. Place yourselves, O people, in the presence of God. If ye deny that which hath appeared and shone forth from the horizon of His Cause, by what proof do ye uphold that which ye possess? Be fair, then, O ye who are endowed with vision.

Say: O people of the Bayan! Fear God and dispute not with Him Who hath endured that which no one in all lands hath endured, Who hath suffered the arrows of the ungodly for twenty years, and Who hath arisen to establish the Cause with sovereignty and power. By God, O people! My heart hath melted, my liver hath been consumed, and my vitals have been torn asunder. Have mercy on Me, O company of the righteous!

Beware lest ye differ regarding the Cause of God. Reflect upon the proofs of God that ye possess, and upon former ages, and that which hath appeared from the realm of eternity. Then be fair, O ye who are endowed with understanding.

Say: If My crime be My appearance among you, by God, this was not of Mine own accord but by God's command, the Mighty, the Compelling. O people! By God, I have stood between heaven and earth in days when souls were shaken by the onslaught of the wicked ones. By God, had any other than I arisen to champion the Cause, God would not have sent Me forth nor commissioned Me. This sufficeth you, did ye but know the mysteries.

Say: O people! I have sacrificed My soul in days when ye preserved yourselves behind veils. When the Cause was made manifest and the Temple of the Remembrance was established upon the throne of independence, he whom We had nurtured and taught, morning and evening, rose up against Me.

Say: O people! Do ye doubt God, or His power which hath encompassed all created things, or His signs which have filled the East and West of the earth? Be fair then, O company of divines!

Thus have We informed thee and mentioned thee, that thou mayest be apprised of the Cause and remember thy Lord in the night season and at dawn. And glory be upon thee and upon those who have rent asunder the veils of idle fancy through the name of their Lord, the Mighty, the Bountiful.

BH01482: These are the verses of God, the King…

In the Name of God, the Most High, the Most Exalted!

These are the verses of God, the King, the manifest Justice, unto him who hath believed in God and His Most Great Sign on the day whereon all who are in the heavens and on earth were thunderstruck, when the hypocrites were debarred from the Kawthar of grace, and the lovers attained unto the Law of impregnable glory. Say: Blessed is he who hath attained unto that which hath flowed from the right hand of the Throne. Woe unto them that doubt, whom self and desire have withheld from turning unto God, the Most High, the Most Great. They shall drink of boiling water and be unaware thereof.

Say: O people! We have ordained all good in this Shadow that hath encompassed the worlds. Thus did We send it down aforetime upon Ali, and he delivered the messages of his Lord until he was suspended in the air in the presence of the oppressors and offered up his spirit unto God, my Lord and the Lord of all created things. And verily this is Ali who in truth calleth you once again unto that whereunto he called you before, and God is witness and well-informed of this. He awaiteth that which befell ʿAli aforetime, if ye be of them that know.

Say: He yearned to meet Me, and I verily yearn to meet him, and he is with Me now, would ye but see with clear vision. I desire to sacrifice Myself in his path, though this is but a trifle compared with His bounties that have encompassed the worlds. Say: O people! Fear ye God, then be ashamed before His Beauty, and shed not the blood of His Beloved and the Beloved of God, the Sovereign, the Almighty, the Most High, the Most Great.

Say: The Beauty of the Unseen hath appeared through grace, and the Tongue of the Unseen speaketh the truth. Blessed be God, the Best of Manifestors. Whosoever perceiveth any difference hath indeed strayed from the paradise of divine unity and departed from the stronghold of uniqueness, and is counted among the idolaters.

O people! Behold ye My Beauty in His Beauty, then His signs in My signs, then His Manifestation in My Manifestation, then His dawning in My dawning, then His effulgence from this manifest horizon. Say: He hath enjoined upon you in all the Tablets to make mention of Me and to praise My Self, yet the people have denied My Self, the Mighty, the Powerful, the Exalted, the All-Knowing.

By My life! He desired naught but what I desire, and I desire naught but what He desired. My Self beareth witness to this, and My testimony in itself sufficeth those who know, for no testimony besides Mine existeth before God's testimony, and none denieth this save he who hath disbelieved in God and joined the company of Satan.

O servant! Give thanks unto God for having raised thee up and given thee life after We caused thee to die, and made thee vibrate with the breaths of My glorious and wondrous remembrance. Were all the kingdoms of the seen and the unseen in thy possession, and were thou to expend them in thy Lord's path to attain that which thou hast attained, it would still be but little compared with the grace that hath encompassed thee from the presence of One mighty and powerful.

They who today stand firm in this Cause in this Manifestation are indeed more exalted than all who dwell on earth, and this is a manifest truth. Give thanks unto thy Lord, then rejoice that My Self maketh mention of thee, and be glad that My radiant and luminous Beauty praiseth thee.

Say: Praise be to God Who through His power hath preserved me and through truth hath guarded me from turning to any but Him, and hath delivered me from the depths of self and passion. He is verily the Forgiving, the Merciful.

Beware lest the murk of the world prevent thee from ascending to the stations of Names and Attributes. Remember thy Lord and proclaim His Cause, for this is better than all that hath been created between the heavens and earth. His victory is not achieved through disputation and conflict, but through utterance, yet most people are heedless of this, have caused corruption in the Cause, and are among the mischief-makers. Through their actions harm hath returned to the very root of the Tree, yet they remain in profound heedlessness.

Stand thou firm in the Cause in such wise that shouldst thou find thyself alone in God's Cause, thy being shall not be troubled and thou shalt be among the steadfast. For thereby every base one is exalted, every mighty one is abased, and every tongue is made eloquent. Thus have We ordained the matter in preserved tablets of glory.

Beware lest thou be veiled by the veils of the people of the Bayan, for they cite My verses of aforetime, yet turn away from My Self and are unaware. Thus have We imparted unto thee the word of truth that thou mayest thank thy Lord, the Powerful, the Exalted, the Mighty, the Generous. And the Spirit be upon thee and upon Our sincere servants.

BH01483: O Mirza Mihdi! In the House—He…

O Mirza Mihdi! In the House—He is the Most Holy, the Most Pure, the Most Exalted, the Most High, the Self-Subsisting!

These are the verses of God, the King, the Most High, the Powerful, the Almighty, the Mighty, the Beloved. He remindeth mankind of all wherein they have transgressed against God, that perchance they may return with their souls and hearts unto the seat of holiness, the station of glorious might, and that they may recognize their Lord and witness this exalted and inaccessible bounty.

Hearken, O people, unto the call of God from this Blessed Branch which hath been planted in the Garden of Eternity by the hand of God, the Sovereign, the Prevailing, the Manifest, the Hidden, the Witnessed—that there is none other God but I, the All-Compelling, the Self-Subsisting. I have created all possibilities through My generosity, and all existence through My grace, and I am the Almighty over whatsoever I will, and I am the King, the Worshipped One.

I have sent unto them Messengers with the truth to convey unto them the messages of God and guide them to the hallowed and blessed court. Among the people are those who have remained heedless and turned away from the melodies of God, denied His verses and fled from His presence like frightened wild asses fleeing from a lion—God, the Most High, the Exalted, the Gracious, the Desired One. And among them are those who have turned unto God, detached themselves from all else, and attained in nearness unto an exalted and wondrous station, and have drunk from the Kawthar of grace from the Cup-Bearer of the Spirit, and entered in the name of God into the depths of a surging ocean.

Thus passed the centuries and ages until time reached the days wherein the dawn of eternity broke forth and the Sun of the Ancient of Days rose without name or description, beyond every attribute described. When creation witnessed its blindness, He took for Himself a name from among names that this limited people might know Him by it, else He, exalted be He, is sanctified from being known by any name or described by any attribute. All names are but creation in His kingdom and all attributes are but signs of that which is created.

Therefore did He appear with the name of Ali between the heavens and the earth and said:

> "O people! I have come to you from the Sinai of the Spirit with the tidings of God, the All-Compelling, the Self-Subsisting. O people! Fear God and deny not the signs of God, the King, the Mighty, the Dreaded One."

But none heard His call and none among those on earth responded save a few numbered souls.

When He returned unto God, We testify that some people claimed to love Him with lying tongues that were witnessed. Say: O people! If ye believed in Him and His verses, how do ye deny these revealed and sent down verses? When ye denied these, it is proven that ye believed neither in their like, nor in God's Book in any age, nor in His Cause in its time, nor in God's Messengers, the Mighty, the Beloved.

Thus do We cast upon you from the verses of the Cause and counsel you with the most excellent counsel and remind you with the most wondrous remembrance, that ye may not go astray in your days and that none may be able to cut off your path to God, and that ye may be as firmly-fixed mountains, and that no ignorant rabble may lead you astray in My absence. This is a bounty that hath been inscribed by the hands of power.

Spirit, light and glory be upon those who turn toward this beloved quarter, whom no hindrance of any hinderer, nor the denial of any denier, nor the turning away of any who turneth away can repel, even should they be hindered by those who claim authority for themselves and are filled with pride and vainglory. He is the Mighty One.

Although these are days of perplexity, to such an extent that it hath encompassed and will encompass all who are on earth, yet your honor must move with the utmost protection and wisdom, that no opposition or conflict may arise from that House and its inhabitants, for the harm thereof would return upon the Tree. Seclusion in these days is more beloved than can be imagined. Assembly and association with these people hath never yielded and will never yield any fruit for oneself or others. Commit the matter unto God, then suffice thyself with Him above all else. The actions of the people are a truthful witness, as ye have seen. After the breaking of the respect for the House, what expectation remaineth from anyone? If that door be closed, it is better in the view of this servant, for perchance another matter might arise. In any case, remaining in that place hath conditions—I know not whether they will be fulfilled or not. Until now they have not been. Therefore, remain ye most concealed; pass by these faithless people. And peace be upon him who followeth guidance.

BH11712: O servant! Fear God in thine own self…

O servant! Fear God in thine own self and abide under Our protection in such wise that nothing shall grieve thee nor shall any matter trouble thee.

Thus do We cast upon thee from the sweet-scented breaths of His holiness that thou mayest be established upon the throne of detachment by the leave of the All-Merciful. Even shouldst thou possess all the hidden treasures of the unseen realm, which those who have tasted the love of the Youth possess, they would not divert thee from the beauty of God, Who hath dawned in truth from this horizon which was witnessed upon the cloud of the Cause from the heaven of this atmosphere.

Strive thou within thyself, then struggle in thine own being, lest anything prevent thee from the love of thy Lord, for in these days the breezes of temptation have blown from the direction of tests, causing leaves to fall even as the autumn winds cause them to fall—thus hath the Cause been known in truth. Hold fast unto this Tree which hath been raised in truth, beneath whose shade none can rest save those who have detached themselves from all things. Thus doth the Dove of the Cause warble between earth and heaven, that perchance thereby the servants of the All-Merciful may hasten to the shore of this bounty which hath been raised up in justice.

If thou wouldst remember within thyself and remind others of this Most Great Remembrance, it would be better for thee than all thou witnessest and beholdest. This is what hath now been sent down from the Pen of the Cause upon a preserved holy tablet.

Then mention the generous one from Our presence that he may receive glad tidings within his essence, and perchance detach himself from his self and desires, and ascend to praiseworthy heights of sanctity. Then remind him that We have not issued an explicit command regarding thy daughter, but rather We revealed it in the name of the Penitent One, whom ye have not known and who remained forsaken among you. And We commanded him to choose her for himself with joy and fragrance, should he be content in his soul and she content in her soul. Thus was the command sent down from the horizon of wisdom by the Pen of Glory.

And We commanded him thus after his letter came before Us and he sought permission from God, his Lord, to send her to this Station which was sanctified above turning to the worlds. But if she were to rend asunder the veils of fancy from her face, she would find from Him what cannot be found from any other, and thy Lord is indeed knowing of what I say. But since the veils of fancy have not been rent from the eyes of created things, they pay no heed to what they say and will never recognize the beauty of the Cause when it was established in truth upon the heaven of exalted glory.

By God! If she but knew, all who are in the heavens and earth could not compare with My Cause. But time has brought Me low through what ye have imagined within yourselves, and ye have deprived yourselves of the beauty of glory.

O concourse of creation! By God the Truth! That which hath appeared cannot be compared with the command of all that hath been created in the kingdoms of creation, nor can the knowledge of the mystics, the eloquence of the eloquent, nor the learning of any possessor of distinction attain unto the precincts of His sanctity.

Thus hath the Dove warbled with melodies the like of which have never been raised in the realm of possibility, that perchance souls may be attracted thereby and ascend to the station which was mentioned behind the veil of reason in the pavilion of love.

O Javad! If thou wilt purify thy heart from attachment to the world and all that is therein, and with a holy and merciful spirit enter the right side of the blessed vale of divine oneness in Sinai, then in this case thou art permitted and it is fitting and timely.

And it is known that the bird of the yearning heart in separation is like a fish writhing upon the dust. Verily the mystical fish of holiness seeketh to swim in the Most Great Ocean of the Lord and the deprived seeker yearneth for the sanctuary of the Intended One. However these are days the like of which the eye of creation hath never seen, and a mighty test hath come to pass. God willing, one must cling to the strong cord of grace and hold fast to the cloud of mercy, that perchance He may illumine spiritual eyes with the beauty of the divine Youth and not deprive the seekers of the Kaaba of the All-Merciful and the dwellers in the sanctuary of divine holiness from the wonders of His bounty.

As for the one addressed in the Temple, it is the outward form of His Most Holy Temple, and—exalted be His grandeur—at times He addresseth His outward form with the tongue of His inward reality, and likewise the reverse. Thus hast thou heard and continues to hear before the Throne, and thou art among those who hear.

BH01523: Glorified art Thou, O my God! Thou dost witness…

In the Name of God, the Most Holy, the Most Mighty, the Most Exalted, the Most Glorious!

Glorified art Thou, O my God! Thou dost witness and behold what hath befallen me at the hands of them that have denied Thy most great signs and turned away from Thy Beauty, having followed their own selves and idle fancies. By Thy glory, O my Beloved! The wolves have encompassed me from every side, and I remain alone in Thy dominion, solitary amidst Thy creatures. Whenever I impart unto them that

which Thou hast taught me through Thy bounty and inspired me through Thy favors and loving-kindness, their wretchedness and their veils increase, until matters have reached such a pass that my heart is pierced by the arrows of their association of partners with Thee and the spears of their hatred. Yet when all this hath befallen me in Thy path and for Thy good-pleasure, O my God, I remain thankful for it and content with whatsoever Thou hast ordained in the kingdom of Thy decree.

Praise be unto Thee, O my God, for having caused me to taste the sweetness of Thy remembrance and given me to drink from the chalices of Thy grace and mercy. I beseech Thee, therefore, O my God, by Thy Name through which Thou didst join together the Kaf and the Nun, and didst manifest Thy hidden Name, that Thou send down upon Thy servants from the direction of the paradise of Thy favors that which will sever them from all else save Thee, turn them away from all besides Thee, and draw them nigh unto the direction of Thy nearness and Thy tender mercy. Thou, verily, art the All-Knowing, the All-Wise.

By Thy glory, O my God, my Lord, and my Hope! Whenever I desire to arise to praise Thy Self amongst Thy creation and open my lips to mention Thee, I find myself bewildered therein, for I am certain that no remembrance of aught else beside Thee can ascend to the heaven of Thy mighty oneness, nor can any description of what is other than Thee soar to the atmosphere of Thy near singleness. Every possessor of utterance is powerless to rightfully mention Thee or render thanks unto Thee, and every possessor of sight is blind to beholding the lights of Thy beauty. Thou hast ever been sanctified beyond the remembrance of all else save Thee and the description of aught besides Thee. Thou, verily, art the Most Exalted, the Mighty, the Generous.

O servant! Hearken unto the call of this Prisoner Who hath been imprisoned in the path of God, thy Lord, the Supreme, the Mighty, the Conquering, the Powerful. Then know thou that they who prided themselves on serving me have risen up against me with hypocrisy, have cast at me the darts of dissension, and have objected to me for having imparted unto them the mention of their Lord, the Most Exalted, the Great.

Say: O people! If this be my crime, then I am not the first criminal. Fear ye God, and pervert not the words of God from their places, and be not of the wrongdoers. By God! Whosoever possesseth the least sense of smell would assuredly detect the fragrance of truthfulness from this Shirt, sent forth and wondrous, which hath appeared upon the form of this Tablet and which We have sent unto thee that thou mayest remember thy Lord at morn and eventide.

Say: O people! Can the fragrance of musk be confused with aught else? Nay, by my life! Save by him who causeth the matter to become confused unto himself and followeth in the footsteps of Satan. Say: O company of the heedless! The Sun can never be concealed by the veils of rancor and hatred; verily, it hath shone forth in truth from a sanctified horizon resplendent. Say: O people! Fear ye God, then adorn your tongues with truthfulness, your hearts with equity, and your faces with humility before your Lord, the Most Merciful, the Compassionate. Beware lest ye conceal the beauty of the Cause through the falsehood of your tongues. Fear ye God Who created you by a command from His presence, and be not of the negligent ones.

O believing servant! When this Tablet reacheth thee, remember God, thy Lord, and be not heedless of Him. He, verily, is the Protector of the doers of good. Say: O my God! I am he who hath detached himself from all else save Thee and hath fled to the shore of the might of Thy mercy, which hath preceded all created things. O my God! Drive not this poor one from the door of Thy riches, nor this thirsty one from the Kawthar of Thy grace and the Tasnim. O my God! Leave me not to myself and my desires, then rend asunder the veils that have prevented me from arriving at the shore of the might of Thy mercy. Thou, verily, art He Who doeth what He pleaseth and ordaineth what He willeth.

O my God! Send down upon me from the clouds of Thy bounty the rains of Thy generosity and grace, then cleanse thereby my heart from the remembrance of all else save Thee. Thou, verily, art the Supreme, the Most Exalted, the All-Encompassing.

O my God! Deprive me not of the wonders of Thy favor, then cause me to soar in the atmosphere of Thy nearness and ascend to the heaven of Thy mercy, that I may speak forth the praise of Thy Self between the heavens and the earth. Thus doth this Prisoner teach thee that thou mayest remember thy Lord and be of them that are certain. And praise be to God, the Lord of the worlds.

BH01531: This is a Tablet which bestoweth remembrance upon all…

He is the All-Possessing!

This is a Tablet which bestoweth remembrance upon all the worlds and guideth the heedless unto the paradise of God, the Most Exalted, the Most Great. Therein is healing for the breasts of those who have turned with their hearts toward the direction of God, and for the idolaters there is a grievous chastisement.

O servant! Be thou steadfast in the Cause which none can withstand save those who have detached themselves from all who are in the heavens and the earth. Then take hold of this handle whereby the hearts of those near unto God have taken hold.

Say: O people! Know ye that God hath made Us independent of you and of what ye possess and of all the worlds. We have no need of you nor of what ye possess. Rather, all things are in need of the grace that is with Me, and I am the Munificent, the Generous. Say: He is indeed self-sufficient in His own sufficiency, and all else is made sufficient through His sufficiency, were ye but to perceive it. And if We accept anything from anyone, that is of Our favor unto him, if ye be of those who know.

Say: By God! All who are in the heavens and earth cannot equal a single letter that proceedeth from My Pen, and I am the Bestower, the All-Bountiful, the Ancient of Days. Say: What ye possess befitteth you and is worthy of your station, O concourse of the heedless! By God! If ye were to expend all that is in the heavens and earth, and what ye possess of gold and silver, and beyond these your spirits and your bodies, for one who would bring you glad tidings of this Cause in this Name, it would still be more insignificant than anything else, were ye but to know.

Say: O concourse of the Bayan! By the True God, heedlessness and intoxication have seized you more severely than the peoples of old, and this is testified to by this truthful and trustworthy Pen. Say: We have

been imprisoned in this Prison behind towering mountains, and We seek from you neither helper nor assistant save God Who created Us and you, and help cometh from none but Him, and He is the Helper, the Almighty, the Powerful.

Say: Today nothing shall profit you, even if ye were to expend all that hath been created between earth and heaven, except that ye believe in this wise Remembrance. Nothing shall be accepted from anyone, even if he were to fast and pray for the duration of God's existence, except that he draw nigh through this exalted and sublime Prayer.

Say: By the True God! Today none is permitted even to breathe except by My leave, much less anything else, were ye but of the God-fearing. And by this there ariseth the fire of hatred in the breasts of those who have disbelieved and associated partners with God, and tranquility in the hearts of the believers.

Say: If ye deny these verses, then by what proof have ye believed in all the Prophets and Messengers? Bring it forth if ye be truthful! Say: Remain ye in your homes and seats, then occupy yourselves with what your desires command you, and do not oppose these captives in this distant land. Fear ye God and dispute not with Him Who hath appeared with manifest sovereignty, the like of which hath never appeared before and shall never appear unto the end that hath no end, and Who remained behind the veil of concealment when He found you wrapped in veils of heedlessness and thick coverings.

And thou, read thou this Tablet and share it with the letter Mim that he may become aware of God's sufficiency and be of the assured ones. And send its transcript to his land that its people might be transformed from the left hand of fancy to the right hand of certitude. Then convey Our remembrance to the letter Za' and others among the steadfast loved ones of God whose feet slip not from this Path wherefrom slip the feet of the mystics.

Say unto them: Emerge from the darkness of heedlessness and convey yourselves, then convey the servants, and be not of the fearful ones. God will protect you from those who have disbelieved and oppressed, and from the hosts of the idolaters.

What they say regarding the letter Qaf in the presence of Mihdi is incorrect. Love for him has ever been and shall ever be manifest. The intent of that statement was to investigate the circumstances of the writer who wrote from the land of Ta, not you and them. In any case, pay no heed to the words of those who intend and raise up, for most are devoid of truth. What was mentioned in the Tablets was intended to manifest the unity of you Mihdis in Qamsin, naught else. We remember the people of the sanctuary, and likewise Majid and Rida and others among the assured ones.

BH01532: This is a Tablet that speaketh with truth…

He is the Mighty, the Exalted, the Self-Subsisting!

This is a Tablet that speaketh with truth, and in it is that which guideth the people unto God, the Mighty, the Praiseworthy, Who hath ordained for Us that which He hath ordained for none else of His creation. We are, therefore, in great thanksgiving.

Say: O people! Successive years and consecutive months have passed, and the Face was among you like unto the resplendent, shining sun, yet ye turned not towards it for a moment, nor did ye recognize it for an instant, though it moved amongst you morning and evening. Thus did days and nights pass while the people were in great heedlessness and intoxication. And whenever We increased for them the proof, they increased in their wretchedness and were in manifest loss.

Say: O concourse of the Furqan and all who are in the heavens and on earth! Do ye follow what your desires command you and forsake Him Who created you and sustaineth you? Woe unto you, O company of Muslims! Fear God and cast not the Book of God behind your backs, and deprive not yourselves of this wondrous bounty. If ye have a proof greater than this, or an evidence mightier than it, then bring it forth and be not of the patient ones. And if ye have not God's proof and His evidence, then by what proof did ye turn away from the Truth and were among the rejectors?

Do ye imagine within yourselves that God's Cause will be altered by My imprisonment? Nay, by the Lord of all worlds! Rather, His Cause will be exalted and His decree elevated, even should all creation oppose it. He is triumphant over His Cause and firm in His support. He will aid His Cause through the hosts of His invisible realm on high.

Thus have We set forth the verses in truth that they might guide those who are guided by God their Creator. When the verses of God are recited unto them, they offer up their souls and are among those who draw nigh unto the homeland of nearness before God, the Mighty, the Praiseworthy.

And thou, O Nabil, know that those who have left their homes and dwelling places, emigrating unto God—their reward falleth upon God. This is glad tidings for thee and for those who were among those who sought the right hand of holiness. Then know that those who claim faith in these days—their faith will not be complete except through their turning unto God and turning away from all who are in the heavens and earth. Be not as those who were before, and follow not that which they have no authority to follow, and be not of the heedless ones.

Say: O people! Follow not those unto whom God hath given no authority or power. Follow him who reciteth unto you the verses of God—this is one of His signs, if ye be of those who hear. Say: The bounty was among you, yet ye turned away from it after God had enjoined it upon you in all the Tablets, nay in every line, if ye be of those who see. When they turned away from God's decree and denied God's bounty, God removed it from their midst and left them in manifest darkness, and caused it to dwell in a place whose hem neither those who accept nor those who reject can touch.

We praise God for having confined Us in this remote prison. And thou, be thou at peace through thy Lord's favor and grieve not for anything. God will assist thee through His Command and will ordain for thee abundant good, and will exalt thy name in truth among the company of those who are brought nigh.

Then know that We have written no letter to anyone, nor do We write except as God willeth. He verily ordereth all things as He pleaseth, and He is the Mighty, the Powerful. And if thou desirest, convey the fragrances wafting from this Tablet to those who have believed in God and His signs and were among the assured ones, that perchance the people may arise from the couches of heedlessness and turn with their hearts toward the direction of God, the Supreme, the Most High, the Great.

And the Spirit be upon thee and upon those who have relied upon their Lord.

BH01542: O my God and my Lord! Thou seest what…

O my God and my Lord! Thou seest what Thou seest and dost witness what Thou dost witness, and Thou beholdest, O my Beloved, how I have been afflicted at the hands of Thy creatures, such that I have fallen into this well that hath neither beginning nor end. Before Me riseth up the Serpent of wrath with jaws stretched to engulf Me, and behind Me stalketh the lion of anger intent on tearing Me in pieces, and above Me, O My Well-Beloved, are the clouds of Thy decree, raining upon Me the showers of tribulations, whilst beneath Me are fixed the spears of misfortune, ready to wound My limbs and My body.

Yet O my God, despite these tribulations which no other among Thy servants hath endured, I give thanks to Thee with my inner and outer tongue, my visible and invisible being, and I say: Where is Thy hidden grace, and where are Thy lofty favors, O Thou Who art my Creator and Ordainer?

Glorified art Thou, O my Best-Beloved! If Thou dost not ward off from Me these tribulations that have descended, withhold not from My heart the sweet delights of Thy wondrous revelation, and if Thou dost not lift from Me these calamities that have befallen Me, close not off from My face the sweet-scented breezes of Thy sanctity.

Glorified art Thou, O my God! By Thy might, the melodies of Thy unity shall not cease from my mouth despite the sorrows that encompass Me from the manifestations of Thy negation and the dawning-places of Thy wrath, nor shall my lips cease moving despite the cares that have seized me from the direction of Thy decree. O my God, I have reached such a state of grief that the lamp weepeth at what hath befallen Me at the hands of the oppressors among Thy creatures and the rebellious among Thy creation.

Glorified art Thou, O my Beloved! Hear Thou the cry of this oppressed one in this Most Great Prison, O Thou in Whose hand is the Kingdom of might and eternity, and in Whose right hand is the sovereignty of command and destiny. Thou doest what Thou willest through Thy power and ordainest through Thy will what Thou desirest.

By Thy beauty, O my First and my Last, many days and known nights have passed, and I have not emerged from the house of sorrow to meet Thy loved ones, though I long to meet them that I might behold in their faces the lights of Thy unity and find comfort in their presence through the sweet breezes of the love and affection for Thee that waft from their hearts. Therefore, O my God, take me not to task for this grievous error, and leave me not in this state, O Thou in Whose hand is the dominion of might in the most exalted heaven.

Thou knowest, O my God, that this is not due to any pride towards them or independence from them, but rather, O my Beloved, I fear they would be saddened by My sadness and troubled by My trouble. Therefore have I kept myself from meeting them and veiled my face from their sight.

I beseech Thee, O my God, by Thy Name through which appeared the sun of Thy beauty and the moon of Thy majesty, and through which were raised the heavens of the sanctity of Thy oneness in this Word whereby were manifested the melodies of the Sovereign of the might of Thy bounty, and through which

all existence entered the pavilion of Thy oneness, and through which the servants acknowledged and confessed that which Thou didst call them to from the throne of Thy grandeur—that Thou mayest make those who have clung to Thee and to the hem of the robe of Thy loving-kindness to be among those who are honored at all times by meeting with Thee, who hear Thy melodies, who serve in Thy service, who stand firm in Thy Cause, who gaze upon Thy countenance—for Thou art the All-Powerful, the All-Knowing, the All-Wise.

Then I beseech Thee, O my God, by this treasured Name and this hidden Word, that Thou accept from Thy servant who hath migrated unto Thee and repeatedly circumambulated the sanctuary of Thy holiness, that Thou fulfill what he hath guaranteed to Thy loved ones—for Thou art the Fulfiller, the Giver, the Wise.

Then raise them to a station wherein they shall perform Thy prayer from time immemorial and which shall never cease throughout eternity—for the elevation of this prayer which none among Thy creatures hath comprehended.

Then accept, O my God, from these ones the compensation for the yearning of the lovers in their remoteness and separation from Thee, and the compensation for those who have attained unto nearness to Thee and reunion with Thee.

Then send down, O my God, upon the hearts of Thy loved ones that whereby Thy servant who hath been named Salman may be loved, that they may honor him with Thine honor and turn toward him through Thy grace, such that they withhold not from him what Thou hast given them through Thy bounty according to their capacity—for Thou art the Powerful over what Thou willest, and Thou art the Mighty, the Exalted, the Generous.

And praise be to God, the Lord of the worlds.

BH01569: Thy letter hath come before Us, and We have…

In the Name of God, the Most Unapproachable, the Most Holy, the Most Glorious

Thy letter hath come before Us, and We have read that whereby thou didst call upon God, thy Lord, the Mighty, the Glorious, the All-Praised. We have learned of the love thou bearest for the Beauty of thy Lord, the All-Merciful.

O Hasan! Be thou beneficent in all circumstances and deeds, that thou mayest exemplify the name wherewith thou wast named in the Kingdom of Names. Thus doth the Pen of Command enjoin thee from the presence of God, the Mighty, the Bestower.

Hearken unto that which is revealed unto thee from the direction of sorrows, the Spot whereon is established the throne of thy Lord, the All-Merciful, that He is God and there is none other God but Him. He hath created all things by His command. No God is there but Him, the Supreme, the Transcendent, the Mighty, the Help in Peril.

Be thou steadfast in the Cause of thy Lord, then be thou assured in thyself. Verily, He exalteth whom He willeth and abaseth whom He willeth. In His grasp are the keys of all things. He ordaineth for whomsoever He pleaseth whatsoever He pleaseth by His command, and nothing in all the worlds can prevent that which He hath created.

Say: O people! Do ye imagine that aught can frustrate the Cause of your Lord, the Most High, or that the heavens and earth can withstand Him? Nay, by My Beauty that shineth upon all things, were ye of them that know! Say: Fear ye God, O people, and follow not your desires. Follow ye the religion of God and spread not corruption in the earth after its reformation. Then take ye for yourselves a path unto God in the midmost heart of paradise. Thus have We imparted unto thee the word of truth, that thou mayest hear what the Tongue of Unity hath warbled in the highest paradise.

Moreover, convey Our remembrance unto him who was named Muhammad in times past, whose mention was in thy letter, that he may rejoice within himself at having been remembered before God, thy Lord and the Lord of all things and the Lord of the Concourse on High, He before Whose praise stand the realities of all created things.

Say: O servant! We sent down unto thee aforetime a Tablet wherein We counseled thee to hold fast unto the Tree in such wise that the tempests of winds would not shake thee, lest thou fall upon the earth of abasement and deprivation. Beware, beware, O Zaman, lest thou forget that which thou wast commanded in the Tablet.

Hearken unto the word of thy Lord, then cut thyself off from the manifestations of Satan from whom thou dost perceive the stench of hatred for this Youth, through Whom the veils of creation were rent asunder and by Whose Pen's decree were created the realities of the people of paradise. Beware lest thou sit with Mine enemies. Flee from them and shun them. Then take for thyself a station beneath the shadow of thy Lord's protection, which God hath purified from the doubts of time. Taste thou the cup of eternity and cast behind thee the cups of those who doubt that which hath appeared with truth. Leave them to themselves and place thy trust in God, thy Lord. Verily, He will protect thee through His power and dominion.

Say: God knoweth what is in your breasts, and with Him is the knowledge of all things in a Book which none hath discovered, neither the Concourse of the Bayan nor the people of vision, save they who have severed themselves from all ties and have taken fast hold of the Most Glorious Cord between earth and heaven. By God! By the light of their countenances are illumined the dwellers of the most exalted Paradise and the inhabitants of the canopies of names. Thus have We expounded the verses unto thee and set them forth in truth, that thou mayest be of them that are assured.

Say: O people! Do ye read words wherewith children ought to play, while ye stop your ears from hearing the words of God? Woe unto you, O concourse of loss!

And thou, O Zaman, hear the counsel of thy Lord. Shun those from whom thou perceivest the odor of hypocrisy, and fear not thy solitude, for God is with thee at all times if thou standest firm in His Cause and detachest thyself from all who are in the heavens and the earth. Thus have We cast upon thee the truth

as a bounty from Our presence, and I am He through Whose command hath appeared the kingdom of grace and beneficence.

And the glory be upon thee and upon him whose letter came before God, and upon his family. Thus doth God single out for mercy whomsoever He pleaseth, and He, verily, is the Mighty, the Powerful, the Supreme, the Sovereign, the Bestower.

BH01571: He is God! O servant who gazes upon…

He is God! O servant who gazes upon the Face! Hearken in the most sweet Persian tongue to the shrill voice of the Most Exalted Pen. I swear by the Ordainer Who caused to flow from the tongue the fountains of wisdom and utterance, that if all who are on earth were to purify their hearts from the hints of imitation and the veils of fancy, they would all be drawn by a single melody from the divine melodies and would turn toward the holy divine dwelling place. But the cotton of imitation has blocked their ears and the veil of limitation has concealed their hearts.

O Ali, the Cause has reached such a state that the people of the Bayan are considered before God more veiled than previous peoples, even though the King of mighty establishment, after rending the veil of the people, gave glad tidings in the year sixty of this manifest, evident, shining Beauty in all Tablets. Nevertheless, all have arisen with swords of malice to cut down the divine Lote Tree with utmost vigor. Those who were never aware of this Cause have now united to prevent the weak servants from reaching the shore of the divine presence. They understand not what they say and are unaware of what they do.

They cling to the Book while turning away from the Lord of Lords. They pride themselves in words from before while turning entirely away from words that surpass whatever has been created in the heavens and earth. Like a gnat in barren land they make claims to divinity. How quickly they erased God's signs from hearts and focused on distorting His words rather than the creation of the Bayan and what was revealed therein, for all were created before by His word. Despite the explicit nature of this statement in the words of the All-Merciful, all have turned from the divine direction and turned to that from which Satan seeks refuge.

This is why the Point of the Bayan—may the spirit of all in the kingdoms of existence be sacrificed for Him—states that soon it will be witnessed that the people of the Bayan will inflict upon the All-Merciful what no one inflicted upon previous Manifestations. In the days when the Sun of the horizons was rising from the horizon of Iraq, Tablets were revealed in that land and all events that would occur in this land were inscribed by the Pen of Power in those Tablets—blessed are they who perceive. It has been known that the more manifest and perfect the Revelation, the more evil and base appear the manifestations of negation and dawning-places of hell. I swear by the Sun of the horizon of the Beloved that the Primal Point was grieved by my grief in His days and wept over my tribulations.

In any case, the deed of Truth is entirely distinct from all else, but veils of fancy have prevented the sight of creatures. In these days the Beauty of Divine Unity is afflicted in the hands of the basest of His creatures. But they are pure nothingness and sheer nonexistence, for power and might and glory and exaltation, and likewise all names and attributes, are all praiseworthy and beloved in their relation to

God. After severing this connection they all are and will be pure nothingness and sheer nonexistence, even if they should appear with all the means of the heavens and earth.

That servant who gazes toward God must be grateful at all times that by God's might and power they have broken the idols of fancy and turned toward the holy direction of Divine Unity. How lofty is the station of a servant who arises today to aid the Cause of God and protect the weak ones of creation from satanic suggestions. Blessed art thou for having attained this and God has ordained as recompense for thy deed a station in His presence—and it is the best of stations and most excellent of abodes.

Strictly forbid all the divine loved ones today from corruption and conflict, for whatever occurs, its harm returns to the divine Lote Tree itself, as has occurred and returned in these days. And the Spirit be upon thee and upon those who hearken to thy word regarding the Cause of God thy Lord and who drink the purest wine at the mention of this Greatest Scene. By God, they are among the most exalted of creation before God, my Lord and thy Lord and the Lord of our forefathers.

BH01586: Glorified be God, Who created the heavens…

In the name of our Lord, the Exalted, the Most High

Glorified be God, Who created the heavens and the earth in less than an instant. This is what He hath ordained by His command, if ye be of them that understand, and what hath been mentioned in the Book concerning the boundaries of the six [directions], which is nothing but a wisdom from God, the Help-in-Peril, the Self-Subsisting.

Say: O concourse of the earth! Fear God, and have mercy upon yourselves. Cling to the Cord that is moving in all directions with the tokens of the splendor of the Beloved. Be ye not heedless of it and hold fast to it, if ye desire to ascend the summits of holiness. I swear by God, O concourse of the earth! The Hour is now manifest in the Temple of evident might, the Resurrection hath come to pass and appeared through the celestial light of the Beloved, and the Path hath been raised up through the Self of God, the Protector, the All-Praised. Paradise is now visible and adorned with the ornament of Him Who is the supreme object of desire. The souls of men are suspended in the heaven of transcendent glory, and the Nightingale is warbling its melody upon the branches of the Tree of Command, if ye be of them that hearken. Verily, the Beauty of God hath appeared from behind the veil, and yet ye are veiled in veils of your own.

Hearken to My words, and attend to that of which ye have been careless. Consume all the veils in the name of God, the Help-in-Peril, the Most Exalted, the Self-Subsisting. Perchance ye may enter into the gardens of Paradise, inhale the sweet fragrances wafting from the holy flowers of the Beloved, and not withhold yourselves from attaining that which hath been ordained for you through the grace of God, the Protector, the Almighty, the Most Holy.

By the righteousness of God! Soon whatever ye regard as precious in this vain life will be folded up, ye will return to God, and will be called to account for your deeds, and ye will no longer be able to make amends for that which hath escaped you. In the holy Presence, before the angels of the Realms above, ye will be shame faced, and nothing ye have done in your lives will avail you, neither will the worldly vanities ye

have accumulated profit you. This is the clear truth, which the fingers of the Self-Subsisting have inscribed and made manifest through the power of truth, if ye be of them that understand.

Say: By the righteousness of God! The days of the Spirit have passed you by while ye were heedless of them. Wherefore, be advised by this counsel of Mine, and turn towards the Face of your Creator, if ye be of them that understand. Take no rest except in remembrance of God. This is what the Dove of the Spirit counseleth you that haply ye may be guided by the guidance of God, and may conduct yourselves upon the earth in accordance with His will. This is better for you than all that hath been and will be. And take no breath except in remembrance of the Beloved, if ye would be guided by this counsel.

Say: By the righteousness of God! At this moment the Dove of the Command is singing the most exalted call in the centre of the heavens, if ye be of them that hearken. Sanctify your ears and purify your vision that haply ye may see with the eyes of God that which He hath ordained for you in His kingdom of glory and what He hath inscribed with the fingers of the Spirit upon the guarded Tablet of holiness.

O ‘Ali, give thanks to God, thy Lord, inasmuch as He hath enabled thee to recognize Himself and imbued thy heart with His love. This, indeed, is the intended goal. Moreover, He hath manifested to thee that which thou didst see in the world of the dream. This, indeed, is an evident bounty. Wherefore, sanctify thy soul and soar with the wings of power in the glorious atmosphere of the Beloved. Have no fear of anyone, and forget not the grace of thy Lord unto thee. Be thou in thy love for thy Creator like a mountain of ruby, and withhold not thyself from the remembrance of thy Lord. Make mention of Him, then, at all times. This is the grace of God, the Almighty, the Self-Subsisting. Trust in God in all affairs, and avoid those who have disbelieved in God and were shut out from meeting Him. We bear witness at this moment that thou hast been faithful to thy promise and responded to thy Creator at a time when the hateful have not responded to Him.

Thus, hath His mercy preceded thee and those who have trusted in God, their Lord. Announce the glad tidings to thyself, and rejoice in thy spirit, inasmuch as thou hast arrived in a land around whose precincts the angels of holiness circle. Thus have We bestowed our bounty upon thee and upon those who have believed in God, their Lord, who have turned towards the Countenance of the All-Glorious. Salutation upon thee and upon those who are steadfast in their love. Praise be to God, the Lord of the worlds.

BH01588: Your letter hath come before Us, and We have…

In the Name of God, the Mighty, the All-Bestowing!

Your letter hath come before Us, and We have understood its contents. We beseech God to aid thee to recognize Him, to detach thee from all else save Him, and to draw thee nigh unto His Self. There is no God but Him, the Mighty, the Help in Peril. Blessed art thou for having turned unto this Prisoner, Who hath been imprisoned in the path of God by reason of that which the hands of the oppressors have wrought. It behooveth one such as thee to know God and to ascend, by the ladder of certitude, unto the station of true knowledge.

Verily, when We found in thee the love of God, We responded to thee with this Tablet, that thou mayest be among those who, when the verses of their Lord are sent down unto them, fall prostrate upon their

faces before God, the One, the Peerless, the Self-Subsisting, the Just. Turn unto God with proof and evidence, and with that which He hath made a testimony from His presence. Thus hast thou been commanded by thy Lord, the All-Merciful. Test not thy Lord, for it is His to try His servants as He pleaseth. Turn unto Him, then be content with what He hath ordained for thee in the Tablet, and be thou in a state of joy and tranquility.

Verily, He hath not sent down upon anyone save that which is better for him than all that hath been created in existence. And if thou art unable to immerse thyself in the depths of the oceans of thy Lord's good-pleasure, the Lord of Names and Attributes, then ask of Him what thou desirest, for He fulfilleth the needs of those who ask of Him, and He is indeed of great bounty and supreme benevolence. Beware lest thou condition thy turning unto Him upon any matter, for He doeth what He willeth and ordaineth what He pleaseth. He shall not be asked of His doings. There is no God but Him, the Almighty, the Glorious, the Bountiful.

Abandon what the people possess and take what is with God. He will suffice thee above all that hath been created in existence and ordained in contingent being. Know thou that I am but the servant of God among you, moved by the winds of the will of your Lord, the All-Merciful, as He pleaseth and willeth. I possess for myself neither life, nor death, nor stillness, nor motion. I speak not except by His leave, as evidenced by that which hath appeared from Me by His command, which none can perceive save those endowed with insight.

Hearken unto the rustling of the Most Exalted Pen, the rushing of the winds of grace, and the cooing of this Dove that singeth by thy Lord's command upon the branches of the Lote-Tree of inner meanings and utterance with diverse melodies. Gird up thy loins to assist the Cause of God, then arise from the horizon of the Cause with remembrance and utterance. Say: O people! The clouds of idle fancies have been rent asunder and the verses have been sent down from God, the Almighty, the Glorious, the All-Knowing. Beware lest ye deprive yourselves of Him Who hath come to you with power and sovereignty.

If thou wouldst hear My word concerning thy Lord's Cause, God would raise thee to a station wherein thou wouldst behold most of mankind beneath thy shadow, and He would send down unto thee that which would gladden thy heart. Verily, there is no God but Him. His is the creation and the command. All things are with Him in due measure. By what proof can one who denieth this Cause establish his faith in God? Say: By which of your Lord's signs do ye cry lies, O ye who are in loss!

Detach thyself from all things, then turn thy face toward thy Lord, the All-Merciful, and say: O my God and my Master! I beseech Thee by the Name through which Thou didst unlock the tongues of them that know Thee in Thy praise and glory, and through which the hearts of the sincere ones were severed from all that was created on earth in their quest for Thy nearness and good-pleasure, that Thou deprive me not of the breezes that waft from the right hand of the gardens of Thy paradise, nor of the fragrances that are wafted from the direction of Thy Name, the All-Forgiving, upon the sinners among Thy creatures. Then cause me, O my God, to be wholly turned unto Thee and detached from all else save Thee.

Then remove, by the fingers of Thy power, the veils that have come between me and the lights of the countenance of the Manifestation of Thy most exalted Self in this Revelation, which hath appeared in Thy

Most Great Name between earth and heaven. Then send down upon me, from the clouds of Thy mercy and the heaven of Thy grace, the good of this world and the world to come, and ordain for me a seat of truth with Thee in the highest paradise. Verily, Thou art the Almighty over what Thou willest. There is no God but Thee, the Exalted, the Most High, the Unconstrained.

BH01596: This is the Book of God, the Most Exalted…

He is the Mighty, the All-Knowing, the Ever-Abiding, the Gracious

This is the Book of God, the Most Exalted, the Powerful, the Gracious, unto God, the Mighty, the Sovereign, the Inaccessible, the All-Protecting. Herein is mentioned what hath come upon Us from the people of the Bayan, that it may serve as a remembrance unto those who exist today and as guidance and mercy unto another people, and that My tribulations may be recalled before God on the Day whereon the creatures of the first and the last shall be gathered together.

O people of the Bayan! Did not God announce unto you in the Book this Revelation in a language of manifest truth, in that which was revealed unto the Great One when he inquired about God's Hidden Name, and He answered him in truth saying:

> "Verily, he is the son of ʿAli, an Imam of indubitable truth."

And this was the last that was revealed concerning this irrevocable, mighty, transcendent and powerful Cause. The Tablets of God were filled with mention of this Youth, if ye be of them that bear witness. Moreover, this is the proof whereby the Revealer of the Bayan and all that appeared from Him were established, as ye yourselves and all who dwell in the heavens and on earth do testify.

Despite this, how is it that ye have turned away from these verses that have filled the East and West of the earth, if ye be of them that comprehend? Say: O people, if ye believe not in these verses, then by what proof did ye believe in God aforetime? Bring it forth and be not of the patient ones. Say: O people, am I not the son of ʿAli in truth? Was I not named Husayn in God's almighty, mighty and gracious dominion? Have I not recited unto you each day verses that have left hearts unable to reckon their number, nay, even the minds of them that are nigh unto God?

Yet ye, O people of the Bayan, have denied Me, calumniated Me, and rejected Me without any clear proof or illuminating Book. And whenever We increased the evidence, ye increased in your rejection, to such extent that ye kindled the fire of hatred in your breasts, O people of malice! Do ye wish to obstruct this Breeze from blowing, or to prevent the Spirit from ascending unto God, the Sovereign King, the Mighty, the Ancient? Nay, by my Lord, ye shall never be able to do so, even as the peoples before you were unable, O heedless ones!

Say: By God, besides Whom there is none other God, no one's faith shall be complete this Day except by acknowledging this Cause. This is God's punishment upon the idolaters and God's mercy upon them that believe in His unity. O people of the Bayan! Do ye believe in part of the Book while denying God's Book, the Revealed, the Gracious, the Trustworthy?

O people! Fear God and follow not your desires. Follow the fear of God and flee not from this Great Announcement. Will flight profit you? Nay, by the Lord of the worlds! Will turning away avail you? Nay, by the glory of God, the Great King! And if ye have forgotten what the peoples of old did, the people of the Furqan are not far from you. Remember when the Most High came unto them with manifest authority, bearing a conclusive proof from His Lord, the Bestower, the Honored, the Gracious. He sent unto the leaders of the people the angels of the Cause with an illuminating Book. They entered their presence with a mighty and glorious Tablet. Among them were those who turned away and took not the Tablet, and those who took it and looked upon it as one in a swoon, saying "These are but tales of the ancients." And among them were those who took the Tablet with one hand and gave it less attention than can be reckoned, then cast it upon the ground, being among those who showed arrogance toward God Who created and fashioned them. Thus do We recount unto you the tale of the perplexed ones.

O people of the Bayan! Strive within yourselves not to act as these idolaters acted. When the Youth of the Spirit entereth upon you with God's Book, arise instantly from your seats, then take the holy Book in your hands, then kiss it, then honor the Youth with gracious respect. By God, this shall profit your souls more than all that ye are engaged in. And if ye transgress, verily God is independent of what is past and what is to come and what appeareth in these few days.

The Spirit, the glorification, and the splendor be upon you, O people of the Bayan, if ye follow that which the Dove hath warbled in this eventide.

BH01636: O Mulla Muhammad! He is God, the Glorious…

O Mulla Muhammad! He is God, the Glorious, the Most Glorious!

Hearken unto what the Tongue of God inspires thee from His holy, mighty and impregnable dominion, that thou mayest hear the call of thy Lord, rend asunder the veils, and emerge from behind the veil of concealment through My Name, the Mighty, the Inaccessible, the Impregnable. Perchance thou mayest become among men as the sun by which all created things are illumined, or as a tree which bears fruit at all times, or as an angel crying out between the heavens and the earth:

> "This is indeed the Ancient Beauty Who hath appeared once again in the mantle of grandeur, yet the people of understanding have opposed Him, as have these unbelievers who have openly denied God and turned away from His verses after they were sent down in truth."

Thus doth it descend even now from One Who is All-Knowing, All-Informed.

Say: By God! The clouds of bounty have been raised up and the rain clouds of grace have appeared, showering forth at every moment clear verses that bewilder the minds of the believers. Say: By God! Were but a single letter thereof cast upon the graves of all created things, they would surely emerge from their tombs, humble before God, the Almighty, the Mighty, the Impregnable. And were another letter thereof cast, they would return to what they were. Thus have We made the Word to be the Sword of God, distinguishing thereby between the believers and the ungodly. Those who are brought to life by the Word of God—these are the companions of eternity who soar in the atmosphere of the spirit on wings of detachment, and upon whom shower blessings the angels of the divine Command, then those who dwell

in the precincts of the Divine Essence, then those within the veil of the Kingdom, then those in the atmosphere of the Realm of Might, then those in the earthly realm, if ye be of those who know.

As for those who flee from the Word of God, depart from its shadow, and die to the holy melodies—these are like unto ashes, if ye be of those who witness. Even as ashes are not moved by anything, these are not moved by the Word of God and its forms, nor by the divine fragrances and glory. Thus do We impart unto thee the mysteries of what was, that thou mayest be of those who know.

O My Name! Leave behind the veils of earth and the coverings of sovereignty, then arise from the dawning-place of the divine names through My Name, the Self-Sufficient, the Mighty, the Wondrous. Convey the Cause of thy Lord to the East and to the West. Tarry not therein, and be not of those who linger. Be as a flame of fire or a pillar of light, such that if thou appearest from one direction, thy radiance is manifest from another. Thus doth the Pen of Holiness command thee from the presence of One Mighty, Wise.

When We desired to withdraw Ourself from among these people, We sent down unto thee that which would render thee detached from all the worlds. We have sufficed with these verses, that thou mayest be mindful within thyself and remind the people of days the like of which the eyes of the lords have never seen, how much less the eyes of the veiled ones. We had indeed sent down unto thee aforetime a Tablet wherein was treasured in each letter a fragrance which, were it to waft over all created things, would cause them to arise from the dust of heedlessness and turn with their faces toward the countenance of God, the Protector, the Mighty, the Powerful, the Omnipotent. However, We did not send it unto thee until its time should come, for all matters are dependent upon the signature that returns to the Decree that returns to Destiny that returns to the Will that returns to the Primal Will which creates by My command, the Mighty, the Exalted, the Most Exalted, the Powerful, the Impregnable.

Thus have We given thee glad tidings thereof, that thou mayest be gladdened within thyself until it is revealed unto thee with the sovereignty of letters and words. This is indeed My bounty unto thee and unto all the worlds. As for those whose names thou didst mention in thy letter, convey unto them from Us greetings and mercy and salutations and loving-kindness and glorification and spirit and sweet fragrance, that they may rejoice within themselves and be of those who return unto God, unto Whom all matters return on the Day whereon the feet of the sincere shall slip.

Say: By God! The Day hath appeared in truth in the temple of the Youth. Blessed be God, the Most Wondrous of the wondrous ones, the Manifestor of the treasuries of the unseen as He pleaseth. He is, in truth, the Single One, the Mighty, the Powerful, the Generous.

BH01637: O thou Name of God! Hearken unto the sweet…

He is the Glorious, the Most Glorious

O thou Name of God! Hearken unto the sweet melodies of the Spirit, and take no heed of them who have disbelieved in God and His Verses, and who have turned against His Cause. Follow thou the Faith of the Spirit in the love of thy Lord: this is the root of religion, though none shall know it save all that are well-assured and discern aright.

Say: O people! The veils of idle fancy have been torn away; the heaven of impiety hath been cleft asunder; and God hath come down upon the cloud of holiness, surrounded by a host of angels. Thereupon all things were changed; every soul was shaken; and every proud and lofty peak was reduced in dust. Remain thou steadfast in the Cause through the power of God and His might; and assume thou in this state a seat of conspicuous glory. Assist then the Cause to the extent that thou art able, for the people of the Bayan would fain return the Cause unto the abyss where they themselves are fallen. Lay hold upon the reins of the Cause lest the fingers of impiety profane it: this is that which hath been destined for thee in His glorious and preserved Tablets. We have decreed that every soul should write touching this Cause that whereby the feet of them who are endued with understanding shall be confirmed in an exalted honour.

O Khalil! Shatter thou the idols of imagination through the power of thy Lord; then lead out the people from the darkness of passion, and usher them into an abode of safety beneath the shadow of the Divine Lote Tree that hath sprung up in truth from beside a mighty throne. Beware lest aught distract thee; do thou of thine own accord draw nigh unto God, Who created thee, fashioned thee, and appointed thee to be a glorious remembrance unto His servants. Shouldst thou wish to learn what hath touched the Beauty of an Effulgent Glory, know that He hath fallen into the well of envy: here is His raiment, bespattered with His blood, which we have sent unto thee that thou mayest have clear proof of Our claim. Thus have we inspired thee, and revealed unto thee what befell the Manifestation of the Self of God at the hands of His servants who, though created by a mere indication of His purpose, as articulated by His pen, dealt frowardly towards their Lord.

Be thou the Word of God, and the Sword of His Command among His servants, that through thee He may distinguish between those who believed in God and His Verses, and those who disbelieved and rebelled against the Cause. Take heed that thou aid thy Lord at all times, and approach not those from whom thou inhalest the odour of animosity towards this Youth, Who hath shone forth above the Dawning-place of Eternity with manifest dominion.

Say: O people! If ye believed in ʿAli because of the revelation to Him of the Bayan; and before Him in Muhammad because of the revelation to Him of the Furqan; and again in the One Who conversed with God (Moses) because of the revelation to Him of the Torah, then by the righteousness of God these are their selfsame Verses, which, in this peerless form, have been sent down from the throne on high. These apart, the whole earth hath been filled with the evidences of a sovereignty that hath encompassed all the worlds. Be ye then abashed, O people, before God, Who created you by His command; and repent ye for having failed in your duty towards Him—a duty that is owed here, did ye but know it.

Say: Blind are the eyes that will not turn towards His court; and mute is the tongue that will not celebrate the wonders of His praise; and deaf are the ears that will not hearken unto the sweet melodies of the Spirit uttered by this tongue, which proclaimeth in all things:

> “I, in very truth, am God: no God is there but Him; His knowledge, truly, embraceth all things.”

Say: O people! Cast away that which ye possess. Take hold, then, of the Tablet of God with a power born of Him, and inhale its savour: should ye discover therefrom the fragrance of the All-Merciful, guard it

from the blight of demons. Then assist Him so far as lieth in your power: He, verily, assisteth His loved ones as He pleaseth; and verily His assistance is nigh unto the believers. Beware that ye dispute not with God; nor contend with the One Who is His own Self; nor repudiate that whereby your names shall be exalted, and the truth of your own religion hath been established. Fear God, and be not distant from the shore of nearness. The Spirit be upon thee, and upon all who follow thy Lord's command at even and at morn.

BH01639: In the Name of Him at Whose advent all…

In the Name of Him at Whose advent all are disturbed save His honored servants. In the Name of God, the Exalted, the Great.

O thou remnant of My family! Hearken unto My call from the precincts of My throne, that the melodies of the All-Merciful may attract thee to a station raised above the understanding of the worlds. Blessed art thou, for the breezes of the Spirit have seized thee in His days, and thou didst attain the presence of the Beloved Who was martyred in My path and ascended to the pavilion of holiness, the spot concealed from the eyes of the idolaters.

Verily, We were with thee in thy disturbance and tranquility, and We have effaced the disturbance and confirmed the tranquility in a Tablet preserved in the shelter of protection. We have accepted what befell thee of hardship and tribulation in the path of thy Lord, the Most Exalted, and We have quickened thee from the Kawthar that floweth from the right hand of the Throne, and given thee to drink from this Cup that was held in the hands of God. Drink yet another draught in the name of thy Lord, the Most Glorious, and fear not the concourse of creation. By God! Verily thy Lord protecteth thee as He protected thee in truth, and He is powerful over all things.

Move thy tongue in My remembrance, then adorn thy heart with My love, then thy temple with the robe of distinction through this Name through which appeared the Kingdom of Names and the Dove of Eternity warbled upon the branches of the Tree that was planted by the hands of God. Purify thyself from the conditions of earth and all who dwell thereon, then ascend at all times to the heaven that was raised up in the name of God. Remind the people of this Most Great Remembrance. Beware lest anything prevent thee from this, for thou hast been numbered among the successful ones in the holy Tablets by the Pen of Command. Let not thyself be prevented from the lights of this Sun which hath shone forth from the horizon of eternity with lights that encompassed the worlds.

Give thanks unto God that thou hast entered His party and attained the presence of the Beloved in days wherein the dwellers of earth and heaven were disturbed, and the hosts of revelation were sent down with banners visible to all the worlds. Blessed art thou and those who attained His presence and stood before Him and heard His melodies and sheltered beneath His shade and circled round about Him and drank from the Kawthar of His utterance and aided Him as they were able until they were martyred in His path and soared in the atmosphere which God had sanctified from every rejected idolater.

O thou remnant of the family of God! By God! There hath befallen the Beloved what hath befallen no one, for He drank the cup of tribulation from both friends and enemies, and thou art aware of some of

what befell Him from those who were around Him, but God forgave them inasmuch as they were martyred in His path and adorned them with the ornament of forgiveness, for He is indeed Kind, Forgiving. But there befell His loved one in those days what had not befallen Him or anyone before. By God! All things wept at this, and the dwellers of the cities of eternity lamented, and the eyes of grandeur and majesty wept, and the hearts of the Prophets and Messengers were disturbed in a Paradise that was created through My love, for the Beloved was afflicted before one who was known among the worlds by His name.

Say: By God! He for Whose meeting the people of Paradise yearn, and by the dust of Whose door the Concourse on high seek blessing, and by a movement of Whose Pen all created things were brought into being, was afflicted before an idolater who was known among the company of misbelief as being among the believers. Therefore weep thou for Me, then cry out at My tribulation, then lament in thy soul for My suffering, and be not of those who show patience in the Cause of God and care not for what befalleth Me, remaining joyful in their seats. Thus have We informed thee and made mention of thee that thou mayest be apprised of what befell the Beloved and be numbered in the Tablets among those possessed of insight.

And the Spirit and Glory be upon thee and upon those who have known God through God in this Manifestation whereby truth was distinguished from falsehood and the Ancient Beauty appeared with a sovereignty that was mighty in truth.

BH01663: This is a Tablet revealed previously for Ali-Qabli-Rida…

This is a Tablet revealed previously for Ali-Qabli-Rida, which was sent because the messenger was lost.

In the Name of God, the Most Holy, the Most Exalted!

This is a remembrance from the Prisoner to him who hath believed in God, the Protector, the Self-Subsisting. Worship none but Him, then detach thyself from all that was and shall be, out of love for God, the Mighty, the Beloved, the All-Powerful. Stand firm in the Cause of God, thy Lord, and say: “O people! There hath come to you the news at which all in the heavens and earth were struck with terror, save the near-servants who have detached themselves from the world and all within it, purified their vision from human limitations, and turned with their hearts to their Lord, the All-Merciful, in this time when the Sun of Utterance hath shone forth from the horizon of all existence with the ornament of God, the Powerful, the Mighty, the Loving.

Say: O people! This is the Cause ye were promised in all the Tablets. Fear God and be not of those who differ. Say: This is He of Whose meeting the Primal Point gave you glad tidings in the Tablets of Destiny, and made the Bayan a paradise for Me and My loved ones who now rejoice therein. Fear God, O people, and withhold not the Word from its station, nor the Names from their Creator, nor divide the Letters that were joined together in truth by God’s command, the King, the Mighty, the Praised. He counseled you throughout the Bayan not to pause at the time of His manifestation for anything created between the heavens and earth. Now ye are in it—look, and be not of those who understand not.

He said—and His word is the truth: Beware lest ye be veiled by what was revealed in the Bayan from meeting and knowing Him. He is the One Who cannot be known through aught else—all are His servants

and all act by His command. Yet ye have been veiled by the Names though ye had no knowledge of them or their command. Woe unto you and those who perceive not! Do ye read My words, then object to My Self? Do ye cite His verses, then deny their Revealer? Say: This is the Youth of God among you Who hath come with all the signs, if ye be fair-minded.

And thou, O thou who gazest upon the Face, hearken unto what is revealed unto thee from this blessed and holy Quarter: There is no God but Him, and He Who hath appeared in truth is His Glory unto all who witness and are witnessed. Preserve this Tablet and recite it in thy days—this is better for thee than all that was created in existence and all that is hidden. Say: O people! If ye deny this Cause, then by what testimony do ye believe and have certitude? Fear God, spread not corruption in the land, and be not of those who opposed God on the Day when Ali came with truth with manifest sovereignty. By God! None can protect anyone today and none can find refuge save in God Who created all things by His command, then established Himself upon the Throne, around which circle the denizens of the Supreme Concourse and honored servants.

Say: He desireth naught from you—He calleth you unto God, and His reward is with Him Who sent Him with truth and dispatched Him to those created by God's Word, the Mighty, the Protector, the Self-Subsisting. Rend asunder the veils of the people through the power of the Lord of Names and Attributes, then sever them from those who make allusions, who openly denied God and followed every rejected idolator. Blessed art thou for having drunk the holy Kawthar in this Paradise which hath appeared at the heart of existence by God's command, the Powerful, the Mighty, the Beloved.

We counsel thee in this Tablet regarding the remaining descendants of Husayn in that place, and she who is related to him who was in another land. Thus doth command thee this imprisoned servant. Neglect not the loved ones of God—be kind to them. Thy Lord shall fully reward the doers of good. The Spirit and Glory be upon thee and upon those who have believed in God and detached themselves from those who disbelieved and associated partners with God and who act according to what they were commanded.

BH01682: O Muhammad! Hearken unto the melody of God…

O Muhammad! Hearken unto the melody of God that hath descended from the heaven of the Command's might, and rend asunder the veils of idle fancies through the power of the All-Merciful. Make not thy dwelling in the jungle of the world and its ornaments. Empty thy heart and enter the city of maturity. How long wilt thou, like children and youths, remain occupied with the dust of vain imaginings and the clay of idle suppositions? Rend asunder the veils of heedlessness that thou mayest become aware of the Countenance of Oneness that hath dawned from the Orient of glory and grandeur.

O Muhammad! The Word of Truth, like the Existence of Truth, is manifest and evident, radiant and apparent and visible. Therefore, deprive not thine ear from hearing it and prevent not thy heart from knowing it. Enter into the presence of God—and that is the station wherein thou openest the eye of justice, seeing neither right nor left, and with the gaze of fairness and a pure heart thou knowest the Truth by the Truth. In whatever station thou attainest unto this bounty, it is as though thou standest in the presence of God.

O Muhammad! Reflect a while upon the proofs of the Prophets and consider the ways of the Messengers. If thou wert asked by what proof thou didst believe in the former one, and by what proof thou didst turn away from the latter one, what wouldst thou say? Nay, by Him Who holdeth my soul in His hand, thou wouldst find naught to suffice thee and wouldst be in grievous perplexity.

In truth, the favors of God have ever encompassed thee, but when He found thee heedless, He left thee bereft. Now attention is drawn to the former favors shown unto thee, that thou mayest never entrust the reins of vision to another. Enter the most great prospect, which is and shall ever be the station of recognizing the Beauty of the All-Merciful.

O Muhammad! Bind not the spiritual wings with the cords of self and passion, and prevent them not from soaring in the holy atmosphere of the All-Bountiful. I swear by the Beauty of the Most Great Point that the purpose of these utterances is the elevation of the manifestations of names and attributes, that perchance those who are uncertain may enter the arena of mighty certitude and drink of the wine of steadfastness and assurance. For it is observed that certain ones have desired to contaminate the pure essence of unity with the clay of limitation and imitation. Therefore strive that thou mayest deliver thyself from the depths of extinction and enter beneath the shade of the glances of eternity. If thou hearest what God hath counseled thee, verily it shall profit thee in the hereafter and the former life, and apart from this, He is indeed independent of all the worlds.

Reflect a while upon the people of the Furqan (Qur'an), who for one thousand two hundred and seventy years unconsciously rejected some while unknowingly accepted others. At last the fruit that appeared from them was that they suspended the Divine Beauty in the air and martyred Him with the bullets of unbelief. The curse of God be upon the wrongdoing people! And now too, if thou observest well, the people of the Bayan are engaged in the same deed. As thou seest, they have all turned toward this All-Knowing Beauty with swords of the tongue and arrows of misbelief from every direction, although He appeared with such clear proof and came with such manifest power that from the beginning that hath no beginning until now, none hath heard or seen the like thereof. Nevertheless, those who were more abject than dust raised objections against Him—evil indeed is that which they do!

In any case, this much is expected: that the people of the Bayan may not make themselves like the people of the Furqan, and that they may not be veiled from the Lord of Mighty Oneness by the limitations of mention and name and description and attribute. Know ye God by God, for whatsoever is besides Him is but a creation in His presence, if ye be of them that know.

BH01690: Mulla Muhammad in Khunsar—He is the Most…

Mulla Muhammad in Khunsar—He is the Most Glorious, the Most Luminous

Make mention of thy Lord's mercy unto His servant Muhammad, who emigrated unto God and entered the City at the time when the Ancient Beauty departed therefrom with mighty sovereignty—a sovereignty that encompassed all created things, and this proved grievous for the idolaters. Therefore bear witness within thyself, then rejoice in thine inmost being, that God hath accepted thy obedience and raised up thy name in truth among the worlds, and hath ordained for thee in nearness a station that none can attain

save those who are brought nigh, if thou wilt not slip upon this Path from which every wicked sinner hath turned away.

Be thou enkindled by this Fire, then [kindle with it] the people of the lands, and be not of the fearful ones. Come forth from the garment of silence, then be one who crieth out between the heavens and the earth. Cast the world behind thee, then call the people to the Most Great Paradise in this Most Pure, Most Manifest Garden, and be not of the silent ones. For silence is praiseworthy except in My remembrance, the Mighty, the Inaccessible; and patience is commendable except in My love—this is a revelation from One Who is Mighty, Beautiful.

Arise amongst the people with the steadfastness of thy Lord, then remind them of this Mighty News. Make My remembrance thy shield, then My love thy fortress, then reliance upon My Self, the Most Merciful, the Compassionate, thy army.

O Muhammad! By God the Truth! If thou remainest steadfast in My love, and all who are in the heavens and earth oppose thee, God will cause thee to prevail over them through My sovereign might, the Powerful, the Omnipotent, the Almighty. And if all the divines of every religion dispute with thee, thou shalt confound them through My Name, the All-Knowing, the All-Wise, for at the time when thou contendest for God with His enemies, the hosts of the unseen will aid thee, and when thou speakest with souls concerning thy Lord's Cause, the Holy Spirit will confirm thee from the presence of One Mighty, All-Wise. And I am He Who speaketh in all things that I am God, there is no God but Me, the Guardian, the Mighty, the Generous.

Then know, O Muhammad, that the Concourse of the Bayan turned away from this Beauty and returned to their abode in the nethermost hell, save whom thy Lord willed, and thus doth the All-Knowing inform thee that thou mayest be of those who are well-aware.

Say: O people! This is the Beauty of the First One Who hath appeared in the Temple of the Last One, and these are His verses which have been sent down in truth from a kingdom of ancient glory. Say: O people! Fear God and refute not the truth with your mouths, and be not of the lost. And do thou inhale from this Garment that thou mayest find therein the fragrance of the All-Merciful and be of the firm ones.

Then know that victory lieth not in the sword and its like, but victory lieth in the tongue and what proceedeth therefrom of utterance for the Cause of God, thy Lord and the Lord of the worlds. Say: O people! Remind mankind of the remembrance of God with wisdom and counsel. Beware lest ye spread corruption in the earth and be of the corrupt ones.

O servant! Set thy face toward the Egypt of the All-Merciful in this Paradise, and if thou beholdest Satan at its gate preventing thee from entering the sanctuary of the All-Merciful, seek refuge in God from his evil, then enter therein and be of the secure ones. Thus have We acquainted thee and taught thee and made mention of thee that thou mayest glory thereby between the heavens and the earth.

Then make mention from Us to the loved ones of God who have attained the presence of the Throne and heard the melodies of their Lord and were of the triumphant ones. Say: Blessed are ye for having attained the presence of God at a time when neither ye nor anyone among all created things recognized Him.

Then make mention of those who were in thy land and in other lands, upon whose realities the clouds of holiness have rained down showers of purity that cleanse them from the dust of contingent things and sanctify them from whatsoever [would hold them back from God], the Mighty, the Powerful.

BH01691: Glorified be He Who hath sent down the verses…

In the Name of God, the Mighty, the Beautiful!

Glorified be He Who hath sent down the verses in truth from the heaven of transcendent might, and made them a proof from His presence unto all the worlds. Even thus do We apprise you of the Manifestation of the Primal Point in this Revelation. Thus have We sent down the verses in truth, and verily your Lord, the All-Merciful, is powerful over all things.

God counseled the servants in the Bayan not to tarry in this Cause even for a moment, yet the people of the Bayan broke God's covenant and His testament, and opposed the Sovereign of Revelation with a tyranny grievous in the Tablet. The more the proof increased, the more their wretchedness increased, and the reminder from One mighty and wise profited them not. Nay rather, they sought to slay the Youth after He summoned them unto their Lord, the Mighty, the All-Knowing. Thereby did the dwellers of the cities of names lament, and God was indeed aware of this.

Say: O people! In all the Tablets ye were commanded to make your way unto this Countenance, and at the time of the Revelation to cling to naught else. Yet ye have clung to a mere name and denied Him Who created all things by His command, and were far removed from the shores of nearness. Say: He hath appeared as Ali appeared aforetime. Open your eyes that ye may behold Him now upon this most luminous horizon, speaking forth the truth with a sorrowful voice saying:

> "Do ye deny, O people, Him Who created you from dust, then from a drop of fluid, and made you complete beings? Fear God, and commit not what the people of the Furqan committed when I came to them from the dawning-place of the name Ali. Consider, then remember their objections at the time of My manifestation, that ye may perchance become aware of this Cause which hath shone forth from the horizon of the will of your Lord, the All-Merciful, with manifest lights."

Cast aside what ye possess and take what is with God with power, and be not doubtful of His presence. By My life! He is the One promised in the tablets of old, and I was indeed the herald of His manifestation in the days which were illumined by the light of the Countenance. But when the promise came to pass and the heaven was cleft asunder and the Youth came with hosts of invisible might, ye denied Him and opposed Him and followed every wicked denier.

Say: O people! God created you to be servants of this Cause which was promised in the Tablets, and to be as glass globes for this Lamp lest the winds of every idolater blow against it with enmity. Yet ye did not fulfill what ye were commanded in the Book; nay rather, ye arose to extinguish this Light which hath shone forth from the horizon of the Countenance with brilliant rays. By My life! Were all who are in the heavens and on earth to gather together to extinguish this Light, they would be powerless and unable, even were they to aid one another.

Say: This is a fire kindled by the will of the All-Merciful—can anyone extinguish it? Nay, by His own Self, the Bestower! Yet the people are behind a thick veil. Say: Can ye prevent the clouds from raining, or the sea from its waves, or the sun from shining? Then be fair, O people, and be not tyrannical and wretched.

Thus have We explained to thee what shall make thee independent of all else and keep thee steadfast in the Cause. Blessed art thou for having been mentioned by the Pen of the Command in these days wherein all have arisen in opposition save those whom God preserved with sovereign protection. Remember thy Lord among His creatures, that perchance through thy words may be quickened the hearts of those whom death hath overtaken from every direction and who have taken Satan as their friend. God hath prescribed for every soul the teaching of His Cause, and this was sent down at the beginning of this Revelation from the heaven of transcendent might with resplendent glory. Follow what thou hast been commanded in the Tablet and tarry not even for a moment. The glory be upon thee and upon those who hearken to thy words concerning this Cause, whereby the hearts of all who hesitate have been sorely troubled.