

BY VIRTUE OF THE NAME OF GOD, THE GLORY OF ALL GLORIES

1 ALL PRAISE BELONGETH UNTO GOD, He Who hath fashioned the Letters in the realms of impenetrable clouds beyond the Tabernacles of Holiness, within the ornate retreats of the highest heaven. Then He gave Them to drink from the Chalice of Eternity according to Their capacity in the Tablets of the divine Decree, in order to enable the hearts of those who are nigh unto Him to be quickened by Them in the exalted Dominion of Realization. Thereafter He adorned Them with black apparel according to that which hath been preordained through His Eternal Decree within the Hidden Chamber of divine Power above the crimson canopies, knowing that the Water of Life should remain hidden within the shadowy realms of divine Names in the Presence of the Bush beyond which none may pass. At that moment They were sent down unto the Kingdoms of Composition through the Firmament of the divine Decree. 2 BEHOLD! The Shout was revealed from the Hidden Chamber of the Most High, declaring to the Primal Pen these words: *“O Pen! Engrave upon the shining and luminous Tablet from the mysteries of Pre-Existence.”* At that the Pen was overwhelmed for seventy thousand years, as ye reckon time, yearning for this call. Then, when It recovered, and the Wisdom of the divine Decree once again shed its radiance upon It, lo! It wept for another seventy-thousand years. Thereafter It stood attentively in the Presence of God for a time which hath not been preceded by the Wisdom of the First Principle in the beginning, nor shall it be concluded by the Wisdom of the Last Principle in the end. As It was consumed by the fire of separation at having become severed from the call of Pure Attraction, the color of blackness appeared within Its tear-ducts through the Dominion of Accomplishment, and from those black tears, a single tear was shed upon the Tablet. As a result, the Point was revealed in the world of origination, and this Point appeared as the Template of the First Principle upon the mirrors of the Letters in harmony with the essences of the divine Names. 3 At that moment, the Alif became receptive to It before all the other Letters in the atoms of all things, and as the breezes of unconstrained mercy wafted upon It from the Seat of Oneness, this Divine Point was shaped into the form of this Eternal Alif. As a result, the countenance of divine Exclusiveness was unveiled from behind the Verdant Veils, and the Temple of the Point manifested in the form of the Alif, positioned upon the Tablet in such wise that It might rise up in the world of divine Attributes and Names at the Command of God, the Exalted, the Most High. This is the station wherein the Essence of the divine Will is adorned in the garb of titles and arrayed in honorable robes of qualities within the City of Grandeur. 4 As this Upright Alif became situated upon the resplendent Tablet, appearing with yet another wondrous effulgence, the Disconnected Letters emerged as the first of the manifestations, to the end that they could be disclosed in accordance with the realms of Peerlessness and Revelation within the Citadels of Composition. Thereafter, the realms of limitation and multiplicity were revealed from these Letters which hath emerged and shone forth from the Primary Alif in the first of the manifestations. As they were severed, divided, and disconnected, then caused to be gathered, harmonized, blended and paired together, lo! The combinations of words and concordant Letters were revealed in the realm of creation through the Temples of divine Names and Attributes. 5 At that moment, the creation of the realm of divine Sovereignty was completed, and the capacities within the manifestations of all living beings were weighed, to the end that the entire creation might proclaim, with the tongue of their innermost essence within themselves, that He is the Eternal, the Everlasting, the Creator, the Most Powerful, the Mighty, the Sovereign. And that ‘Alí before Muhammad is the Manifestation of the divine Self and the Manifestation of the divine Attributes, from Whom all possibilities began, and unto Whom all realities shall return. He is the One Who, by virtue of His own Self, is the Munificent Soul of the All-Merciful, by Whom the essences and capacities in the world of possibility, and the manifestations of all living beings in the realm of existence, were brought forth. And the Mirrors reflect His image, and the Letters relate His utterance, as the Primal Creation of God, the Origin of the Manifestations, and the Return of the Servants on the Day of Mutual Calling. Thus hath God distinguished Them above the circuit of creation in the Primordial Realm. 6 On account of Them, the Lights hath shone forth, the Moons hath emerged, the Suns hath been illuminated, and the Stars hath been revealed. All of Them reflect the image of Him and reveal Themselves in accordance with Him, in such wise that there can be no distinction between Him and Them, except that They were brought forth by virtue of His behest, raised up by way of His will, and gathered together by the means of His power. For Their sakes the Orbits became circular, the Spheres became spherical, the Trees of Oneness were planted, the Fruits of Singleness were displayed, and the Rains of Distinctiveness were sent down—until the Point returned unto its Primal Station, after having cycled through a full revolution within Itself and reached Its fulcrum, wherein the end returned unto the beginning. Whereupon the First Call was revealed once again from the Tree of the Farthest Limit, in the Presence of the Dawning Sun. 7 This is what the Nightingale hath warbled forth at the Nexus of Eternity during this lonesome Night, wherein the Fire of Oneness hath been set ablaze from the Bush of Sinai beneath the shade of the Name of the Most Ancient and Immortal Mystery—He Who hath, in very truth, been named Al-Qadím in the Qayyúmu’l-’Asmá’—that all manifestations might bear witness, within the secret chambers of the heart, that verily, He is the Mighty, the Most Powerful, the Help in Peril, the Munificent. 8 This is a Book from the Bá before the Há unto all who hath placed

their faith in God and triumphed by way of the Lights of Guidance, that they may be led unto the Tabernacle of Holiness and drawn nigh unto the Desired Goal, which none who have rejected faith in God hath ever attained. He testifieth unto that which the Temples of divine Names within the Citadels of divine Attributes, and before them the Angels of Holiness, doth testify. 9 Say: "Verily, in the chirping of the Nightingale upon the branches, the soaring of the Nightingales of Paradise, the surging of the Ocean of Oneness, the raising of the Clouds of Wisdom, the pouring of the Rain, the flowing of the Springs from the Rocks, and the erection of the Temple of Eternity upon the Throne of Lights—there are Signs for those who gaze into the true nature of existence with the Vision of God. Wherefore, reflect, O Concourse of Loved Ones, upon the creation of the heavens and the earth, and within your very own selves, that haply ye may be guided aright by virtue of the Manifestations of divine Power through the Lights of Guidance during the Days of the divine Countenance." 10 Assuredly, between Our hands lieth a message from the Letter Qáf, who hath journeyed beyond himself and emigrated toward God, the Help in Peril, the Self Subsisting. He hath reached unto the Precincts of Holiness and entered the Copt of Certitude, by way of a station wherein the Fire of God, beyond the Veils of Light, hath been set ablaze, and wherein the Flame of Oneness in a glorious and eminent lamp hath been enkindled. Thus do those who have emigrated from their homes for the love of God surpass those who have never set their faces toward the Shore of Holiness, near unto the City which hath been encompassed by those who are nigh unto Him. He hath enquired in his letter about mysteries that no soul in the whole dominion hath ever grasped, neither hath its countenance been unmasked by anyone in the whole dominion, nor hath anyone who possesseth knowledge ever attained unto it. Wherefore, hearken unto that which the Herald of the Spirit beckoneth unto thee in this Blessed Spot, beyond which the Gulf of the Spirit surgeth in tumultuous waves. 11 **With respect to that which thou hast inquired concerning the Verse of Light**, which was aforetime sent down upon Muhammad, the Messenger of God, know that this is a Verse whose meaning the worlds cannot sustain. And were all that is contained within the knowledge of God to become pens, and all that is within the divine Order to become an ocean of ink, and were the Fingers of divine Strength to inscribe whatsoever hath been and all that shall be, never would the meaning of a single Letter, sent down through the Tongue of Glory in this blessed and heavenly revealed Verse, be exhausted. I shall, however, sprinkle upon thee a dewdrop from the vast ocean of knowledge and wisdom, that perchance ye may be of those who hasten unto the fields of learning and drink their fill from the Chalice of Loving Providence, proffered from the hand of the divine Youth, enthroned upon the Seat of Infinite Grace. 12 Therefore, upon the completion of Moses' term of exile in the Midyan of the divine Will, He returned with His Household and entered the wilderness of Sinai, within the Vale of Holiness, from the Right Hand Quarter of Paradise, upon the Shore of Eternity. At that moment, He heard the Call from the Hidden Chamber of the Most High, from the direction of the Divine Personality (YHWH): "O Moses! What dost thou behold? Verily, I am the Lord thy God, the Lord of thy forefathers, Ishmael, Isaac, and Jacob." Moses, out of fear for God, the Mighty, the Most Powerful, the Self Subsisting, veiled His face. Then, another call came from the Shore of the Ocean of Majesty beneath the Crimson Canopy: "Raise thy head, O Moses!" And as He raised His head, He beheld a Light shining and glistening from the Tree of the Farthest Limit within the Verdant Vale, and He was guided aright by virtue of the Guidance of Might from the Fire of Blazing Glory around the Bush of Eternity. He then removed the sandals of vainglory, withdrawing Himself from the clutches of the latter and former times. All of which God enjoined upon Him, just as ye recite from the Tablets. Thus, His Command was raised and His Remembrance exalted, and He became of those who, by way of the Lights of the Fire, directed themselves unto the Pathways of Justice. This is that which hath been enjoined upon Moses, the Son of 'Imran, within the Canopy of Zamán, did ye but know. Thus, hath the Parán of Love been witnessed near unto the Parán of Fire, at the Horeb of Holiness and the Sinai of Nearness, should ye gaze with the Vision of God into the Scriptures of Justice. 13 As the Veils of divine Unity were lifted and the Lights of Oneness shone forth through the Countenance of Muḥammad, the Fire of the Divine Personality was kindled for His sake, within His own Being, and through His own Self, and the Fire of the Bush was set ablaze within His bosom. Thus, the affections of love and the enchantments of rapture captivated Him from every direction, and He was inspired by the Call of God from the Tree of Humanity within His inmost heart: "Verily, Thou art the One True God, the King, the Help in Peril, the Mighty, the Holy." This is that which was revealed within the Wilderness of the Spirit upon Muḥammad, in that station which hath not been approached by the hearts of those who have come before. Thus do We relate unto thee from the mysteries of knowledge and the gems of divine wisdom, perchance the people may be ignited and set ablaze by the Fire of God through the Bush of Remembrance. 14 Now, when Muḥammad, the Messenger of God, sought to bring this Most Exalted Station to remembrance in order to instruct them concerning the mysteries of divine Oneness within the Tree of His Self, and to convey unto them the spiritual richness obtained from the Fire which appeared through the Sinaic Wisdom by the Revelation of Moses, God inspired Him with this Verse of the Torah, that He might provide evidence to those who received the Torah, and that it serve as guidance unto those who, by way of the Lights of Guidance, are led by the Bush of the Praiseworthy One. And God commanded Moses to proclaim unto the people, by way of this Mount Sinai, concerning this Most Praiseworthy Spot, and to this attesteth that which hath been sent down in the Book, 'We did indeed send Moses with Our Signs, "Draw the people away from the shades of darkness toward the Light," and proclaim unto

them the Days of God.' This is what hath been inscribed upon the Tablets, should ye but know. And that which He proclaimeth unto the people concerning His Days is how He attaineth unto His Station, could ye but understand. 15 Be apprised, therefore, that Moses, when He became acquainted with the Fire of the Tree situated upon the Shore of the Vale of the Right Hand, was guided thereby and became of those who, by the leave of God, entereth into the Blessed Spot. And Muḥammad, ere He became acquainted with anything or before the Fire so much as touched Him, made it a Light unto whomsoever dwelleth in the heavens or upon the earth, and by this Light He guided whomsoever He willed amongst His creation, and this is that which hath been written in the Book which ye recite from the Furqān. Perceive, then, that the station of the niche in this Verse is His very Self, the lamp is His luminous Heart, and the panes of glass are His Sacred Temple, wherein the Flame of Oneness is ignited and casteth forth the Light, by virtue of which whomsoever dwelleth within the heavens or upon the earth is illumined. Thus do We mention this unto thee for your sakes, that ye may, by way of this Light, seek enlightenment during the Days of the Spirit. 16 After this Light was kindled within the Lamp of Muḥammad and ignited upon the Niche of Aḥmad, and the divine Oneness within the Sacred Temple was established, God commanded that He advise the people concerning His divine Encounter at the time of the Latter Resurrection, and give Glad Tidings unto them of the Holy, Praiseworthy Station, within a place wherein the Concourse of the Exalted Ones and the Spirits of those who are nigh unto Him are gathered together. Therein shall the Clouds of Grace and those who are faithful unto Him be raised. At such a time, God shall gladden the hearts of those who rejoice in Him. This is that which He hath promised in the glorious and well-preserved Tablets, by way of His saying, glorious is His Sovereignty, "The Day thy Lord shall come," as well as other similar Verses of thy Lord. This is that which hath been promised concerning Him unto whomsoever dwelleth within the heavens or upon the earth, that all may bear witness within their own selves that this is indeed the truth—no other God is there besides Him, and that verily, He is the True One, the Knower of things Unseen. 17 Perceive then, the Station of Him Who came in the Garb of 'Alī upon the Clouds of Light, and know that Muḥammad, the Messenger of God, was the bearer of Glad Tidings regarding His Encounter on a Day in which those who are sincerely devoted unto Him would greatly rejoice. Consider, then, what the slanderers uttered against Him after He came unto them with Clear Signs, and what they wrought against Him—insomuch that the Pen is ashamed to proceed regarding it. God truly is a witness thereto, should ye be of those who did not bear witness. Thus, they slandered Him, refused to acknowledge Him, and amongst them was he who said, "He is a calumniator of God," as well as, "Through His charm, He captivateth the people!" As a result, they are veiled from the Encounter with God and never shall they respond unto His Cause, nor shall they ever turn unto the Countenance to which those who are nigh unto Him hath turned. 18 And ye, O Concourse of the Bayān, render thanksgiving unto God for that which He hath bestowed upon you by virtue of His generosity, for He hath made Himself known unto you, honored you by virtue of His divine Encounter, awakened you by the very truth, and sent down upon thee that which hath distinguished you from those who reject faith and join partners with Him, despite the fact that all hath been anticipating His Days and all of that which they have been promised therein. Thus, appreciate what We have related unto thee in very truth, and how We have honored thee with grace, insomuch that thou hast become firmly grounded upon the Shore of divine Knowledge, for We have instructed thee in the pathway of spiritual insight and brought thee nigh unto a Fire which setteth ablaze the hearts of those who are faithful and place their trust upon the Lord their God at all times. 19 Then know that the intended meaning of this Verse is naught but that which We hath taught thee in very truth, which remaineth inscrutable to all except such as persevere with God. None except those who are sincerely devoted unto Him shall ever attain unto it. This proceedeth from a Grace that hath not been preceded by the First Principle, and shall not be surpassed by the Last Principle. But as for thee, O hopeful enquirer, during these days in which the Sun of Divine Providence hath arisen from the Day-Spring of Oneness, and the Flame of Divinity hath been kindled within the Niche of Holiness, thou shalt not perceive the sign of this Verse except within a Temple which God hath concealed behind the Tabernacle of Glory, within the shade encompassing the Beloved One. Dost thou not observe how God hath enkindled a flame for Himself with the Fire of His Own Soul within the Niche of Eternity, and preserved it within the Lamp of divine Power, suspended between heaven and earth, lest the breezes of ungodliness assail it? The Light, emerging from beyond seventy thousand veils, hath been revealed, according to the measure of the point of a needle, and from it the mirrors of all living beings in existence are illuminated, such that each reflecteth the image of God, their Creator, as the Divine Fire manifesteth upon them. This is that which We impart unto thee from the wonders of Hidden Knowledge, that ye may render thanksgiving unto the Lord thy God at all times and places, as well as those who are faithful unto Him. And that thou mayest find contentment within thine own self, for thy heart hath reached the Shore which no foot in the entire creation hath trod, save those who are consumed by the fire of the love of God at all times and places. None shall ever draw nigh unto it except those who have severed all ties with whosoever dwelleth within the Omnipotent Realms of Revelation and Creation, and who, by the leave of God, travel the pathways of resignation. 20 We have, therefore, sufficiently explained unto thee the significance of this Holy Verse and have summarized the elucidation of its meaning, as We have previously explained it with various phrases and symbolic expressions that have been widely dispersed and confounded the minds of the learned. But as for thee, be content with that which hath been sent down upon thee on this blessed night,

a Night which God hath appointed amongst those nights wherein the destiny of every Command is determined in the Presence of the Mighty, the Self-Subsisting. But shouldst thou consider what the Pen of divine Power hath inscribed upon these luminous Tablets insufficient, then return unto that which hath been previously written by Mighty Fingers, attested to by all. For the Fire of Oneness hath been set ablaze through the Bush of Words, yet none may partake of it except those who profess the Unity of God. Upon its branches rest many Doves, all of whom were created from the Fire of Divinity, yet none hear their melodies except those who have detached themselves from all save God. By God! Shouldst thou fix thy vision upon it, thou wouldst obtain all that is knowable from what hath been written upon these Tablets and be freed from all save Him, and verily, this is a well established truth. 21 **As for what thou hast inquired concerning the Disconnected Letters in the holy Books and Scriptures**, know that each and every one of these Letters containeth Signs for those endowed with knowledge. Within them are allegories, symbolic expressions, spiritual meanings, and instructional exhortations, every single letter thereof is inscrutable to all save those who follow the good pleasure of God and rejoice in the Ridván of knowledge. Their mysteries have ever remained hidden within the treasures of divine protection, sealed with the Seal of divine Power, and veiled behind the Veil of divine Might. However, at this time, their seal hath been broken for thy sake and for the hope thou cherishest that humanity might come to perceive them, and that perchance those who have received the Guidance from God aforetime may bear witness that all that hath been created existeth by virtue of a Temple which speaketh forth the truth, and every exalted Letter and composed Word doth circle about Him, could ye but understand. 22 Know, therefore, that in the station of the divine Names, these Letters exemplify themselves in accordance with the eternal Essences, the unified Realities, and the nature of Divinity, just as ye recite in the Furqán. He saith, glorious be His light, in the beginning of the Book, “Alif Lám Mím. No doubt is there concerning this Book. In it is guidance unto the pious.” In this station, God hath named His Beloved with these extended and disconnected Letters, that haply those who soar through the atmosphere of the spirit upon the wings of detachment may attain unto the station of certitude. “O Muhammad, this is indeed the Book! Yea, it is the Book of thine own self.” This proceedeth from the imperceptible and well preserved Book, which is inscrutable to all save God, and by virtue of which He distinguisheth every other book, should ye be of those who are certain. This is from a Book which the knowledge of all that hath been and all that shall be hath been set forth, whereby He guideth those who are rightly guided. All that hath been sent down aforetime in the Books and Scriptures is but a single letter of that Book which remaineth inscrutable to all save those who ascend unto the atmosphere of the divine Presence upon the Buráq of Glory. All that may be referred to remaineth in a station of description, except for this Hidden Book, which remaineth in a station distinguished from all that may be mentioned and all of that which the commentators may describe. And all that is and all that shall be He bringeth forth by means of His saying, “Be, and it is.” 23 Perceive, then, that the Book is the Self of Muḥammad, in which all the mysteries of the Pen of God, the Help in Peril, the Mighty, the Self-Subsisting, have been inscribed, that thou mayest attest that there is none other God but Him, the King, the Help in Peril, the Well-Beloved. Thus hath it been revealed aforetime, “Read the book of thine own self.” This Book sufficeth for those who place their faith in God, and it guideth them unto the shore of the Treasured Name. In another station, it referreth unto the Book which hath been sent down upon Him in very truth, which God hath made a criterion by which those who have faith and those who reject faith in their Lord are distinguished. And in yet another station, know that just as God hath named His Beloved with these composite Letters and composed Words, as ye pronounce His Names such as Muḥammad, ‘Aḥmad, and Maḥmúd in the Kingdom of Names, so likewise hath He named Him with these extended Letters and disconnected Numerations, that all who hath known Him aforetime may recognize that every glorious Letter and beautiful Name hath been fashioned for Him. For naught hath ever been manifested from the Well-Beloved save what His Beloved hath willed. This ye shall surely perceive, should ye gaze with the Vision of the Spirit. And so that the song the Nightingale of Eternity hath chanted may be firmly established during the days when ye recite, “To Him belong the Most Beautiful Names.” This is that which hath been revealed aforetime and which ye, and the greater part of mankind, recite during His days. 24 Therefore, know that God hath brought forth these extended and disconnected Letters to name His Beloved’s extensive, intrinsic qualities and sublime and pristine virtues, just as ye observe in the Mirrors that reflect the Sun of Muḥammad. Thus, were brought forth the definitively arranged Temples from composed Words, in harmony with His Name and the elements of Oneness therein, each and every impression bearing the capacity mirrored forth from this Sun. Reflect, therefore, upon the creation of the heavens and the earth, that thou mayest recognize each name under the shade of His Name, and every attribute from the shadow of His Attribute. And be thou certain that all things are within the grasp of His divine Power, continually being brought forth from the Letters, that perchance thou mayest be of those who peer into the manifestations of creation with the Vision of God. 25 In another station, the Alif resembleth Absolute Divinity, while the Lám representeth Absolute Guardianship, which pertaineth unto His Self-Existence, as He hath declared, “Thy Guardian is God,” which pertaineth unto the Guardianship of the Mighty, the Praiseworthy. And the Mím alludeth unto the realities of Muḥammad and the effulgences of Aḥmad. God addressed Him by means of these Letters, that all may be well assured that whatsoever is being referred to in the explanation, expressed with a ready tongue, or affirmed within the land of composition—every aspect hath been revealed in the Garb of Muḥammad.

Thus lend ye an ear unto that which He chanteth unto you. 26 By the One True God! Were I to expound upon these three stations within these three Letters, Tablets would not suffice, nor would the ink ever cease to flow. Yet, each station shall be condensed in such wise that ye may advance in knowledge, for it is unbecoming of the Wielder of the Pen to be held captive by fear of those who reject faith and join partners with God, even though hatred resideth within their hearts for this Youth Who is settled in the region of 'Irâq, and they turn away all who orient themselves toward and seek enlightenment from the Horizon of Oneness, which radiateth with resplendent Light. Thus do We recount unto you the mysteries of the Cause, that perchance ye may attain insight. Otherwise, by Him Who holdeth the soul of Ḥusayn in His hand, were it not for the arrogance of the people restraining Me, I would indeed relate within this Tablet whatsoever would enable you to become detached from whosoever dwelleth within the heavens or upon the earth, and lead you unto a station which hath not been heard by any who hear. This Spring of flowing Grace shall never cease, for it floweth from a firstness which hath no beginning unto a lastness whose end none shall perceive. For the Fountainhead of this Divine Spring and this Unique Ocean is naught but the certainty of the Grace of Lordship and the realities of Supernal Knowledge. As such, how could this Sweet Fountainhead ever be exhausted? Nay, by My Lord! It will never be exhausted, nor shall it ever vanish, and unto this beareth witness that which We have revealed, and before that, doth the assemblage of the Concourse of the Most High testify. How could the grace of God ever cease? How could the overflowing waters of His Presence be cut off? Nay, by the Lord of the heavens and the earth! His mercy hath surpassed all things, and His grace hath embraced all existence. 27 Say: "O people! These showers of wisdom are from His grace, which He sendeth down upon thee from the clouds of knowledge, and He bestoweth upon all created things that which shall enable them to enter within the Riḡvân of Holiness and be clothed with the Robe of Eternity, if ye but ponder the mysteries of this grace." 28 Say: "O people! How can ye slumber upon your beds and not rise from the seats of heedlessness, now that the Daystar of Love hath shone forth, and every withered body hath been set in motion by its heat? Yet ye remain as a cold mountain, refusing to melt before the radiance of this Fire, while all who dwell within the Pavilions of Eternity have been set ablaze." 29 Say: "O people! If ye hearken not unto this devoted servant in God, when compelled by this Flame to scale the heights of love, ye shall recognize how He is enkindled by the Fire of Love and ever consumed by its Flame. Then shall ye be set ablaze by the fire of wondrous Remembrance. Wherefore, give ear as He calleth upon God through His inmost heart, with a gentle tongue, "O my God and my Master! I beseech Thee, by Thy Flame, which Thou hast sanctified within the Lamp, to lead me unto the presence of the True Lover, unto that station wherein the Name of God, the Mighty, the Help in Peril, is commemorated and praised—the Promised One Who, in very truth, shall come overshadowed by the billowing smoke from the Fire, while the Angels of the divine Command encircle Him. Then shall the Clouds of Holiness be lifted, and the Nightingales warble a melody that shall enrapture the hearts of those drawn nigh unto Him." 30 Say: "O people! Hearken unto My words and recognize the potential of these days, and hold fast unto the hidden, radiant Cord. Be ye not inclined unto the lower world and its adornments, neither let adversity sadden you, nor be turned away by the calamities which hath befallen you by reason of those who reject faith and join partners with God, the Mighty, the Well Beloved. Those who allow neither the forbidding forbiddener to impede them, nor the accusing accuser to veil them, nor the protesting protester to withhold them from approaching God, are the best of creatures, even if all who dwell upon the earth were leagued against them, did ye but know. These are they who are not enticed by the outer appearance, nor will they pursue after any such thing throughout the whole dominion. Even were they to come across a city of gold, they would pass over it like the lightning, oblivious to its allure, for they are carried by surging waves of detachment. These are they who, when the Signs of thy Lord are recited unto them, the Fire of Oneness is kindled within their hearts, and the members of their bodies tremble with longing for God; then they fall prostrate upon their faces, humbling themselves unto God, the King, the Help in Peril, the Mighty, the Holy. These are the hallmarks of those who detach themselves from all save God which We relate unto you in very truth, that haply ye may hasten unto the Shore of divine Grace with your noble essence." 31 Know, then, of yet another station wherein God hath foreshadowed, by these Letters, the mysteries of the Infinite Durations through symbolic expression, alluding unto the interval in which the Beauty remaineth veiled behind the Tabernacle of Glory. Even as ye observe in the Traditions of the Imâms of the Furqân, "After the expiration of the Alif Lâmi Mîmi Sâdi unto the Alif Lâmi Mîmi Râ, the Mahdî shall arise." Thus, ponder the mysteries of each of these Letters and discern the very moment in which the Lights shall gleam from the dawning of the Sanctuary of the Beloved. 32 Say: "O Concourse of the Bayân! All of that pertaineth unto the degrees of creation and innovation, of the outward appearance of life and invention—so attest thereto. Albeit, those stations which God hath appointed as the Focal Point for His Holy Revelation can neither be expressed through symbolic expression, nor emulated through imagery, nor revealed by proofs, but remain upright beyond the reach of all within the Realm of Sanctity." 33 Say: "O Concourse of the Furqân! The Letters have indeed ascended unto their upright positions, and the Words unto their appointed seats, yet ye remain, even unto this very day, unable to perceive. Await ye not the Day when the Caller shall cry aloud, or listen ye not for 'the Shout' in very truth? How is it, then, that ye remain, even unto this very day, wrapped in the shrouds of your own selves, lifeless? Arise from the slumber of heedlessness, and cast off ignorance and cruelty! Then hearken unto the Remembrance of God, that would be best for you, should

ye seek to return unto the sheltering clouds of nearness unto Him. Reflect ye not upon the generations of old and upon what befell them for their opposition to the Messengers of God and their denial of His Signs? For never hath God summoned a Messenger but that He hath indeed sent down with Him a miracle of Fire wherewith He confoundeth the transgressors. Moreover, every Messenger hath borne glad tidings of the Messenger Who was to come after Him, a promise vouchsafed unto each and every one of them.” 34 “Wherefore, turn your attention unto those who were given the Torah. Prior to Moses being sent unto them, they had received glad tidings from God, the Help in Peril, the Self-Subsisting, of a Prophet Who was to appear thereafter. Then, when Moses came unto them with the Staff of divine Authority and the Párán of love, they receded away from Him and said, ‘This is naught but a crazed magician.’ They renounced Him, disputed with Him, and contended against Him until there passed a certain number of years. Then God raised Him up at His behest, and brought Him unto a station which had been destined for Him, where He implemented His divine Decree and established His proofs, and eradicated the fanaticism of those who rejected faith, joined partners with God, and unjustly oppressed others. Just as today ye send blessings upon Moses and those who were faithful unto God, and curses upon Pharaoh and His cohorts. Thus do We relate unto thee the Story of Truth, that haply ye may recollect the Days of God.” 35 “Then Moses gave glad tidings unto the people of the One Who was to come after Him, and when Jesus came unto them with Clear and Holy Signs, they waxed proud before Him saying, ‘Thou art not the Promised One’ and ‘Thou art but a man possessed.’ Likewise, Jesus gave glad tidings unto them of a Prophet Who was to appear after Him, couched in glorious and praiseworthy expressions. Though when Muḥammad, the Messenger of God, came unto them, they receded away from Him and renounced Him, saying, ‘This is naught but a man who hath forged lies against God, the Help in Peril, the Self-Subsisting.’ Then, when He was raised unto God, they conspired against His divine Authority, even as ye behold today—how they weep over what befell Him, humble themselves, and pronounce curses upon those who wronged Him. When He was raised unto the Host of the Most High and ascended unto the Pavilion of the Farthest Limit, the Self-Subsisting made a Promise of the One Who would come unto them thereafter, and all of the Concourse of the Furqán are bound to that. Thus was the Cause established, and time continued until ‘Alí before Muḥammad came with Signs and Wonders, overwhelming Arguments, perfect Explanations, and brilliant Proofs. Yet all waxed proud before God and against His divine Authority, despite the promises they had received of His Encounter. All that had been inscribed within the Preserved Tablet attested unto this, just as ye recite in the Book that when God sealed Prophethood through His Beloved, He gave glad tidings of His Encounter unto all—such was the irrevocable decree. When God came unto them overshadowed by clouds and sounded the Trumpet of Revelation, the heavens were cleft asunder and the mountains crumbled, and yet they recoiled on their heels, still awaiting His Encounter, even as the Jews and the Christians await Him Whom they were promised aforetime. From that time unto this day, they continue to wait—yet how many Messengers hath God truly sent unto them since the days of Moses? And still, they perceive it not, and each passing year they say, ‘He shall come next year!’ Thus, comprehend their state and the state of those who are overshadowed by the obscurity of their own selves. Observe, then—those who have joined partners with God—what they wrought before and what they persist in doing today. Thus have We set forth every matter in detail, and recounted for you what befell the Messengers of God, that perchance ye may uncover the mysteries of the Cause of God and be amongst those who enter beneath the shade of the divine Countenance in this Day. For God hath raised each of them unto a station known only unto Himself after they turned away from Him.” 36 At this juncture, let Us return unto that which We were in the midst of recounting and weave anew the robe of meaning upon the bare and wondrous Temple of Words, that ye may be well assured that the reins of the Cause are held in the grasp of the Most Powerful, the Formidable—He Who directeth it wheresoever He willeth. And when His Revelation came upon all who dwell within the dominion, behold! All were compelled and transposed. Wherefore, know that were I to expound upon the meaning of the Alif which hath been sent down in the beginning of the Book, in accordance with the Pearls of Hidden Knowledge that are decreed therein, all who dwell within the heavens or upon the earth would be dumbfounded, save those who, in the Presence of the divine Countenance, are immersed in the overflowing waters on the Day of divine Power. Yet the dogs of the earth would gather against Me, seize Me with the claws of malice, and denounce the grace which hath been sent down from the clouds raised aloft by virtue of the Name of God, whereby the thirst of those who are consumed in the Párán of separation in the Presence of the Flaming Fire is assuaged. Some of them perish in such wise that, even were the Spirit of Life breathed into them, they would remain listless. But a few do drink from this Living Fount, which floweth freely in the shades of these Words, and they render praise unto God, their Creator, as the Light of Dawn riseth upon them from the direction of ‘Irâq, after the spirits were dumbfounded at the break of Day. Thus discern the disheartenment of the people on account of their disputations. Likewise it was sent down aforetime upon Muḥammad, “Few of My servants are of the thankful.” Yet despite all this, it is not My desire to disappoint one who hath set out towards God, hath journeyed unto Him, and emigrated with Him; therefore, I relate according to the measure that devoted servants may bear, souls endure, and the learned acknowledge, that it may serve as a Remembrance and a Glad Tiding from the presence of this devoted Servant unto those who would hasten toward the Abode of Peace and enter beneath the Shade of the Tree of Reunion. Wherefore, hearken unto that which is being revealed unto thee in this Blessed Spot from this

Eternal Tree, which no Fire hath consumed, nor hath any drawn nigh unto it save those who circlet about it and, by His leave, ransom their souls in His Path. And thus do they render thanks. 37 Know, therefore, that the Alif is in a station as a Harbinger of His Most Great Name, which is Alláh. The Lám pertaineth unto His Hidden Knowledge, and the Mím referreth to His Name, the Bestower—that is, “Verily, I am God, the All-Knowing, the Bestower!” These are the divine Names which God hath exclusively claimed for Himself at the beginning of His Book. By these doth He will whatsoever He desireth, and none comprehendeth their depths, for no soul exceedeth Him in knowledge. Verily, in this, all are assured and acknowledge. Thus hath God, glorified is He, intended within this station to reveal the Oneness of His Being through the position of the Alif, the Guardianship of the Guardian by the Lám—for the Lám is the Letter of Guardianship, did ye but know—and Prophethood through the Mím, for it is manifest in the beginning of the Name of His Messenger, just as ye observe. The precedence of the Letter of Guardianship over that of Prophethood beareth witness before those with intuitive hearts of Glad Tidings unto whosoever dwelleth within the heavens or upon the earth, that He Who is to come after Muḥammad shall preface within His Name the Most Great Name of Guardianship ahead of the Name of Prophethood, such as ye observe in ‘Alí before Muḥammad. The second Verse of the Furqán proveth that, which hath, in very truth, been sent down as such, “That is the Book, no doubt is there about it! In it is guidance unto the pious—those who have faith in the Imperceptible.” The ‘Imperceptible’ referreth not unto the epoch of Muḥammad, but rather to that of ‘Alí before Nabíl, could ye but truly believe in the Imperceptible. By this ‘Imperceptibly’ God hath forged a Covenant through the luminous effulgences of the Furqán with whosoever dwelleth within the heavens or upon the earth, yet the greater part of mankind understandeth not. Wherefore, observe how the Cockerel of the Throne hath raised His Voice and chanteth within the Pavilion of Eternity, imparting unto you that whereby your minds may be settled, your souls refreshed, and your hearts gladdened, by virtue of which the believers in the divine Unity may exult. Observe, then, the majesty of this Cause, for God hath mentioned it at the beginning of His Book and in the beginning of His dialogue with His Beloved. Yet the impious break the Covenant of God, violate His Testament, and deny His proofs. Nay, they are still not appeased therewith and have wrought against Him that which shattered the steadfastness of the patient. Thus have We unfolded unto you the mysteries of the Cause of God, if ye would but hearken with the Ear of Holiness. 38 By God! Were ye to reflect upon the Lám that hath been sent down between the Twain Sanctuaries, ye would indeed attain unto whatsoever ye seek. For the form of Lám doth contain all three Letters, even as those versed in arithmetic calculate its value, manifesting it as three Letters—first the Lám, then the Alif, and the Mím. Therefore, all that is to be inquired about within His Book is gathered therein, for the Mím is indeed revealed to be isolated, indicating its self-sufficiency, should ye soar within the atmosphere of abstraction and the vastness of the divine Unity. Through this, those who seek proof discern that “There is none other God except Him.” He is One in His Essence, One in His Attributes, One in His Name, and One in His Handiwork. How could there be another besides Him? Say: “Glory be unto God, there is none other God but He, all belong unto Him, and all are bewildered by His Handiwork.” Thus, the veils of plurality are burnt away, the symbolic expressions of distinction vanish, and the banners of the believers in the divine Unity are hoisted. Reflect, then, upon the Alif which God hath adorned as an intermediary between the Lám and the Mím. Though this is not something that can be known through reasoning or discovered through learning, even were all who dwell within the heavens to meditate for all eternity. When the gates of meaning were closed upon this Sublime Letter, the gates of utterance were made to open upon whatsoever ye seek to accomplish, were ye to but hearken. 39 Know, then, that wert thou to turn this Divine Alif upon itself, it would reveal two upright Alifs. Then, should these two be raised unto the value of ten, the number twenty would appear. Thus was the divine Command made manifest, whereby the Temples of Divine Unity, the Manifestations of Peerlessness, and the Stations of Abstraction were brought forth—this ere its conjunction with the foundation of the Nún, did ye but know. And once it was conjoined, the symbolic expressions in the realm of limitation and the majestic expositions in the realm of connection came into being. Through this, those endowed with knowledge bear witness unto the mysteries of wisdom as they flow from the Testimonies of the Pen of the Almighty. Know, then, that every Letter and Word returneth unto this Sublime Alif and this Evident Inscription, could ye but observe with the vision of the heart. Indeed, it is the Manifestation of the Letters, beyond all symbolic expression. In like manner hath Knowledge been sent down from His Presence in very truth, could ye but perceive its worth and comprehend. Otherwise, beseech the Lord thy God that He instruct thee through His own Knowledge and bestow upon thee that which shall render thee independent of those who are not guided by the Signs of God but have instead plunged into the abyss of darkness. The billows of the Fire have surged about them from every side, and they are engulfed therein, yet perceive it not. 40 Observe likewise the mysteries of transference within this Alif, such that in every Letter the Alif appeareth therein. Take, for example, and observe this Alif in the Letter Bá ب . Through its submission unto its Creator, it lieth upon the dust, utterly subservient unto God, just as ye regard within its shape. Then, it appeareth upon the Temple of the Dál د through its process of bowing in the Presence of God, the Help in Peril, the Well-Beloved. Moreover, when it prostrateth unto God, the well-spring of the Šád ص is revealed, from which floweth the water by virtue of which God quickeneth all who dwell within the heavens and upon the earth throughout the entire expanse of creation, if ye could but perceive the elements of creation. In like manner, recognize

each Letter, for each is revealed through the Temples of Transformation by virtue of the manifestations of this Alif, just as ye observe in the Letters of the Alphabet. When God desireth to reveal the manifestations of this Alif, He causeth the radiance of His own Likeness to shine through them. Thus they appear in accordance with whatsoever hath been concealed within the Garb of these Letters. Were they to free themselves from these limited expressions, they would emerge through the Temple of this Alif and arise according to its shape. Shouldst thou desire to witness the manifestation of this Upright Alif within the Letters, in accordance with its shape and uprightness, thou must be certain within thine own self that it standeth above all things. 41 Observe, then, the numerations closely. Just as ye reckon the numbers within the science of geometry, for example, witness the organization of this Alif. Shouldst thou submerge it in the depths of the tens, the shape of the Alif would appear with an additional point and from it reveal the Yá ۱۰, for its number is ten just as ye reckon the count. In like manner, shouldst thou raise it unto the heaven of the hundreds, the Alif would appear again through the augmentation of the two points, whereupon ye perceive the form of the Letter Qáf ۱۰۰. Therefore, observe closely, how it continue to ascend until it accumulatheth unto the final sequence of numbers, whereupon the Letter Alif revealeth itself in the fourth sequence, through the increase of the points, as the number one thousand, wherein ye witness the emergence of the Letter Ghain ۱۰۰۰. Bear witness, then, how the tokens of divine Unity have flowed through the computation of the Letters, evincing Signs in the horizons of boundless possibilities and within souls endowed with insight, that there is none other God save Him, and all shall return unto Him. Thus, as this Alif demonstrated itself through the first and last of the Letters, it bore witness within its inmost essence, through the tongue of its most intimate heart, that He is the First and the Last, the Manifest and the Hidden, and thereby do all commune with their Creator and prostrate in His Presence. In that station, every Letter affirmeth this Alif, and in like manner doth the Alif shine forth through every Letter, could ye but exult in the Ridván of divine Unity. At the time it is an Alif, it also affirmeth the Letter Bá. Bear witness, then, and discern the points that revert unto it in every station and rank. 42 This indicateth the symbolic expressions which are incorporated into the declensions of its Revelations, that the people may be empowered to grasp it according to their own capacities and capabilities. For were it to remain within its own station, not adorned with the garb of limitations, even the intuitive hearts of those endowed with vision would never be capable of perceiving it, nor could the learned ever comprehend it. Wherefore, bear witness unto the Revelation of this Alif within thyself. Even now, thou art one who heareth, seeth, and speaketh as thou desirest, for no authority restraineth thee, nor doth any force prevent thee from acting. As ye witness this within your own selves, likewise observe the divine Names which applieth unto thee at this very moment. The Name ‘the Hearer’ pertaineth unto thee, even as the Name ‘the Seer’ applieth unto thee. Likewise do the other divine Names, should ye gaze with clear perception into your own selves. All of these pertain unto the divine Attributes by which all people, even now, are drawn back to their Creator, though they remain unaware of it. Bear witness, therefore, within thyself that all that hath been brought forth remaineth under His dominion and moveth upon whomsoever He willeth amongst His devoted servants, for there is none other God except Him. He cannot be attained by any such method ye may employ, nor can He be known by any such knowledge ye may acquire. Nay, He created these stations within the souls of His servants that all may recognize that He created the divine Names, yet is sanctified therefrom, that He formed the divine Attributes, but remaineth independent of them, and that there is none other Creator besides Him. To Him belong the Kingdoms of Revelation and Creation, and all hath been brought into being by virtue of His behest. Wherefore, say: “Exalted is God, the King, the Help in Peril, the Self-Subsisting. Exalted is God, the Ordainer, the Creator, the Most Powerful, the Mighty, the Well-Beloved.” 43 Nevertheless, O Concourse of the Bayán! Strive diligently with your spirits and your souls that ye may enter into this station, and be not as those upon whom not a single Name amongst the divine Names shall ever be confirmed, nor shall they ever be characterized by these divine Attributes. Be not as those who have eyes wherewith they see not, ears wherewith they hear not, and hearts wherewith they understand not. Then bear witness that through thy self-effacement thou dost stand, rest, and move by means of a single faculty—such is the evident truth! Thus do the divine Names and Attributes manifest from thee, even as ye perceive and discern them within your own selves. These hidden Names and manifold Attributes become manifest according to the varying degrees determined within your souls and are brought forth through your forms, that haply ye may ascend unto the heights of spiritual insight within your own selves. Consider, for instance, that which prompteth thee to act—it is one, even were ye to name or classify it by diverse names, for in its essence it remaineth distinct from all that ye may either express or intimate concerning it. Yet, when it turneth toward the faculty of hearing and its instruments, a certain attribute and name is revealed that otherwise would not be. Likewise, when it turneth toward the faculty of sight and the latent power therein, another attribute is made manifest—this is what ye find within your own selves. Thus it is with the tongue, when it turneth unto it, speech is revealed, even as ye yourselves speak—this is by reason of its turning unto the outward instrument of the human temple. By the same token, the inward is perceived through inward discernment, so bear witness thereto. For instance, as it inclineth toward the heart, the liver, the spleen, the brain, and its other instruments, diverse names are made manifest through the distinctions of these stations, even as ye ascribe names unto the intellect, the psyche, and the intuitive heart. 44 Recognize, then, the manifestation of this Alif within thine own self. Though it is one, yet from it hath God revealed the diverse Names and manifold

Effects, that perchance through such means ye may attain unto the station of spiritual insight and bear witness that the variations are made manifest through the diversities of the faculties and instruments—yet the Revealer remaineth one, and the Revelation remaineth one. All this pertaineth unto your own selves, do ye not then perceive? And that ye may be well assured that there is none other God but Him! Indeed, He hath fashioned creation as a repository of all His divine Names and Attributes, that haply ye may not overlook the wondrous arrangement within your own selves. For all that hath been brought into existence abideth beneath His dominion and is made manifest within the order of creation. Be that as it may, transgress not your bounds, O Concourse of the Bayán! But rather, fear God, and attribute not unto your own selves that which hath not been decreed for you, nor exalt yourselves above your own station. For We have truly expounded unto you that which hath bewildered the hearts of the learned, the wise, and the divines—through the intimations of these words—that perchance by them ye may arise and inspire all who dwell within the heavens or upon the earth to partake of this Flowing Spring, each according to their capacity and degree, and according to that which hath been ordained for them. 45 Recognize, then, this Spiritual Alif, this Eternal Ornament, and this Upright, Straight Cord, which resembleth the One Who standeth by Himself, for Himself, in relation to the inhabitants of the heavens and the earth. Whensoever He raiseth His head toward heaven, the hearts of the Concourse of the Most High are captivated by Him; and then, as He inclineth Himself toward the earth, the bodies of those who are nigh unto God arise from the sepulcher of evanescence. Thus do We relate unto you that which hath been written upon the holy and well-preserved Tablets by the Fingers of divine Power. 46 Then know that there is a symbol in every realm for this Upright and Firmly Fixed Alif, and all are sustained by the Cord of its divine Providence. All that thou witness in all that hath been brought into existence or shall yet be brought forth, whether it be in steadfastness, in rising, in stability, or through strength or power, know that all this hath appeared by virtue of the Uprightness of this Divine Alif. All seek shelter beneath the shade of this Alif, and from its Uprightness, all are made upright. 47 By God! The discourse hath reached a station wherein the symbolic expressions of the learned and the expositions of the wise have been severed, that ye may render thanks unto the Lord your God throughout your days, and that ye may be of those who have turned away from all who dwell upon the earth, then turn toward the Beauty of Oneness, clad in the Garb of Light, advancing beyond the veils, drinking of the wine of spiritual meaning and life offered from the hands of the Spirit. At every moment do they drink. Even should every delight be presented unto them, and even should all adorn themselves with every embellishment and ornament, they would not incline unto them. Even were they to approach them with armlets of gold and extravagant gowns, woven with fine silk and brocade, and should they seek to allure one from among them or enchant the heart of one—by God!—they would be powerless, nor would they captivate them. Even were they to adorn themselves with all that is hidden within the wondrous creation, appearing in the most dazzling of forms, and even should all that is hidden within the earth be offered unto them—of gold, of silver, and of every embellishment—they would not incline thereto, nor would they assent thereof. These are the Friends of God; fear doth not overtake them, nor do they grieve, for they have no fear of anyone, even were all who dwell within the heavens or upon the earth to rise against them, nor do they become distressed, for their hearts, their souls, and their innermost beings are filled with the wine of God's mercy and His love. There is no opening within their hearts whereby the love of aught else may enter. Thus have We informed you of those who are sincerely devoted unto God, that perchance ye may recognize them and follow the Cause by which they abide, that neither the tempestuous gales of the dominion shall shake you, nor the roaring thunders of time cause you to falter, and that haply ye may be of those who remain steadfast in the love of God. 48 **Then know that this Alif containeth the mysteries of every manner of science**, from which God hath bestowed the wonders of His grace, and by which the knowledge of all that hath been and all that shall be is determined. For instance, wert thou to classify the Letters concealed within the enigmas of this Alif, as We have aforetime imparted unto thee concerning the four stations therein, and shouldst thou record its findings and thereafter categorize them according to the four categories, applying to each category its requisite of ascending and descending, and of enhancing and regulating, then would such mysteries appear before thee that bewilder the intellect, and thou wouldst be able to comprehend whatsoever thou hast heard regarding the Collective Science of Jafr, and gain access unto the origin of all that is known. Would that We had encountered a soul receptive to Our purpose, that We might entrust unto them that which God hath taught Us of His grace. However, owing to what We have encountered, We have related unto thee according to a fixed measure, and We have contented Ourselves therewith, lest every colossal tyrant rise against it. 49 Then know that these Disconnected Letters are an allusion to the association between the adorer and the adored, and the lover and the beloved. None shall incline thereto except those whose hearts God hath conceived as the treasuries of His knowledge and the repositories of His wisdom. This is what hath been destined by the Knowledge of God, the Help in Peril, for the Beloved One. 50 Know, then, that this Alif alludeth unto the Pure-White Earth and the glistening Green Light, should ye be eager to discern the mysteries of the natural world. The quality and property of this earth proceedeth from water, could ye but understand, for it solidifieth within liquid. Glory be unto God, the Originator of it, and exalted is He above whatsoever ye may ascribe unto Him! When this glistening liquid hath solidified and congealed into this fiery liquid, and the heat dischargeth from this golden and molten fluid, three things are collated: the spirit, the soul, and the body. This, verily, is a knowledge that

hath remained unknown to anyone amongst the people, and all thereby are perplexed. As this incipient earth is congealed from the liquid within this crimson fluid, it can then be removed. And when it is removed, the dusty color of fire shall appear upon its surface, which is black. Though ye should not grieve, for as it turneth black, God shall, without a doubt, transform this darkness into Light, in such wise that a Flame shall be enkindled and illuminated by the leave of God, the Help in Peril, the Praiseworthy. This is the Fruit of Holiness that hath emerged from the Tree which hath been planted within the Heaven of Celestial Might and the Land of True Understanding. This is the Philosopher's Stone and their Silver, this is the Land of the Anguished and their Mercury, by whichsoever name they employ. Should ye extract it from the Source of Divinity, a spirit that is derived from it and related to it would be exerted upon it, for the body doth not receive a spirit dissimilar to itself, should ye take heed of that which We relate unto thee. As days transpire, it shall be made white by the leave of God. Wherefore, strive to purify it in such a manner that no darkness shall remain at all, which is the corruption within it, unto the utmost extent to which ye are able. 51 Then, after it is thoroughly dried by fire and a force is exerted upon it from this spirit once more, a consistent fire should be kindled upon it until the treasured crimson oil riseth above this liquid. So by God! This is produced from the Philosopher's Gold by which souls are perplexed and the minds of the wise are baffled. And until this very moment, even those devoted servants whom worldly adornments hath not distracted from the remembrance of God, the Help in Peril, the Self-Subsisting, hath not attained unto it. This is the Soul, the Blood, and the Crimson Gum through which the rotted corpses are quickened as a breath from this Spirit is blown into them. Wherefore, O Concourse of Creation, set ye out after it, but be wary of the Fire and do not exert a force with it which would bring about harm, for the Fire both corrupteth and purifieth, could ye but comprehend. Such is the Fire, the Gold, and the Soul, and the Water of Sulfur, the Water of Divinity, and the Water of the Firmament, by virtue of which every divine Name and Attribute is released according to its own rank and degree through the relationships of that which appeareth with respect to the properties and reactions of itself. Thus do We inform you, that perchance the entire creation may be well assured that this 'Irāqī Soul is well-acquainted with that which was unknown to the ancients, and even that which these of the latter times hath not known, that haply they may comprehend within their own selves and cease to imagine that which they falsely imagine today. Therefore, O My Brother, this Enlightened Youth, yea, this Spiritual Babe hath appeared unto thee over the surface of the water, and He removeth the veil little by little, until He should perfect for thee thy Cause. 52 So by God! Should the heat of the fire strike it, it would dazzle the sight. Wherefore extol the Fashioner, the Creator, the Ordainer, the Disposer of all affairs, the Mighty, the Most Formidable. This proceedeth from the Wellspring of the Spirit and its Truest Reality, and should it be expressed otherwise, it would serve as a metaphor through which the dead bodies are quickened, rising from their graves and gathered in the land of their predisposition. Thus the resurrection of the bodies is made clear unto thee as a Day when the Trumpet is sounded and the garb of the entire creation is renewed, when all are assembled within the Sacred Presence according to their deeds and recompensed for what they wrought during their fleeting life, and they shall be redeemed should they renew themselves. Wherefore, the melodies of the Nightingale are renewed, transforming whosoever dwelleth within the heavens or upon the earth, the land of knowledge is unfurled, the Cockerel of Oneness proclaimeth its call, and the faithful, at such a time, ride upon steeds of Light. Were We to recount unto you all that shall appear on this Day, the Tablets could not contain it, and all souls would be rendered speechless by it. Therefore, We conceal its mention and return unto that which We have formerly mentioned, that the grace from the Presence of God may appear before those who don the garb of existence. 53 Then know that shouldst thou suffuse this Oil, which We have imparted unto thee in very truth, with this earth, thou wouldst attain whatsoever thou seekest more swiftly than thou couldst bat an eye. Should ye be suited for this craft, then recognize the Gold and the Silver, then the Sun and the Moon, then the White and Crimson Gum, that perchance ye may be well-informed. Thus is it said, "The Craft concerneth naught but the two Great Luminaries," even as ye witness in the books of the people. So too, understand what they say, "Our Gold is not the gold of the commoner, nor is the Silver," if ye could but comprehend. This is that which is named 'The Master of Two Wings,' soaring within every body and applying unto every name. For instance, it applieth unto the Water, for it floweth and surgeth; it applieth unto the Fire, for it is torrid by nature; it applieth likewise unto the Earth, for the hidden treasures within it are dry; and likewise the Air, for it is a mingling of all that is therein. Whosoever gazeth into the mysteries of the natural world testifieth thereof and is amongst those who, by virtue of their detachment from all save God and their nearness unto Him, attain unto that exalted station. 54 Then know that this radiant, fiery Oil is the Crown of Crowns, the Crown of Divinity, and the Crown of Victory, for through it are all bodies transformed. By it, every body is purified from the viscid and corrupt moistures, and from its destructive and ravaged desiccation. Through it, whatsoever hath been brought forth upon the earth is delivered from every malady and disease. Verily, it is the Essence of the Fundamental Force through which the Order of the World is sustained, and it is the heat without which there would be no movement. Thus, be apprised that all knowledge hath its origin from heat, for if ye would but contemplate the inmost essence of true knowledge, ye would surely perceive this. Verily, it is the Standard of the brave and valiant, and the Vigor of youth, the Mercurial Day Star, and the Spirit that is breathed upon the decayed bones, that they may be quickened and arise by the leave of God, the King, the Most Powerful, the Self-Subsisting. 55 Know then that the Spirit shall

not appear unless there is frozen water over the surface of the Pure-White Earth, and this proceedeth from a Command which appeareth suddenly, like the swift-moving Inspiration that God hath made dominant over all things, for this is that which preceded all things, shaded under the Shadow of the Name of God, the Dominant, the Omnipotent. From it, ye bear witness unto the Tokens of divine Power, if ye could but relate unto this station. This Pure-White Earth is truly that Stone from which streams gush forth. It is unique amongst its kind and as such it is arranged separately. Were ye to multiply this Oneness by four, ye would observe its likeness to the Alif alluded to in its discourse, which is one in itself, yet without quantity, for all quantities proceed from it—even the greater quantities derived and computed by it. Thus, behold the appearance of Oneness within the greater realms of quantities. 56 This is the Stone in which the three categories are gathered together, and ye shall observe it with your own eyes, should ye arrange it according to the knowledge of God. Verily, it resembleth the Night of Power, for within it is a measure of hidden knowledge, which God hath concealed from the hearts of His devoted servants, even as He concealed the Night of Power from those who do not behold the truths of all things with the Vision of God. We have likened it unto the Night, for after the arrangement of the First Principle, darkness and shadows appear in relation to it. These are the shades of darkness, in which the measure of the Water of the Life remaineth concealed, and this proceedeth from a truth which ye have not heard before. 57 Wherefore, hearken, O Concourse of the Bayán, and consider what hath been sent down aforetime in the Furqán concerning the order of the three shades of darkness, that thine eyes might draw nigh unto the truth and attain the goal that all people, in their quest, fail to achieve. Verily, O servant, know thou of a truth, that when the Verdant Bahá reached the Day Spring of Eternity, near unto the Source of this Water, He did not incline toward it, nor drink therefrom, for the Spirit turned Him away from Himself and directed Him unto the mighty Hand of the Beloved. For this Youth doth not seek to endure in the kingdom of His own self, and He relinquisheth His spirit, and all that belongeth unto Him, upon all who dwell within the heavens and upon the earth. This is what He hath chosen for Himself, out of love for God, the King, the Help in Peril, the Most Powerful, the Praiseworthy. 58 Say: “By God, O People! This servant hath desired nothing for Himself, nor sought assistance from anyone in the whole dominion, save from God alone. This is that which the Tongue of Oneness beareth witness to within the hidden and imperceptible Tabernacle.” 59 Say: “This Flame hath not sought the Niche, nor is it affected by the Fire, it is not illuminated by aught save God, the Single, the Mighty, the Supreme, the Self-Subsisting. Render thanks, therefore, unto God your Creator, for that which hath been unveiled unto you of the mysteries from this luminous, praiseworthy Pen. Though it is confined according to its limitations, God hath caused that which is not confined, nor limited, to flow from it. Wherefore, observe the mysteries of Singleness within this Revival. This proceedeth from the knowledge that God hath taught My pen. Thus, let all be certain of this, that the heavens of knowledge are folded up within His right hand, and the land of wisdom is established by His leave, and all who seek are enlightened by the wonders of His knowledge.” 60 Then know that the first of that which hath been brought forth from the Ancient of Days within the realm of creation consisteth of four elements, which are fire, air, water, and earth, just as ye have heard aforetime and hear of again today. Thereupon, four elemental qualities became manifest—heat, moisture, coldness, and dryness—just as ye deduce and acknowledge. When these are intermingled and joined together, two qualities arise from each—for fire, heat and dryness. Likewise, recognize this fundamental principle in each of the remaining three, by virtue of which hath God created all that existeth within the realm of creation, whether celestial or terrestrial. Whatsoever attaineth equilibrium in its nature endureth for a considerable span of time, even as ye observe in the sun and the moon; whereas that which remaineth devoid of balance perisheth rather quickly, even as ye discern within the nature of the terrestrial realm. Wherefore, strive until thou dost recognize the equilibrium of all things through the order of minerals. 61 Verily, it is the fundamental arrangement in the craft, should ye be guided therein, for the matter is naught but dissolution, purification, and recombination. This is a truth whereof all the Prophets do speak. When thou dost recognize the fundamental principle of Nature from the Mine of Divinity, take thereof according to thy need, then distill it with the Water of Life, which accordeth with its nature and is the nearest of all things unto it and within it, until this principle element becometh pure white. Then, subject it unto water and place it within moisture until it dissolveth completely from this element, and this earth imbibe that spirit. Thereafter, allow it to diffuse into vapor until it intermingleth and developeth into a single form. Then, concentrate it over a gentle heat, repeating the process two or more times—coalescing and dissolving the mixture. That is nearer unto the truth, should ye be capable of executing it. But if thou art unable to subject this water upon this earth, then place it within the solution until this water itself becometh pure white. Then, suffuse this earth with that water, that the goal which ye seek may be attained. Then, after the suffusion, dissolve it again, for the culmination of the suffusion is the first stage of dissolution. Then, after the dissolution, condense it, that the craft of the Moon may be completed, and that ye may bear witness with your own eyes unto the Power of God, should ye execute that which We have set down in the Tablet. Then, thereafter, bestow freely, for verily, knowledge precedeth action. Beware, beware, O Concourse of the Bayán, that ye engage not in this craft ere ye acquire full knowledge of all We have taught you. This is My counsel unto you—hearken unto it, should ye seek to tread the Pathways of divine Truth. 62 Then know that the fundamental principle is released through this liquid, for Water is the key element in all operations, and from it is derived the Pure Oil, wherewith whosoever is

anointed by it shall never be consumed by fire. And this is that Water wherewith God quickeneth the earth after its death and manifesteth the Decree of the Resurrection. Amongst the Esteemed Prophets, some sufficed themselves with this Water through the craft, extracting thereby whatsoever they willed from the Farthest Limit of knowledge. This is of a hidden and true Knowledge, known only to those whose hearts God hath tried with faith and whom God hath instructed from the Mercurial science. This Treasure is sealed with the Seal of God. Yet should ye seek to set the Sun within the Gold into operation, then return unto that body of Pure Oil which We have related unto you aforetime, which We have named 'The Gold of the People' and 'The Sulfur of Life,' should ye find yourselves bewildered by its workings. 63 By God! We have recounted unto thee every operation and imparted unto thee that which none aforetime hath ever attained in full knowledge. Yet ye shall bear witness thereto with your spirits and souls, if only ye could perceive. For We have disclosed unto thee, through the intimation of symbolic expressions, the Natural Balance—whoso attaineth thereto hath indeed attained unto the Farthest Limit of knowledge through this Lordly Wisdom and Heavenly Bestowal, if only ye could understand. Thus do We impart unto thee, at this moment, that which shall render thee independent of those who, throughout the earth, remain preoccupied with this construct reality. 64 Know, then, that shouldst thou realize that no affair taketh place save through Mercury or Sulfur, then wilt thou have discerned them in the Sun and the Moon—which are Gold and Silver. Then be assured that Salt gaineth its salinity through the dissolution of bodies, in such wise that ye shall find no better source for the Gold than it, should ye closely examine all things. For within its very nature lieth such a broad correspondence which even the pen cannot fully expound, even were ye to write for the entire span of your life. And shouldst thou discover this Salt from its source, then distill it, and thereby analyze every mystery that deriveth from it and is generated therefrom, until it cometh a pure Mist or a refined Oil—by God, thou shalt attain the summit of knowledge and science. For within the Salts lieth the Mystery of mysteries, concealed verities akin to the transcendental sciences that abide within the hearts of the sincere—will ye not then bear witness? This is the truth, the certainty whereof, whoso is bereft, shall surely wander astray in the vale of ignorance. Thus doth the Nightingale of Knowledge chant upon the boughs of Wisdom, with enchanting and beloved melodies. We have sufficed therewith, lest that which We have unveiled for you of the Cause, through sacred expressions, bring disquiet unto the people. Yet none shall attain thereto save through the love of God and His Cherished Ones. This is that which He bestoweth upon you by virtue of this Exalted Pen through these countless Tablets. Yet, if ye would but hearken unto Me, then seek from God that which shall render you independent of the Gold and the Silver. By God! This is indeed the Goal of the Cause, if only ye would take heed. For the Gold and the Silver shall liberate none; rather, they but doth serve to increase one in wretchedness, even as ye bear witness. But that unto which We summon you, it shall render you independent of all who dwell within the heavens and upon the earth, should ye take firm hold of the Cord of the Cause within this utterance. 65 Know then, that this is Alif that hath been sent down in the beginning of the Furqán, which We have elucidated for thee through expressions that have confounded even the learned, hath indeed been fashioned from the Alif which hath been sent down in the Bayán from the Presence of God, the Exalted, the Help in Peril, the Self-Subsisting. Nay, it is a thing utterly nonexistent in His Presence, were ye to contemplate His mysteries and the station wherein His soul and His inmost Being abide, and were ye to enter within the Sanctuary of Communion. Therefore, recognize the station of the Upright, Standing Alif upon the Day when the Gems of Knowledge shall be raised through His Promised and Sacred Point, and He Whom God shall cause to be made manifest shall appear upon the clouds of divine Knowledge and Power, with the Angels of the Cause proceeding from His right hand. The Thunderbolt of that Day shall render all who dwell upon the earth speechless, causing the very foundations of creation to tremble, and all shall be astounded before the might of the Command of God. Blessed then shall be those who are renewed by His Beauty, who shall enter into the Garden of Holiness that is with Him. On that Day, when all things shall be decided, none shall be able to say "why" or "wherefore." Then shall they hasten to perform that which they are commanded, and they shall have no fear from the Concourse of the Bayán. Like the suckling babe, they shall hasten unto the mercy of God. They shall not be deterred by anything, nor shall they fear anyone. Should all who act in accordance with the Bayán or other Faiths attempt to obstruct them, they will not be hindered, nor would they be deterred by anything, nor would they fix their gaze upon anyone, for their gaze shall be wholly affixed upon the sheerness of divine Beauty. 66 Wherefore, We beseech God to place Us, and you as well, amongst those who encircle His divine Power, who stand firm in His midst, and who bear witness before Him. For He is indeed the Ordainer, the Supreme Giver, the Mighty, the Best Beloved!