Persian Bayán

by

Sayyid ʻAlí-Muḥammad Shírází

Provisional Translation by Brad Crawford
~ ʻIlm 14, 183 B.E.

The Opening

The First Gate of First Váḥid
- The Second Gate of the First Váḥid
- The Third Gate of the First Váḥid
- The Fourth Gate of the First Váḥid
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This is that which hath proceeded from the Lord, the Exalted, the Most High.

In the Name of God, the Most Inaccessible, the Most Holy.

Glorification and sanctification beseem the court of holiness, glory, and majesty of that Sovereign Who hath ever existed and shall ever exist through the being of His own essential Self, and Who hath ever been and shall ever remain, through the loftiness of His eternity, exalted above the comprehension of all things. He hath created no sign of the recognition of Himself within aught save through the inability of all things to recognize Him, nor hath He manifested Himself unto aught save through its own self.

For He hath ever been exalted above association with aught, and hath created all things in such wise that all, through the essential being of their innate nature, shall confess before Him on the Day of Resurrection that He hath neither equal, nor peer, nor likeness, nor companion, nor counterpart. Nay, He hath ever been and remaineth alone in the sovereignty of His Divinity, and hath ever been and remaineth exalted in the dominion of His Lordship.

No thing hath known Him with a knowledge worthy of Him, nor is it possible for aught to know Him with a knowledge worthy of Him. For whatsoever may be attributed unto Him under the designation of thinghood, He hath created through the sovereignty of His Will, and hath manifested Himself unto it through its own self in the exaltation of its appointed station. And He hath created the sign of His recognition within the inmost essence of all things.

That all may be assured that He is the First and the Last, and He is the Manifest and the Hidden; and He is the Creator and the Provider; and He is the All-Powerful and the All-Knowing; and He is the All-Hearing and the All-Seeing; and He is the All-Subduing and the Self-Subsisting; and He is the Quickener and the Causer of Death; and He is the Almighty and the Most Inaccessible; and He is the Most Exalted and the Most Elevated.

And He it is Who hath never pointed, nor doth He point, save unto the loftiness of His glorification, the exaltation of His sanctification, the inaccessibility of His Unity, and the sublimity of His magnification. And He hath no First save through His own Firstness, nor hath He any Last

save through His own Lastness. And each thing, according to whatsoever He hath decreed therein or shall decree, hath He endowed with its thinghood and established in its own essential being.

And through Him hath God originated the creation of all things, and through Him shall He cause the creation of all things to return. And He it is unto Whom all the Most Beautiful Names have ever belonged and shall ever belong. Yet the inmost essence of His Being hath ever been sanctified above every name and attribute, and the pure camphor of His unalloyed Essence hath ever been exalted above every splendour and sublimity, and the abstracted essence of His Being hath ever been purified above every degree of inaccessibility and elevation. And He is the First, yet He is not known thereby; and He is the Last, yet He is not described thereby; and He is the Manifest, yet He is not characterized thereby; and He is the Hidden, yet He is not comprehended thereby.

And He is the first to have faith in Him Whom God shall make manifest, and He is the first who hath had faith in Him Who shall appear. And He is that one Thing through Whose creation the creation of all things is accomplished, through Whose sustenance the sustenance of all things is bestowed, through Whose death the death of all things is manifested, through Whose life the life of all things is manifested, and through Whose resurrection the resurrection of all things is manifested. A Countenance the like of which the eye of existence hath never beheld, neither aforetime nor hereafter! This is the Name of the Divine Identity and the Countenance of Lordship, established beneath the shadow of the Face of Divinity and pointing unto the sovereignty of Divine Unity. And hadst thou known that all things might taste of His love, thou wouldst not have made mention of the Fire—for when it bowed not down before that Countenance, its essential being was created according to the condition wherein it existeth. Otherwise, had all things tasted of His love, they would have been light from light, in light, unto light, upon light. God guideth by His Light whomsoever He willeth, and God exalteth unto His Light whomsoever He desireth. Verily, He is the Originator and the Restorer.

And He is the One for Whom God, the One, the Single, through the manifestation of His own Self, hath created eighteen Souls, brought forth from His Self before all things. And He hath established the sign of their

recognition within the essential being of all things, that all may testify through the inmost essence of their own being that He is the Primal One and the Ever-Living. And He hath enjoined upon none amongst contingent beings aught save the recognition of His own Self and the acknowledgment of the unity of His inmost Being. For whatsoever is other than Him is a creation in His sight, brought into being by His command. Verily, His is the creation and His is the command, aforetime and hereafter. Such is the Lord of all worlds.

And thereafter let it not be concealed from whosoever beholdeth these words that God caused the creation of the Qur'án to return on the Day of Resurrection through the manifestation of His own Self within Him. And thereafter He created all things anew, as though all things had been brought into being for the first time. For all things that have been created were created for the Day of the Manifestation of God, since He is the One unto Whom all things turn and in Whom all things attain their consummation. And when He appeared through the manifestation of the signs of His power, there is no doubt that all things attained unto the utmost perfection possible for them in the meeting with God. A second time did God, mighty and glorious, create the Primal Will, and through it He created all things. And since the creation of all things hath now been mentioned within the New Creation, this is a testimony that His creation hath ever been and shall ever remain. For there hath never been a condition wherein God was God and there was no creation to worship Him. And verily, God hath ever abided in the loftiness of His holiness, while whatsoever is other than Him hath remained within the lowliness of its own limitations.

And the first creation of all things took place in this very instant, which is the Day of Friday, according to that which God hath mentioned. And the Lord of Glory created this new creation through His command and established it beneath His shadow until He should cause it to return. For there is no doubt that God beginneth that creation and thereafter restoreth it, and verily, God hath ever been powerful over all things. And He hath ordered the creation of all things according to the number of all things, through the ordinances which He hath revealed from the court of His holiness and caused to shine forth from the Sun of His bounty, that all

things, through the remembrance of all things within all things, might attain perfection in the fullness of perfection in preparation for the manifestation of the latter Resurrection, that He might recompense all things with the recompense of all things—if it be of negation, through His justice, and if it be of affirmation, through His grace. For His knowledge of all things before the creation of all things is as His knowledge of all things after their creation—and His power over all things before the creation of all things is as His power over all things after their creation. God hath ever been the Knower of all things and powerful over all things. His are the Most Beautiful Names, aforetime and hereafter. All who dwell in the heavens and on the earth, and whatsoever lieth between them, glorify Him—there is none other God except He, the Almighty, the Beloved.

And behold thou with the eye of certainty how the Gates of the religion of the Bayán have been ordered according to the number of all things. And beneath the shadow of every Gate, the angels of the heavens and of the earth and whatsoever lieth between them, by the permission of God, glorify and magnify, sanctify and extol, act and exalt. And all, on the Day of the Manifestation of God, which is the latter Manifestation of the Point of the Bayán, shall return unto Him. And should a number corresponding to the number of all things, from amongst the exalted souls, return unto Him, the fruit of all things shall become manifest before Him. Blessed, then, is whosoever shall be gathered before God on the Day of Resurrection, and whom God shall accept through one of the Gates of all things—for such a one is an individual Self unto Whom all who have professed the religion of the Bayán, through whatsoever they have wrought within that Gate, have returned. Hasten ye, then, unto this! And hasten ye again! And hasten ye again! And hasten ye again! And hasten ye yet again! For God is the swiftest of all reckoners.

And it may well be that all the Gates of all things shall not be gathered before Him, and that He shall decree the return of the creation of the Bayán and fold up within His grasp all the heavens that had been raised through the Bayán. Even so, within the Qur'án, innumerable Gates had multiplied in the sight of those who had faith therein—yet when God caused the creation of the Qur'án to return, there was none before Him save one single Soul, Who was accounted in His sight as one Gate from

amongst the Gates of the divine ordinances. Thus God doeth whatsoever He willeth, and He decreeth and desireth as He pleaseth. He shall not be questioned concerning that which He doeth, while all shall be questioned concerning all things.

And at that time when the entire creation of the Qur'án returned, and the creation of all things began within the Bayán, the dwelling place of the Point, Who was the Manifestation of Lordship, was upon the earth bearing the Name of al-Básiṭ, the Expander. And all the heavens which had been raised within the Qur'án were folded up and returned unto the Primal Point. And none bore witness unto this save God and those who were with Him.

Notwithstanding that God had revealed within the Qur'án no matter more momentous than the Resurrection and the presentation before Him, God is the Reckoner of the number of all souls who had professed the religion of the Qur'án. Yet at the hour of return, from amongst all these souls, there was but one single Soul before God, through Whom the return of all things was accomplished—and the creation of all things was raised up into another plane of existence by the command of God.

Watch ye over your own souls, O people of the Bayán, lest ye become veiled from God, your Lord, whilst by night and by day ye desire to sanctify yourselves.

And in the First Gate of the number of all things, that which God, mighty and glorious, hath ordained is the Word: "There is none other God except God." Verily, verily, all of the Bayán shall return unto this Word, and from this Word shall proceed the unfolding of the latter creation. And the recognition of this Word dependeth upon recognition of the Point of the Bayán, in Whom God hath established the Being of the Seven Letters.

And whosoever is assured that this is the Point of the Qur'án in its latter manifestation and the Point of the Bayán in its first—and that this is the Primal Will, which subsisteth through itself, by whose command all things are created and through which all things subsist, then their essential being hath indeed borne witness unto the unity of their Lord.

For whosoever hath not faith therein entereth into negation and into the Fire—and what Fire is greater than that of one who hath not faith therein?

And whosoever hath faith therein entereth into affirmation—and what Paradise is more exalted than that of one who hath faith therein? This is the Word that hath glorified, magnified, exalted, sanctified, and extolled its Lord at morn and eventide.

And regard thou not this Word save as thou regardest the sun in the heavens—and regard thou not one who hath faith therein save as thou regardest a mirror. For whosoever hath faith in the Being of the Seven Letters deriveth their essential being from one of the Names of God, mighty and glorious, while their outward form is as a leaf from the Tree of Affirmation.

All things return unto this one Thing, and all things are created through this one Thing. And this one Thing, in the Resurrection to come, is none other than the very Self of Him Whom God shall make manifest, Who proclaimeth in every condition: "Verily, I am God! There is none other God except Me, the Lord of all things. And whatsoever is other than Me is My creation. O My Creatures! Worship ye Me alone!"

And know thou that He is the Mirror of God, from Whom the mirror of the Kingdom is made manifest, namely, the Letters of the Living—and naught is seen in Him save God. And whosoever uttereth in the Bayán the Word "There is none other God except God" turneth through Him toward God, even as through Him their creation first began and through Him their return shall be accomplished.

The fruit of this knowledge is that, at the time of the appearance of Him Whom God shall make manifest, none should say, "We proclaim, 'There is none other God except God,' and this is the foundation of religion." For whatsoever such a one proclaimeth is but an image of His Sun, which was manifested in His former Revelation. And He Himself is more worthy of this Word than are the essential beings of all creation. For should a mirror say, "The sun is within me," it is manifest before the Sun itself that what speaketh is but its reflected image.

We have made known unto you, O people of the Bayán, the loftiness of your existence within the Word of your Lord, that ye may not be veiled from Him Whom God shall make manifest on the true Day of Resurrection. For whatsoever ye proclaim is but the image of His Manifestation within your hearts—whereas that which He proclaimeth is

what God hath testified concerning His own Self: that there is none other God except He, the All-Protecting, the Self-Subsisting.

And today, whosoever uttereth this Word in the Qur'án, which is the very essence of all religion, uttereth it, without doubt, by virtue of the Word of Muḥammad, the Messenger of God, may the blessings of God rest upon Him and His Family, Who proclaimed it aforetime. The Sun of this Word was within His heart, and its reflected image is now manifested in those who proclaim it.

Wherefore it returneth unto Him in His latter Manifestation, which is the Manifestation of the Point of the Bayán, and not in His former Manifestation. For in His former Manifestation the Tree of Divine Unity had not yet been raised up within the essential beings of creation. And now that one thousand two hundred and seventy years have passed, this Tree hath attained the station of fruition. Whosoever beareth within the self an image of that Sun of the Point of the Furqán, Who is identical with the Point of the Bayán, shall assuredly manifest that image before Him.

I have given this example through the most exalted Word, upon which the religion of all dependeth. Through the utterance of this Word religion is first established—and all proclaim this same Word at the hour of death, and through it return unto their origin. For the reflected images within mirrors return only unto that from which they first arose. And when the mirrors are removed, whatsoever image of the sun was within them returneth unto the Sun, for from it that image first proceeded. Yet neither its return nor its restoration taketh place save within the limits of its condition as a mirror.

If such be the relation of the exalted Word of the Furqán aforetime, and the exalted Word of the Bayán thereafter, unto the Sun of Truth—what then of those stations which branch forth from this Word: the recognition of the Names of God, the recognition of the Prophet, the recognition of the Imáms of Guidance and the Gates of Guidance, and those subsidiary ordinances which are beyond all numbering and reckoning?

Every soul who hath become veiled by one of these matters hath thereby become veiled from that essential Being from Whom its existence first began and unto Whom it shall return—provided that such a soul belongeth to the Tree of Affirmation and that its testimony to Divine

Unity pointeth unto the Sun. But if, God forbid, that testimony pointeth not unto Him, then such a soul is unworthy of mention.

For how many are the souls who claim relationship to the Qur'án, yet in whose hands are judgments contrary to that which God hath revealed! And this concerneth the mention of their essential beings, not merely those things which branch forth from essential being. For whatsoever brancheth forth from aught other than the Truth returneth unto its own essential being—and when that essential being pointeth not unto God, it is not remembered in the sight of God.

And whatsoever proceedeth from true essential beings returneth unto them. And if these be firmly established signs within the mirrors of their hearts, and not merely signs deposited therein for a time, they shall return at their beginning and their return unto their appointed stations. And because the Sun hath never ceased to shine, those mirrors have never ceased to bear witness unto it. And never hath the outpouring of the grace of God been suspended or exhausted in any condition whatsoever.

Whosoever saith: "God, God is my Lord, and I associate none with my Lord—and verily, the Being of the Seven Letters is the Gate of God, and I shall invoke no Gate beside Him," and hath faith in Him Whom God shall make manifest, hath thereby attained unto this First Gate of the First Váḥid. Blessed are those who attain felicity upon that great and glorious Day—the Day whereon all shall be brought before God, their Lord.

The Second Gate of the First Váḥid

The substance of this Gate is that Muḥammad, may the blessings of God rest upon Him and His Family, and the Manifestations of His own Self have returned unto this world.

And They were the first amongst the servants to stand before God on the Day of Resurrection—and having acknowledged His Unity, They conveyed unto all the verses of His Gate. And God, in fulfilment of the promise He had made in the Qur'án, "And We desire to bestow favour upon those who were oppressed upon the earth, and to make them Imáms, and to make them the inheritors," made Them Imáms.

And by the very evidence whereby the Prophethood of Muḥammad, may the blessings of God rest upon Him and His Family, was established

aforetime, Their return unto this world is manifest in the sight of God and of those endowed with knowledge. And that evidence is the verses of God, the like of which all who dwell upon the earth are powerless to bring forth.

And there is no doubt that the honour of the servant lieth in the unity and recognition of God, and in acknowledgment of His justice, in obedience unto Him, and in seeking His good pleasure. And there is no doubt that these holy Souls attained, before every other soul, unto that which is the very essence of all exaltation and glory.

For whosoever is endowed with life and reflecteth upon this beholdeth no glory save through the good pleasure of God. And there is no doubt that They were the first Lights to bow down before God, to receive the verses He had revealed unto His own Gate, and to convey those verses unto others.

And there is no exaltation in the realm of possibility higher than this: that the heart of the servant should point unto God, and that the servant should not be veiled from the Beloved even by a ninth of a ninth of a tenth of a tenth of a ninth part. For no soul, in whatsoever it doeth throughout its life, desireth aught save the good pleasure of God, for this is the ultimate purpose of all.

And there is no doubt that the good pleasure of God is made manifest only through the good pleasure of the One upon Whom God hath bestowed His Proof. And there is no doubt that these holy Lights attained unto the good pleasure of God before all things—and this is the highest exaltation above every exaltation, and the most glorious elevation above every elevation.

And there is no doubt that Their return in the Revelation of the world to come is greater in the sight of God than Their first appearance aforetime. And by that whereby Prophethood was established aforetime, Guardianship is established today.

Although the Manifestation of the Point of the Bayán is, in very truth, the same Manifestation as that of Muḥammad in His Return, yet since He hath appeared through the Manifestation of God, all Names abide beneath His shadow and point unto God—for He is the First and the Last, the Manifest and the Hidden.

And amongst the Most Beautiful Names, God hath designated Their names in this Dispensation as the Letters of the Living. For there were fourteen holy Souls and the hidden, guarded Name, mentioned under the names of the Four Gates, or the Lights of the Throne, or the Bearers of Creation, Sustenance, Death, and Life, who together constitute the number Ḥayy.

These were the Names nearest unto God, and all beside Them are guided through Their guidance. For God began the creation of the Bayán through Them, and through Them shall He cause the creation of the Bayán to return.

And They are Lights Who have ever been and shall ever remain prostrate before the Throne of Truth. In every Manifestation They have been known unto creation by a name, and in every Manifestation Their bodily names have changed.

But the Names of Their essential beings, which pointed unto God and were manifest within Their hearts, had these not existed, They could not have stood before God by virtue of the nearness of Their essential being. These Names have ever been and shall ever be.

And God hath possessed Names without end, beyond all end, and ever shall. Yet all have been made manifest through these Names, even as all have been guided through Their guidance.

And within the hearts of these Names naught is seen but God—nay, within the heart of no faithful man or woman is aught seen save that Name of God from which the heart draweth its sustenance. And within that Name naught is seen save God alone. Verily, His is the creation and His is the command, aforetime and hereafter. There is none other God except He, the Living, the Self-Subsisting.

And every soul that hath had faith in Muḥammad, may the blessings of God rest upon Him and His Family, hath returned, together with all beneath Him, under His shadow. And verily, all shall be recompensed according to what they have earned, and God is Witness over all things.

The Third Gate of the First Váḥid
Concerning the return of ʻAlí, peace be upon Him, unto this world, together with those who had faith in Him and those beside Him—and He is the second to have had faith in the Point, after Sín.

The Fourth Gate of the First Váḥid
Concerning the return of Fáṭimih, may the blessings of God rest upon Her, unto this earthly life, together with all who had faith in Her and those beside Her.

The Fifth Gate of the First Váḥid
Concerning the return of Ḥasan, peace be upon Him, unto this earthly life, together with all who had faith in Him and those beside Him.

The Sixth Gate of the First Váḥid
Concerning the return of Ḥusayn, peace be upon Him, unto this earthly life, together with all who had faith in Him and those beside Him.

The Seventh Gate of the First Váḥid
Concerning the return of ʻAlí ibn al-Ḥusayn, peace be upon Him, unto this earthly life, together with all who had faith in Him and those beside Him.

The Eighth Gate of the First Váḥid
Concerning the return of Muḥammad ibn ʻAlí, peace be upon Him, unto this earthly life, together with all who had faith in Him and those beside Him.

The Ninth Gate of the First Váḥid
Concerning the return of Jaʻfar ibn Muḥammad, peace be upon Him, unto this earthly life, together with all who had faith in Him and those beside Him.

The Tenth Gate of the First Váḥid
Concerning the return of Músá ibn Jaʻfar, peace be upon Him, unto this world, together with all who had faith in Him and those beside Him.

The Eleventh Gate of the First Váḥid
Concerning the return of ʻAlí ibn Músá, peace be upon Him, unto this world, together with all who had faith in Him and those beside Him.

The Twelfth Gate of the First Váḥid
Concerning the return of Muḥammad ibn ʻAlí, peace be upon Him, unto this world, together with all who had faith in Him and those beside Him.

The Thirteenth Gate of the First Váḥid
Concerning the return of ʻAlí ibn Muḥammad, peace be upon Him, unto this world, together with all who had faith in Him and those beside Him.

The Fourteenth Gate of the First Váḥid
Concerning the return of Ḥasan ibn ʻAlí, peace be upon Him, unto this world, together with all who had faith in Him and those beside Him.

The Fifteenth Gate of the First Váḥid

Concerning that His Holiness the Proof, peace be upon Him, appeared with verses and clear evidences through the manifestation of the Point of the Bayán, which is in very truth the same manifestation as the Point of the Furqán.

Although the Point of the Bayán was mentioned in the first place, and the Point of the Furqán in the second, while the manifestation of His Holiness hath been mentioned in the Fifteenth Gate, the mystery thereof is this: that the Point, in the station of abstraction, which is Pure Manifestation of God, appeareth under the name of Divinity, and therefore was mentioned in the first station.

And in the station of Determination, which is the Primal Will, was mentioned in the second station.

And in the station of Sovereignty over every soul, which is proper to the fourteenth manifestation, was mentioned in the Fifteenth Gate.

And the Point, in the station of Primordiality, hath ever been and shall ever remain—and He is more worthy of the mention of all Names than the Names themselves in their own essence.

And the likeness of this is that when the Name of Divinity is, the Name of Lordship also is, and all the Names likewise are.

Even so, He Who is manifest under the Name of Divinity hath ever been and shall ever remain mentioned in the station of the Point.

And the exemplars of all the Names are manifest in the exaltation of their own proper stations, through Him Who is: He is the First at the very moment when He is the Last, and He is the Hidden at the very moment when He is the Manifest.

And He is the One Who is mentioned by every Name at the very moment when He is not mentioned by any name: there is none other God except He, the Self-Subsisting, the Self-Sustaining.

The Sixteenth Gate of the First Váḥid
Concerning the return of the First Gate unto this world, together with all who had faith in Him, whether truly or otherwise.

The Seventeenth Gate of the First Váḥid
Concerning the return of the Second Gate unto this world, together with all who had faith in Him, whether truly or otherwise.

The Eighteenth Gate of the First Váḥid
Concerning the return of the Third Gate unto this world, together with all who had faith in Him, whether truly or otherwise.

The Nineteenth Gate of the First Váḥid
Concerning the return of the Fourth Gate unto this world, together with all who had faith in Him, whether truly or otherwise.

The First Gate of the Second Váḥid

Concerning the Recognition of the Proof and the Evidence.

The substance of this Gate is that God, exalted be His station, revealeth the Proof in every Dispensation according to that which the people of that Dispensation regard as their highest and most exalted distinction.

Thus, at the time of the revelation of the Qur'án, the pride of all lay in eloquence of speech. For this reason, God revealed the Qur'án in the loftiest degree of eloquence and appointed it as the miracle of the Messenger of God, may the blessings of God rest upon Him and His Family.

And in the Qur'án, God established the truth of the Messenger of God, may the blessings of God rest upon Him and His Family, and of the religion of Islám, through naught other than the verses, which are the greatest of evidences. And the proof of their greatness is that all speak by means of the letters of the alphabet, yet God revealed the words of the Qur'án in such a manner that, were all who dwell upon the earth to assemble and desire to bring forth a verse in opposition to the verses of the Qur'án, they would be unable to do so, and all would be rendered powerless.

And the mystery of this is that God revealed the Qur'án from the Tree of the Divine Will, which is the Muḥammadan Reality, through His own tongue. And that inaccessible Tree revealeth not so much as a single letter without taking hold of its spirit at the moment of its revelation. For example, should He reveal, "Verily, We have originated that creation as a command from Our presence, and We are established over all things," then, when the beginning is mentioned, it becometh related to everything designated by the name "all things."

For none other than God encompasseth all things, such that His Word should exercise dominion over all things and, at His utterance, all creation should be brought into being. Likewise, should God reveal, "And verily, We shall restore that creation, as a promise incumbent upon Us—verily, We have ever been powerful over all things." For at the moment this Word is revealed, the spirits of the return of all things are taken hold of within the Manifestation of this verse, that they may appear before God on the

Day of Resurrection and the return of all things may be fulfilled in truth. And none other than God possesseth the power to accomplish this.

For whatsoever God uttereth from the Tree of Reality, the very essential being of that thing is created. Should it belong beneath the realm of ‘Illiyyín, it is formed from the letters of negation—and should it belong unto ‘Illiyyín, it is formed from the letters of affirmation. For the Word of God is Truth, and whensoever it descendeth upon a thing, the very thinghood of that thing becometh attached unto it, that it may be designated as truth and may testify that He is the Truth.

And according to this principle, it was revealed aforetime that “the Fire is true and Paradise is true,” and the creation of the spirit of the word ‘Truth’ hath been explained in its proper station. And whosoever reflecteth upon this will assuredly perceive that, through the appearance of the Primal Point by means of the verses of God, the spirits of truth acquire essential being within the realities of souls and horizons, even as God formerly revealed in the Qur’án: “We shall show them Our signs in the horizons and within themselves until it becometh manifest unto them that He is the Truth.”

And until a person beholdeth the essential reality of all things, which is the spirit of its inmost heart, that person cannot comprehend the realization of the truth that the Word of God is Truth, nor how, through the utterance of the Word, Truth becometh realized within the essential reality of a thing. And this meaning belongeth exclusively unto God, mighty and exalted. None other than He is the Creator of a thing, the Provider of a thing, the One Who causeth a thing to die, or the One Who bringeth a thing to life.

And every word in His kingdom to which negation is assigned as negation, or affirmation as affirmation, is gathered beneath the shadow of what He hath revealed of the verses. Indeed, those very words are naught other than what becometh manifest through the Manifestations of the verses of God and their words. For when God maketh mention of one who hath faith, they are created thereby—and when He revealeth what belongeth beneath the letters of ‘Illiyyín, the spirits thereof are created thereby. This is the mystery whereby the verses of God are the Proof unto

all creation, the greatest of evidences and the supreme manifestations establishing His power and His knowledge.

And there is no doubt that, in the Dispensation of the Point of the Bayán, the pride of those endowed with understanding hath lain in the knowledge of Divine Unity, the subtleties of recognition, and the inaccessible stations esteemed amongst the people of divine guardianship. For this reason, God placed the knowledge of His Proof, even as He had placed the Proof of the Messenger of God, within the verses themselves. And in the exaltation of Divine Unity and the sublimity of transcendence, He caused words to flow from His tongue before which every soul endowed with the spirit of Divine Unity hath bowed in humility, save one who faileth to comprehend what He hath spoken unto His Beloved.

And He caused limitless expressions of wisdom and knowledge to appear from Him, whose measure none but God hath known and whose reality none but God hath comprehended. Although the manifestation of the Sun of Truth is, in itself, sufficient for all contingent beings by virtue of the loftiness of His recognition, yet through that which God hath placed within Him of His verses and words, He draweth all created things by the radiance of His signs.

Hath He an equal by which He might be known, or a peer by which He might be described, or a likeness by which He might be compared, or a companion with whom He might be associated, or an equivalent that could resemble Him? Glorified be God above all this with a mighty glorification, for naught is seen in Him save God, and verily, we are all His worshippers. And in this Dispensation, God bestowed upon the Point of the Bayán His verses and evidences, and appointed Him as the inaccessible Proof over all things. And were all who dwell upon the earth to assemble, they would be unable to bring forth a verse comparable to the verses which God hath caused to flow from His tongue.

And every living soul who reflecteth upon this will assuredly perceive that these verses are not of human origin, but belong exclusively unto God, the One, the Single, Who hath caused them to flow from the tongue of whomsoever He hath willed, and hath not caused them, nor will He ever cause them, to flow save from the Point of the Divine Will. For He is the Sender of all Messengers and the Revealer of all Books. And had this

matter proceeded from human capacity, then from the time of the revelation of the Qur'án until the revelation of the Bayán, during which one thousand two hundred and seventy years have passed, someone should have been able to produce its like, notwithstanding that all, with the utmost exercise of their power, sought to extinguish the Word of God. Yet all were rendered powerless and were unable to accomplish it.

And today, should anyone examine the matter carefully, from the beginning of the revelation of the Bayán until the present day, that person will assuredly perceive that those who acknowledged the evidentiary authority of the verses and proclaimed them unto all were themselves proofs of God. Although their authority as proofs may not have been outwardly apparent, the loftiness of their recognition hath remained concealed from no one. For even the least amongst the disciples of the late Siyyid, may God exalt his station, was not surpassed by the most eminent scholars and philosophers upon the face of the earth. And concerning those who affirmed the evidentiary authority of the verses, whether belonging to that company or to others, no one hath entertained doubt concerning the exalted degree of their piety, either formerly or now.

These matters are mentioned only on account of the weakness of the people. Otherwise, whatsoever God testifieth cannot be equated with the testimony of all who dwell upon the earth. And there is no doubt that the testimony of God becometh manifest only through the testimony of the One Whom He hath appointed as His Proof. The testimony of the verses themselves is sufficient, through the inability of all who dwell upon the earth to produce their like in any respect. For this is a Proof that endureth from God until the Day of Resurrection. And should anyone reflect upon the appearance of this Tree, that person will, without doubt, acknowledge the exaltation of the Cause of God. For here is a Person Who hath passed but twenty-four years of His life and hath remained untrained in the sciences which others acquire through study—yet He now reciteth verses in such a manner, without thought or deliberation, and writeth a thousand bayts of supplication within five hours without the pen coming to rest. And He revealeth interpretations and expressions of knowledge in the most exalted stations of recognition and Divine Unity, concerning

which all scholars and philosophers have acknowledged their inability to comprehend them. There is no doubt that all this proceedeth from God.

Those scholars who have devoted themselves to the pursuit of religious learning from the beginning of their lives until the end—how carefully they must consider even the writing of a single line of Arabic! And after all this, the result consisteth of words unworthy of mention. All these things have been presented for the sake of establishing the Proof before creation. Otherwise, the Cause of God is far too exalted and too glorious for Him to be known through aught other than Himself. Rather, all else is known through Him. I swear by the Essence of God, Who hath ever been and will ever remain One and Alone, that His signs are more radiant than the light of the sun at noonday. And the signs of those who have been guided through the exaltation of His guidance, even should they attain the highest degree of knowledge and recognition, are like the light of the stars in the night. And I seek the forgiveness of God for even making such a comparison! How can the ocean of eternity be comprehended through the ocean of contingent existence? And how can the remembrance of the First be known through the remembrance of limitations? Glorified and exalted be God above all that may be expressed concerning Him through the signs and indications within the Kingdom of earth and the heavens.

These considerations pertain only to the limited stations of creation. The argument advanced on the Day of Resurrection, however, is that which was advanced in this Resurrection, when God asked through His own tongue: "Whose Book is the Qur'án?" All who had faith in Him replied: "It is the Book of God."

Then it was asked: "Do ye perceive any difference between the Furqán and the Bayán?" Those endowed with understanding hearts replied: "No, by God! All are from our Lord, and none take heed save those endowed with insight."

Then God revealed: "That was My Word uttered through the tongue of Muḥammad, the Messenger of God, may blessings rest upon Him—and this is My Word uttered through the tongue of the Being of the Seven Letters, the Gate of God, may blessings rest upon Him. And whosoever hath had faith in that Revelation hath no escape, should such a one desire to remain steadfast in faith, save to have faith in these verses. Otherwise,

that person's essential being and deeds shall be rendered void, as though such a one had never been a thing worthy of mention."

Then He revealed: "O My Creatures! From the beginning of your lives until their end, ye labour with the utmost earnestness and effort for the sake of My good pleasure. If ye perform any of the subsidiary ordinances, it is because I have revealed them in My Book.

And if ye have faith in the Imáms of Guidance, or seek to draw nigh unto Me by visiting their resting places, it is because mention of them was revealed in the Qur'án through heavenly allusions. And if ye acknowledge the Prophethood of Muḥammad, the Messenger of God, it is because He was My Messenger.

And if ye circumambulate the Ka'bah, it is because I have called it My House. And if ye hold the Qur'án in reverence, it is because it is My Word.

And every soul, even one belonging to the community of Adam, necessarily doeth whatsoever it doeth because of its relationship to Me, as that soul understandeth the matter. Yet such a soul hath become veiled, hath conceived what is contrary to reality, and hath remained veiled from My subsequent Manifestations.

For there is naught whose authority doth not return to this human Temple, created by My command. And that Temple, through successive degrees, is traced back until it reacheth My Prophet. And the Prophethood of My Prophet is not established except through the Book revealed unto Him and the Proof bestowed upon Him.

And today, which is the Day of My Manifestation, when I Myself have appeared, this designation of My Self is like the designation of the Ka'bah as My House. Otherwise, My Essence hath neither beginning nor end, neither outward manifestation nor inward concealment. Rather, today, whatsoever is directed toward this Person Who reciteth My verses on My behalf is directed toward Me, and whatsoever is not directed toward Him is not directed toward Me.

This is My outward manifestation through My Self and My inward concealment through My Essence, for the very like of this is not possible within the realm of possibility, nor can aught more exalted than this be conceived or expressed. How deeply veiled are ye, O My creatures! All of

you, by virtue of your claimed relationship to Me, imagine yourselves, in your respective stations, to be abiding in My good pleasure.

Yet the One Who is the sign pointing unto Me, Who reciteth the verses of My power by My permission, and in Whose innate nature their treasures are contained, ye have unjustly caused to dwell upon a mountain whose inhabitants are not worthy of mention. And in His presence, which is My presence, there is none save a single soul from amongst the Letters of the Living of My Book—and before Him, which is before Me, there is not even a single shining lamp to illumine the place.

Yet above the seats that reach Him through successive degrees, numerous lamps shine—and those who dwell upon the earth, who were created for His sake, partake of His bounties, while withholding from Him even so much as a single lamp. Thus do I bear witness on this day against My creation, and every testimony other than Mine hath ever been, and remaineth, as naught within My sight.

And for My creation there is no Paradise more exalted than presence before My own Self and faith in My verses. Nor hath there been, nor is there, any Fire more severe than the veiling of this creation from the Manifestation of My Self and their failure to have faith in My verses. If ye say, 'How doth He benefit you on My behalf?' do ye not behold My verses in the light of what ye formerly declared in My Book? Are ye not ashamed even now?

And yet ye have witnessed that My Book was established, and today all of you, through faith in it, have faith in Me. And soon ye shall behold that your glory will lie in having faith in these verses. But today, when such faith would profit your own souls, ye remain veiled by the profession of faith in that which profiteth you not, but harmeth you. No harm hath befallen, nor shall any harm befall, the Manifestation of My Self—rather, whatsoever harm hath befallen you, or continueth to befall you, returneth unto your own selves.

Have compassion upon your own souls! Ye have ascended into a realm of vain imaginings wherein ye suppose yourselves to be attaining My good pleasure, while remaining veiled from the very place where My good pleasure is assuredly found: in the Proof through Whom the religion of all those associated with the Qur'án is established. I swear by My sacred

Essence that there is no Paradise more exalted for this creation than My Manifestation and My verses, and no Fire more severe than being veiled from Me and My verses."

And if ye say, "Our inability hath not been established to our satisfaction," then journey throughout the East and West of the earth, although such a statement is devoid of meaning.

For today, the claim of all who dwell upon the earth ultimately resteth with the community of Islám. And if the eloquent amongst this community are incapable, this is proof that all are incapable. And if they say, "We are not incapable," why, then, do they not bring forth a verse like Our verses, arising spontaneously from their innate nature, and not through acquisition or plagiarism? For before every true Cause, it is necessary that its opponents should at least manifest whatsoever lieth within their power, even as the magicians did in the time of Moses.

And praise be unto God that, from the time of the Manifestation until the present day, not even this much hath appeared from the scholars of this community. In their own estimation, they traverse the loftiest heights of the good pleasure of God, yet remain veiled from the One Who establisheth the Truth through the verses of His power. And this humiliation alone is sufficient for the scholars of Islám: that, through their association with Islám, they profess knowledge of Islám, while remaining veiled from the One Whose Word hath established, and continueth to establish, Islám. And had they been content merely with their own veiling, without wronging another soul or pronouncing judgment contrary to what was revealed in the Qur'án, they would only have cast themselves into the Fire.

But now, both they themselves and those whom they have regarded as the scholars of Islám—indeed, whosoever hath become or continueth to be veiled from the Manifestation of God—must bear the consequences of their own actions. And had they reflected upon the verses of God and recognized their own inability, neither the sovereign of Islám nor those who dwelt beneath his shadow would have consented to remain veiled from the Truth, for the glory of all lieth in following the Truth. And had they not engaged in deception before them, matters would never have

reached this point. And there is no doubt that, in the end, God will make the Truth manifest unto all through the authority of His Proof.

Thus, even today, should anyone claiming association with Islám, whether numbered amongst those invested with authority or amongst those possessed of learning, desire to establish the evidentiary authority of the verses, it could be accomplished in less than the twinkling of an eye. For example, if they possess the power, let them summon all the scholars and say unto them: "Through your decrees, I have remained veiled from the One Who is the Revealer of the verses. Now the matter admitteth of only two alternatives: either ye yourselves have brought forth a Book comparable to His Book, while His verses are present before us, or ye have not. And if ye have not, then this verse written here is sufficient."

"Glorified art Thou, O God! Verily, Thou art the Sovereign of sovereigns. Thou bestowest sovereignty upon whomsoever Thou willest, and Thou withdrawest it from whomsoever Thou willest. Thou exaltest whomsoever Thou willest, and Thou abasest whomsoever Thou willest. Thou grantest victory unto whomsoever Thou willest, and Thou forsakest whomsoever Thou willest. Thou enrichest whomsoever Thou willest, and Thou impoverishest whomsoever Thou willest. Thou causest whomsoever Thou willest to prevail over whomsoever Thou willest. Within Thy grasp is the Kingdom of all things. Thou createst whatsoever Thou willest through Thy command. Verily, Thou hast ever been the All-Knowing, the All-Powerful, the Almighty." Speak ye, then, as He hath spoken, spontaneously and from your innate nature—and write ye as He hath written, without deliberation and without the pen coming to rest. And if ye cannot do so, this is proof that what ye have done hath been without right, and that the Revealer of these verses is the Truth, proceeding from God.

And there is no doubt that God hath revealed these verses unto Him, even as He revealed the verses unto the Messenger of God. For even now, approximately one hundred thousand bayts of verses such as these have been disseminated amongst the people, apart from the books of His supplications and His writings concerning knowledge and wisdom. And within five hours, a thousand bayts proceed from Him, or He reciteth the verses of God with such rapidity that the scribe beside Him can scarcely

write them down. One may therefore measure how many of His writings would have been disseminated had He been permitted to reveal them freely from the beginning of His Manifestation until the present day. And if ye say that these verses do not, in themselves, constitute the Proof, then consider the Qur'án. If God, in establishing the Prophethood of the Messenger of God, may the blessings of God rest upon Him and His Family, hath advanced any proof other than the verses, then ye may pause to consider your objection.

Yet God hath revealed: "None dispute concerning the verses of God save those who have rejected faith. Let not, therefore, their movement throughout the lands deceive Thee. Before them, the people of Noah denied the Truth, and every nation plotted against its Messenger to seize Him. They disputed with falsehood, seeking thereby to overthrow the Truth. Then I seized them, and how severe was My punishment! Thus was the Word of Thy Lord fulfilled against those who reject faith, that they are the inmates of the Fire." And concerning the sufficiency of the Book, He revealed: "Is it not sufficient for them that We have sent down unto Thee the Book, which is recited before them? Verily, in this is mercy and a remembrance for a people who have faith." And where God Himself hath testified to the sufficiency of the Book through the verses themselves, how can anyone declare that the Book, in itself, is insufficient as a Proof?

And if, concerning the verses, the same objections are raised that were raised by the peoples of former times, the matter admitteth of only two possibilities. Either their purpose is to refuse acknowledgment of the Truth, in which case no proof whatsoever will be of benefit unto them, even as God hath revealed: "And though they behold every sign, they will not have faith therein." And in another place He revealed: "Verily, those against whom the Word of Thy Lord hath been fulfilled will not have faith therein, even though every sign should come unto them, until they behold the grievous punishment." But if their purpose is to exercise caution in matters of religion, then the means of understanding are simple: "In what discourse, after God and His verses, will they have faith?"

Let such a person come into His presence and ask whatsoever questions are desired, in the manner of the verses, that the person may hear directly and perceive that, at the Source of Revelation, there is no deliberation, no

artificial composition, and no consideration of how words are joined together. Or let such a person send someone to sit in His presence for an hour and write down whatsoever He reciteth of the verses of God. Then let the person reflect upon those verses until certainty is attained that they cannot arise from thought or from the artificial combination of words. For had such a thing been possible, it would have been accomplished in opposition to the Qur'án from the beginning of Islám until the present day. And likewise, from the beginning of this Cause until today, someone would have arisen to oppose it by this means.

And if objections are raised concerning the grammatical inflections of His recitation or the rules of Arabic, such objections are to be rejected. For these rules are derived from the verses—the verses are not governed by those rules. And there is no doubt that the Revealer of the verses hath disclaimed both these rules and any knowledge of them. Indeed, in the sight of those endowed with understanding, there is no greater proof than that One Who possesseth no knowledge of these rules should nevertheless reveal verses and words of this kind. For the purpose of these sciences is to understand the Book of God. But the Tree that revealeth the Book of God hath no need of knowledge of these sciences, nor hath that Tree ever needed them. Rather, all grammatical rules and inflections derive their authority from what God hath revealed.

And how many persons possess every branch of learning, yet their faith is established only through faith in the verses of God! For the purpose of the sciences is knowledge of the Cause of God, and naught beside, together with obedience to His good pleasure. For if these sciences were fruitful in themselves, their possessors amongst the Arabs would have manifested greater distinction than those amongst the Persians. Yet no honour lieth in these sciences themselves. Rather, honour lieth in attaining the good pleasure of God, in the knowledge of His Divine Unity, and in abiding beneath the shadow of obedience and good pleasure. And there is no doubt that, in most of what they do between themselves and God, they intend naught other than His good pleasure. Yet few become aware of His good pleasure, save those who become aware of the good pleasure of His Proof.

And today, the good pleasure of God is confined to the good pleasure of His Proof and of those who abide beneath His shadow. And although others suppose themselves to be rightly guided, whatsoever God testifieth shall remain established, while whatsoever those who follow not the Cause of God accomplish shall pass away. If today there remains any mention of those who denied the Qur'án at the beginning of Islám, whether Christian monks or the eloquent amongst the Arabs, then likewise a remembrance of those who remain veiled today shall endure. And today, there is no deed more profitable for a servant than to examine the verses of the Bayán with fairness, that the truth of the Truth may be beheld with the eye of certainty. Thus shall the servant not remain veiled from attaining the presence of the Manifestation, Whose presence is the meeting with God, and Whose good pleasure is the good pleasure of God.

For all have been created for this very purpose, even as God hath revealed: "God is He Who raised up the heavens without pillars that ye can behold—then He established Himself upon the Throne and subjected the sun and the moon, each pursuing its course until an appointed time. He directeth the Cause and setteth forth the verses in detail, that ye may attain certainty concerning the meeting with your Lord." And there is no doubt that every mirror which turneth toward the Sun becometh illumined thereby. Otherwise, the Sun itself continueth to rise and set. And the glory of all lieth in attaining the fruit of their existence, which is the meeting with God and faith in His verses. Otherwise, the very existence of the thing becometh void in itself.

And this is the very Tree that planted the Tree of the Qur'án within the hearts of the people in preparation for this day. Yet today all consider themselves exalted and honoured through their relationship to Him, and perform whatsoever they perform on account of that relationship. And this is the meaning of "There is no power nor strength save through God" in the realm of divine legislation. Otherwise, were they to strip themselves of this relationship, which possesseth no reality in their case, they would not have so much as the strength of a fly. And this humiliation alone is sufficient for those who remain veiled: that they perform whatsoever they perform through their professed relationship unto Him, yet have failed to render the assistance that constituteth the fruit of their existence today,

namely, assisting Him. Indeed, not content with withholding their assistance, they have gone further. Had they been content merely not to assist Him, the dwelling place of this Tree would not have been upon this mountain.

And God is sufficient for all His servants. He shall judge with justice, and His judgment is this very judgment which is now becoming manifest in these words, and which shall distinguish, until the Day of Resurrection, between those who turn toward Him and those who turn away from Him. And whatsoever God hath decreed shall come to pass. And He is the best of helpers and protectors, and the best of those who reckon and judge.

The Second Gate of the Second Váḥid

Concerning that none can encompass the knowledge of whatsoever God hath revealed in the Bayán, save whomsoever God willeth.

The substance of this Gate is that none can encompass that which God hath revealed in the Bayán save Him Who shall appear.

For were all the seas of the heavens and the earth to become ink, all things pens, and all souls reckoners, they could not interpret a single letter of the letters of the Bayán as it is in itself. For God hath appointed neither a beginning nor an end for any letter thereof.

And none hath been granted permission to interpret that which God hath revealed in the Bayán, save by referring all the Letters of ʻIlliyyín unto Him Whom God shall make manifest and His Letters of the Living, and all the letters beneath ʻIlliyyín unto His Gates of Fire. For all the Letters of ʻIlliyyín shall be gathered beneath His shadow, and all the letters other than those of ʻIlliyyín shall be gathered beneath the shadow of negation.

And that which came before is even as that which shall come after. There is no alteration in the command of God, even as the before of the before is like unto the after of the after. The entire Qur'án consisteth of one hundred and fourteen Súrihs, and every six Súrihs were revealed in the exalted station of each letter of the Basmalah, such that the first six Súrihs proceeded from the Point and the final six from the letter Mím.

And all the Letters of ʻIlliyyín return unto these nineteen Manifestations, while all the letters beneath ʻIlliyyín return unto the manifestations of the

nineteen Gates of Fire. And all the Gates of Fire return unto the First Gate, even as all the Gates of Paradise return unto the First Gate.

And all are gathered within the Word, "There is none other God except God." Whatsoever is beneath the Letters of ʻIlliyyín belongeth unto negation, and whatsoever is of the Letters of ʻIlliyyín belongeth unto affirmation.

And all the letters of the Qur'án that are beneath ʻIlliyyín have perished beneath the shadow of the First Gate of Fire, while all the Letters of ʻIlliyyín of the Qur'án have remained beneath the shadow of the Word of Affirmation. Thus doth God enrich whomsoever He willeth and cause to abide whomsoever He desireth. Verily, He is the Strong, the Almighty, the All-Powerful.

And it is not permissible to interpret the Bayán save according to that interpretation which hath proceeded from His Tree. And all His Names of Goodness befit the lights of the hearts of those who have faith in Him, while all His letters beneath ʻIlliyyín pertain unto the realities of those who have not faith in Him.

And the likeness of the Bayán hath ever been and shall ever remain as the likeness of a living human soul, whose every letter of Light and Fire is manifest in the horizons and within souls. Thus, today, whosoever desireth to distinguish between them hath the power to do so, for this is the Day of the Manifestation of God.

But after the ascension of the Tree, none shall have power to distinguish according to the reality of the matter, save through the outward judgment: whosoever transgresseth not the bounds of God therein is numbered amongst the Letters of ʻIlliyyín, and whosoever transgresseth them is numbered amongst those beneath them. This shall remain until God granteth relief unto that creation through the Manifestation of His own Self on the Day of Resurrection.

Then, when the Point of the Bayán, in His latter Manifestation, pronounceth the primal judgments of reality, whosoever hath faith therein is numbered amongst the Letters of ʻIlliyyín, and whosoever hath not faith therein is numbered amongst those beneath them. And God shall distinguish between the twain in truth. Verily, He is the best of those who distinguish.

And the matter shall reach such a pass that no remembrance of the letters other than those of ʻIlliyyín shall remain, save within the Book. Yet that very Tree of Negation shall reckon itself amongst the Letters of ʻIlliyyín and, without knowing it, shall pronounce a curse upon its own self.

Thus shall it remain until the Sun of Truth ariseth, whereupon its lack of faith shall become manifest. Even as everyone who witnessed this Resurrection beheld this matter with the eye of certainty.

For all proclaim today: "We have faith in God and in the verses of the Qur'án." Yet the Tree of Truth, Who was the Revealer of the Qur'án, dwelleth upon this mountain with but one single soul.

In this wise, at the appearance of the Sun of Truth, realities are unveiled, and the veils are lifted away. Souls unto whom naught beside the good pleasure of God had ever occurred issue decrees concerning matters the mention of which the pen itself is ashamed to make, against the Mine of Good Pleasure, Whose good pleasure alone maketh manifest the good pleasure of God.

Take ye heed, therefore, O ye endowed with insight, and guard yourselves concerning the command of God.

The Third Gate of the Second Váḥid

Concerning the exposition of that which is contained within the Bayán, that therein is the decree concerning all things.

The substance of this Gate is that God hath appointed two Proofs unto all people: the verses of God and the Soul unto Whom these verses have been revealed.

The first is the abiding, manifest Proof until the Day of Resurrection. And the second is the manifest Proof until the time of appearance, and during concealment He remaineth a Proof over all things, though none knoweth it.

And from the hour of His setting, there are witnesses on His behalf who have precedence over the abiding Proof, which is the Bayán. For through His Word, which He revealeth at this very moment, they become Proofs until the Day of His appearance. Woe unto them if, at the time of His appearance, they become veiled from the One Who hath made them Proofs.

Even as the scholars of today, through the saying of one of the Imáms, peace be upon Them, Who declared, "Look unto him who relateth Our traditions," reckon themselves judges appointed by the Imám and ascribe unto themselves titles unbefitting them. And had they been truthful in their profession, they would not have remained veiled from the One through Whose Word Guardianship and Prophethood are established.

Nay, when they perceived that the Manifestation of the Truth was contrary to the station they had claimed for themselves and in whose name they had pronounced judgment, they even issued religious decrees against God. Yet in the Qur'án God hath revealed no condemnation more severe than that concerning one who, having been reminded of the verses of God, turneth away from them.

And there is no doubt that the verses of God are the verses shining forth from this Tree. For the Essence of Eternity hath ever been and shall ever remain in one unchanging state, while the verses belong to the station of origination within the Primal Will, wherein naught is beheld save God alone.

Although today they regard not the verses of God, ere long they shall extol these very verses with the utmost exaltation, make complete copies of the Bayán worth a thousand mithqáls of gold, glory therein, and reckon themselves associated with God. Even as the Qur'án itself was revealed over twenty-three years, and none was found to write down its original until His Holiness the Commander of the Faithful, peace be upon Him, recorded it upon the shoulder blade of a sheep and other available tablets, as mentioned in the tradition concerning the mantle. Yet today innumerable copies of the Qur'án are seen, ranging in price from a thousand thousand unto a thousand dinars, and printed copies thereof are borne upon the arms of most people. Such is the measure of creation in the sight of God.

And there is no doubt that God hath revealed, through the abiding Proof, the exposition of all things in the most exalted degree of exposition. And whosoever asserteth that there is aught whose decree, according to its own reality and condition, is not contained within the Bayán hath assuredly not had faith therein.

For all things are comprehended within two Gates: either they are mentioned in the Gate of Negation, or they are mentioned in the Gate of Affirmation. And whatsoever God loveth not returneth unto the former, while whatsoever God loveth returneth unto the latter. Every name other than the Truth is mentioned in the first, and every name of Truth in the second.

This is the axis upon which the recognition of all things turneth within the Bayán. And whosoever beareth witness unto this shall assuredly testify: "We have omitted naught therein." And God encompasseth all things. And there is no station for which God hath not ordained a Speaking Book alongside the Silent Book.

The one existeth not save through the other, nor the other save through the one. And whosoever transgresseth not the Silent Book, behold, that soul is the Speaking Book. And verily, the Speaking Book is He Whom God shall make manifest, unto Whom all return.

If anyone transgresseth not the bounds of the Bayán, that servant hath obeyed Him. And from His presence there is a witness over that servant before His appearance.

But when He appeareth, faith is severed from every possessor of faith save whosoever hath faith in Him. And when faith is thus severed, how can the authority of witness-bearing remain with those who are witnesses, when this is but a branch of faith?

Fear ye God, therefore, O ye witnesses, lest ye pronounce judgment against God, your Lord, even as those who were witnesses under the Qur'án pronounced judgment against Me.

For whosoever pronounceth judgment against Me pronounceth judgment against God, their Lord. And for such as these there is not so much as a ninth of a ninth of a tenth of a tenth of a mustard-seed's worth of favourable remembrance in the sight of God.

And these are they who transgress.

The Fourth Gate of the Second Váḥid

Concerning the mention of the Letters of 'Illiyyín and those beneath them.

The substance of this Gate is that God hath revealed no letter save that there hath ever been, and still remaineth, a spirit pertaining unto it.

And for this reason the faithful soul rejoiceth at the mention of Paradise and the good pleasure of God.

And at the mention of Fire and whatsoever is other than the good pleasure of God, that same soul is afflicted, in such wise that through the former it seemeth to partake of delight, and through the latter to suffer torment.

And all the words which God hath revealed in the Bayán are comprised within two kinds: either they are the Words of ʻIlliyyín, or they are those beneath them.

The spirits of the Words of ʻIlliyyín are in Paradise, while the spirits of those beneath them are in Fire.

And all the letters beneath ʻIlliyyín return unto the words "There is none other God." And all the Letters of ʻIlliyyín return unto "except He."

Even as the beginning of all the letters beneath ʻIlliyyín proceeded from the former Word, and the beginning of all the Letters of ʻIlliyyín proceeded from the latter Word.

The latter hath ever been exalted unto the highest ʻIlliyyín of Paradise, while the former hath ever been brought to naught beneath the lowest dust.

Thus, should anyone today behold the beginning of the Tree of the Qur'án, that person would assuredly perceive how the five letters of negation have been brought to naught beneath the lowest dust, namely, the First, the Second, the Third, the Fourth, and the Fifth. And how the five letters which point unto affirmation have been exalted unto the highest ʻIlliyyín, namely, Muḥammad, ʻAlí, Fáṭimih, Ḥasan, and Ḥusayn.

The five letters of Fire, when unfolded into their constituent letters, become nineteen, even as God hath revealed: "Over it are nineteen." And likewise, when the letters of these Five Names are unfolded, they become the number of the Váḥid.

Even as the letters beneath ʻIlliyyín return unto that Word, so do all the Letters of ʻIlliyyín return unto the Word of Affirmation. God hath created the world of negation and hath decreed Fire for it.

And He hath created affirmation and hath decreed Paradise for it. For negation pointeth not unto Him, while affirmation pointeth unto Him.

This hath been the account of the creation of negation and affirmation—their scriptural inscription likewise correspondeth unto their creation. And whatsoever branched forth from the Word of Negation returned, on the Day of Resurrection, unto the Word of Negation.

And all the letters beneath ʻIlliyyín, together with the spirits pertaining unto them, were gathered beneath the shadow of that same Word. And in like manner, whatsoever had branched forth from the Word of Affirmation returned, on the Day of Resurrection, unto the Word of Affirmation.

And all the Letters of ʻIlliyyín, together with the spirits pertaining unto them, were gathered beneath its shadow. Whosoever hath entered into negation abideth in the Fire of God until the Day of Him Whom God shall make manifest.

And whosoever hath become established beneath the shadow of affirmation abideth in the Paradise of God until the Day of Him Whom God shall make manifest. And the exaltation of the servant consisteth in beholding the branching forth of the two Words: how the one is brought to naught without end, and how the other is exalted without end.

And the Proof of God is the same unto both, for the verses of God were presented unto both. The Manifestations of Negation accepted them not and were therefore numbered amongst those of negation, while the Manifestations of Affirmation accepted them and became established beneath the shadow of affirmation.

And there is no Fire more severe than the manifestation of the Word of Negation, nor any Paradise more exalted than the manifestation of affirmation. Around the former revolve the letters beneath ʻIlliyyín, and around the latter revolve the Letters of ʻIlliyyín. Until all shall return unto Him on the Day of Him Whom God shall make manifest. Whosoever turneth toward Him shall be numbered amongst the Letters of ʻIlliyyín, and otherwise amongst those beneath them. Blessed, therefore, is whosoever holdeth fast unto the Cord of God and placeth their trust in the Lord, that they may not enter Fire but may enter Paradise by the permission of their Lord. Verily, this is the most great bounty. And for this reason, when the servant reciteth the Letters of ʻIlliyyín, tranquillity cometh unto that soul, for the spirits of those letters become attached to

the soul reciting. And this is the most exalted Paradise of those who seek refuge, who sanctify, who proclaim Divine Unity, who magnify, and who exalt.

And whensoever they make mention of those beneath ʻIlliyyín, the servant desireth that the justice of God should descend upon those letters, for their spirits become attached to the soul reciting. At such a time they must seek refuge in God, exalted be His remembrance, that they may be protected from their spirits. For all those unto whom God had promised Paradise in the Qur'án were caused to return, on the Day of Resurrection, unto the Tree of His Love. And this is the highest exaltation of the degrees of Paradise: that they should attain unto the good pleasure of God and delight in the acknowledgment of His Unity. And those unto whom God had promised Fire He caused to return unto the Word of Negation, and therein they suffered torment. For there is no torment greater than being veiled from God and from faith in Him, nor is there any Paradise greater than faith in God and His verses.

And should an observer behold this, they would perceive how the people of Paradise hastened to enter Paradise, though their sustenance consisted of naught save the leaves of a tree, while the people of Fire entered Fire of their own good pleasure, in such wise that they imagined themselves to have profited from the Word of Negation, gloried therein, and through that very thing suffered torment in Fire without perceiving it. Even as God hath revealed: "And they consume Fire within their bellies." Thus do the letters beneath ʻIlliyyín return unto their spirits, and the Letters of ʻIlliyyín return unto their spirits. And there is no soul that maketh mention of the Letters of ʻIlliyyín save that, at that moment, the spirits of the angels associated therewith turn their gaze upon that soul and send blessings upon it from God.

And when mention is made of the letters beneath ʻIlliyyín, should it be made through love of them, the spirits of the devils of Fire turn their gaze upon that soul. And if refuge be not sought in God, they impart unto it something of their own condition, even though it be but a thought passing through the heart. But if the servant seeketh refuge in God and beseecheth Him to visit His retribution upon them, they have no way of reaching them, nor can they inflict upon their faith so much as a ninth of a ninth of

a tenth of a tenth part of a mustard seed of harm. Yet methinks I behold the letters of negation, at the Manifestation of Him Whom God shall make manifest, seeking refuge from negation, though they themselves are its very origin. At that time none shall protect them from their own Fire save Him Whom God shall make manifest.

For when a servant uttereth, "I seek refuge in God," if they have not entered the religion of the Bayán, they are not protected from Fire. Indeed, they utter not this Word save by virtue of entering the religion. Even as those who had not entered into faith in the Qur'án uttered it not. For refuge in God is refuge in His Proof. Whosoever had faith in Muḥammad aforetime was protected from the Fire of God. Although the very letters of Fire utter this same Word, it profiteth them not, for they seek not refuge in the Proof.

For God hath revealed in the Qur'án, "And whosoever hath not faith in God," and hath joined it unto the Word that followeth. Yet such a one reciteth the very Word itself without perceiving its meaning. Even as at the beginning of Islám the interpretation of this Word was established in the second station, although all recited the whole Qur'án.

For at that time the Manifestation of the Sign of Divinity was the Commander of the Faithful, peace be upon Him. Had refuge been sought in Him, deliverance would have been attained from the Word that followed it. And thus it is that all, until the Day of Him Whom God shall make manifest, seek refuge in God and in the Point of the Bayán—yet today this profiteth them not. For refuge in God on that Day is refuge in Him, and refuge in the Point of the Bayán is refuge in Him.

Even as, from the beginning of the Manifestation of this Tree, all have proclaimed, "I seek refuge in God," while they themselves abide in Fire. Save those whom God willeth, who have recognized the Manifestation of this Name, and through seeking refuge in Him have been preserved from absolute Fire. Otherwise, every soul uttereth this Word each day times beyond reckoning, yet no deliverance is thereby attained. For God hath joined refuge in Himself unto refuge in His Messenger, and refuge in the Messenger unto refuge in His Successors, and refuge in His Successors unto refuge in the Gates of His Successors.

And the former profiteth not save through the latter, nor the outward save through the inward. For refuge in the Messenger is identical with refuge in God, and refuge in the Imáms is identical with refuge in the Messenger, and refuge in the Gates is identical with refuge in the Imáms. And whosoever today entereth the Bayán is protected from Fire, even as the letters of Alif were not protected from Fire until they entered into the letters of the Qur'án. And amongst the letters of the Bayán, until the Day of Him Whom God shall make manifest, those of 'Illiyyín abide in Paradise, while those beneath 'Illiyyín remain in their appointed stations. And on that Day, whosoever entereth His Book shall be delivered from Fire. Otherwise, remaining within the Bayán shall profit them not, even as remaining amongst the letters of Alif profiteth them not after the revelation of the Qur'án, nor remaining amongst the letters of the Qur'án after the revelation of the Bayán. And for as long as God willeth, those of 'Illiyyín shall ascend unto the highest degrees of their exaltation, while those beneath them shall be brought down unto the limit of their annihilation.

Blessed, then, are those whose hearts are nourished by the Letters of 'Illiyyín. And should they make mention of those beneath 'Illiyyín, let them seek refuge in God, their Lord—verily, He shall assuredly protect them. And those who make mention must needs mention them, yet their mention shall not harm them, even as those who had faith in the Qur'án were not harmed by making mention of those who had received the Book aforetime. Thus doth God expound the verses, that ye may attain certainty through the verses of God.

The Fifth Gate of the Second Váḥid

Concerning that every Name of Good which God hath revealed in the Bayán referreth, in its primary reality, unto Him Whom God shall make manifest. And every name of evil which God hath revealed therein referreth, in its primary reality, unto whosoever shall on that Day be the Letter of Negation in His presence.

The substance of this Gate is that every Name of Good revealed in the Bayán referreth, in its primary reality, unto Him Whom God shall make

manifest. And thereafter, in its secondary reality, unto the first who hath faith in Him, until it reacheth the furthest limit of existence.

Thus, wherever mention is made of earth, what is intended is the earth of His own Self. And degree by degree it descendeth until it reacheth the earthly ground associated with Him, which is His dwelling place, and which is accounted amongst the highest chambers of Paradise in the Book of God.

And in like manner, every name other than good which hath been revealed therein referreth, in its primary reality, unto the Tree that shall be negated in opposition to Him. And should mention be made of an earth beneath ʻIlliyyín, what is intended is the earth of that Tree's own self. And degree by degree it descendeth until it reacheth the earthly ground which is its dwelling place, and which is the uttermost extremity of Fire in the earth of Fire, even though that one be seated upon a throne of glory.

Even as every mention of good which God hath revealed in the Qur'án referreth, in its primary reality, unto the Messenger of God. And every mention of that which is other than good referreth unto the First who stood in opposition to the primal Affirmation.

And should mention be made of the earth of ʻIlliyyín, what is intended is the earth of His own Self, until it reacheth the earthly ground wherein His body dwelt. And all return unto the Qá'im of the House of Muḥammad, peace be upon Him, unto Whom every mention of good in the Qur'án referreth in its primary reality, even as it hath been interpreted in the Bayán as referring unto Him Whom God shall make manifest.

And every mention of that which is other than good revealed in the Qur'án, even should it be the mention of earth, referreth unto the earth of the self of the first who turned not toward Him. And in the same manner as this is established in the Qur'án, so is it established in the Bayán in the sight of God.

And whatsoever beareth a Name of Good in the knowledge of God referreth, in its primary reality, unto the Point of the Divine Will. And whatsoever is other than this referreth unto the one who turned not toward that Point.

Thus, every mention of earth throughout existence returneth today unto the Point of the Bayán. Until it descendeth from the earth of the innermost heart unto the earth of the spirit.

And from the earth of the spirit unto the earth of the soul. And from the earth of the soul unto the earth of the body.

And from the earth of the body unto all things, according to their degrees of nearness, the nearest first. Until it reacheth that ground upon the mountain which measureth three spans by four.

This, at this very moment, is the essence of all earthly lands. Though the dwelling place may change with the changing of the command, until it be established in that which changeth not.

And thus, beneath the shadow of ʻIlliyyín, letter correspondeth unto letter and point unto point. This is the highest earth of Riḍván, and that is the lowest earth of Fire.

I seek refuge in God from whatsoever God loveth not, and I shall assuredly beseech God for whatsoever He loveth. Verily, He is the Most Bountiful, the Generous. And degree by degree, the Names of Good revealed in the Qur'án shone forth from the Messenger of God, according to their stations, through each one of His Successors. And in like manner did the corresponding names unfold amongst those beneath ʻIlliyyín.

Until the highest exaltation of the earth of Paradise culminated in the place of martyrdom of the Lord of Martyrs. And the lowest earth of Fire in the seat of sovereignty of the opposing self. Such is the judgment in the sight of God.

And in like manner doth this principle hold true in the Manifestation of each of the Proofs of God. Today all the Names of Good, in their primary reality, reside within the Self of the Point, even the mention of earth which hath been given as an example. And in their secondary reality they reside within the letter Sín, and thence unto the furthest limit of existence.

Fear ye God, therefore, O ye people, every one of you together!

The Sixth Gate of the Second Váḥid

Concerning that the Bayán is the Balance from God until the Day of Him Whom God shall make manifest. Whosoever followeth it is Light, and whosoever turneth aside from it is Fire.

The substance of this Gate is that the Bayán is the Balance of Truth until the Day of Resurrection, which is the Day of Him Whom God shall make manifest.

Whosoever acteth in accordance with that which is contained therein abideth in Paradise and shall be gathered beneath the shadow of affirmation, amongst the Letters of ʻIlliyyín, in the sight of God.

And whosoever departeth therefrom, though it be by no more than the tip of a barleycorn, abideth in Fire and shall be gathered beneath the shadow of negation.

Even as this meaning hath been made manifest in the Qur'án, wherein God hath revealed in several places that whosoever judgeth by aught other than what God hath revealed is one who hath rejected faith in Him, together with whatsoever implications proceed from that Word.

Such is the judgment upon one who transgresseth the decree of God. How then shall it be with one who transgresseth against the very Self of the Manifestation of God?

For God hath revealed: "I created not the jinn and humankind save that they might worship Me." And there is no doubt that obedience is not accepted save through obedience unto the Proof of God.

Otherwise, the deeds of those who bore enmity toward the Household would have been mentioned in the sight of God. Yet today all declare that such people possessed no acts of worship, nor was there any fruit in their deeds.

Even as those who are not Shí'ih today act in accordance with the ordinances of the Qur'án, yet through departing from the Guardianship, their adherence hath become void in the sight of God.

And today few are those who act in accordance with the Balance of the Qur'án. Nay, none are to be found save whom God willeth.

And should any such person exist, yet enter not into the Balance of the Bayán, that person's piety shall avail naught. Even as the piety of the monks of the Alif and their adherence to their own Balance availed them naught at the appearance of the Messenger of God.

And had they acted in accordance with the Balance of the Qur'án, such judgments would not have been pronounced concerning the Tree of Truth. "The heavens are nigh to being rent asunder, and the earth to being

cleft, and the mountains to falling in ruin." Yet their hearts are harder than these mountains, and remain unmoved.

There is no Paradise in the sight of God more exalted than abiding in His good pleasure. And praise be unto Him, for today this bounty belongeth exclusively unto the people of the Bayán.

And thereafter whosoever transgresseth not its bounds shall remain in this bounty until the Day of Him Whom God shall make manifest. And should any soul, God forbid, turn aside, that soul hath wronged none but itself.

And God is independent of all the worlds. At the very beginning of His Manifestation, the whole of the Bayán consisteth in obedience unto Him and none other.

Even as the entirety of religion on the Day of the Alif, at the appearance of the Messenger of God, lay in following Him rather than remaining fixed upon its own Balance. For at that time, to remain fixed within that former Balance is judged to be other than the Truth.

Whosoever attaineth guidance, it is for that soul's own good—and whosoever becometh veiled, it is to that soul's loss.

And God is independent of all the worlds.

The Seventh Gate of the Second Váḥid

Concerning the Day of Resurrection.

The substance of this Gate is that what is intended by the Day of Resurrection is the Day of the appearance of the Tree of Truth.

And it is not observed that anyone amongst the Shí'ih hath understood the Day of Resurrection. Rather, all have imagined a matter founded upon vain imaginings, which hath no reality in the sight of God. But what is intended by the Day of Resurrection in the sight of God and according to the understanding of the people of Truth is this: from the moment of the appearance of the Tree of Truth, in every age and under whatsoever Name, until the hour of Its setting, that entire period is the Day of Resurrection.

Thus, from the Day of the Mission of Jesus until the Day of His Ascension was the Resurrection of Moses. For the Manifestation of God appeared in that age through the appearance of that Reality, by Whose Word those who had faith in Moses, and those who had not, received their

recompense according to His Word. For that unto which God bore witness in that age was that unto which God bore witness in the Gospel. And from the Day of the Mission of the Messenger of God, peace and blessings be upon Him and His Family, until the Day of His Ascension, was the Resurrection of Jesus, when the Tree of Truth appeared in the Muḥammadan Temple, and bestowed recompense upon those who had faith in Jesus, while through His Word He chastised those who had not had faith in Him.

And from the moment of the appearance of the Tree of the Bayán until Its setting endureth the Resurrection of the Messenger of God, which God hath promised in the Qur'án. Its beginning was after two hours and eleven minutes had passed in the night of the fifth of Jumádá al-Úlá in the year 1260, which correspondeth to the year 1270 from the Mission—this was the beginning of the Day of Resurrection of the Qur'án. And until the setting of the Tree of Truth continueth the Resurrection of the Qur'án. For naught attaineth its Resurrection until it hath reached the station of its perfection, and the perfection of the religion of Islám culminated at the beginning of this Revelation. And from the beginning of this Revelation until the hour of Its setting, whatsoever fruits the Tree of Islám possesseth are made manifest. And the Resurrection of the Bayán shall take place at the appearance of Him Whom God shall make manifest. For today the Bayán is in the station of the germinal drop, and at the beginning of the appearance of Him Whom God shall make manifest, its ultimate perfection shall be revealed, when the fruits of the trees that have been planted shall be gathered. Even as the appearance of the Qá'im of the House of Muḥammad is the very same appearance as that of the Messenger of God. He appeareth for no other purpose than to gather the fruits of Islám from the Qur'ánic verses which He hath planted in the hearts of the people. And the gathering of the fruit of Islám is naught but faith in Him and acknowledgment of Him.

Yet now the fruit hath been brought forth in reverse. He hath appeared in the very midst of Islám, and all profess Islám in relation unto Him, yet they unjustly confine Him upon Mount Mákú. And this notwithstanding that God hath promised all, in the Qur'án, the Day of Resurrection. For that is the Day when all shall be presented before God, which meaneth

their presentation before the Tree of Truth. And all shall attain unto the meeting with God, which is the meeting with Him. For presentation before the Most Holy Essence is impossible, nor can meeting with that Essence be conceived. And whatsoever is possible concerning presentation and meeting returneth unto the Primal Tree. God hath appointed clay as His House, that whosoever is presented before the Tree of Truth on the Day of Resurrection may not deem it remote to acknowledge that presentation before Him is presentation before God, and that meeting with Him is meeting with God. And a ninth of a ninth of a tenth of a tenth part of an instant of the Day of Resurrection is better than the years which pass throughout the intervening period. For the fruit of those years is made manifest on the Day of Resurrection. Even so, the fruit of twelve hundred and seventy years of Islám shall become manifest from the beginning of this Revelation until Its end, which is the beginning of the setting of the Sun of Truth. And the fruit of the period from the beginning of this Revelation until the appearance of Him Whom God shall make manifest returneth unto another Resurrection, which shall take place at His appearance.

O People of the Bayán! Have compassion upon yourselves, and render not the fruits of your long night fruitless on the Day of Resurrection. Even as those who were veiled by the Qur'án did, boasting of twelve hundred and seventy years of Islám, only to have judgment pronounced against them as being outside Islám on the Day when its fruit was gathered, which is the Day of Resurrection, and by that very judgment they were brought to naught until the succeeding Resurrection. How many a soul hath endured austerities and undertaken struggles from the beginning of life for the sake of the good pleasure of God, and would have gloried even in beholding the Qá'im of the House of Muḥammad in a dream! Yet now that He hath appeared through the Manifestation of God, more manifest than any other appearance, bearing the clear verses through which the religion of Islám was established, such a soul doth not present itself before God, nor bringeth forth the fruit of its faith in its appointed station, nor riseth to fulfil the purpose for which it was created. Rather, remaining in its own place, it pronounceth judgment against the One through Whom, by night and by day, it turneth toward God, saying, "Thee do we worship." And

even should it be content with this, it remaineth not content, but seeketh to bring sorrow upon the loved ones of the Truth.

O People of the Bayán! Do not as the people of the Qur'án have done, lest ye render fruitless the fruits of your night. If, while professing faith in the Bayán, at the appearance of His verses ye declare: "God is our Lord, and we associate none with Him. And this is that which God hath promised us through the Manifestation of His Own Self—beside Him we shall invoke naught," and ye obey Him in accordance with that which ye profess, then have ye brought forth the fruit of the Bayán. Otherwise, ye are unworthy of remembrance in the sight of God. Have compassion upon yourselves. If ye render no assistance, at least bring no sorrow upon the Manifestation of Lordship, Who shall appear even as I have appeared, and shall cause the creation of the Bayán to return. And yet naught other than your own faith hath entered into your hearts. Hasten to respond unto God and to affirm His verses, for this is to answer Him Whom God shall make manifest and to affirm His Words. And suffer naught to veil you from your Beloved. For should a decree proceed from His Word, it shall endure until the Day of Resurrection, and through that same decree the people of Paradise shall enjoy their delights in Paradise, while the people of Fire shall suffer torment in Fire.

And now that the Day of Resurrection hath come, the place of final judgment is upon this very Mountain. Yet all act according to what they imagine to be His good pleasure, and are content that He should suffer that which they would never accept for themselves. And should ye make a covenant with your God that ye will consent to naught being done unto any soul save that which ye would consent to for yourselves, perhaps at the succeeding Resurrection, even should ye not attain unto the meeting with God, ye may at least have refrained from bringing sorrow upon the verses of God. I would forgo the benefit of all who profess the religion of the Bayán, if only ye would refrain from harming Him, though I know ye shall not do so. Even as in this Resurrection I have forgone the benefit of those who profess the Qur'án, yet ye have not refrained from inflicting harm. And there is no Fire more severe for you in the sight of God than that ye should turn through Me toward God by night and by day, yet pronounce

judgment against Me such as ye would never accept for yourselves. And God shall judge between Me and you in truth.
Verily, He is the Best of Judges.

The Eighth Gate of the Second Váḥid

Concerning the Reality of Death, that It is True.

The substance of this Gate is that death hath meanings without end upon end in the sight of God, which none beside Him can enumerate.

One of these meanings is the death commonly known amongst the people, which all apprehend as occurring when the human spirit is taken away. And every meaning of death established in the sight of God is true. Yet the death which all are charged to acknowledge as true is not that death commonly known amongst creation. Rather, it is the death of all beside the Tree of Truth at the hour of Its appearance.

And this is established only in five stations: through the words "There is none other God except He," or "There is none other God except Me," or "There is none other God except God," or "There is none other God except Thou," or "There is none other God except He in Whom all have certitude." The reality of death is that, at the appearance of the Tree of Unity, to Which these five stations belong, all should die by negating negation and affirming affirmation. Were the seas of the heavens and earth and all that lieth between them made ink, they could not exhaust this subtle mystery.

The essence of the matter is that whosoever hath no Will save the Will of Him Whom God shall make manifest, no Intention save His Intention, no Measure save His Measure, no Decree save His Decree, no Permission save His Permission, no appointed Term save His Term, and no Book save His Book—such a one hath truly apprehended death. For His Will is the very Will of God; His Intention, the very Intention of God; His Measure, the very Measure of God; His Decree, the very Decree of God; His Permission, the very Permission of God; His appointed Term, the very appointed Term of God; and His Book, the very Book of God.

Thus, whosoever died before the Point of the Bayán acknowledged that death is true. Otherwise, naught recited from the Qur'án or the prayers would have borne fruit for that soul. How many have declared that death

is true, yet their will differed from His Will! They were brought to naught, and the falsehood of their profession became manifest before God.

And thus it continueth unto the station of the Book, until His Book, which was the very Book of God, descended upon those who considered themselves the most learned of their age. The Pen is ashamed to recount what they did. Yet by night and by day they declared, "Verily, death is true," while acting according to His former Book, professing the religion of Islám, and expending their learning.

Through a severed relationship which they attributed unto themselves, they appropriated what God had appointed for Him in the Qur'án, although their very breaths were not lawful unto them, for they breathed not in faith toward God. Such is the fruit of knowledge without action in the Book of God. Had they understood death, they would not have betrayed their profession by acknowledging that He was the Truth while remaining veiled from the established realities of Truth.

This is the death which benefiteth all on the Day of Resurrection, and thereafter in the interval until God causeth the Sun of Truth to rise. By the interval is intended the period between two Revelations, not what people commonly imagine to follow the death of their bodies. For that lieth beyond the duties imposed upon them. What shall be decreed concerning them after their death is known unto God alone, while their present obligations are matters they are commanded to recognize.

And whosoever traverseth the ocean of death shall behold wonders without end upon end. Thus, had anyone truly died in the days of the Messenger of God, that soul would have perceived that every station pertaining to those who had not faith in Muḥammad, from the world of abstraction unto the world of limitation, was pure negation and unalloyed Fire.

And every station pertaining to those who had faith in Muḥammad, from the world of abstraction to the furthest limit of limitation, belonged to the Tree of Affirmation and the Paradise of Prophethood. The former had not died, while the latter had died. Because the former had not died, it perished in negation—because the latter had died, it endured in affirmation.

For today the fruit of the death of the faithful is manifest: their remembrance is beloved of God and of faithful creation. Indeed, through

their multiplication have arisen all the faithful of this day. But the fruit of the failure of those who were not faithful to die is that no remembrance of them remaineth.

And should any multiplication of their number remain, their own successors would not accept that association, but would disavow any connection with them. For today, were the sayings formerly uttered concerning the first Tree of falsehood addressed unto it, that Tree itself would repudiate them and beseech God to send retribution upon the one responsible. And in the year 1270, as the Tree of Truth hath ascended, those others have descended and become more severe.

Yet because the outward forms have changed, none can distinguish them save the Proof made manifest from God, Who knoweth all things in its appointed station. And should He will to distinguish a particle of Fire from a particle of Paradise, He is able.

Should any thought arise within a soul that is unworthy of the Point of the Bayán, from that very moment the judgment of one who hath died no longer applieth unto that soul. So subtle is this matter—nay, subtler still—and none take heed save those endowed with insight.

From the very essence of the knowledge of Divine Unity, the meaning of death extendeth even unto the furthest station of limitation.

Thus, should anyone find the letter Bá in the place of an Alif and raise it up and correct it, this is amongst the operations of the Angel of Death made manifest through that act. But if it be left in its former condition, the Bá ceaseth not to beseech its Lord: "Take away my life, and bring me to life again."

And when God willeth to answer its prayer, He inspireth one of His loved ones to withdraw from it the spirit of a Bá and bestow upon it the spirit of an Alif. Then may the word be read correctly, for before this its meaning was altered—what is intended by an Alif could not appear while a Bá was written in its place. And this holdeth true in every whole and every part, in ways beyond the perception of those who merely observe. Even should a mark other than whiteness be found upon a sheet and erased, in that death lieth the life of the tablet.

And this, in its own station, resembleth the removal from a human soul of whatsoever would harm its faith. Should there be a tablet belonging to one

who hath not faith in God, whosoever professeth to be dead must turn away from it, for it belongeth to the stations of Fire.

But should one behold a tablet belonging to one who hath faith in God, it must be preserved as carefully as one's own self, for it belongeth to the stations of Light. This command is at once more manifest than every manifestation and more hidden than every concealment. And whosoever knoweth death remaineth ever dead before God, willing naught save what God willeth. Such is death before the Point of the Bayán, for the Will of God appeareth only through His Will. This is true death for whosoever desireth to die in God, and God hath created naught more precious in creation than death before Him.

All desire that their will should be the Will of Him Whom God shall make manifest. Yet when He appeareth, they fail to bring forth the love and profession they had claimed. Even the people of the Qur'án supposed themselves so established that, should Muḥammad return to His former life, they would never question His Word with "Why?" or "For what reason?" Yet He hath returned with a station higher than that of His first appearance, for this is the latter creation in relation to the former. And those who profess that Muḥammad is the Messenger of God have assembled, yet have not acknowledged Him. Indeed, they have not consented to grant Him even what they accept for themselves: the designation of Islám. What they have inflicted upon Him is such as a Muslim would not accept from another Muslim. Such is the condition of creation before God.

And the very proof by which His Prophethood was established before establisheth it now—yet all are veiled. Innumerable souls attribute themselves unto His religion, though none save whom God willeth hath had faith in Him upon His return, until that which hath occurred was made manifest. There is no Fire more severe for those who know Him not than their veiling from the One Who made Islám their religion and the Qur'án their Book. His glory in the latter appearance is that He hath attained unto the meeting with His Lord, delivered His Messages, and devoted Himself wholly unto Him with all His power. Such is the glory in which all take pride.

And should anyone say, "We did not recognize Him in His first appearance," the answer is that all acknowledge Him to have been the first to respond in the primordial realm, when God asked Him, "Am I not Thy Lord?" and He answered, "Yea! Glory be unto Thee. There is none other God except Thou. Verily, Thou art the Lord of all the worlds." And should they say, "We knew not the Manifestation of God," the Qur'án, which was the Book of God, stood before them, and all today acknowledge it to be the Book of God.

So soon as they heard or witnessed the verses of God proceeding from a soul, no uncertainty could remain for those endowed with spiritual understanding that the Self of God had been made manifest in that soul. And the verses before Him belonged unto Him, even as do the verses revealed after Him.

And the first to answer Him is the First of Creation, even as they formerly declared that the first to answer was Muḥammad, Who was the First of Creation, as they acknowledge today. And if they say that His response was first, this itself is the primal realm of response.

For what is conceived as above the Throne of Heaven is, in very truth, the very earth upon which the Manifestation of God abideth. God's nearness and remoteness in relation to all things have ever been equal—no created thing is intrinsically nearer unto Him or farther from Him than another. Whether the Throne be imagined as above the heavens, as those given to illusion suppose, or as the dwelling place of the Tree that speaketh on behalf of God.

Yet the former conception is naught but imagination and fancy. Rather, amongst the inhabitants of the realm of Truth, what is intended is the actual dwelling place of the Manifestation.

Even as those who visit the Lord of Martyrs recite the tradition that whosoever visiteth Ḥusayn, recognizing His station, is as one who visiteth God above His Throne. And to those endowed with spiritual understanding it is evident that this was the very seat of the Throne of God, and that it is the Throne of Muḥammad, the Messenger of God, peace and blessings be upon Him and His Family.

It seemeth that scarcely anyone hath risen beyond the world of limitation. Yet all that is heard concerning the worlds is realized in this very world.

Thus, because the Commander of the Faithful was the first in this world to have faith in Muḥammad, this is proof that He had faith in Him throughout all the worlds.

And all the worlds are established beneath the shadow of this world, and become manifest herein unto those endowed with spiritual understanding. Blessed, therefore, is whosoever beholdeth all things according to their true reality, imagining not a fanciful matter which possesseth no reality before God or before those endowed with spiritual understanding.

The Divine Essence hath ever been and shall ever be—His Manifestation is identical with His Concealment, and His Concealment identical with His Manifestation.

And whatsoever is spoken concerning the Manifestation of God referreth unto the Tree of Truth, which pointeth unto none but Him. And that Tree hath ever been the Sender of all Messengers and the Revealer of all Books.

And the Throne of His Manifestation and Concealment hath ever been amidst this very creation, wherein He hath revealed whatsoever He pleased in every age. Thus, at the revelation of the Qur'án He manifested His power through Muḥammad, at the revelation of the Bayán He manifested His power through the Point of the Bayán, and at the appearance of Him Whom God shall make manifest, He shall establish His religion through Him, howsoever He pleaseth, by whatsoever He pleaseth, and for whatsoever purpose He pleaseth.

And He hath been with all things, while naught hath been with Him. Nor is He within a thing, or above a thing, or alongside a thing. And whatsoever is said concerning His establishment upon the Throne referreth to the establishment of His Manifestation in power, not to a bodily throne, a seat or chair upon the earth, or the celestial spheres imagined in the heavens.

He hath ever been and shall ever be, and none hath known or knoweth Him, for all beside Him have been created by His command and continue to be created by His command. And He is exalted above every remembrance and praise, sanctified beyond every description and likeness. No thing comprehendeth Him, while He comprehendeth all things.

Even the saying that no thing comprehendeth Him returneth to the Mirrors of His Manifestation, namely Him Whom God shall make manifest. And He is too exalted and too high for any being capable of pointing to point toward Him.

And He Whom God shall make manifest is the First of His creation. The reference made unto Him returneth unto His innermost heart, and both He and His heart are His creatures. God hath ever been Lord without one over whom lordship was exercised, God without one to worship Him, Powerful without an object of His power, Knowing without an object of knowledge, and One without any number assigned unto Him.

And the declaration that God hath ever been One, without being numbered, pertaineth also unto the hour when the number of the Váḥid hath had faith in Him Whom God shall make manifest, their inmost hearts bearing witness unto His Unity, while there is no number apart from them in that station. And in like manner may all the Names and Attributes be understood.

Regard not the limitations, for God hath ever been One. Though thou mayest lack faith in this Manifestation, thou dost already acknowledge the same truth in the former appearance. And in the Messenger of God thou mayest behold all the Names and Attributes.

If thou wouldst call Him Sovereign, behold one within His community who accounteth themselves amongst His servants, though bearing the title of sovereign. Yet the sovereignty of His own Self is exalted beyond comparison with the sovereignty of that ruler.

And if thou wouldst call Him All-Powerful, behold those endowed with spiritual understanding who glory in obedience unto Him and in being numbered amongst His community. Yet the power of His own Being is exalted beyond comparison with such power.

And if thou wouldst call Him Knowing, behold those possessed of knowledge who glory in their association with Him. Yet the knowledge of His own Being is exalted beyond comparison with the learning of these scholars.

And if thou wouldst call Him Ruler, behold the many who exercise authority beneath the shadow of His decree and glory in their offices.

Yet the authority of His very Being is exalted beyond comparison with these manifestations of authority derived from His command.

And in like manner behold all the Names and Attributes with thine own eyes. Though a servant be learned, there is none truly knowing save Him. And though one possess power over some matter, there is none truly powerful save Him. For whatsoever is guided through a Manifestation belongeth to His stations. Thus, if thou considerest the appearances from the first Adam unto infinity, thou wilt behold no independent existence save through God. Nor canst thou recognize the Manifestation of Divinity except through the Tree of His Revelation, which is the Primal Will, for no other means is possible within creation.

This is the meaning of the saying of the Lord of Martyrs, peace be upon Him: "O my God! Through the diversity of effects and the changes of conditions, I have understood that Thy purpose for me is that Thou shouldst make Thyself known unto me in all things, that I may remain ignorant of Thee in naught."

For this is the fruit of the existence of all things: that all things should be known as subsisting through the Primal Will.

And that naught should be beheld within any thing save the Manifestation of God, according to the capacity of that thing to bear His Manifestation. For the relation of Manifestation unto all things is equal. There is but one manner of the Manifestation of the verses of God, and from that same Source whence the verses proceed in the Prophethood of a Prophet, they descend also upon what is beneath that station, according to its capacity.

And the relation of Manifestation unto these two is equal, save that one belongeth to the highest exaltation of Affirmation, and the other to the lowest abasement of Negation. And shouldst thou behold this truth in the manifestation of a Word, thou shalt behold it likewise in the manifestation of a created reality.

This meaneth not that thou shouldst behold the Essence of God in all things, for such a thing is impossible. He, exalted be His remembrance, is too high to be within a thing, or with a thing, or before a thing, or after a thing, or above a thing, or beneath a thing.

And whatsoever possesseth reality hath that reality through His Will, which subsisteth of itself. All Names have ever been beneath its shadow, while it remaineth established beneath the shadow of God. And the station of the Primal Will is the station of the Point of the Bayán. Naught of it is manifested within any thing save a station amongst the stations of the manifestation of the Command.

This is not to say that the essence of the Primal Will, which is the very Self of the Messenger of God, is beheld within all things. Rather, what is beheld in all things is that their very reality hath been established through Him.

Thus, should a soul expend a thousand mithqáls of gold in the path of the House of God, naught is beheld in that act save the command which the Messenger of God hath delivered on behalf of God. And likewise, shouldst thou inquire how the very reality of gold came into existence, it must return unto a command which itself returneth unto the Tree of Truth, though it appeared during one amongst Its Revelations. For there is naught unto which existence may be attributed save that its reality is established through the Will, which subsisteth of itself through God, exalted and glorified be He.

And it is the circling Káf, which hath ever revolved and shall ever revolve about its own Self. And it hath never pointed, nor shall it ever point, save unto God, exalted and glorified be He, unto Whom belong the Most Beautiful Names in the Kingdom of the heavens and the earth and all that lieth between them—there is none other God except He, the Almighty, the Beloved.

And unto all Names belongeth one who is named thereby. Thus, when mention is made of God, exalted and glorified be He, there must be two manifestations mentioned in relation to the Primal Will, ever abiding and pointing unto none but Him.

Blessed is whosoever beholdeth no thing without beholding therein the Manifestation of the Lord. And resteth in naught save through God, and beholdeth in naught any other than Him.

And attributeth not unto God what is attributed unto His creatures. For God, glorified be He, is not within a thing, nor from a thing, nor upon a thing, nor toward a thing, nor is He described through a thing. And all

things beside Him are His creation. None beside Him shall know His Essence, nor shall any beside Him affirm His Unity through His very Essence.

And all that hath known the Primal Will hath known naught save its own self. And whatsoever created things have known is naught save that which the Primal Will hath manifested within them.

And God, exalted and glorified be He, in His very Essence shall never be known, comprehended, glorified, or sanctified. Nor hath any soul a path unto Him save through acknowledgment of its inability to know Him, and through abiding beneath the shadow of His Unity and independence.

All things have ever belonged unto Him through their existence, essence, substance, abstraction, beginning, ending, outwardness, inwardness, purity, and simplicity. And verily He abideth in the highest exaltation of the sovereignty of His Self-Subsistence, and the most glorious elevation of the dominion of His Holiness, exalted above every remembrance and praise, and sanctified beyond every description and exaltation.

God hath ever been the One God, the Unique, the Self-Sufficient, the Solitary, the Living, the Self-Subsisting, the Everlasting, the Eternal, the One upon Whom all depend. He hath taken unto Himself neither consort nor child, and whatsoever is beside Him is His creation, brought into being by His command. And He hath ever been and shall ever be independent through His own Self. How should He not be independent of what is beneath Him, when He is independent through His very Essence? And how should He not be independent of all beside Him?

Glorified and exalted be He according to the loftiness of His Holiness and the sublimity of His Remembrance. Verily, He is the Most Exalted, the Most Exalted.

The Ninth Gate of the Second Váḥid

Concerning the Reality of the Grave.

The substance of this Gate is that for every spirit a grave hath been appointed within the limits of its own stations. And all culminate, at the appearance of Him Whom God shall make manifest, in a Soul Whose resurrection is the resurrection of all, Whose gathering is the gathering of

all, Whose creation is the creation of all, and Whose emergence from His grave is the emergence of all from their graves.

Thus, when the Manifestation of Divinity caused the Messenger of God to be raised through the Point of the Bayán, the resurrection of whatsoever was gathered beneath His shadow took place through His resurrection. Even as whatsoever is judged today upon the face of the earth is judged according to the religion of Islám, so, once the decree of resurrection was pronounced concerning the Messenger of God, it applieth with yet greater force unto those professing His religion.

And all the spirits of Truth that are guided by the Bayán return unto the Primal Soul, Who, on the Day of Resurrection, respondeth to the command of God in the Primal Realm and acknowledgeth His Unity. And all spirits other than those of Truth return unto the Tree of Negation at the time of its appearance. Thus, when that Tree was raised, all the spirits of negation belonging to the Qur'án were raised beneath its shadow, and when the Tree of Affirmation was exalted, all the spirits of Truth were exalted beneath Its shadow.

This meaneth not that one spirit becometh joined unto another spirit, but that all remain within the appointed places of their own stations. Thus, the Letters of the Living abide within the stations of their own innermost hearts. Through the resurrection of the First they are raised, not because their spirits depart from their appointed places—and the same holdeth true of the faithful abiding beneath the shadow of these Letters.

And the grave wherein all are questioned is questioned, in the essences of contingent existence, through the First Remembrance, until this questioning unfoldeth in modes without end. And likewise, beneath the shadow of whatsoever is other than Good, the questioning proceedeth from the Tree of Negation, which God encompasseth in His knowledge.

This is the meaning of the manifest tradition that, on the Day of Resurrection, the Commander of the Faithful, peace be upon Him, shall acknowledge upon the Bridge, before God, that whatsoever hath been good proceedeth from Him. And the second of the Letters of Negation shall acknowledge that whatsoever hath been evil proceedeth from him. The stations of Good multiply without end throughout the Kingdom, and likewise the stations of falsehood.

Thus, should one soul bring sorrow upon another for a thousand years, this ariseth from the sorrow which the second Letter of Negation brought forth at the beginning of the Revelation. And all the multiplied stations of Negation return unto him, while all the stations of Affirmation and Good return unto the First Who had faith—and He returneth unto God.

For unless God raiseth Him, He cannot be raised of His own Self. And the Tree of Negation likewise returneth unto God in its own degree. For unless God should raise it and declare it to be that primal Tree, neither it nor any other would know it to be so.

This is the universal grave, containing the manifold stations of all souls. Every day, when a soul is questioned concerning faith in God and His verses in the Bayán, and respondeth thereto, its grave becometh filled with Light, and the angels of mercy descend upon it. But should it fail to respond, its grave becometh filled with Fire, and the manifestations of Divine retribution descend upon that particular soul.

For such a soul is a station amongst the stations of the universal soul of Fire. Even as the one who respondeth unto the Truth is a station amongst the stations of the universal soul of Light. For this soul there are glad tidings and their herald—for the other, that which is contrary.

Thus doth the profession that the grave is true bear fruit for every soul. For if it belongeth unto the lettered stations of the soul of ʻIlliyyín, it returneth unto that soul, and thereafter separateth from it in another creation—not that the one soul becometh the other. Even as whosoever had faith in the Book of the Alif returned unto faith in the Book of the Qáf, and from thence its creation unfolded and was nurtured within the religion of Islám.

And gradually, when its appointed Day culminated in the Day of the revelation of the Bayán, it returned unto the Bayán and unfolded therefrom into another creation, according to whatsoever God willeth. In this Paradise it groweth and developeth until the Day of Him Whom God shall make manifest. Then shall it return unto His Book, and thereafter unfold from Him into yet another creation, according to whatsoever God willeth. For there is no limit to the bounty and generosity of God.

And likewise, beneath the contrary shadow, should a soul amongst the Letters of the Alif have lacked faith, it returned unto the first who had not

faith in the Messenger of God, and departing therefrom, it remained beneath the ʻIlliyyín of the Bayán, below the earth. Until it returned unto the first Letter of Negation of the Bayán, and then departed therefrom, proceeding along the course of its own annihilation, until it returned unto the first who shall reject faith in Him Whom God shall make manifest, and thereafter it separateth once more.

And throughout all these worlds, its garment is Fire, though it be made of silk. And its dwelling is Fire, though it be in the most exalted places upon the earth. And its food is likewise Fire.

Conversely, the garment of the other soul is numbered amongst the things created in Paradise, its dwelling becometh the highest chambers of Riḍván, and its food the most exalted fruits of Paradise. Though it wear naught but cotton, sit upon naught but the dust, and partake of naught save a leaf of lettuce.

And there is no faithful soul whose spirit is taken away but that its grave becometh a garden amongst the gardens of everlasting Paradise, wherein God hath created whatsoever that soul loveth, and which is radiant before it. And likewise there is no soul lacking faith in the Bayán but that the Pen cannot bear to describe the Divine retribution which shall befall it.

And should a soul desire to behold in this world the bounty bestowed upon the Tree of Affirmation, let it behold the manifold stations proceeding from that Tree, each soul, according to its condition, enjoying whatsoever God hath bestowed upon it. And should it desire to behold the retribution of God, let it regard whatsoever He hath revealed concerning the Tree of Negation. For the manifold stations proceeding therefrom shall suffer torment corresponding unto it, even as the manifold stations of ʻIlliyyín shall enjoy their delights corresponding unto the Tree of Affirmation.

This is the exposition of the reality of the grave, concerning which scarcely anyone is observed to have attained a true understanding or comprehended the declaration that the grave is true. Whosoever hath understood the Bayán of God concerning Truth shall likewise affirm these words: "Verily, the grave is true."

And the spirit of no thing transgresseth its own appointed limit. Thus, a spirit pertaining unto creation hath ever belonged unto creation, and a

spirit pertaining unto Truth hath ever belonged unto Truth. And a spirit which pointeth unto God hath ever been one that pointeth unto Him, and for it there are neither appointed places nor limitations.

And there is no soul whose hour of death arriveth but that God, exalted be His sovereignty, commandeth the angels described as those who glorify, together with those who sanctify, proclaim His Unity, and magnify Him, to raise that soul until they establish it in the most exalted place of Paradise and upon the most inaccessible horizon of Riḍván. And it shall behold not the least sorrow after death, if it had faith in whatsoever God hath revealed in the Bayán.

This endureth until His appearance, at whose beginning such former adherence shall no longer be accepted, even as those souls who departed this life at the beginning of this Revelation without faith in the Bayán received not the breath of Paradise. And likewise, should a soul, after the appearance of Him Whom God shall make manifest, go no further than saying "Yea," or making a gesture that He is the Truth, and an interval then intervene, the Bayán shall not avail that soul.

And there is no soul whose spirit is taken away without faith in the Bayán but that after death it shall not taste even the least portion of good or beauty. And the Pen trembleth to recount whatsoever hath been prepared for it.

Blessed is the soul whose spirit is taken away while it hath faith in Him Whom God shall make manifest and in His Words, for such a soul hath faith in the Bayán and in whatsoever is contained therein. And there is neither limit nor end to the effusion of God's bounty upon the faithful.

The people of Paradise have ever abided in Paradise, save whomsoever God willeth, even as the people of the Furqán remained within the Furqán, until the qualification "save whomsoever God willeth" became manifest at the appearance of the Bayán. For through the Will of the Point of the Bayán, the Will of God is made manifest. And the people of Fire abide in Fire, save whomsoever God willeth, and this Will shall become established before those possessed of knowledge at the appearance of Him Whom God shall make manifest.

Thus, the Letters of the Gospel were in Paradise before the Mission of the Messenger of God, provided they acted in accordance with whatsoever

God had revealed. But at His Mission, the judgment of Fire was pronounced concerning them. And should a soul amongst them be guided during that time, the words "whomsoever God willeth" would be fulfilled concerning that soul, for it would have been delivered from Fire and admitted into Paradise.

And those who had faith in the Qur'án and whatsoever was revealed therein abided in Paradise, save whomsoever God willeth. This exception becometh manifest when a soul amongst them rejecteth faith in the Bayán, thereby entering Fire and departing from Paradise. And the universal Manifestation of the Will hath ever appeared and been exalted at every Resurrection, but at the dawning of the Night, which is designated the Barzakh, the Will of God is concealed.

He admitteth whomsoever He willeth into His Paradise, and withholdeth whomsoever He willeth therefrom. None possesseth knowledge of Him, save in relation to one who transgresseth the bounds of the Bayán, when that one's will might be reckoned a will proceeding from the former Will. Otherwise, He is each day in a new condition.

How often may that very Manifestation of the Universal Will, during the Barzakh, open unto the witnesses appointed by Him a Gate of knowledge which they cannot bear! Even as such was the condition from the beginning of the appearance of the Messenger of God until His Mission, and before this Revelation, from the time of the Ascension of Jesus, this matter remained concealed.

And likewise, from the passing of the Messenger of God, peace and blessings be upon Him and His Family, until the first revelation of the Bayán, the Will remained concealed amidst creation. And none recognized Him, for He hath ever remained and shall ever remain in the station of the Primal Point.

And the Letters of the Living abide within their own appointed stations, together with all the other Letters of 'Illiyyín and those beneath them, all receiving sustenance from Him. And He knoweth them all, yet none knoweth Him. Nevertheless, whosoever turneth wholly toward Him shall assuredly receive His assistance, without knowing whence it cometh.

Verily, He is the All-Powerful, the All-Glorious, the Almighty, the All-Knowing.

The Tenth Gate of the Second Váḥid

Concerning the Questioning of the Angels in the Grave.

The substance of this Gate is that on the Day of Resurrection, those who have faith in Him Whom God shall make manifest shall question the people, asking: "By what proof is your religion established?" And they shall answer: "By the authority of the Bayán."

And if, on that Day, they have faith in the verses of God, they shall answer the angels through the very Proof which God had revealed and taught unto them aforetime.

Otherwise, the Proof of God shall have been fully established against them, and because they have not attained unto faith, the Word of Divine retribution shall be confirmed concerning them.

Thereafter, the angels shall return into the presence of God and present an account of their condition.

Then God, the All-Knowing, shall reveal verses of mercy concerning those who have answered by affirming faith in Him, and otherwise words of retribution. And whatsoever God revealeth concerning them on that Day shall come to pass.

Thus, whatsoever the Point of the Bayán hath revealed concerning each soul shall remain established until the Day of Resurrection.

The Manifestations of Negation abide in Fire, while the Manifestations of Light abide within Affirmation. The former suffer chastisement beneath the Letters of 'Illiyyín, while the latter abide eternally within the mercy which God hath revealed concerning those exalted Letters.

And this is a bounty without equal until the Day of Resurrection.

And whatsoever judgment is pronounced concerning a soul within this grave shall return unto that soul within its bodily grave.

If it be endowed with faith, its grave shall become a garden amongst the gardens of Paradise. But if it be without faith, its grave shall become a dwelling amongst the dwellings of Fire.

Even during earthly life, such a soul is already subject to the judgment of death in the sight of those endowed with knowledge.

Should a faithful soul sit upon the dust of the earth, that portion shall become one of the portions of Riḍván on the Day of Resurrection, by the permission of God, the Mighty and Glorious. Otherwise, it shall become

part of the earth of Fire, by the command of God, the Mighty and Glorious.

And by the return of the angels unto God and their presentation before Him is intended the return of the guides unto Him Whom God shall make manifest.

For no soul hath ever possessed, nor doth any possess, a path unto the Eternal Essence, neither in the beginning nor in the return.

Glorified be God above all that may be mentioned through the name of any thing whatsoever, aforetime or hereafter! Unto Him belong creation and command throughout the Kingdom of the earth and the heavens and whatsoever lieth between them—there is none other God except He, the Most Exalted, the Most High.

The Eleventh Gate of the Second Váḥid

Concerning the Truth of Resurrection.

The substance of this Gate is that God hath created all things through that which He hath revealed in His Book, whether the spirits of ʻIlliyyín, which pertain unto their respective Letters, or those beneath them, which likewise pertain unto their Letters. And whatsoever may be called a thing shall be resurrected on the Day of Resurrection. The resurrection of all things on that Day is through the remembrance of Him Whom God shall make manifest, for its creation in the beginning was likewise through His remembrance, even though it may have existed in a Dispensation preceding His Own.

For example, this crystal cup and saucer, now placed before God, shall be resurrected on the Day of Resurrection in their very being, their essential reality, and the intrinsic identity of their existence, when the Tree of Truth shall pronounce that this cup and saucer are that very same cup and saucer. And whatsoever cup and saucer He shall so designate shall become that very thing.

Even as its former existence was established through the Word of the Point of the Bayán. This example hath been drawn from the mineral kingdom, that all may comprehend the matter throughout every world. Thus, in this Dispensation He hath established the Letters of the Living through His

Word, and at that Resurrection He shall likewise resurrect these Letters through His Word in whatsoever souls He willeth.

For naught beside His Word createth the essential reality of aught—and since His Word is the Word of God, at the very moment of its utterance the essential being of that thing is brought into existence. If it pertain unto ʻIlliyyín, it is brought forth through the remembrance of Truth—and if it pertain unto what is beneath ʻIlliyyín, through that which is other than Him.

For whatsoever the Messenger of God established in the Qur'án, all of it subsisteth through the verses of God. And in like manner, today, which is the Day of the Resurrection of the Qur'án, all things are resurrected and sustained through the command of God.

And all that is upon the earth standeth before God, and the resurrection of all things taketh place through the Essence of all things. Even as the creation of all things is through a single Soul, so likewise is the resurrection of all things through a single Soul.

At the moment when that single Soul is resurrected, all things, individually and distinctly, are brought forth in its own station, even though its resurrection be through the remembrance of God, whereby God revealeth the resurrection of that thing while none beside Him knoweth it. Thereafter, through the testimony of God, all shall bear witness.

Thus, it may be declared that this is the very carpet upon which the Primal Will sat, although it had possessed no former existence. And in every Dispensation its remembrance is established in its own reality, so that this is declared to be the very carpet upon which the Messenger of God sat.

This is the mystery of that which hath been recorded in the traditions: that whatsoever was possessed by the Prophets is present with the Qá'im of the Family of Muḥammad, in whatsoever stations He may decree. For whatsoever all possess is from Him, and whatsoever He decreeth concerning any thing, that very thing it hath been.

Although, at the beginning of Islám, Muḥammad ibn ʻAbdu'lláh appeared according to that description and in that manner of manifestation, today it hath appeared according to this description and in this manner of manifestation.

And until a soul turneth its gaze unto the Point of Truth, it cannot comprehend the resurrection of all things through a single Soul, although every living being, should it reflect, may apprehend that which it is required to acknowledge concerning resurrection.

Until the Day of the Revelation of Him Whom God shall make manifest, when whosoever turneth unto Him shall have their resurrection established within ʻIlliyyín, beneath the shadow of the Tree of Affirmation. Otherwise, their resurrection shall be established beneath ʻIlliyyín, in the shadow of the Tree of Negation.

And even should the resurrection of a thing not be mentioned individually by name, the mere declaration, "We have resurrected all things," sufficeth for all things to be resurrected in their appointed stations beneath the shadow of the One Point. If they pertain unto ʻIlliyyín, they belong unto the Tree of Affirmation—and if they pertain unto what is beneath it, unto the Tree of Negation.

And not a thing escapeth the knowledge of God, neither in the heavens nor upon the earth nor in whatsoever lieth between them. He resurrecteth all things by His command. Verily, He hath ever been powerful over all things. And the resurrection of no soul proceedeth from a dead body emerging from an earthly grave. Rather, the resurrection of all taketh place through the living souls of that time.

And if they pertain unto ʻIlliyyín, they are of the faithful—and if they pertain unto what is beneath ʻIlliyyín, they are of those who have not faith. Nor is there any escape from the resurrection of all things on the Day of Resurrection before God, the Mighty and Glorious. For verily God beginneth that creation and then bringeth it forth again. He hath ordained the creation of all things and thereafter resurrecteth it.

And God hath power over all things.

The Twelfth Gate of the Second Váḥid

Concerning the Path and that It is True.

The substance of this Gate is that what is intended by the Path in every age hath been the Revelation of God and His Cause.

Whosoever hath remained steadfast upon it hath stood upon the Path of Truth. Otherwise, upon that which is other than the Path. And the

likeness of the Path is the likeness of the Revelation of the Point of the Bayán, which, for those who have had faith in Him, was broader than the heavens and the earth. Nay, loftier than the heaven of accepted things and the earth of receptive capacities. And those who traverse this Path, which consisteth of the verses of the Bayán, are of diverse degrees. Some, upon hearing them, declared: "Yea, by our Lord! This is the Truth from God—there is no doubt therein, a Revelation from the Lord of all worlds." These passed over the Path more swiftly than the very union of union itself. Others, without hearing the Words, had faith in Him merely by beholding Him, and these passed over the Path more swiftly than the joining of the letter Káf of Kun unto the letter Nún of An.

Others heard the verses of God and hesitated for so long as might be designated by the name of a thing. These remained bewildered upon the Path for two hundred and two thousand years. Nay, this is mentioned only to indicate a limit, for they had remained stationary at the dawning-place of the Sun of Lordship. Otherwise, days, years, and months are severed from the one who remaineth stationary, for the Revelation of God hath no beginning whereby it might be confined within a limit. And today all the Manifestations of Revelation return unto the Point of the Bayán. Thus doth the one who hesitateth hesitate within the limitless realm, while the one who traverseth it passeth through that limitless realm more swiftly than the twinkling of an eye. Yet, degree by degree, the more a soul hesitateth, the longer is its remaining upon the Path.

How many souls remain upon the Path until another Resurrection, even as the Letters of the Book of the Alif have remained upon the Path of the Book of the Qáf until this very hour. Notwithstanding that its Resurrection hath already passed. And whatsoever traditions have been transmitted concerning the Path, whosoever beholdeth them with the eye of innate understanding shall perceive their entire meaning. For those who have not faith, the Path is finer than a hair and sharper than a sword. For they can neither free themselves from the authority of the former verses, nor produce their like, nor acknowledge the Truth because of the veils of their own selves. Thus doth the Path become for them sharper than a sword and finer than a hair. But for the faithful, it becometh broader than Paradise.

For they say: "Our religion was established through the Qur'án, which was the Book of God, before a single verse of which all were powerless to produce its like. And today that same Tree which uttered the Qur'án speaketh forth the Bayán. All is from God—there is no doubt therein, a Revelation from the Lord of all worlds. And the very inability which all experienced before the Qur'án is now witnessed before the Bayán. And for us there is not so much hesitation as the interval between the joining of Káf and Nún in having faith in God and His verses, and in acknowledging the truth of His Gate and His Words." How many souls traverse the Path and enter Paradise, and how many fall into the Fire in the very act of crossing! And how many remain stationary, unable to pass! Those who traverse it attain salvation, while those who turn aside or remain stationary are alike reckoned beneath the shadow of Fire, O Tree of Negation, and those beneath it.

And how many a soul worshippeth God from the beginning of life until its end, yet when that soul heareth the verses of God, it acknowledgeth them not. Should that soul hesitate, it remaineth stationary upon the Path and is gathered beneath the shadow of Fire. And should it deny, it entereth the Fire. And today it would require one who could reckon the multitude of those who have not passed purely over the Path, save whomsoever God willeth. For all, through their remaining stationary or their failure to attain unto faith, have been gathered beneath the shadows of Fire, yet know it not. And God hath revealed His judgment concerning them, and whatsoever God hath revealed shall remain established until the Day of Resurrection.

Yet they still imagine themselves, in the exaltation of their own piety, to be amongst the God-fearing. They know not that the judgment of Fire hath already been pronounced concerning them by God. And that by that same judgment they shall remain chastised in their appointed stations until the Day of Resurrection. Although, whensoever God establisheth the Path, all understand, yet each soul becometh veiled by something which hath ever been, and remaineth, contrary to the Will of God. Thus, today, the Path of God is His verses, and all are able to comprehend their authority—yet they veil themselves through that which can profit them naught.

Glorified art Thou, O my God! Do Thou, by Thy grace, take hold of the hands of those who have faith in the Bayán on the Day of Resurrection, and cause them to traverse the Path more swiftly than all things.
Verily, Thou hast ever been watchful over all things.

The Thirteenth Gate of the Second Váḥid

Concerning the Reality of the Balance and that It is True.

The substance of this Gate is that, from the Point of the Primal Will unto infinity, in every Revelation the Balance is that same Point of Truth and the commands which shine forth from Him.

And the highest station of the Balance in the realm of Divine Unity is the Word: "There is none other God except He." And whosoever entereth the Balance of Negation entereth the Balance of Fire. And whosoever entereth the Balance of Affirmation entereth the Balance of Paradise.

And entrance into Negation is not realized save through allegiance to the Gates of Fire, nor is entrance into Paradise realized save through allegiance to the Gates of Paradise. Although all Negation culminateth in a single Tree, and all Affirmation likewise culminateth in a single Tree. Should anyone desire to behold the Balance of the former Dispensation, let them consider the Balance of the Revelation of the Messenger of God.

From the time of His Mission until this day, countless souls have entered Fire through the scale of His Justice, and countless souls have entered Paradise through the scale of His Grace. And today the Balance is the Bayán. Whosoever hath not turned aside from it abideth in Paradise and within the Balance of Grace. Otherwise, in the scale of Justice and in Fire. For the origin of the creation of both Fire and Paradise is realized through the Point of Truth.

When He pronounceth judgment upon one who turneth toward Him, Light is brought into being, and when He pronounceth judgment upon one who turneth away, Fire is brought into being. And God is the Creator of Fire and Light through the Will, which is that Point. And He is the Possessor of Justice and Grace through the Justice and Grace which proceed from this Tree.

For had the judgment concerning allegiance to the Commander of the Faithful, peace be upon Him, not been pronounced through the Tree of

the Point of the Qur'án, the creation of Paradise would not have been realized. And likewise, had it not been revealed, concerning those beneath its shadow, that whosoever followeth Me not is not upon the Truth, the creation of Fire would not have been realized. Thus, whatsoever pertaineth unto the stations of good is, through His Word, referred unto the Tree of Affirmation, and whatsoever pertaineth unto the stations of that which is other than good is referred unto the Tree of Negation.

And the reality of the Balance, in its primary truth, is the Primal Tree. Countless designations beneath its shadow have already passed within the knowledge of God. Thus, should anyone today act according to the former command of the Messenger of God, that act is one of the stations of that Balance. But whosoever declareth that which is other than it abideth within the scale of Justice of the Balance.

And from the Revelation of the Bayán, all things have been resurrected beneath the shadow of the Primal Point. Whosoever turneth toward Him is established within the scale of Grace and Affirmation. And whosoever turneth aside by so much as the measure of a barleycorn perisheth within the scale of Justice.

Until the Day of Him Whom God shall make manifest, when He Himself is the Balance, His Cause is the Balance, and His conditions are the Balance. His character is the Balance, His attributes are the Balance, and His stations are the Balance. His Revelation is the Balance, His Words are the Balance, and His indications are the Balance.

Whatsoever is related unto the Balance is itself the Balance, provided that its relationship hath been established in the Book. Otherwise, in the measure that the relationship is severed, so likewise is the judgment withdrawn, until every relationship is severed and Negation alone remaineth in the Fire. And verily, we all seek refuge in God, the One, the All-Luminous, from every mention of Fire. And there is no command save that which proceedeth from God, the One, the Creator of all things.

The Fourteenth Gate of the Second Váḥid

Concerning the Reckoning.

The substance of this Gate is that the reckoning of all things resteth in the Hand of God, and none beside God hath power to reckon all things. And

God, the All-Knowing, reckoneth all things through that whereby the Tree of Truth reckoneth it in every age, by virtue of His Revelation. And during His concealment He reckoneth all, although His judgment is not made manifest save at the time of Revelation. And on the Day of Resurrection He reckoneth all things through one single Word, even as in this Resurrection He hath reckoned all creation through one Word. And this is that Word: "Verily, I am God. There is none other God except Me, the Lord of all things." Whosoever hesitated was reckoned by Justice within the Fire of Negation. And whosoever affirmed its truth was reckoned by Grace within the Light of Affirmation.

For, apart from the rest of those upon the earth, the souls capable of apprehending this matter are traced back unto those who had faith in the Qur'án, for all others were already reckoned at the Resurrection of the Messenger of God and passed into annihilation, an annihilation of faith and not of the body. Otherwise, the whole earth remaineth filled with their bodies. And amongst the souls who had faith in the Qur'án, no proof of the truth of their religion was stronger in their sight than the Book of God. Therefore God made manifest the Tree of Truth through that very Proof by which the religion of those faithful souls had been established. And He revealed this Word, whereby all were reckoned and shall continue to be reckoned until the Day of Resurrection, in the very language of the Qur'ánic verses, namely Arabic, the most eloquent of all tongues. And most were reckoned by Justice and reduced to nothingness within the Fire of Negation, while those souls who acknowledged the Unity of God through this Word were reckoned by Grace. And they were recompensed with the fairest recompense through verses which shall endure until the Day of Resurrection. All good hath been revealed within these same verses and shall reach them until the Day of Resurrection. For God hath revealed no verse save that the spirits associated therewith abide beneath its shadow and return unto that soul concerning whose recompense God revealed those verses, throughout the long night intervening between the two Revelations.

And should a soul say, "We have not attained unto certainty that this Word is the Word of God," the answer shall be given that this very Word, in its identical form, hath been revealed in the Qur'án. And before the Tree

of Sinai it was likewise mentioned, even as God hath revealed it in the Qur'án. By whatsoever means ye attained unto certainty that this Word, recited by the Messenger of God, proceeded from God, by that same Proof is certainty established here. For in that Dispensation it was said that all upon the earth were powerless to produce its like, and here likewise those endowed with knowledge have witnessed, and continue to witness, this same reality. By what proof, then, have ye failed to attain unto certainty that this is the Word of God? If any soul can produce its like, where is that production? And as for the Tree of Truth, should a scribe be able to write, that scribe could write two alifs in a single day, or otherwise as much as may be possible, of verses of this kind, concerning which those endowed with understanding entertain no doubt that they proceed from God. For these verses themselves bear witness that they are the Word of God, and none can speak their like.

And that Word is the utterance of the Primal Will, and is therefore the Word of God, for the Eternal Essence hath ever been and shall ever remain. Speech belongeth unto the station of creation and origination. And since none but God is beheld within the Primal Will, this Word is therefore attributed unto God. For none beside God hath power to produce its like. And whosoever hath been, or shall be, with this Tree discerneth that this utterance proceedeth from His pure and innate nature. And at the moment of utterance it is easier and more immediate unto Him than the modes of supplication, sermons, knowledge, and Persian expression. For this is the utterance of His very essential being, which indicateth naught save God alone. For this reason it is called the verses of God and is designated the Word of God. For the Eternal Essence hath ever been and shall ever remain in one unchanging state. The state of speaking, that which precedeth speaking, and that which followeth speaking are three conditions pertaining unto the Primal Will. And God is too exalted and too great to be described by such a condition or characterized by such a configuration. And by whatsoever Proof all establish their argument concerning a Word of this kind in the Qur'án, by that same Proof do they establish their argument in the Bayán.

Thus the people have shown no fear of the Reckoning of God, though from the beginning of life until its end the Pen of Nothingness may be

drawn across them. How greatly a soul feareth these worldly reckonings, whose consequences concern this world and not religion! Yet where the matter concerneth religion and Divine Unity, where one's deeds are not accepted, and the consequence is eternal annihilation, that soul remaineth heedless. Whereas those endowed with understanding would surrender all that is upon the earth if, on the Day of Resurrection, the Tree of Truth would pronounce concerning them the Word "Yea," and not "Nay, nay." For by this single Word is the Reckoning accomplished. And praise be unto God! Yet today there is no discerning soul to behold the majesty of the Day of Reckoning. How many veiled souls fear worldly accounts, concerning which the principle is that God loveth not that anyone should remain indebted unto another. And all take such pains lest any obligation remain upon their account, yet are heedless of their own souls and of that for which they were created.

That they may act according to the Qur'án for one thousand two hundred and seventy years, only to have the Pen of Nothingness drawn around them upon the Day of Recompense and Reckoning. Thus it is that the people possess no spiritual understanding born of faith. For had they possessed such understanding, they would have surrendered all that is upon the earth so that their reckoning might be accomplished through Grace and not through Justice. For through Justice they are chastised in Fire until the Day of Resurrection, while through Grace they enjoy the delights of Paradise until the Day of Resurrection. And the seventh year from the Revelation of Him Whom God shall make manifest is the year of Reckoning. Yet should He so will, He may appoint the seventh month; otherwise, the seventh week; or otherwise, the seventh day. He doeth whatsoever He willeth and decreeth whatsoever He desireth. He shall not be questioned concerning what He doeth, while all shall be questioned concerning that which their hands have wrought.

The Fifteenth Gate of the Second Váḥid

Concerning the Book and that It is True.

The substance of this Gate is that what is intended by the Book is whatsoever proceedeth from the Point of Truth, for the Eternal Essence hath never undergone, nor shall ever undergo, alteration or change.

Rather, the Book of the Point of the Bayán is a Book which pointeth unto God, for none beside God hath power to produce such a Book. And the Book may consist of a single letter or extend unto infinity, for whatsoever issueth from the Point of Truth is designated a Book. And whatsoever Book He Whom God shall make manifest writeth with His own hand is a Book written by the Hand of God, for it hath been and remaineth attributed unto God. Verily, His Book is the Truth. O ye spirits associated with the Word of Truth! Amongst the Words which He revealeth, of whatsoever mode they may be, there are the verses, which are the water of the spring of Riḍván; the supplications, which are milk that changeth not; the interpretations of the verses, which are red wine; and the answers and interpretations of the supplications, which are purified honey, as set forth in the Book of God. And the Persian modes are precisely like the modes of the verses, for all flow from the Ocean of Truth. Should anyone behold the Persian Words with the eye of the heart, they shall witness therein the very eloquence of the verses and attain unto certainty that none beside God hath ever been, nor is, capable of uttering such Words.

Yet how many souls have acknowledged that the Book is the Truth, while remaining veiled from the One Who maketh the Truth manifest!

And how often the Point of Truth, Whose Book is the Book of God—nay, Whose Book is more precious than all things, and a single letter thereof more precious than all things—becometh apprehensive of the arrogance of the people, lest He reveal His Book unto them, whereby they might be delivered from Fire and enter Paradise. And how often, out of consideration for His own exaltation and mercy, He revealeth it nevertheless, yet the one unto whom it is revealed taketh no heed. Nay, the Pen is ashamed to recount what then transpireth. And all the while that soul had prayed, day and night: "O my God, bestow upon me my Book in my right hand!" Yet now that God hath bestowed it, the soul refuseth to receive it. Nay, against the Bestower, Who is one of His Messengers, that soul would, if able, perpetrate such deeds as the Pen is ashamed to mention. Yet the Book was the Book of their Lord, and the Messenger was His Messenger, and He had revealed it out of the loftiness of His grace and bounty, in such wise that certainty might be attained that it was the Book of God and that none beside Him could produce its like. Even as the

religion of all today is established through the verses of the Qur'án, so hath the Tree of Truth revealed verses of the same manner unto all, yet none hath recognized them, notwithstanding that all have acknowledged, and continue to acknowledge, that the Book is the Truth.

At every Revelation of the Tree of Truth, those who have had faith in Him and His Book in the preceding Dispensation are tested through His subsequent Revelation and Book, until none remaineth save the faithful whose faith is pure, and such a soul is rarer than red sulphur. Thus, had those who had faith in Jesus, Son of Mary, and His Book recognized that the Revelation of Muḥammad was that very same Revelation, appearing in a more exalted manner in the latter Dispensation, and that His Book was that same Gospel revealed in a more exalted manner, none amongst the Christians would have departed from their religion, but all would have had faith in the Messenger of God and acknowledged the truth of His Book. And likewise, were those who have faith in the Messenger of God and His Book to recognize with certainty that the Revelation of the Qá'im, peace be upon Him, and the Bayán are that same Revelation of the Messenger of God, appearing in a more exalted manner in the latter Dispensation, and that this Book is that very same Furqán revealed in a more exalted manner, not one amongst the faithful in the Qur'án would depart from their religion, but all would attain unto faith more swiftly than the twinkling of an eye and acknowledge the truth of the Bayán. Yet their want of certainty is rejected in the sight of God, although the means whereby certainty is established have indeed been given unto them. For should they reflect upon the Proof through which the religion of Islám was established, they would behold that very same Proof manifested in a more exalted manner.

Their failure to acknowledge and attain unto certainty is itself a sign that their essential realities have proceeded from the Tree of Negation and shall return unto it. Their faith and the deeds they performed within the religion of Islám were held in trust, and were not firmly established. Nor shall these profit them by so much as a mustard seed. If the deeds of the Letters of the Book of the Alif profit them today, then shall the deeds of these souls likewise profit them. Even though they may have acted according to whatsoever God revealed, without altering so much as a single letter. Indeed, most of the learned jurists and those who issue religious

judgments have applied this very principle to themselves, holding that it is not permissible to act according to the pronouncement of a former authority after that authority's passing. Yet the true judgment in the sight of God is manifest and returneth unto the Tree of the Bayán. And that same Dawning-Place of Judgment, from which the decree hath appeared, remaineth operative throughout the understandings of the learned jurists and those who issue religious judgments.

And whosoever beholdeth naught but God within a judgment hath attained, and continueth to attain, unto what is right. Though judgments may differ, they are accepted insofar as they return unto God. Yet there hath been, and is, no contradiction in whatsoever hath been revealed in the Bayán from God. For every judgment is true within its own proper station. And difference ariseth when a judgment is applied to a particular case. Even then, differences may arise according to the multiplicity of places, hours, conjunctions, and instruments, whereby the judgment itself may vary. And God hath ever been engaged in a wondrous work, a new creation, and a renewed command.

Yet whatsoever hath proceeded from the Point of Truth until this day hath been, and remaineth, from God. Although, outwardly, countless differences are mentioned amongst the followers of every religious Dispensation. And it is certain that in whatsoever proceedeth from God there is no contradiction. Through the widening of one's vision, the mystery of this Point becometh manifest. For the ordinances are like the creation of essential realities: they have ever been subject to renewal and coming into being. And in less than the twinkling of an eye, within the realm of the Divine Command, a new creation and a renewed condition are brought forth. Yet the vision of the people extendeth only from one Revelation unto another. For during concealment they return unto that which was manifested at the time of Revelation. Although the inward Reality sustaineth all things during Its concealment, It sustaineth them through that which It bestowed at the time of Its manifestation, for through aught beside this no soul can attain unto certainty, save whomsoever God willeth. Verily, He is the All-Knowing, the All-Powerful.

The Sixteenth Gate of the Second Váḥid

Concerning the Truth of Paradise.

The substance of this Gate is that, until this day, none save those Manifestations whom God hath specially chosen unto Himself hath understood either Paradise or Fire. And whatsoever pertaineth to the mention of Paradise is within this world, which is the beginning of all worlds and the ultimate end of all worlds, all of which occupy the station of the Throne of Truth, which first receiveth the effulgence of His Revelation. Even as this matter is mentioned in the Prayer of ʻArafah: "O Thou Who hast established Thyself through Thy mercifulness upon the Throne, so that the Throne became hidden within His Essence, even as the worlds became hidden within His Throne."

And in the Qur'án, according to the people of the Bayán, the Manifestation of the Divine Mercifulness, in its primary reality, is understood to be the Commander of the Faithful, peace be upon Him, for whatsoever existeth throughout all the worlds hath proceeded from Him and returneth unto Him. Thus, from the Day of Adam until this day, at every Revelation of the Truth, through the first soul to have faith therein have the Gates of Truth and of that which is other than Truth been opened, until the essence of all Truth hath culminated in this Revelation, and that which is other than Truth is likewise established through this Revelation.

Should anyone behold the inner essence of things, they would perceive that all worlds have their origin in the station of the Primal Will, which cometh into being, subsisteth through itself, and encompasseth all worlds through the encompassing station of its essential reality. For whosoever possesseth a station within this Bayán acknowledgeth inwardly the exaltation of His station, since the world of souls correspondeth to the world of horizons.

Thus the Revelation of Muḥammad became manifest as the First of Creation, and in the souls of all who have faith in Him there ariseth certainty that He hath been, and remaineth, the First of Creation. Once this matter is established, no soul should entertain doubt that, in the knowledge of God, no Paradise hath been or is greater than the Manifestation of God in the Supreme Point of Affirmation. For from one

Revelation unto another, the Paradise of each Revelation hath existed within that Revelation, until all Revelations culminated in the Point of the Qur'án.

From the beginning of His Mission, no Paradise in the knowledge of God was greater in that Revelation than that inaccessible and exalted Reality. For in the realm of souls, even today, none considereth anyone between themselves and God greater than the Messenger of God. And the reality of that verse became manifest within souls only through the Revelation of that Primal Reality. Thereafter, no Paradise in the knowledge of God was greater than the Commander of the Faithful, peace be upon Him. For within their souls, after the Messenger of God, the faithful turn unto none but Him.

Thus, station after station, the degrees of the Gates of Paradise multiply until they culminate in the Letters of the Váḥid. For example, in the Revelation of the Fifth Paradise, no Paradise after the preceding Paradises was greater than it during the final moments of its earthly life, when it stood alone upon the land of Ṭaff, and the inhabitants of Paradise from the time of ʻAlí ibn al-Ḥusayn, peace be upon Them both, belonged unto it.

And in like manner behold all the Paradises until they culminate in the Letter Mím, whereafter they return unto the Point. From the moment of the Revelation of this Cause, down to the ninth of its ninth minute and whatsoever may be reckoned, the first manifestation of Paradise was the Point of the Furqán in His latter Dispensation, which is the Paradise of the Bayán in its beginning. From that moment, in the knowledge of God, no Paradise hath been greater than it, nor shall any Paradise be greater until the Day of the Revelation of Him Whom God shall make manifest.

And at His Revelation, the first Paradise of the Point of the Bayán shall be transformed into His latter Paradise. Thereafter, the Paradises of the Letters of the Living, who are the faithful souls before all other souls, are the greatest of Paradises, and the end of the Revelation culminateth in the Paradise of the Letter Sín. This meaneth not that the Paradise of an earlier station ceaseth to remain in its own place when a latter station is revealed. Thus, at the manifestation of the Paradise of Sín, the Paradise of Yá remaineth upon its own Throne.

And the same judgment pertaineth unto all the Letters. God hath appointed nineteen Gates for every Paradise which is itself a Manifestation of His Will. The exaltation of this judgment in the present Revelation is evidence that the same principle hath governed every Revelation of the Will. Thus, in the Qur'án, all return unto the Gates, the Gates unto the Household, the Household unto the Messenger of God, and the Messenger of God unto God. Therefore the Fourth Name receiveth sustenance from God through the Third Name, the Third through the Second, and the Second through the First, which is the very Reality of the Name.

And the first to enter this Paradise was the Holy Spirit, Who, before all other spirits, attained unto the Meeting with God and acknowledged His Unity. For no essential reality can be conceived within the realm of possibility more precious or delightful than the Unity of God, His glorification, and His sanctification. Thus, when a soul attaineth unto its ultimate desire in this world along the Path of Truth, its supreme delight lieth in rendering thanks unto God for the bounty He hath bestowed. For example, should God cause a servant to attain unto the station of Gatehood, Imamate, or Prophethood, the consummate fruit of that servant's delight is to render thanks unto God, saying: "Praise be unto God Who hath caused me to attain unto this bounty."

Likewise, in the outward stations, should God seat a servant upon the vessel of sovereignty, that servant's greatest delight cometh when they turn unto their God and say: "Praise be unto Him Who hath honuored me with this gift." And this is because all delights return unto the Second Pillar, which is the station of Praise. Just as essential realities return unto that Most Holy Station, so do words, according to their own reality, return unto it. Thus, in the sight of those endowed with understanding, the final fruit is manifest in the beginning.

For the praise which appeareth after the manifestation of Divine bounties hath already received permission from the Source of Glory to arise from the one who rendereth praise. Hence the First Spirit, upon entering the Primal Paradise, attained unto every bounty conceivable within the realm of possibility. Thus hath the fruit of all things been declared to return unto the Word of Praise, whose bearer is that very soul. And whatsoever branch

proceedeth therefrom springeth from the manifestations of its Paradise, beginning with the essence of recognition and descending even unto the outward body. Even garments of silk are bestowed upon it, and whatsoever delight existeth in Paradise it enjoyeth.

Yet it enjoyeth not through itself save through its own Manifestation, which occupieth the station of the Point. This is the reversed Letter Káf, which hath ever revolved and shall ever revolve about its own reality, possessing neither beginning nor ending nor ultimate boundary, nor final limit. Thus, whosoever entereth the Paradise of the Furqán beholdeth every bounty therein as proceeding from the heaven of the generosity of the Messenger of God. Even should a person inherit a single ruby, that inheritance is naught save a gift of the Primal Reality Who hath ordained it.

And had He decreed otherwise, so that another soul rather than the present heir should inherit, who could have said, "Why?" or "Wherefore?" Thus all existence, from its beginning unto its highest ascent, possesseth whatsoever it hath through His bounty, which is the bounty of God. No thing possesseth its reality save through the grace of His existence. Thus, should anyone wear a garment of silk within this Paradise, it is purely through His gift, though formerly that soul possessed the means of wearing it and yet was unable to do so. Hence, should a soul open the eye of its heart, it would behold all existence as naught but a handful of His generosity.

All who have entered the Paradise of the Furqán dwell beneath the shadow of its Primal Gate, Who is the Messenger of God. And the remaining Gates of Paradise are within the grasp of this Gate. Indeed, He hath opened them through His bounty. Thus, should anyone ascend in the reality of the Last Letter unto the utmost height, and should there appear in that person's body whatsoever is inconceivable to surpass in this world, it proceedeth only through the permission of Him Who declared: "This is one of the Gates of Paradise and one of My guides."

Likewise, whatsoever hath appeared outwardly within the Paradise of the resting-place of the Eighth Imám proceedeth only from that which the Messenger of God declared concerning His tenth Successor. Although such manifestations are not now apparent beside His resting-place, all

these manifestations have ever remained within the grasp of His bounty and the hand of His power. Beneath the shadow of every Gate of Paradise there have been and shall be innumerable Gates. Thus every soul who entereth the allegiance of one of the Gates of Paradise becometh, in their own station, a Paradise through that Gate. And unto infinity this mystery hath remained manifest and operative.

And whatsoever delight may be conceived today existeth within this Paradise, while every delight hath been withdrawn from the former Paradise. Thus, at the Revelation of the Messenger of God, all delight was withdrawn from the Paradise of the Gospel. For all things within Paradise consist in the Unity of God, His recognition, His good pleasure, and obedience unto the Manifestations of His Cause. When a soul is severed from these, what Paradise remaineth, even though throughout its life that soul enjoy every conceivable pleasure? Its end shall be the Fire of annihilation. And should there exist within the essential realities of the Letters of the Gospel a sign of Truth which was the ultimate source of delight, although that sign existed during the Revelation of Jesus, it hath today been superseded, while that soul imagineth it still abideth and hath persisted until this day.

For if all the Letters of the Gospel knew with certainty that the Revelation of the Messenger of God was that very Revelation of Jesus appearing in a more exalted form, not one amongst them would remain within the Gospel or continue to enjoy delight within that Paradise. And likewise after the Furqán, should anyone imagine that they possess delight today, that imagination hath no reality. For even if they act, as they suppose, for God's sake and imagine that they enjoy spiritual delight, in the sight of God they have acted for that which is other than Him. And through the same supposition whereby the Letters of Alif have remained where they were, these souls likewise remain, for the Mirror of God hath arisen within another Paradise. Thus every delight is severed save for one who hath recognized God alone and had faith in Him, recognized His Proof and had faith in it, recognized His Book and had faith in it, and recognized whatsoever He hath revealed within His Book and had faith therein.

And likewise the inhabitants of this Paradise enjoy its delights until the beginning of the Revelation of Him Whom God shall make manifest. By

the Divine Essence! At the time of His Revelation, no Paradise shall be greater for them than faith in Him and obedience unto Him, and every delight shall be withdrawn from the people of the Bayán. Blessed is whosoever entereth beneath His shadow and findeth delight in His remembrance, for such a soul shall endure through His enduring until the next Return. And whosoever hath faith in Him and delighteth in His remembrance shall attain unto Return after Return, without limit or end. But whosoever remaineth within a former Revelation shall have faith and delight withdrawn at the time of His Appearance. I counsel all the people of the Bayán that, should ye all attain at the Revelation of Him Whom God shall make manifest unto that Most Great Paradise and that Most Great Meeting, blessed are ye, then blessed are ye, then blessed are ye! Otherwise, should ye hear that a Revelation hath appeared with verses before the number of the Name of God, al-Aghyath, enter therein, every one of you.

And should this not have occurred, and the number of the Name of God, al-Mustagháth, have been reached, and ye hear that the Point hath appeared without all attaining unto certainty, take pity upon your own souls and enter wholly beneath the shadow of that Manifested Point, beneath Whose shadow ye have not yet all entered. And should ye hear that a Being hath appeared with verses, and that the possessors of knowledge of that age have acknowledged Him—not those widely renowned amongst the learned, but those of penetrating insight—consider this present age, when the renowned have remained veiled while those of discernment and spiritual vision, though clothed in poverty and destitution, have hastened to enter Paradise and been clothed in silk, while the others remain under the former judgment. Do not hesitate, but enter all together beneath His encompassing shadows, for He is the First and the Last, the Manifest and the Hidden. And should ye hear naught, arise in supplication and earnest entreaty, that the grace of God may not be withheld from you until al-Mustagháth.

And should ye hear, before al-Mustagháth, that He hath appeared Who is My Beloved and your Beloved, My King and your King, then tarry not so much as the time of a single breath. Enter, all together, beneath the shadow of God, and say not, "Why?" or "Wherefore?" For this is My

greatest command unto you. I have brought you forth from the Fire through that which I have permitted unto you. O people of the Bayán, give ye all thanks! For should any soul delay by the measure of a single breath after two thousand and one years, that soul is, without doubt, no longer within the religion of the Bayán, but hath entered the Fire—unless the Revelation of God hath not yet appeared, in which case all are charged with supplication and earnest entreaty. Remain not as the Jews remained, awaiting Jesus. Nor as the Christians remained, awaiting Muḥammad. Nor as the community of Muḥammad remained, awaiting the Qá'im of the House of Muḥammad.

My heart would never be content that a single soul remain in the Bayán after the Point of the Bayán hath appeared in His latter Revelation, while ye remain as ye were before. I swear by Him Whom God shall make manifest—and no oath in the knowledge of God is greater—that should He appear and even one soul remain in the Bayán, all the chastisement of the Bayán shall be doubled upon that soul. For today the chastisement associated with the Furqán is doubled for those who have not entered the Bayán, just as those who failed to enter the Qur'án bore the chastisement associated with the Gospel, together with that of the Qur'án. And should such a soul exist, that soul had never truly entered the Bayán nor taken shelter beneath the Tree of the Essence of the Seven Letters. Likewise, if anyone remaineth amongst the Letters of the Qur'án without entering beneath the shadow of the Bayán, that soul hath never truly entered the Qur'án nor sheltered beneath the Muḥammadan Tree. Otherwise it would not have failed to recognize His more exalted Revelation in the latter Dispensation.

And likewise concerning the Gospel it may be said that, had a soul truly had faith in Jesus, it would necessarily have had faith in Muḥammad. The very failure to have faith in Him is proof that such a soul never possessed true faith in the Gospel or in Jesus. Thus, should anyone today examine the traditions concerning trial and testing, they would perceive how greatly the holy ones of Truth laboured for the deliverance of creation upon the Day of Revelation. Thus, those of penetrating insight have recorded in their books that the Revelation of His Holiness, peace be upon Him, is the Revelation of the Reality concerning which the question was asked in the

tradition of Kumayl. Yet God guideth whomsoever He willeth and causeth whomsoever He desireth to enter Paradise. Such is the reality of Paradise in the world of life. As for Paradise after death, none knoweth it save God. Therein are things which no eye hath seen, no ear hath heard, nor hath entered into the heart of any human being. God hath created therein whatsoever may be asked concerning it.

And should the oceans of the heavens become ink, and all created things become pens, and every living soul become a scribe, they could not comprehend even one thing amongst the things of Paradise after death. Yet its foundation dependeth upon that very Paradise which hath been described during the servant's earthly life. Should a soul enter the Paradise of God's Revelation in this life, that soul shall enter the Paradise of the world to come following death. Otherwise, at the moment when the soul is taken, it shall enter the Fire. I seek refuge in God from this! I have beheld within that Paradise naught save God, nor within it aught but Him, nor before it aught but Him, nor after it aught but Him, nor above it aught but Him, nor beneath it aught but Him. His is the creation and the command, before and after. There is none other God except He, the Living, the All-Protecting, the Self-Subsisting. Behold how a soul may occupy the loftiest station amongst the people of Paradise in one Revelation, yet at the following Revelation become one of the lowest amongst the inhabitants of Fire. Seek refuge in God and hold fast unto the Cord of the Point of the Bayán in His first and latter Revelations. He hath no need that any have faith in Him or enter His Paradise. Rather, should people fail to do so, they themselves enter Fire. Otherwise, they attain unto Paradise.

Thus, should one soul guide another, it is better for that soul than to possess all that is upon the earth. For should that soul guide another unto the shadow of the Tree of Divine Unity, the mercy of God shall reach them both. Otherwise, possession of all that is upon the earth shall be severed from its owner at the moment of death. Yet the path of guidance must be through love and tenderness, not through severity and domination. Such hath been the practice of God before and after. He causeth whomsoever He willeth to enter His mercy. Verily, He is the Protecting Friend, the Generous. And no Paradise is greater for any soul than to recognize Him at

the time of the Revelation of God, to hear His verses, to have faith, and to attain unto the Meeting with Him, which is the Meeting with God, to journey within His good pleasure, which is an Ocean encompassing Riḍván, and to enjoy the exalted heights of the Paradise of Divine Singleness.

And praise be unto God! All today are veiled from this Paradise, finding delight instead in that which shall be severed from them when their spirits are taken and shall cause them to enter Fire. Thus are they veiled from the very purpose for which they were created. Would that they had remained merely veiled and not become adversaries! Would that, even as adversaries, they had not manifested against the Tree of Truth that which was unworthy of Him! All professed faith in Him, yet placed Him upon the mountain. All claimed to honour Him, yet abandoned Him alone. There hath never been, nor shall there ever be, a Fire more severe for those who so acted than their very deeds. Just as for the faithful there hath never been, nor shall there ever be, a Paradise greater than faith itself.

And there is none other God except God. He is the God of Paradise, its Lord, its Possessor, its King, and its Sovereign. Whatsoever is therein endureth by His command. Verily, He hath no need of whatsoever existeth within it or upon it. Yet those who dwell therein take delight in meeting Him during His manifestation, and then in meeting Him during His concealment, in ways they know not. All who dwell therein continually glorify His praise at every moment, before every moment, and after every moment. And they proclaim the Unity of God, their Lord, through His remembrance in every station, before every station, and after every station. No soul entereth therein save that Paradise itself declareth, by the command of its Lord: "Verily, I am God. There is none other God except Me, the Mighty, the Beloved. Verily, I am God. There is none other God except Me, the All-Protecting, the Self-Subsisting. Verily, I am God. There is none other God except Me, the Lord, the King. Verily, I am God. There is none other God except Me, the Truth, the Unassailable. Verily, I am God. There is none other God except Me, the Lord of all things, the Lord of the Exalted Throne."

And all things return unto the human form, whether male or female. Should that soul dwell in Paradise, whatsoever belongeth unto it likewise

dwelleth in Paradise, even if the thing itself be without equal in its own sphere. For whatsoever proceedeth from the Primal Will is manifested according to the form of its own reality and within its appointed limit. Should its outward forms be stripped away, naught would remain in its inward form save the human figure. Hence all things beseech God that they may abide beneath the shadow of whatsoever is associated with the faithful, and not with one who is other than faithful. For the Paradise of a thing consisteth in its being attributed unto God, and whatsoever is attributed unto the faithful is attributed unto God. But should it return unto a soul that is not faithful, all of it is within Fire.

And its conditions are likewise subject to this principle, although all things within their own sphere may be without equal. Thus this chamber, which is without gates and without the customary boundaries, is today the loftiest of the chambers of Riḍván, for the Tree of Truth hath taken up His abode therein. It is as though all its atoms, with the voice of remembrance, proclaim: "Verily, I am God. There is none other God except Me, the Lord of all things," above all other chambers, even were they adorned with mirrors and ornamented with gold. Yet should the Tree of Truth dwell within such chambers, their atoms would then chant likewise, even as the atoms of the mirrors of the exalted seat of the chief authority, wherein He dwelt during the days of the Land of Ṣád, chanted and continue to chant. No judgment pertaineth unto any thing save through its relationship to that Soul.

Thus every place wherein the people of Paradise take their abode attaineth, within the realm of possibility, unto the highest excellence that may be ascribed unto it, as those who gaze toward the Truth may perceive. Thus no dwelling in that day was more lowly than the place of martyrdom of the Fifth Word. Yet because it belonged unto Paradise, it appeared beneath His shadow in the loftiest conceivable station. Had an observer beheld it on that day, that observer would have perceived that its walls were worthy of being raised from rubies rather than gold. And if this outward excellence did not appear, it was owing to the weakness of souls, not to any incapacity of that land, for the land itself possessed such capacity. Likewise, no land in that day was outwardly more exalted than the place wherein the opposing Tree had taken its abode. Yet those endowed with

understanding perceived its annihilation, as though even then they beheld it as nothingness. Thus today no trace or sign remaineth, either of that which was established upon that land or of the one who dwelt thereon. In this manner God causeth Negation to perish and exalteth Affirmation through His command. Verily, He hath power over all things.

And should the circumstances appear in reverse, such that the dwelling of the Tree of Truth occupy the most exalted station upon earth, there is no doubt that it shall ever ascend in exaltation, while that which standeth beneath the shadow of Negation, though it occupy the most lowly place upon earth, shall continue to descend in abasement. All things return unto the human soul, and the human soul returneth unto God in Paradise should it have faith in Him Whom God shall make manifest, or returneth unto that which is other than Truth in the Fire if it remaineth veiled. And whosoever followeth My command concerning the Name al-Mustagháth shall enter Paradise, from which there shall be no turning back by the decree of God. Verily, He hath power over all things.

The Seventeenth Gate of the Second Váḥid

Concerning the Truth of Fire.

The substance of this Gate is that Fire hath possessed, and continueth to possess, modes without end upon modes without end. The essence of its essences is the absence of the recognition of God, which at every Revelation becometh manifest through the failure to recognize Him at the very moment of His Appearance, even while all proclaim, in whatsoever tongue they have been summoned to proclaim:

"There is none other God except God, truly, truly. There is none other God except God, truly, truly, truly. There is none other God except God, truly, truly, truly, truly. There is none other God except God, truly, truly, truly, truly, truly."

For the essence of all things returneth unto Negation through whatsoever God loveth not, and unto Affirmation through whatsoever God loveth. And this becometh manifest only through that which the Point of Truth loveth at every Revelation, and through what is beloved of Him.

This essence, in the Qur'án, is the first heart, and in the Bayán it is likewise the first heart which, upon hearing that the Tree of Truth had appeared, suffered its own annihilation in the Fire of hesitation or denial.

Yet that heart had formerly dwelt in Paradise, for it had proclaimed, "There is none other God except God," and "Muḥammad is the Messenger of God." It had acknowledged ʻAlí and the Imáms as the Proofs of God and the Gates of Guidance, and as the witnesses of God. It had regarded whatsoever God revealed in the Furqán as the Truth.

But at the moment of its veiling, heedlessness, hesitation, denial, or vain imaginings, whatsoever it possessed of the true verses became void: its recognition of God, its recognition of the Prophet, the Imáms and the Gates, and its acknowledgment of whatsoever is true in Islám and proceedeth from God. For all these had arisen from the Tree of Truth, and that very same Tree had now appeared. These were the fruits which had formerly proceeded from Him. And as soon as He appeared and a soul failed to accept Him, it was as though that soul had never accepted Him in the beginning. For this Revelation was His latter Revelation, greater than His former Revelation.

Therefore the most exalted inhabitants of the former Paradise come to dwell in the lowest depths of Fire. For the primal source of Fire had, within its own station, severed itself from all else and turned toward God. Indeed, scarcely hath one heard of another so detached. It imagined that a certain soul represented the Truth, and entrusted all affairs unto that soul. Yet that which it regarded as second had formerly occupied the first station. And because it had in reality descended into the realm of what came after itself, that devotion brought it no fruit. For had its profession been sincere, it would not have hesitated before the Manifestation of the established Truth, nor would its own station have veiled it from the Meeting with God.

At the first Revelation of the Point of the Bayán, whatsoever goodness existed in the knowledge of God was brought into being through the first soul who turned toward Him, and whatsoever was other than goodness through the first soul who turned away. Thus, from the Day of the creation of all things until the first Revelation, the essence of all Paradise is established through the First Gate, while the essence of all Fire is

established through the first to turn away. God desired to make that soul turn toward Him, and bestowed upon it the fullness of His grace, sending unto it numerous Tablets and mighty Messengers. Yet it remained veiled by that which could not profit it, and clothed itself in the garment of the first station of Fire.

Today no Paradise in the knowledge of God is greater than the Point of Bá in the Bayán, and no Fire is farther removed from the shadow of this Point, beneath the nethermost earth. Thus whatsoever amongst created things returneth unto the first rejecter entereth Fire, while whatsoever returneth unto this Point entereth Paradise. Likewise, in former times whatsoever returned unto the Messenger of God entered Paradise, while whatsoever returned unto the first who failed to have faith returned unto Fire. The modes of this Fire are without end. Nevertheless, its principal Gates are mentioned as nineteen, though none knoweth their number save God. For every soul derived from a Gate of Fire is itself a Gate of Fire within its own station, and every Gate derived from the Gates of Paradise is likewise a Gate of Paradise within its own station.

Although all who dwell in Fire return unto its first origin, and all who dwell in Light return unto its first origin, both worship God, bow down before Him, exalt Him, glorify Him, and proclaim His Unity.

Yet the one proclaimeth His Unity through the latter Revelation, while the other proclaimeth it through the former, worldly Revelation—which was itself the beginning of this same Revelation, while its latter manifestation had been the final Revelation of the preceding Dispensation. Thus the one is rendered void while the other remaineth established. The one becometh Fire and the other Light. The one perisheth while the other endureth. The one is exalted and the other abased. The one becometh rich and the other poor, until no remembrance of the latter remaineth, even within its own reality.

Otherwise, both today proclaim, "There is none other God except God." Yet those who proclaim it within the Bayán do so in a manner beloved of God, while those who proclaim it within the Furqán, while remaining veiled from the Bayán, do so in a manner which God loveth not. The same was true formerly. Whosoever belonged to the Book of the Alif necessarily proclaimed the Unity of God. But when the Revelation of the Qáf

appeared, God, the Lord of the worlds, mighty and glorious, desired that His Unity be proclaimed through the Unity revealed by Muḥammad, the Messenger of God, and not through the former proclamation associated with Jesus.

Whosoever followed the Will of God received within themselves the abiding presence of an angelic spirit, save those in whom God had deposited that spirit only as a trust, for from such souls it departeth. And whosoever failed to follow His Will received within themselves the reality of Shín, save those in whom this condition was only deposited as a trust, for it must depart from them. Yet both continue to worship God.

Thus, after the primal Shín refused to bow down, it gave utterance, together with its various modes, to that which is recorded in the tradition. In the time of Muḥammad its saying would have amounted to this: "Forgive me, O Messenger of God, for not acknowledging the guardianship of the Commander of the Faithful, peace be upon Him." And the answer of God on that day would have been the answer of the Messenger of God, corresponding to the Divine declaration, "According to what I will, not according to what thou willest." That is, "I desire that recognition arise from the Dawning-Place which I have willed, and not from the place which thou hast willed."

And that very same Word hath appeared in the Bayán. The first to turn toward Him is the essence of Paradise, and the first to turn away is the essence of Fire. All modes of goodness culminate in the former, and all modes of that which is other than goodness culminate in the latter. Thus God hath admonished all in the Qur'án concerning this matter: "Be not the first to reject faith in Him."

And I counsel all of you: Be ye the first to have faith in Him Whom God shall make manifest on the Day of Resurrection, that ye may become the origin of all goodness in the Book of God. Verily, this is the most great bounty. And I warn you lest ye be the first soul to become veiled from Him, thereby becoming the source of that which is other than goodness. Verily, this is the most great chastisement. Should anyone endowed with insight reflect, they would perceive that all goodness manifested in the Bayán returneth unto the first who said "Yea," acknowledging the Point of Truth, and thus becoming the first created reality within that exalted

‘Illiyyín. All modes of that which is other than goodness return unto the first who said “Nay.” The latter is a Fire beyond which there is no greater Fire in the Bayán, while the former is a Paradise beyond which there is no greater Paradise, until the Revelation of Him Whom God shall make manifest, when those who seek proofs shall reason in like manner.

Fire hath become Fire only through the refusal to bow before God, the Object of all worship. Through the failure to have faith in the Point of the Bayán, this condition is established concerning that soul. Yet it hath not declared itself to be of Fire, either inwardly or before others. Rather, it hath imagined that whatsoever it performed was for God's sake. Thus, out of the intensity of its religious caution, it refrained from performing ablutions within its own house because of a doubt it entertained, and did not form the intention of fasting. Yet it entertained no such doubt regarding the prayer-halls of its native place, and performed its prayers in one of them. All of this is rejected in the sight of God and belongeth to the modes of Fire.

For the sign for whose sake that soul imagined it was acting for God was the very sign which had shone forth from the Point of the Bayán in His former Revelation, the Revelation of the Furqán. Had it recognized Him as that same Reality, no thought of hesitation concerning Him would have arisen. Yet it did recognize the evidence, for He appeared through the very means by which the First Point had appeared—the verses of God—and the soul beheld them. For naught remaineth today from the Point of the Furqán save the verses of God. But as soon as it heard the verses of God and refused to bow down or acknowledge the Lordship of its Lord, a new essential reality came into being within it, and it clothed itself in the garment of the First Gate of Fire. I seek refuge in God from this! Whosoever hath faith in God shall not be subject unto its power, and God shall assuredly protect His faithful servants.

Every soul that hath arisen in opposition to one of the Gates of the Qur’ánic Paradise is a universal Gate of Fire, beneath whose shadow its other modes shall be gathered. All return unto the first heart, which is the essence of pure Negation. And all goodness and its various modes return unto the Point of the Furqán, Whose heart is the essence of all essences of Affirmation. The most beloved of all things to the inhabitant of Fire is

precisely the One from Whom that soul hath become veiled. And the most hateful of all things unto that soul is its own self, through which it remaineth veiled from Him. Thus, in the Qur'ánic Dispensation, the One most beloved of all things to the slayer of the Fifth Letter was the very One concerning Whom he proclaimed, "God is the Most Great," even while perpetrating what he perpetrated. Had he known that the One before him was the Manifestation of that very proclamation of God's greatness, he would have bowed before Him on that day, and no thought contrary to His love would have entered his heart.

And the most hateful of all things unto such a soul is its own self. This is that concerning which God hath revealed in all the Books that He will not bring about the command of such a one according to that soul's desire. Likewise, had the first Letter of Fire in the Bayán understood the words of the learned one who claimed affiliation with the Household of the Prophet—and the Household are the Successors of the Messenger, Who Himself was expressly appointed by God—that soul would have been honoured in its own estimation and exalted in the sight of all. How, then, could any thought contrary to love arise concerning the utterance that establisheth Prophethood, which is the Manifestation of pure Lordship and unalloyed Divinity, when that same soul boweth before Him day and night? Thus hath it remained veiled and become heedless of its Beloved, clothing itself in the garment of that which is most hateful of all things—the first to turn away from Muḥammad. Nay, the former rejecter hath clothed itself in the garment of this latter rejection.

For every subsequent Revelation is, in the sight of God, the purpose of the Revelation preceding it, through the appearance of a more exalted manifestation. Thus Jesus was created for the Revelation of the Messenger of God, the Qur'án was brought forth for the creation of the Bayán, and the Bayán was created for the Revelation of Him Whom God shall make manifest. Yet the Pen is unwilling to move in mention of any soul within whom there should arise the thought of aught other than obedience unto Him upon the Day of His Revelation through clear verses from God, mighty and glorious. But should such a soul appear, it will have clothed itself in the garment of the earlier rejecter. Its veiling will be of that earlier

veiling, its negation of that earlier Negation, its remoteness of that earlier remoteness, and its Fire of that earlier Fire.

And whosoever seeketh refuge in Him Whom God shall make manifest on that Day shall not be overtaken by the conditions of that former rejection. For the meaning of "I seek refuge in God" on that Day is faith in Him, and not merely the utterance of this expression. For the First Gate of Fire repeated these very words times beyond reckoning, seeking refuge from its own self, which occupied the station of Shín. Yet they profited it naught. Had its profession been sincere, it should have sought refuge in the Point of the Bayán through faith in Him, against its own unfaithful self.

Otherwise, what benefit can it derive from prostrating itself before God thirty-four times by the obligatory prescriptions of the Qur'án, apart from its customary practices, day and night, while inflicting upon the One before Whom it prostrateth whatsoever its essential reality demandeth—deeds which the Pen is ashamed to recount? Yet it prostrateth itself before Him and professeth to seek nearness unto Him, even while it standeth, in His sight, as the most remote of all created beings and the first of all Fire. And in the Revelation of the Bayán the same principle holdeth. Just as the stations of Paradise revolve about the number of the Váḥid, so do those of Fire, however infinitely they multiply. In both cases, all multiplication proceedeth from that same first Váḥid.

Whosoever hath faith in the Bayán and in whatsoever God hath revealed therein hath been, and remaineth, beneath the shadows of Paradise. And whosoever turneth away hath been, and remaineth, beneath the shadow of Fire. This doth not mean that the Gates are like the gates of a city. Rather, for example, the Gate of Paradise in the Land of Ṭá encompasseth the lights that are present there, and these are mentioned beneath the shadow of a universal Gate. The shadow is to be understood according to the reality of that shadow. And I seek refuge in God from whatsoever is other than the Letters of Affirmation at every moment, before every moment, and after every moment. And put your trust in God in every station, before every station, and after every station.

Thus, suppose the Point to be the First Gate of Paradise, and the one who opposeth Him to be the First Gate of Fire, until the Revelation of Him

Whom God shall make manifest. Behold the water of Negation flowing through the veins of the trees of Negation, passing away. And behold the water of Affirmation flowing through the veins of the established trees, enduring—until Negation is annihilated so utterly that no mention of it remaineth in the Bayán save within the Book, while Affirmation is established in such wise that all shall glory in their association therewith. And how often shall God transform Fire into Light through Him Whom God shall make manifest, and how often shall He transform Light into Fire through Him!

Should He appear at the number of Ghiyáth, and all enter His Revelation, not one soul shall remain within Fire. And should the number of Mustagháth be reached and all enter, not one shall remain in Fire. Rather, all shall be transformed through the acceptance of Light. And I have sought this very bounty from Him Whom God shall make manifest, for it is the greatest grace and the most exalted Light: that no people remain behind like the former religious communities, as did the Letters of the Gospel, after two further Books had been revealed from God, while they still awaited the One Who should come after Me, Whose name is Aḥmad. And should He not appear by either of these two Names, He shall assuredly appear thereafter, and there shall be no escaping His Revelation.

And though We behold His Revelation like the sun standing in the midst of heaven, and the setting of all else like the stars of night disappearing in the daylight—this concerning the station of faith and Truth, not the bodily form and outward circumstances—imagine the conditions of this very day, and say: "That is God, your Lord. His is the creation and the command—there is none other God except He, the Most High, the Most Great." Though the measures ordained by God differ in every station, there is no mention in the Bayán save the mention of Him, that at the time of His Revelation He may behold no sorrow amongst those who had faith in Him during His concealment, while all await the Meeting with Him. And I entrust His Cause unto God. Verily, He is the best Protecting Friend and Helper, and He is the best Guardian and Supporter. He it is Who sufficeth all against all things, while naught can suffice in place of Him. For no thing yieldeth fruit without faith in Him, and no thing bringeth loss when accompanied by faith in Him. Verily, God shall suffice

you against all things. O All Things! Ye may suffice one another in relation to other things, but naught can suffice you against God, your Lord. Nor can one thing suffice for another throughout the heavens, the earth, or whatsoever lieth between them, save through whosoever seeketh sufficiency in God, their Lord. Verily, He is the All-Knowing, the All-Sufficing, the All-Powerful.

What hath been mentioned concerneth the condition of the servant during earthly life. As for that which followeth death, no heart is capable of encompassing it. I seek refuge in God from whatsoever is associated with Fire. Yet the determining reality of Fire is the Revelation which hath today been made manifest in the clear Bayán.

When a servant entereth a land whose possessor is Light, that servant entereth Paradise. But should that servant enter a land attributed unto Fire out of love for the one associated therewith, that servant entereth Fire at that very moment—unless entry be intended for a purpose undertaken for God, and that servant beseecheth God to exact justice concerning it.

It is as though one may already behold the places associated with Fire becoming such that the faithful in God no longer enter them, until matters reach the point where even the very origins of Fire refrain from entering their own places—and should they enter, they seek refuge. An exception is made when the Point of the Bayán or He Whom God shall make manifest grant permission unto Their faithful, or when the witnesses of God deem entry into a certain place necessary for the benefit of a faithful soul.

Otherwise, enter Kúfah and behold the place wherein Fire once established its dwelling, and say: "God hath fulfilled His promise." Thus doth God annihilate Negation until not a trace thereof remaineth, even upon the earth. Then behold the place of Light and say: "God hath fulfilled His promise." Thus doth God establish Affirmation through His command. Verily, He is the All-Knowing, the All-Powerful.

The Eighteenth Gate of the Second Váḥid

Concerning the Hour that shall come, whereof there is no doubt.

The substance of this Gate is that, in every Revelation of the Divine Will, the Hour, in its primary reality, is that very Will. Thereafter it descendeth

through successive stations, until every true mention attributed unto Him may rightly be designated the Hour, should He so decree during His Revelation. Otherwise, it is not fitting that such a designation be applied.

So much so that, should any tidings proceeding from Him be conveyed unto a soul during His Revelation, it would be fitting to declare: "Verily, the Hour is coming—there is no doubt thereof," for such tidings testify unto His exalted station.

And today the Hour is the very Reality of the Bayán, which cometh unto the people and pronounceth judgment upon them until the Day of Resurrection—and there is no averting it.

And should the oceans of the heavens become ink for the mention of the Hour, they could not recount so much as a single drop thereof. And in every Revelation of Truth, whatsoever the Truth decreeth to be the Hour is assuredly established as such.

Watch, then, for the Revelation of God, for the Hour shall come upon you suddenly, and before God, your Lord, shall ye be brought forth.

The Nineteenth Gate of the Second Váḥid

All that is in the Bayán is a Gift from God unto Him Whom God Shall Make Manifest.

Glorified art Thou, O God, my God! How insignificant is my remembrance, and whatsoever is attributed unto me, when I seek to attribute it unto Thee! Accept, then, me and whatsoever is attributed unto me through Thy grace. Verily, Thou art the Best of those who bestow bounty.

The substance of this Gate is that the traces of the Revelation of Truth, manifested in every Dispensation, constitute a gift from God unto Him in His subsequent Revelation, which is His latter Manifestation.

Thus, whatsoever God revealed unto Jesus was a gift from God unto Muḥammad, the Messenger of God.

For today, what is intended by His Book is the souls who have faith in Him and whatsoever is associated with them, even were it a particle of clay of the utmost minuteness.

And likewise, whatsoever God revealed unto the Messenger of God, which is witnessed today amongst those who have faith in the Qur'án,

constituted, through the mirrors of their hearts, a gift from God unto the Qá'im of the House of Muḥammad, peace be upon Them.

And likewise, whatsoever cometh into being within the Bayán of the modes beloved of God is a gift from the Point of the Bayán unto Him Whom God shall make manifest, Who is the latter Revelation of the Point of the Bayán.

And sufficient honour and glory is it for all that He should accept any soul or thing by permitting it to be attributed unto Himself.

Thus, today, even the least of the manifestations of the Qur'ánic Dispensation accepteth not the gift of the Gospel as it formerly stood, how much less the Manifestation of Truth Himself! And likewise, in the Dispensation of the Bayán, even the least of its stations accepteth not the exalted rank of the former Dispensation unless it enter beneath the shadows of the love into which He hath entered. And in like manner, He Whom God shall make manifest shall accept naught attributed unto the Bayán unless it become attributed unto His own Book.

And thus shall it continue unto infinity. At every Revelation, the earlier Manifestation of God offereth a gift, made manifest through the various stations of that Revelation, which return unto the Primal Manifestation as a gift from God unto Him on the Day of His appearance in the latter creation.

How far removed, then, is the soul that severeth itself from association with Him and thereby ceaseth to be numbered amongst His gifts!

Thus, if those who have faith in the Qur'án today desire to deliver the gift of the Messenger of God, they must all have faith in the Bayán. Otherwise, they have severed themselves from that exalted association and its honour.

Thus the Tree declareth: "Why have ye remained veiled from the Meeting with your Beloved, Who hath ever been, and remaineth, the Object toward Whom your hearts aspire?"

For in whatsoever ye seek of the things of this world, ye act not until ye have considered therein the good pleasure of God.

Yet today, when the Tree of Truth, the very Source of Divine good pleasure, hath appeared, ye remain veiled from the fruit of your own existence, which hath ever been the ultimate purpose toward which your souls aspire. Whatsoever befalleth shall befall none but your own selves.

And God hath no need of you or of whatsoever is attributed unto you. Should ye attribute your souls unto God, then through that association ye shall become mindful of God and thereafter glory therein.

Otherwise, ye shall bring about the annihilation of none save your own selves. And ye shall surely witness this, and thereafter attain unto certainty.

The First Gate of the Third Váḥid

Concerning that whatsoever is designated by the name of a thing is His possession, and that He hath a greater right unto it than any other.

The substance of this Gate is that God, the Lord of the world, hath created all things for Him Who pointeth unto Him. And He is the Mirror of Truth, Who hath ever been, and shall ever remain, One Who pointeth unto God.

All things have been, and continue to be, created through Him. And He subsisteth of Himself through God. And all things subsist through Him, and no thing acquireth its thinghood save through Him.

Therefore His right exceedeth that of all things. And all beside Him are His possession, for the Most Holy Essence hath conferred upon Him the ownership of all things. And He hath a greater right unto all things than that thing hath unto its own self.

The fruit of this knowledge is that, should the Point of Truth bestow all things upon a single thing, He hath been, and remaineth, more entitled thereto, whether He bringeth it into effect or it remaineth a decree alone.

Thus, had the Messenger of God in the former Dispensation exercised possession over all that is upon the earth, He would have had a greater right thereto than its possessors. And this was God's ownership of all things, concerning which all declare: "His is the creation, and His is the command."

And likewise, should He Whom God shall make manifest exercise dominion over the essential beings of all things, He hath a greater right unto them than they have unto their own selves. Yet He is too glorious and too great to turn His gaze toward all things, for all things have ever looked, and still look, unto His bounty and grace. And He is independent of all things through His own Self, while in His very essence He standeth in need of God.

The fruit of this Gate is that, at the time of His appearance, should He pronounce a decree, all should recognize His right, that they may say neither "Why?" nor "On what grounds?" concerning Him. And no soul may, when He decreeth concerning a matter, make mention before Him of ownership over a thing, for He hath a greater right unto its own self than it hath unto itself. Although He shall decree only according to the Bayán

until such time as He willeth to renew His covenant upon the necks of all things.

But should He say unto a soul amongst those who inherit according to the decree of the Bayán, "Take not a single qírát," that very command is the decree of God concerning that soul in the Bayán. And should the soul take it, it hath acted contrary to the command of its own Lord. Even as, should the Messenger of God say today, concerning a command revealed in the Qur'án, "Act today in this manner," there is no doubt that this decree is the decree of the Qur'án, though He uttereth it today. For whatsoever was revealed aforetime proceeded from Him, and the former and the latter decree are equal in the sight of those who recognize His right.

Such is His right. But as for the right of creation, the Pen is ashamed to make mention thereof. All perform the Friday prayer at His command. Yet should He say unto one amongst them, "Pray not in thine own place," or, "Such a soul hath a greater right than thou unto this office," they accept it not, though they profess faith in His former command. Even as they have not consented that He should be reckoned as one amongst the Muslims. Otherwise, matters would not have come to this pass.

Such is the right of creation, and such is His right: that, in the hearts wherein He hath placed the sign of the Unity of God, should He decree another sign, He hath a greater right thereto than the soul itself possesseth. Even as, at the appearance of the Messenger of God, He removed the former sign of Divine Unity that had been within the hearts, and caused a new sign in the Qur'án to shine forth upon all hearts. Had He not possessed a greater right unto those signs, how could He have removed them?

When, in the highest exaltation of the servant, He thus manifesteth His ownership, how can whatsoever brancheth forth from that servant be worthy of mention? And so soon as the servant turneth toward the Sun of Truth, that soul knoweth its own limit. Nay, it glorieth in being attributed unto Him, even through the relation of ownership.

Even as the glory of all things lieth in this: that He is the Owner of all things, and none beside Him. And should a soul not glory in His

subsequent Revelation, it remaineth established in the former and glorieth therein, as this matter is clear and manifest.

Though the Letters of the Alif glory not in the Letters of the Qáf, nor seek shelter beneath its shadow, yet they glory in their own association with the Tablets of the Alif.

And likewise this continueth through the before of the before, until it reacheth the First Adam, Who hath no first. And through the after of the after, until it reacheth whatsoever it reacheth, and there is no end thereto. Say: God originateth all things and thereafter causeth them to return.

And after God there hath been no mention. Will ye not, then, have faith?

The Second Gate of the Third Váḥid

Concerning that through His Word He createth a thing when He speaketh thereof, for His Word is the Truth.

The substance of this Gate is that no word of any contingent being resembleth the Word of the Tree of Truth, for through His Word the essential being of a thing is created.

For example, had that Tree not spoken in the Revelation of the Qur'án concerning the Guardianship of the Commander of the Faithful, peace be upon Him, that Guardianship would not have been created. Although He hath ever been the Walí of God, the beginning of its manifestation proceedeth from the Word of that Tree within that Revelation, and not before that Revelation.

And likewise, whatsoever is other than Truth, from the First of Fire unto its last, hath been created through His Word. For had He not declared, "Verily, this is other than Truth," it would neither have come into being in the horizons nor have become manifest within souls. Thus both Light and Fire circle about His Word.

And likewise, in the Revelation of the Bayán, had mention not been made of the First of Fire, how would its creation have taken place? And likewise concerning Light, had He not made mention thereof, how would its Guardianship have been established?

And consider how many Gates of Fire arose after the concealment of the Qur'ánic Tree of Love. Why is there no remembrance of them? And how is

the remembrance of those who preceded them established? The disavowal of all from them is manifest unto all.

And for those endowed with understanding hearts, there hath been, and is, no doubt that, should He utter a Letter of ‘Illiyyín, a universal soul is created thereby within its own domain, proclaiming the Unity of God with sincerity and purity. And should He utter a letter beneath ‘Illiyyín, through His justice a universal soul is created in Fire within its own domain, whose deserts the Pen is ashamed to mention.

And in every Manifestation of Truth, no bounty is greater for the people of that Revelation than that no thing falling short of what is due unto Him should come beneath the gaze of Him Who appeareth through the Divine Will. For should it do so, He must needs pronounce its judgment. And at its mention its creation taketh place, and that very thing becometh Fire for the people of that Revelation. And should the people know how beneficial it is that naught other than Truth should come beneath His gaze, all would assuredly strive with their utmost power that naught other than Truth be mentioned before Him, lest judgment be pronounced concerning it and it become a Fire in that Revelation wherein the people perish.

Thus, had all striven at the beginning of this Revelation that naught save what befitteth Him should be mentioned before the Tree, there would have been no Fire wherein the veiled should abide forever. And its creation taketh place through its mention. Otherwise, why doth no one make mention of the Letter preceding this Second Letter, although both oppressed creation equally? Rather, so soon as this one committed an unworthy deed in opposition to the Truth and without any right, the creation of its existence was thereby accomplished. Until the Day of Resurrection all disavow it, and it perisheth in the Fire of its own annihilation.

And there is no bounty greater than this: that, in every Manifestation of Truth, the people of that Revelation should receive the Words of God, through which their essential beings are created. For example, should He reveal a verse without a particular mention or a particular command, such as: “Unto God belongeth the Kingdom of the heavens and the earth and

whatsoever lieth between them, and God hath power over all things," a manifestation shall arise within the Bayán that pointeth unto that verse.

Nay, without end shall manifestation arise beneath the shadow of manifestation, pointing unto that verse. Even as verses resembling this in the Qur'án are limited in number, while the manifestations of those invested with authority, from the time of its Revelation until today, are beyond reckoning.

Thus, beneath the shadow of every verse, reflections without end become established. And should it contain a particular command, all follow it until the Day of Resurrection, as with the obligation of khums or the other prescribed ordinances.

Thus His Word createth a thing, and resembleth the word of no other. For naught is seen in Him save God. And none beside God is the Creator of a thing, nor its Provider, nor the One Who causeth it to die, nor the One Who bringeth it to life, nor its Originator, nor the One Who bringeth it into being. Verily, His is the creation, and His is the command, aforetime and hereafter. Such is the Lord of all worlds.

Should a soul attain unto the appearance of Him Whom God shall make manifest, there is no higher bounty for that soul and for all creation than that the conditions of Fire should not be mentioned in His presence, lest the jealousy of God create Fire.

And let each soul, according to the measure of its own essential being, take provision from that Fountain of His bounty until His next appearance, that between the two Revelations it may glory in His gift, though it be but a single verse.

For the spirits associated with that verse shall assuredly become manifest concerning that soul. And who is more truthful than God in utterance, if ye would but attain certitude?

The Third Gate of the Third Váḥid

Concerning that the Bayán and those within it circle about the Word of Him Whom God shall make manifest, even as the Alif and those within it circled about the Word of Muḥammad, the Messenger of God. And whatsoever God revealed unto Him in His former Revelation, and those within it, circle about His Word at the appearance of His latter Revelation.

The substance of this Gate is that the gaze of the Bayán is directed toward none but Him Whom God shall make manifest. For none beside Him hath been, or is, its Abrogator, even as none beside Him hath been, or is, its Revealer.

And the Bayán and those who have faith therein long for Him more ardently than any lover longeth for the beloved. Even as the Qur'án and the spirits associated therewith longed for the appearance of their Revealer, and have never directed, nor do they direct, their gaze toward any other.

And today the Furqán sendeth blessings upon the Letters that have caused it to ascend and brought it into the Bayán. And it seeketh from its Revealer retribution upon the spirits that have not entered the Bayán and have not bestowed its portion upon it.

And likewise the Bayán sendeth blessings upon its own faithful souls, who are its Letters of 'Illiyyín, who shall have faith in Him Whom God shall make manifest and cause it to ascend unto His Book. And it seeketh retribution from God, mighty and glorious, upon the letters beneath 'Illiyyín, who at His appearance prostrate not unto God through Him, and become veiled by a thing from the meeting with God.

Should anyone behold with the eye of the inmost heart, that person shall hear today from the Qur'ánic Letters: "Help! Help! O our God and the God of all things! Come unto our aid, and deliver us from the Fire of our association with that unto which we were ascribed. And ascribe us unto Thyself, and admit us into the Bayán, for we have besought Thy bounty."

Even as these were the words of the Letters of the Alif aforetime, so shall the Bayán utter these very same words. Mercy be unto a soul that hath not squandered its right, nor purchased its retribution for itself, and hath prostrated before its Revealer.

For at the appearance of Him Whom God shall make manifest, the Bayán turneth its gaze toward those who have faith in it and saith: "Is there a spirit from me that will come today and acknowledge Him Whom God shall make manifest, that it may fulfil within me the covenant of its Lord?" And it rejoiceth when its faithful turn toward its Revealer, and grieveth should any sorrow be brought upon its Revealer by those who have faith in it.

Even as today there is no thing more sorrowful than the Furqán. All recite it, yet they possess naught of its mercy, only its retribution, even as did those who recited the Book of the Alif at the time of the revelation of the Furqán.

O People of the Bayán! Do not as the people of the Furqán have done. And let naught veil you from your Beloved.

For the abrogation of the Bayán is its ascension unto Him and its portion of the world to come, even as with the spirits associated therewith. Cry not, "Alas for the Bayán!" And comprehend the command of God.

And prostrate yourselves before Him for Whose sake ye are prostrate at every moment. For the Bayán shall not be content with you save that ye have faith in Him Whom God shall make manifest, Who hath been its Revealer and the Revealer of all Books.

And it intercedeth before Him for those who have faith in it. And its intercession is accepted by its Revealer.

And there is no servant who calleth upon God through the Bayán whose prayer is not answered, until the beginning of the appearance of Him Whom God shall make manifest.

At that time, should the servant call upon God through the Bayán times beyond reckoning, that servant's prayer shall not be answered.

O God! Thy bounty and grace are besought concerning the Bayán and those within it, of that which Thou hast loved and not that which Thou lovest not. Have mercy upon it and upon those who have faith in it on the Day of Thy Manifestation. And raise it, together with those who have faith in it on that Day, through whatsoever Thou revealest from Thy presence. For Thou art the Best of those who show mercy.

The Fourth Gate of the Third Váḥid

Concerning that whatsoever God shall send down unto Him of verses and words is greater and more exalted than whatsoever hath been sent down at this time.

The substance of this Gate is that, in every Revelation of the Divine Will, by reason of the exaltation of the Revelation itself, its words are likewise more exalted than the words that came before.

Nay, the first is the former creation, and the second the latter creation: this is established before God and before those endowed with inmost hearts.

Indeed, the first is only for the second, and the second only for the third, and the third only for the fourth, unto that which hath no end, through that which hath no end—by it, from it, unto it.

As great as is the excellence of the Messenger of God—blessings be upon Him—over Jesus, so great is the excellence of the Qur'án over the former Book.

And thus is it in the Revelation thereafter, and in the Revelation after that. There is no limit to the command of God, nor any cessation to the revelation of God.

Blessed is the soul who, at every Revelation, clotheth itself in the garment of the tradition of 'Askarí—blessings of God be upon Him: "The Holy Spirit, in the gardens of Ṣághúrah, hath tasted the first fruit of Our gardens."

By this are meant the wondrous words of that Tree of Reality at every Revelation.

And if, amongst those endowed with inmost hearts, there be doubt that the Qur'án is greater than the Book of the Alif, doubt shall remain in the succeeding Revelations also.

And the succeeding Revelation is none other than the very first Revelation, in a nobler manner—nor is its Book aught but that same first Book, in a nobler manner.

Thus are all veiled, for they comprehend not. Otherwise, the command of God is more manifest than all things.

And verily, unto God belong the final end and the return, in the latter and the former.

And in every Revelation, the manifestation of the Will is sovereign over all. Particular manifestations are mentioned beneath His shadow.

For example, whatsoever revelation of God ariseth from the Imáms or the Shí'ih abideth beneath the shadow of the Revelation of the Messenger of God.

And thus is it before the before, and after the after. No Revelation is His save through dominion over all and sovereignty over every atom.

Whatsoever is named a thing is mentioned in the shadow of His Revelation, and it is incumbent upon it to follow Him. That is the command of God, before and after.
And verily, we all render unto Him sincere devotion.

The Fifth Gate of the Third Váḥid

Concerning that the seats raised above the earth shall be removed if He granteth leave—and if He granteth not leave, they shall remain, and the command is in His hand.

The substance of this Gate is that, after the Revelation of the Tree of Reality hath been established, the command is His command in whatsoever He commandeth, and the prohibition is His prohibition in whatsoever He forbiddeth.

There is no escape: He must needs raise alive from the graves those souls who, in the raised seats, have become beloved for God's sake. And at the time of resurrection, the seats return unto His command.

If He granteth leave for their removal, they shall be removed. Otherwise, they shall remain. Unto Him belong creation and command. He doeth whatsoever He willeth. And He decreeth whatsoever He desireth.

He is not questioned concerning whatsoever He doeth. And all are questioned concerning all things. Whatsoever He doeth, that is what God doeth. And whatsoever He decreeth, that is what God decreeth. And whatsoever He asketh, that is what God asketh.

For He is a Mirror Who pointeth not, and hath never pointed, save unto God alone, the Lord of all things, the Lord of whatsoever is seen and whatsoever is unseen, the Lord of the worlds.

The Sixth Gate of the Third Váḥid

Concerning that whatsoever is named a thing, save God, is a creature within the bounds of origination.

The substance of this Gate is that God hath revealed in the Bayán a word which encompasseth all knowledge.

And it is this: "Verily, I am God—there is none other God except Me. And verily, whatsoever is beside Me is My creation. O My creation! Fear ye Me alone."

And whatsoever is designated a thing, other than God, is His creation within the bounds of origination, invention, formation, and bringing into being. Yet in these degrees are manifestations of the True One, all of them guides unto God.

And the sea of names and attributes hath ever pointed, and pointeth, unto God. Yet it is mentioned in its own station of name and attribute, not of His essence, divinity, or essential being. For whatsoever is other than God is His creation, and all worship Him.

And whatsoever is called a thing, God hath originated through His Will. And He hath originated the Will through Itself. Even as today "all things" consist of whatsoever is ascribed unto the Bayán, for the spirit of thinghood is within them.

And these have been created through the Being of the Seven Letters, Who is the Manifestation of the Primal Will. And in every manifestation the Mystery of God hath been and is manifest, and in every concealment the command of God hath been and is concealed.

Verily, we all belong unto God, and unto Him do we all return. God beginneth all things, then bringeth them back—and verily, we all render unto Him sincere devotion.

The Seventh Gate of the Third Váḥid

Concerning that whatsoever God hath sent down mentioning the meeting with Him, or the meeting with the Lord, referreth only unto Him Whom God shall make manifest. For God is not seen in His Essence.

The substance of this Gate is that the eternal Essence, in Himself, hath ever remained beyond being comprehended, described, characterized, affirmed as One, or beheld. Although through Him all things are comprehended, described, characterized, glorified, and seen.

And whatsoever the heavenly Books mention of meeting with Him referreth to meeting with Him Who is manifest through His manifestation. By this is meant the Point of Reality, Who hath been and is the Primal Will.

And whatsoever the Qur'án mentioneth of meeting with God and meeting with the Lord, in its primary reality hath meant and meaneth meeting with the Messenger of God. And little by little the meaning

descendeth from that primary reality, until the term is applied to the face of a thing that pointeth unto God alone, beneath the shadow of that primary reality.

Thus, concerning the Imáms of Guidance, have been revealed such sayings as "Whoso hath recognized You hath recognized God," and the like. Their meaning is opened through knowledge of this Gate.

And likewise concerning the faithful one, it hath been related that their joy is the joy of the Messenger of God, and the joy of the Messenger is the joy of God. And likewise their sorrow is the sorrow of the Messenger of God, and His sorrow is the sorrow of God.

And by this faithful one, in the primary reality, are meant the Gates of Guidance. Thereafter the meaning extendeth unto every faithful soul. Even to the point that, if a staff be in the hand of a faithful one, therein is seen none but God, for it is ascribed unto them.

And if it be in the hand of one without faith, therein is seen naught but the Fire, for it is ascribed unto them. And likewise the dust whereon they abide, and all things ascribed unto them.

And all have been created solely for meeting with God, which, in the primary reality, is meeting with the Divine Will. And this meeting is mentioned in whatsoever is other than Him by way of reflection, without independence of essential being. For He is, in every state, like the Sun, and whatsoever is other than Him is like mirrors wherein the Sun's reflections are manifest.

If meeting be mentioned concerning another than Him, it is by virtue of the reflection of a sign of oneness which proceedeth from Him and is within that other. Otherwise, this name may be applied to none but Him.

And whoso attaineth meeting with Him Whom God shall make manifest hath attained meeting with God and won the meeting with the Lord, if that soul hath faith in Him. Otherwise, one who gazed upon the Fifth Face at the time of His ascension also attained the meeting with God.

Yet what fruit is there for that soul? Nay, had they not attained it, that would have been better for them—infinitely unto infinity—than to attain it without faith.

And meeting with the Primal Intention, in the presence of the Primal Will, is like the reflection of the Sun in a mirror. And thus is it down to the furthest limit of existence.

How can meeting with a reflection in a mirror be set on a par with meeting with the vestures of the Sun? Although it is none but He, and telleth of none but Him, yet this is the condition of contingency before the manifestation of Eternity, and the condition of coming into being before that which is due to preexistence.

And whoso joineth meeting with Him Whom God shall make manifest to any other meeting, or assigneth unto Him an equal, a peer, a semblance, a companion, or a likeness—in meeting with Him or in whatsoever He is described by—hath not recognized Him, and is not worthy to be mentioned.

And whosoever ascendeth, however far, transcendeth not their own contingency to know Him. Where knowledge of Him is not possible, how could knowledge of the eternal Essence be possible?

Glorified be God above whatsoever the speakers say, with a mighty glorification, and exalted be God above whatsoever those who make mention utter, with a great exaltation.

The Eighth Gate of the Third Váḥid

Concerning that whatsoever is in the greater world is in the Bayán.

The substance of this Gate is that, for whatsoever is designated a thing, its name is in the Bayán, together with the spirit attached to the name, not to the thing in its own essential being.

And whatsoever is in the Bayán is in this verse:

Were We to send down this Bayán upon whosoever is in the Kingdom of the heavens and the earth and whatsoever is between them, then all would assuredly have faith in God, their Lord, the Most Gracious.

God! There is none other God except He, the Living, the All-Preserving, the Self-Subsisting.

God, beside Whom there is none other God, the All-Subduing, the Manifest, the Single One, the Inaccessible, the Most Exalted, the Most Holy! His are the most beautiful Names. Whosoever is in the heavens and

the earth and whatsoever is between them glorifieth Him. Glory be unto Him, and exalted be He above whatsoever they ascribe!

Say: Verily, God is the King, the Sovereign, the Powerful, the All-Knowing. His are the most exalted likenesses. Whosoever is in the heavens and the earth and whatsoever is between them prostrateth before Him. Verily, He is the Mighty, the Beloved.

These are nineteen Names which point unto God, and all names and likenesses are mentioned beneath their shadow.

And there are nineteen letters of negation, which are the nineteen gates of the Fire, opposite the nineteen gates of Paradise.

Whoso hath faith in the Bayán and reciteth these four verses—which are in the stations of creation, sustenance, death, and life—and hath faith in the Letters of the Váḥid, whose inmost hearts draw sustenance from these Names, and seeketh refuge in God from the Gates of the Fire and disavoweth them, and knoweth every mention of good in the Bayán to return to the names and likenesses, and every mention of other than good to return to the silence of the letters of negation, hath, as it were, recited the whole Bayán and affirmed whatsoever God hath sent down therein.

And these four verses return to this verse: "God beareth witness that there is none other God except He. His are dominion and Malakút, then glory and Jabarút, then power and Láhút, then strength and Yáqút, then sovereignty and Násút.

He giveth life and causeth death, then causeth death and giveth life. And verily, He is the Living Who dieth not, the King Who passeth not away, the Just Who dealeth not unjustly, the Sovereign Who shall never change, the Single One from Whose grasp no thing shall ever escape, neither in the heavens, nor on the earth, nor between them. Verily, He hath power over all things."

And this verse returneth to this verse: "God beareth witness that there is none other God except He. His are creation and command. He giveth life and causeth death, then causeth death and giveth life. And verily, He is the Living Who dieth not.

In His grasp is the Kingdom of all things. He createth whatsoever He willeth by His command. Verily, He hath power over all things." And this

verse returneth to "In the name of God, the Most Inaccessible, the Most Holy."

And all the letters of the Basmalah return unto the Point of the Bá', even as in the beginning all arose from the Point. And the whole Bayán is the unfolding of the Point and His appearance in the mirrors.

And His likeness is that of the Sun. And all the letters are like mirrors reflecting Him.

And in no letter is the First aught but He, nor the Last aught but He.

Nor the Manifest aught but He, nor the Hidden aught but He.

Even as, in the essential being of whoso hath entered the shadow of faith in the Qur'án, naught is seen save an image of the command of the Messenger of God, beneath the shade of Whose shadows that soul hath found shelter through His grace. And the whole Bayán is the manifestation of the Point, and the Point is the station of the Will through which God is manifest.

And all return unto Him Whom God shall make manifest, for He it is unto Whom the whole Bayán and those within it return, with the utmost submission and the greatest humility. And He it is Who is seen in the mirrors of the Bayán.

For example, if there be a manifestation of justice in the Bayán, He is the Just. If a manifestation of bounty, He is the Bountiful. If a manifestation of sovereignty, He is the Sovereign. If a manifestation of knowledge, He is the Knower. If a manifestation of power, He is the Powerful. For in the mirrors naught is seen save the Sun, although they have been, and are, in the station of reflection. All the letters of 'Illiyyín in the Bayán return unto Him Whom God shall make manifest, Who is the First Gate of Paradise and the Greatest Name manifest in Divinity.

And all other than the letters of 'Illiyyín return to the First Gate in the Fire, which is sustained in annihilation beneath the shadow of this Name. And one who looketh with discerning sight beholdeth all good in the hand of Him Whom God shall make manifest, and all the shadow of falsehood opposite. Even as today this is manifest in the Point of the Bayán, and aforetime was manifest in the Point of the Furqán.

And no glory for the Bayán and the souls faithful therein is greater than that, at the appearance of Him Whom God shall make manifest, none but

He should be seen in them. As for the former Manifestation, there is no doubt that He is manifest in them, and none but He is seen in them. And likewise, today none doubteth the Point of the Furqán, while the Point of the Bayán is the very appearance of the Point of the Furqán in a nobler manner. Indeed, He is manifest in all the Qur'ánic mirrors. Yet He is veiled through the loftiness of His manifestation, and remaineth concealed through the loftiness of His Light.

Even as today all the Qur'ánic manifestations draw nigh unto God through Him, and desire naught but His good pleasure, howsoever He may decree. Thus naught saveth those within the Bayán save beholding Him Whom God shall make manifest in their own essential beings, not beholding Him Who hath appeared, for He is manifest. And while He abideth in the cradle of glory, inviolability, exaltation, power, and sovereignty, all are modes of His act that shineth forth in the Bayán.

His most beautiful Names are the guides unto His Paradise. And the names other than these, which are concealed in the Fire, are outwardly the manifestations of His Fire. At that time it is beheld that the Sovereign of the Bayán is a manifestation of His Name and performeth every act through His mention. And likewise the Sovereign is a manifestation of His glory, self-sufficiency, power, inaccessibility, and every praiseworthy mode.

Even as this matter is manifest in the Point of the Bayán: now, while He is on the mountain, He seeth in all naught but His manifestation, and all do through Him whatsoever they do, whether Qur'ánic manifestations or others. Yet, since they have become veiled from their Beloved, they abide forever in the Fire of veiling, without delight in recognizing their Beloved. If aught in the contingent realm be content, He it is Who is content—and if aught be discontent, He it is Who is discontent.

For in that thing naught is seen save the Sun of the Will, through which it hath acquired, possesseth, or shall acquire its thinghood. Were that Sun withdrawn, the thing would be sheer nothingness. Nay, even the existence of the word "nothingness," insofar as it nameth nothingness—which is annihilation and nonbeing itself—is realized only through Him. Otherwise, even this would not be mentioned. This is the meaning of the Messenger of God's saying: "O God, show Me the realities of things as they are." It meaneth not that thou shouldst behold the Point of the Bayán

in the reality of all things. Rather, His manifestation in the degree of clay becometh clay, in the degree of water water, in the degree of air air, and in the degree of fire fire.

This meaneth not that aught is diminished from Him, or that any event befalleth Him. For if mirrors without end were set before the Sun—whether ruby, diamond, crystal, glass, or any thing that may be designated a mirror—a reflection would proceed from that Sun, without aught being added to it or diminished from it.

For example, the manifestation of the Messenger of God after His commission lasted twenty-three years. Had He not proclaimed His prophethood by the leave of God, all these creatures would not have been guided. Yet naught was diminished from Him, nor was aught added unto His essential being. Even had He not proclaimed His prophethood, after His appointed term He would have attained His own horizon of holiness. And He hath shone from everlasting and shall shine forevermore.

Thus all are brought into being through the bounty of the Point of Reality, without so much as a drop being diminished from the sea of His bounty, or added thereto.

And likewise, were the radiant works proceeding from Him to be written without end, in the loftiest manner beyond which none can be conceived, and were souls to be guided through Him without end, naught would be diminished from Him or added unto Him. He is as He hath ever been.

Thus doth God make the radiance of the Sun through its likeness, within the bounds of its mention. Verily, He hath power over all things.

The Ninth Gate of the Third Váḥid

Concerning that whatsoever is in the Bayán is in the Verse of the Bayán.

The substance of this Gate is that whatsoever is in the Bayán is in the verse wherein nineteen Names have been mentioned.

And beneath their shadow nineteen letters of negation have been mentioned. And whatsoever pertaineth to the human temple, if it pointeth unto affirmation, is mentioned amongst the most beautiful names and likenesses, though it be but an atom of clay. And if it pointeth unto negation, it is mentioned in "that whereof they are silent."

Blessed, then, is whoso hath faith in Him Who distilleth these verses from the ocean of His power. And these likenesses are brought into being through the appearance of the Sun of His grandeur. And whatsoever is designated by the name of negation is realized through that which boweth not before the glory of His holy exaltation.

He is the Point of the Bayán in that Manifestation, and His Primal Will in every Manifestation, and the very Self of Him Whom God shall make manifest, when He appeareth by leave of His Lord.

Await ye, then, O possessors of insight! For We, verily, have been waiting.

He riseth only for Himself, and setteth only for Himself.

He is like the Sun rising in the heaven of inmost hearts: whoso turneth toward it with the mirror of their unsullied being receiveth its reflection, without that Vesture undergoing change in the loftiness of His mention and the sublimity of His holiness.

Lo! Unto God belongeth the command, before and after. And verily, on that day the faithful shall be well pleased.

The Tenth Gate of the Third Váḥid

Concerning that whatsoever is in that verse is in the first verse, from "God beareth witness" unto the saying of God, mighty and glorious is He, "powerful."

The substance of this Gate is that its explanation hath been given in the Gate preceding this one. Yet an exposition which every being endowed with spirit may comprehend is this:

The designation "endowed with spirit" is used so that this may be understood in the station of prophethood, and not in the station of inmost hearts, which is the station of the manifestation of the Names of God. For that station there hath never been, nor is there, any bound or bounds, appearance or concealment, height or lowliness, rising or setting.

For every limited thing, in the station of spirit, is clothed in the garment of limitation. In the station of inmost hearts, however, naught is seen save God and His Names. His are creation and command, before and after—we are all His worshippers.

Were a soul today to consider the beginning of the Revelation of the Messenger of God, which was the station wherein the Will of that

Revelation took determinate form in the Furqán, they would see that whatsoever hath acquired thinghood through Him, whether of truth or of other than truth, hath emerged from the ocean of His Revelation. Thus all subsist through Him. What was intended by the first verse in the Furqán was His own Self—and He was intended by the saying that all things appear from the Bá' of "In the Name of God."

And likewise consider the Bayán: whatsoever cometh into being, whether faithful unto God or otherwise, hath been realized through the Revelation of the Point of the Bayán. He is intended by the verse wherein all are contained, for He is the sign of this verse in the realm of creation. And He is the Bá' of "In the Name of God" in creation, unto Whom this Bá' pointeth.

Even as the letters of words are realized through the Point and multiplied without end, so likewise the spirits of essential beings are brought into being through Him and multiplied.

And whensoever the "possessors of inmost hearts" are mentioned, those who point unto the words "There is none other God except God" have been, and are, intended. Whensoever the "possessors of spirits" are mentioned, those who point unto the Messenger of God—blessings be upon Him—have been, and are, intended. Whensoever the "possessors of souls" are mentioned, those who point unto the Imáms of guidance—blessings be upon them—have been, and are, intended. Whensoever the "possessors of bodies" are mentioned, those who point unto the Gates—peace be upon them—have been, and are, intended. For the names and attributes are the multiplication of this same First Váḥid.

Consider the letters of the words of the Bayán: all are the multiplication of the First Váḥid, though they extend without end, and though in their multiplication universal manifestations arise whose appearance is mightier than that of the First Váḥid. Yet they have been realized through it, and all return unto it, even as they have spread forth from it. This meaneth not that all the letters of the Bayán become that letter. Rather, each letter, within its own limit, is a volition proceeding from it, even as each soul, within their own limit, pointeth unto it.

Regard the return as thou regardest the beginning. If a soul today hath their beginning in the East, their beginning is naught but clothing their

own essential inmost heart, spirit, soul, and body in the garment of the Bayán. And likewise, if a soul returneth in the West upon hearing of the appearance of Him Whom God shall make manifest, they return unto Him by clothing themselves in the vesture of recognition of Him. For the primordial mirrors were from Him and return unto Him.

Thus all things, within their own limit, are brought into being from the Point, without returning unto the essence of the Point, though it ariseth from Him. Rather, consider all as mirrors, and the Point as the Sun of heaven. If a white mirror be set before it, the sign of inmost hearts is brought into being therein; if yellow, the sign of spirits; if green, the sign of souls; if red, the sign of bodies; and if of other colours, according to whatsoever capacity it possesseth.

Even if—God forbid—a soul without faith should stand before it, they receive a reflection in their mirror of colours other than the beloved colours. From this ariseth the saying of the Fá [Pharaoh], "I am your Lord, the Most High," over against the utterance of the Mím [Moses] on behalf of God, mighty and glorious is He.

Thus, at every Revelation, pure Truth is confused with other than truth, save in the sight of those possessed of insight. They behold the realities of things as they are and ever gaze upon the Sun of Reality. His manifestation and the limitations of the mirrors veil them not from Him Who is manifest within them.

These are, in truth, the God-fearing in the Book of God, before and after—and these are the guided.

Had anyone looked in this Revelation, they would have beheld this kind of reflection in the Second Letter of Negation. For that person spake of the Sun of the Unseen. Yet when that Sun of the Unseen came forth in the station of the testimony of God, that person did unto Him whatsoever they did, such that the Pen is ashamed to mention it.

Take heed, then, O possessors of understanding, all of you together! And fear God, O possessors of reflected suns, all of you together!

The Eleventh Gate of the Third Váḥid

Concerning that whatsoever is in that verse is in the Basmalah: "In the Name of God, the Most Inaccessible, the Most Holy."

The substance of this Gate is that all the letters of words are brought into being through the Point, and their spirits through the Point of Reality.

And in the Furqán He is Muḥammad, the Messenger of God—blessings of God be upon Him and His Family—in the Bayán, the Being of the Seven Letters, and in the Revelation of Him Whom God shall make manifest, that divine Reality, and that lordly Being, and that essential camphoric nature, and that unalloyed, immaterial simplicity, Who is, in very truth, the Sun of Reality, through His radiance, which is, in very truth, His verses. And all other than Him are shadows in the mirrors.

Mention of this hath been made in the preceding gates, and shall be made in its proper places. And God is the Protector of the God-fearing.

The Twelfth Gate of the Third Váḥid

The Point is like the Sun, and the other letters are like mirrors facing it. Whatsoever is in the Basmalah is in the Point. And whoso saith, "God! God is my Lord, and I associate none with my Lord," hath mentioned God according to that which hath been ordained in the Point.

The substance of this Gate is that what is intended by the Point is the essential being of the Primal Will.

If, in place of "In the name of God, the Most Inaccessible, the Most Holy," "The glory of God, the Most Inaccessible, the Most Holy" be mentioned, then the essential being of the Divine Will is designated by ʿAyn. For if the Bá' be detached, His first appearance becometh the letter ʿAyn, as is evident in the distinction between "through all things" (*bi-kulli shay'*) and "over all things" (*ʿalá kulli shay'*).

And this is the secret of the saying of the Commander of the Faithful—upon Whom be peace—"I am the Point beneath the Bá'": in the station of correspondence of letter and number, rather than of essential being and intrinsic designation.

Once, in the Revelation of the Point of Reality—Who appeared in the Qur'án under the name of the Messenger of God—He is regarded as the

Sun, and those guided by Him as suns appearing in mirrors. The fruit of this Gate hath been gathered in knowledge, though not in action.

For its station in action is this: today, when that same Point is manifest in the Bayán, every soul faithful unto Him should behold within themselves, in whatsoever constituteth their glory, naught but the reflection seen in a mirror beside the Sun of heaven.

For example, if a soul saith "God is the Most Great," or if all who have faith in the Qur'án pronounce these words, the "God is the Most Great" uttered by the Point of the Furqán in His latter Manifestation is, in relation to theirs, verily the Sun of heaven beside its reflection in the mirrors.

And this fruit hath not appeared in this cycle. Even if it hath been found amongst certain souls, it hath been knowledge, rather than action. I have given an example from the loftiest degree of that whereby a servant is ennobled, that its consequences may be deduced therefrom.

Rather, at the appearance of Him Whom God shall make manifest, let the faithful in the Bayán act according to this Gate, which is the quintessence of all knowledge and action, and behold no thinghood for themselves save through Him.

Even as the thinghood of the essential beings of their inmost hearts, spirits, souls, and bodies hath been realized through the Revelation of the Point of the Bayán.

He Who hath placed these signs from Himself within the souls of creation, that through them they may turn unto Him.

This is all knowledge and faith, if anyone would look and reap the fruit of their own existence, and be utterly dead before every Revelation of the Divine Will, even as all are before His former Revelation.

Even as those souls who today have faith in the Messenger of God count themselves as naught before Him, and through faith in Him regard themselves as honoured and glorified, steadfast in the good pleasure of God, yet they are veiled from recognizing that the Revelation of the Point of the Bayán is His very latter Manifestation in a nobler manner.

And whoso possesseth this knowledge and acteth according thereto shall remain veiled in no Revelation, but in every Revelation shall attain the

presence of their Beloved and gather whatsoever are the fruits of that Revelation.

O blessed is the one whom God hath taught this knowledge and enabled to perform this action!

Had this knowledge been amongst the people, they would not have regarded the preeminence of the Commander of the Faithful—upon Whom be peace—as equal to that of the Messenger of God, though in the sun of that preeminence naught is seen save that Sun of Reality.

The saying of the one who intended the ocean of the Divine Will, rather than the ocean of the eternal Essence, pointeth unto this: "The sea is the sea, as it was in eternity—originated things are waves and forms."

And these are precisely the reflections of mirrors pointing unto the Sun, for in the domain of contingency, which is the station of mirrors, naught else is possible.

And the first Mirror to receive a reflection from the Sun of Reality in all the worlds hath been the Commander of the Faithful—upon Whom be peace—in every Revelation under a name, until this Revelation is reached.

For that soul is the Mirror of the Revelation. Blessed is whoso hath taken shelter beneath that Mirror's shadow!

For these are the companions of Decree, those who point unto the Name "the Powerful," and the companions of the Day of Badr. They have ascended unto a horizon wherein none amongst the worlds precedeth them, save whomsoever God willeth.

Verily, when He decreeth aught, He createth whatsoever He willeth, and higher than whatsoever He willeth. Verily, He hath power over all things.

The fruit of this knowledge is that, at the appearance of Him Whom God shall make manifest, if all upon the earth bear witness concerning a matter and He beareth witness otherwise, His testimony is like the Sun, and theirs like a reflection of the Sun in a mirror that hath not been set before it. Otherwise, their testimony would conform to His.

I swear by the most holy Essence of God: one line of His words is better than the words of all upon the earth. Nay, I seek forgiveness for employing this comparative degree!

How could the effects of suns in mirrors be like the effects of the Sun in heaven? That is in the station of no-thing. This is in the station of the One Who giveth being to things through God, mighty and glorious is He.

If a soul receive from Him the reward of a single "There is none other God except God," it is better than the reward of all the declarations of the Unity of God made by all things.

Nay, I repent of this mention of superiority! Rather, it is as in the very likeness I have given.

Indeed, whatsoever He testifieth is the testimony of God concerning that thing.

And whatsoever He speaketh unto it is the utterance of God concerning that thing.

If, in the time of His Revelation, there be a sovereign who mentioneth their own sovereignty, their likeness is verily that of a mirror which saith before the Sun, "There is light in me."

And if a learned person displayeth their knowledge before Him, it is verily the same.

If a wealthy person displayeth their wealth before Him, it is verily the same.

If a powerful person displayeth their power before Him, it is verily the same.

If a person of glory displayeth their glory before Him, it is verily the same.

Even others of their own kind, who are in the same station, laugh at them—what then of the Sun of Reality? Sovereigns like that sovereign upon the earth are beyond number, whether in the Revelation of the Bayán or in the Revelations preceding it, and all lead back unto the Point of the Divine Will, in whatsoever Revelation it may be. Likewise the possessors of knowledge, likewise the possessors of wealth, likewise the possessors of power, and likewise the possessors of glory.

Observe in this manner, be assured, and act accordingly throughout all names and attributes—indeed, in whatsoever is designated a thing. And assert not thine existence before Him, for this ariseth from lack of existence.

Behold the limit of those who sought to affirm the Messenger of God through the affirmation of the monks of the Book of the Alif. And

likewise consider the Bayán: they sought to affirm the Point of the Bayán through the affirmation of persons who, within the veil of one thousand two hundred and seventy years, have been guided through countless degrees by His first Revelation in the Qur'án.

This is even in the case of turning toward Him. How should the Pen turn to mention of turning away, when they wish to have faith in Him Who bringeth Paradise and Fire into being through the faith of those in the Fire, to affirm the Word of God through their affirmation, and through their testimony to bear witness to the truth of Him Who establisheth Truth, Whose testimony is the very testimony of God unto all things? Yet all are faithful through faith in Him, and without faith in Him are judged to be other than faithful.

If anyone pronounceth a judgment other than the name "Faithful," which is one of His Names, what limit hath that person! It is a pity even to mention the letter Ḥá' in their regard, for these letters are judged pure, whereas, according to their own verdict, that person is not.

By Him Who cleaveth the grain and createth the living soul, Who is peerless in glory, sanctified in grandeur, and single in majesty and inaccessibility! No Fire is fiercer than their veiling from the Beloved unto Whom they turn night and day.

And no Paradise is greater than beholding the Sun of Reality, seeing all other than Him as reflections in mirrors, and acting accordingly.

If what they have done were unveiled to the soul who hath issued a ruling against God, they would reckon within themselves the intensity of the torment of veiling. And this shall inevitably come unto them, even if it be in the Night of Night—and they shall know it.

And God guideth whom He willeth unto a path of certain truth. And God loveth not that those who have not faith in God and His verses should be mentioned—and God loveth the God-fearing.

The Thirteenth Gate of the Third Váḥid

Concerning that He Whom God shall make manifest may not be questioned save in writing, and that whoso professeth the Bayán should act accordingly. This is better for those able to do so, some having greater ability than others. And God is Witness unto all things.

The substance of this Gate is that questioning Him Whom God shall make manifest is permissible only concerning that which befitteth Him. For His station is that of pure Revelation—even Manifestation itself within Manifestation itself appeareth beneath His shadow.

And if there be any bounty in the contingent realm, it is a reflection of His generosity, and if any thing existeth, it existeth through His thinghood.

If anyone would behold His knowledge, let them look upon the learned of the Bayán, who are learned through knowledge of His Book from His former Revelation. If anyone would behold His power, let them look upon the possessors of power in the Bayán, who have become powerful through His former manifestation of power. Likewise, the possessors of glory derive from His manifestation of glory, the possessors of grandeur from His manifestation of grandeur, and the possessors of strength from His manifestation of strength.

And the Bayán, from beginning to end, is the repository of all His attributes and the treasury of His Fire and Light. Its spirits upon the earth are guides pointing unto His words from His former Revelation—all have been created for His subsequent Revelation. For example, His name "the Munificent" in the Bayán was created for His name "the Munificent" in His Revelation, even as the name "the Bestower" in the Qur'án was created for the name "the Bestower" in the Bayán. Likewise with all names and likenesses: truth in truth, and other than truth in other than truth.

And whoso recognizeth Him becometh dead before His Will. In the sight of all, no proof of Him hath ever been, or is, greater than His own Self. For all verses and words dawn from the ocean of His generosity, draw illumination from the vast sea of His bounty, and receive light from the deep ocean of His glory.

And if anyone would ask a question, it is permissible only in writing, that they may receive the full benefit of the answer and possess a sign from their Beloved.

Likewise, whoso in the Bayán acquireth this praiseworthy quality is beloved in His sight, both in His concealment and in His manifestation.

Yet ask not concerning things unbefitting His station. For example, if one who selleth rubies be asked the price of straw, how veiled and rejected is such a questioner! Such is the loftiest exaltation of creation before Him, save that wherewith He describeth Himself on the Day of His Revelation.

Methinks I behold someone questioning Him in their writing concerning what hath been revealed in the Bayán, according to distorted limitations of their own, and He revealeth in reply from God, rather than from the utterance of His own self:

"Verily, I am God—there is none other God except Me. I have created all things, sent forth the Messengers aforetime, and sent down the Books unto them.

"That ye should worship none but God, My Lord and your Lord. Verily, this is the certain Truth. It is alike unto Me whether ye have faith in Me, for it is for yourselves that ye prepare.

"And if ye have not faith in Me, nor in what God hath sent down unto Me, then it is through your own selves that ye become veiled. And verily, I have been independent of you aforetime, and shall assuredly remain independent of you hereafter.

"Come, then, to your own assistance, O creation of God, and have faith in My verses. For whoso hath not faith in Me, nor in what God hath sent down unto Me, is in God's sight like one who had not faith in the Being of the Seven Letters and the Bayán, while previously having faith in Muḥammad, the Messenger of God, and the Furqán.

"Why, on that day, would ye not consent to be numbered amongst them? Likewise shall ye, if ye understand, enter into the religion of God.

"And ye shall not consent to tarry in the Bayán after God hath sent down verses unto Me from His presence. Verily, He hath power over all things. And verily, I am the Point of the Bayán aforetime. God hath manifested Me even as He manifested Me aforetime.

"I shall assuredly reward whoso hath professed faith in Me, and then in the Bayán, aforetime. Hasten, then, in the Cause of God, and fear Him.

"And see in Me none but God, My Lord and your Lord, the Lord of the heavens and the Lord of the earth, the Lord of all things, the Lord of

whatsoever is seen and whatsoever is unseen, the Lord of the worlds. For what ye possess is like that whereby a mirror pointeth unto the Sun of heaven.

"Likewise is that whereby ye adduce proof in your books, beside what We sent down unto you aforetime in the Bayán. Then, O servants of God, fear ye Me."

Restrict your questions unto your Beloved to the loftiness of affirming Unity, the sublimity of sanctification, the exaltation of glorification, and the inaccessibility of magnification—in knowledge, speech, action, outwardly, and inwardly. For He loveth inmost hearts that point unto naught save God and His love, and spirits, souls, and bodies that point unto naught save His Letters of the Living. These are the very Letters of the Living of the Bayán, and were the very Letters of the Living of the Furqán, and the same in the Book of the Alif, of the Tá', and of Zá', until the Book of Adam is reached. From the manifestation of Adam unto the beginning of the Revelation of the Point of the Bayán, no more than twelve thousand two hundred and ten years (12,210) have passed in the life of this world. Before this, there is no doubt that God hath had worlds and Adams without end, whose number none but God hath ever reckoned, or reckoneth.

And in no world hath there been a Manifestation of the Will save the Point of the Bayán, the Being of the Seven Letters. Nor Letters of the Living save the Letters of the Living of the Bayán. Nor His names save the names of the Bayán. Nor His likenesses save the likenesses of the Bayán. And He it is Who is known unto all things through a Prophet and a Book which they ascribe unto God. Yet all are veiled from recognizing Him and unaware of His Book, save those faithful unto the Bayán. And likewise behold the Revelation of Him Whom God shall make manifest: He is the very Primal Will in all the worlds, and His Book is the Book of the Primal Will in all the worlds.

And He hath never been, nor is He, aught but One Who pointeth unto God. And His Book hath never been, nor is it, aught but that which speaketh from God. And His names have never been, nor are they, aught but manifestations of the Name of God, glorious and mighty is He. And His likenesses have never been, nor are they, aught but established beneath

the shadow of God, glorious and mighty is He. His are creation and command, before and after—there is none other God except He. We are all sincere in devotion unto Him.

And the Point of the Bayán is that very Adam of the wondrous first creation. The ring upon His hand is that very ring which God hath preserved from that day until today. And the verse inscribed upon it is that very verse which was inscribed upon it. This mention is made in consideration of the weakness of the people. Otherwise, that Adam, in the station of the seed, becometh this Adam. For example, a youth whose life hath reached twelve full years doth not say, "I am that seed which descended from such a heaven and settled in such an earth." Were they to say this, they would have descended, and the learned would not judge their understanding to be complete.

Thus the Point of the Bayán doth not say today, "I am the Manifestations of the Will from Adam until today," for this would be like that very saying. For this reason the Messenger of God did not say, "I am Jesus." For that is when Jesus hath advanced beyond His former degree and attained this degree. And likewise, at the stage described as the Beloved of fourteen years, it befitteth not Him Whom God shall make manifest to say, "I was that same twelve-year-old." Were He to say this, it would be in consideration of the weakness of the people. For a thing ascendeth, rather than descendeth. Though that youth of fourteen years was Adam at the stage of the seed, and advanced little by little until today becoming twelve years old, and from these twelve years advanceth little by little until reaching fourteen. If today one faithful unto the Qur'án would consent to say, "I am one of those faithful unto the Gospel," the Point of Reality would likewise consent to such a designation.

And likewise in the Bayán, and the Bayán standeth thus in relation to Him Whom God shall make manifest, unto infinity without end. God's Revelation appeareth in every Revelation as He willeth. Yet the subsequent Revelation is the maturity of the former. At maturity, that degree is nobler than to identify itself with the degree beneath it, for maturity containeth that former degree together with whatsoever it possesseth in its own degree. Even as Ghayn containeth the nine hundred of Ẓá', whereas Ẓá' containeth not the thousand of Ghayn. And likewise observe this in the

numbers of creation. At the beginning of every Revelation, enter that Revelation through God, mighty and glorious is He: thou hast the former Revelation together with whatsoever thou possessest in the new. Otherwise, thou remainest veiled from new bounty of God and perishest in the former.

Even as the Will which hath appeared from Adam unto the Point of the Bayán now containeth within its degree its former thrones and the communities related thereto. Yet they possess not what it possesseth in this Revelation, whether these be the throne of His own Self or the thrones of those who point unto Him. And every soul sincere in faith—indeed, whatsoever was amongst the ʻIlliyyín of that cycle—must needs come into the subsequent Revelation and enter Paradise, even as today all have entered, and are entering, the Bayán. Hence those who remain veiled have not been adjudged to Paradise, and the judgment of Fire hath been true of them. For Paradise in every age is the perfection of that age.

And today perfection is in the Bayán, rather than elsewhere, and at the Revelation of Him Whom God shall make manifest, in His Book. Thus doth it advance without end. And every subsequent Revelation containeth the former Revelation together with whatsoever it itself possesseth. And in no Revelation is there a Will whose endeavour is aught but to bring all unto that Revelation, that He may save them from the Fire and cause them to enter Paradise.

In every Revelation this hath proceeded according to the means provided. Otherwise it hath remained, that He may see what the valiant of the Bayán and those who adorn it will do. Will they lead all into Paradise through their own endeavour, or will they advance the Cause of God according to the means placed in their hands?

I swear by the holy Essence of God, mighty and glorious is He: if the possessors of government and learning in the time of Him Whom God shall make manifest agree in faith in Him, He would not be content to leave behind a single adherent of the Bayán upon earth—how much less anyone else.

Exert yourselves, and aid the absolute Truth, until naught remaineth save that it hath entered Paradise.

This is the greatest bounty and the greatest attainment in every Revelation: that all upon the earth, beneath the shadow of that Revelation, should profess its religion. Then the Self of the Will is content. Otherwise, He continueth to beseech God's grace until it cometh to pass.

And there is no escape: it shall come to pass, for God hath ever had, and hath, power over all things. In every cycle He shall cause the means to flow in whatsoever manner serveth the good of all creation, and in the end shall make all upon the earth a portion of the Most Great Riḍván. Verily, He hath ever been All-Knowing, All-Potent, Powerful.

The Fourteenth Gate of the Third Váḥid

Concerning the ordinance to preserve the Bayán with the utmost honour within each soul's means.

The substance of this Gate is this: that which remaineth amongst the people from the Tree of Reality is His words and the spirits attached thereto.

And to whatsoever degree all ascend in preserving the words and in their honour, exaltation, and inviolability, the same shall be manifested in the spirits thereof.

And lightweight sheets are not permitted unless they be bound and preserved in the most honoured manner within each soul's means, lest the Bayán become as the Qur'án, whose scattered leaves lie in every corner of a prayer-hall in a manner unbefitting.

No soul expendeth so much as a mustard seed's worth upon the Bayán but God hath guaranteed to bestow upon them two thousand times its value. If it reach not them, it shall reach their descendants. Ultimately it shall not be cut off from them, either in this world or in the world after death.

Blessed is whoso hath honoured and adorned the words of God to the utmost of their means, for herein lie the honour and adornment of the spirits attached thereto.

This doth not mean that a copy of the Bayán should cost a thousand mithqáls of gold while a faithful soul, in whom is the spirit of the Bayán, is in distress for a single mithqál thereof. Rather, each in its proper measure, as is clear unto those acquainted therewith.

No servant possesseth the whole Bayán without their good deeds being multiplied, and each day innumerable angels of the Possessor of all things send blessings upon them and implore mercy and forgiveness for them.

And the greater the care devoted to the excellence of its workmanship, the lightness of its weight, the largeness of its script, and the adornment of its pages, the more beloved is this unto God than a lesser degree thereof.

It is unbefitting that its margins be written upon after the custom of students, who thereby deprive the book of its beauty.

The sum of the matter in this Gate is that it befitteth each soul, within their own sphere, that their copy of the Bayán be without peer, though there be copies infinitely above it and infinitely below it.

And no leave hath been granted to write it save in a beautiful hand.

And His good pleasure lieth in its recitation, or in gazing upon it, or in reflecting upon it, so that all may lead to acting upon that which God hath revealed therein, for the spirit of every word that is with any soul is sustained through its recitation.

And whoso gazeth upon the beauty of the whole of it and offereth blessings with these words: "O God! Bless Thou the Bayán and whoso hath faith therein, in every state, with might and majesty. And chastise, O God, whoso hath not faith therein, with power and justice"—hath rendered the rights due unto its words.

This is of the grace of God unto His servants. Verily, He hath ever been All-Bountiful, Self-Sufficient.

And all the splendour of the Bayán is He Whom God shall make manifest: all mercy is for whoso hath faith in Him, and all vengeance for whoso hath not faith in Him.

The Fifteenth Gate of the Third Váḥid

Whoso hath faith in Him Whom God shall make manifest hath, as it were, had faith in God and whatsoever God hath commanded in all worlds—and whoso hath not faith in Him, though they have faith in God and whatsoever He commanded aforetime, is as one who hath not had faith, and entereth the Fire.

The substance of this Gate is this: the Manifestation of God in every Revelation—whereby is meant the Primal Will—hath ever been, and is,

Bahá'u'lláh—before His splendour all things have ever been, and are, as naught.

Whoso hath faith in His subsequent Revelation is as one who hath had faith in all His Revelations, before and after, within that Revelation, not the Revelation that followeth it, for the subsequent Revelation, within that Revelation, is that same Revelation.

A person of fourteen years, before attaining nineteen: their state at nineteen is within that same state at fourteen.

Thus, whoso hath faith in Him Whom God shall make manifest, and hath faith in whatsoever He hath commanded, hath had faith in God from the beginning that hath no beginning, and hath come forth within the shadow of God's good pleasure, with all His good pleasure in every Revelation. And whoso hath not faith in Him, though they have abided in faith and in the good pleasure of God throughout all worlds, all becometh scattered dust, as though they had not had faith in God for the twinkling of an eye.

Even so is this manifest in the Point of the Bayán unto those endowed with inmost hearts, and more manifest in the Qur'án unto all: whoso hath had faith in Muḥammad—blessings of God rest upon Him and His Family—hath assuredly had faith in God and His commandments in all worlds. And whoso hath not had faith in Him hath not had faith in God or His commandments in any world.

Thus was the judgment of being without faith pronounced upon those on earth, save those who had faith in the Qur'án at that time. Fear ye God, O people of knowledge, all of you! How many a soul hath faith in one Revelation and is in the Fire in another, and how many a soul is in the Fire in the preceding Revelation and in Paradise in the Revelation thereafter!

And for the Revelation of God there hath been neither a first nor a last that could be mentioned. If a soul hath not faith in a thousand thousand Revelations, yet hath faith in the Revelation after those thousand thousand, all these worlds are transformed into faith, and if—we seek refuge in God—the reverse, then the reverse.

For in every Revelation whatsoever is the good pleasure of God, whether before or after, is with Him. For example, at the appearance of the Messenger of God, whatsoever was the good pleasure of God until the

beginning of the Revelation of the Qá'im—peace be upon Him—was wholly within His good pleasure, and the good pleasure of that Revelation on that day was the very good pleasure of the Messenger of God—God bless Him.

Even as the good pleasure of Him Whom God shall make manifest today is this very Bayán, until the moment of His appearance. Then is His good pleasure renewed through His appearance. From everlasting unto everlasting, this hath been, and shall be, the station of the Will before God.

And no Revelation taketh place but a covenant is taken from those who have faith therein to have faith in the Revelation thereafter—if they fulfil it, none remaineth in the Fire. Even as, had the letters of the Book of the Alif fulfilled their covenant with Jesus, none would have remained in the Fire at the appearance of the Messenger of God.

Likewise in the Qur'án: had all, at the appearance of the Manifestation of God, been illumined by the radiance of His effulgences, none of the people of the Qur'án would have been judged without faith, and none of them would have remained in the Fire. And likewise, if all who have faith in the Bayán have faith in Him Whom God shall make manifest, none shall remain in the Fire, and none shall be judged without faith.

But keep watch for His appearance, that not so much as a moment intervene between His appearance and the faith of all who have faith in the Bayán. For it is unbefitting that they delay even for a span extending unto Mustagháth, should caution lay hold of them, for such caution hath been, and is, in the Fire.

Yet the hope from the grace of God, the Tender, the Compassionate, is that at His appearance, through His exalted commands in His Tablets, He awaken all His servants from slumber, and leave them not to the categorical ordinance of the Bayán, such that they remain in the Fire until Ghiyáth or Mustagháth.

For none knoweth His appearance save God. Whensoever it occurreth, all must affirm the Point of Reality and render thanks unto God. Yet the hope from His grace is that Mustagháth be not reached, and that the Word of God be exalted before it.

And the proof is His verses alone—His own Self attesteth His own Being.

For all else is known through Him, whereas He is not known apart from Himself. Glorified be God above that which they ascribe!

The Sixteenth Gate of the Third Váḥid

Deeds are permitted only in accordance with the writings of the Point.

The substance of this Gate is this: deeds are permitted only in accordance with the writings of the Point of the Bayán.

For in this Revelation the writings of the Letters of the Living are manifested from the Sun of Reality. For verses pertain specifically to the Point, supplications to the Messenger of God, commentaries to the Imáms of guidance, and scholarly expositions to the Gates.

Yet all rise from this Sea, that they may behold all these writings in the Primal Reality in a nobler manner. And no honour hath been, or is, theirs save precedence in faith, which is more precious than all things before God and those possessed of knowledge. And all grace abideth beneath the shadow thereof.

From the time of His setting until the rising of Him Whom God shall make manifest, writings of unsubstantiated authority are set aside, and the Letters of the Living and all who have faith in God and in the Bayán abide beneath the shadow of His writings. Save that someone may soar in understanding a commandment of God, whether in its principles or its branches, and produce a writing of their own. If they overstep not the bounds of the Bayán, they shall be gathered beneath its shadow. Otherwise they become unworthy of mention before God and those possessed of knowledge.

Rather, in this cycle, let attention be directed chiefly to the essentials of questions, with brevity in statements and proofs, and delight in that which hath been revealed from the Point of the Sun of Reality. For His writings are manifestly as the light of the sun in relation to the lights of the stars. Can any equate these two? Glorified be God above this with a mighty glorification, and exalted be God above this with a great exaltation!

Yet let them strive in the science of letters and the conjunctions of the numbers of the Names of God, and the conjunctions of similar words and the conjunctions of similar writings, in their proper places.

For leave hath been given that each may give the Bayán whatsoever arrangement they can render most sweet, though it appear in a thousand forms. Yet all returneth to the Bayán itself, for not one letter is added thereto, nor is one letter taken therefrom.

Only the arrangement for preservation, and the joining of some parts with others according to their relationships, maketh this copy differ from that. It is as though one beholdeth that no latter arrangement is given it but it becometh sweeter and more orderly than the first arrangement.

Blessed is whoso looketh unto the Order of Bahá'u'lláh and giveth thanks unto their Lord, for He shall appear, and His appearance is irrevocably ordained by God in the Bayán, until God lifteth whatsoever He willeth and sendeth down whatsoever He desireth. Verily, He is Mighty, Powerful.

And the best arrangement is that which observeth the outward distinctions. For example, if there be ten prayers of one hundred bayts apiece, let them be placed side by side.

And likewise let the five rivers remain unmingled: verses in their loftiness, supplications in their sublimity, commentaries in the seat of their honour, exalted words in the horizon of their holiness, and Persian words in the inviolability of their exaltation.

Even as the requirements of these conjunctions have never been, nor are they, hidden from a discerning observer. This is of the grace of God unto the scholars of the Bayán, whereby they occupy themselves with an ordinance until God granteth them relief through the appearance of Him through Whom they turn, night and day, unto God their Lord.

And should He appear and make not His own Self known unto anyone, the Bayán which He arrangeth is as the sun amidst the stars. And this is when He seeth all beneath a veil.

Even as the Point of the Bayán wrote three commentaries upon the Qur'án: two in the mode of verses unto the end, and one commentary upon the Súrah of the Cow in the mode of scholarly exposition.

One letter of His commentaries is not matched by all that all commentators have interpreted from the first descent of the Qur'án until its abrogation. And whoso equateth the light of the sun with the light of the stars possesseth no eye worthy of mention before God. Will ye not behold?

The Seventeenth Gate of the Third Váḥid

All the writings of the Point may be transcribed only in the most beautiful hand—and if anyone possesseth a letter in a hand other than beautiful, their deeds shall be brought low, and they shall not be of the faithful.

The substance of this Gate is this: all the writings of the Point are named the Bayán.

Yet in its primary reality this name pertaineth specifically to verses; thereafter, in the station of supplications, it is mentioned in its secondary reality; thereafter, in the station of commentaries, in its third reality; thereafter, in the station of scholarly expositions, in its fourth reality; and thereafter, in the station of Persian words, it is applied in its fifth reality. Yet this name properly pertaineth to verses, and not to aught else.

Thus leave hath been given that souls be named ʻAbdu'l-Bayán. For the Name of God is derived from the substance of the Bayán, and the first to have named Himself thereby is God—exalted be His glory—for He hath revealed therein: "Verily, I am God—no God is there save Me, the One, the Expounder."

And the whole secret of the Bayán is manifest in its name, for the number of al-Bayán, together with one, becometh in its all-embracing form the number of *li'lláh,* "for God," that it may be a mirror for the Point of the Bayán, that mirror having been for God.

And for Him Whom God shall make manifest, for He is a mirror for God. And whatsoever in the Bayán is for God hath been, and is, for God—and in its all-embracing form it is He.

And when each of the Letters of the Váḥid is reckoned by the number of Báb, the full numerical value of this exalted word is attained, for it is they who have been, and are, for God.

Yet all return unto the First Gate, as is manifest in the Point of the Bayán, for whatsoever is in the mirrors shall never equal the sun of heaven.

And there is no God save God, Lord of the heavens and Lord of the earth, Lord of all things, Lord of that which is seen and that which is unseen, Lord of the worlds. And verily your God is assuredly one God—there is none other God except He, the Most Gracious, the Transcendent, the Inaccessible.

And no leave hath been given unto anyone to write a letter of the Bayán save in the most beautiful hand. And the most beautiful for each soul is according to their own measure, neither above that measure nor below it.

This is so that the spirit attached to that letter in the Bayán may be raised unto the highest degree possible in the realm of possibility, within its own station, that amongst those who have faith in the Bayán naught be seen save that each thing hath attained perfection in its own measure.

Even as today the letters of the Alif are distinguished in elegance from other peoples, so shall those within the Bayán become, that if a soul of the Bayán be in the east of the earth, they may become beloved through the beauty of their own person and the beauty of whatsoever is with them, each in its proper measure.

For this is the greatest means of drawing all religions unto the true religion of God, the Most Gracious. Yet all this is provided they have the means, and not that they should bring hardship upon themselves in aught.

For God hath not loved to look upon a faithful soul in sorrow. Rather, all shall assuredly be charged according to the measure of their capacity.

It is as though now, here upon this mountain, one beholdeth adorned copies of the Bayán with the people of the Bayán, and they delight in reciting them, and thereby have become ready to come with their copies of the Bayán into the presence of Him Whom God shall make manifest, for such coming hath been, and is, coming unto God.

And they have veiled the assertion of their own existence before Him, for such self-assertion hath been, and is, far removed from modesty. Fear ye God, O people of the Bayán, all of you!

The Eighteenth Gate of the Third Váḥid

Whoso desireth to interpret aught from the writings of the Point, or compose a book for the good pleasure of God, may give a copy unto none until they have a copy made for themselves in the most beautiful hand, whether in their own hand or another's. Then its bestowal is permitted—otherwise it is not permitted.

The substance of this Gate is this: God loveth in the Bayán that whatsoever cometh into being—from the first germ of each thing unto its

final degree of perfection—attain the loftiest beauty of outward form and inward character.

So that not so much as an atom of aversion be imposed upon any soul, and none be made to bear what they love not.

Amongst these is the ordinance concerning whoso writeth a commentary upon the words of the Bayán, or composeth a book of their own in any branch of knowledge:

If they themselves are able, let them prepare the original copy in the most beautiful hand.

Otherwise let them have another write it, and thereafter preserve it with themselves.

Only then may a copy be given to someone else, so that the writings of each soul be with that soul first, and thereafter reach another.

For if it be otherwise, their deeds shall be brought low.

Except in circumstances where, for some reason, this is not possible, or when, through giving it away, they arrange a better copy for themselves.

Then they have leave to give it before transcription, so that a fine copy be completed for them and returned to them.

This applieth in a case of inability. Otherwise, where it is possible, the former course hath been, and is, dearer unto God.

Let it not be after the practice of the scholars of this age, who preserve a manuscript in a thousand hands, with several styles appearing on every page, merely because it is the original—like a book of lamentations now upon this mountain, from the pen of its author.

Nay, if there be a book in which a single black dot appeareth outside its proper place, it is unworthy of preservation and fit for the encompassing ocean.

Practise ye refinement in all your crafts, O people of the Bayán, to the full measure of your capacity.

Say: God is gentler than every possessor of gentleness. None, whether in the heavens, on the earth, or between them, can withstand the Sovereign of the dominion of His gentleness.

Verily, He hath ever been the Most Gentle, the Bestower of Gentleness, the Gentle.

The Nineteenth Gate of the Third Váḥid

Permission is granted unto whoso desireth to expend upon the writings of the Point, as they will, of that which God hath bestowed upon them—and whensoever they ascend therein, God loveth them.

The substance of this Gate is that God, out of His grace and bounty, hath granted leave for each soul to expend as much as they are able upon the Bayán.

Were it possible to make all that is upon the earth the price of a single copy of the Bayán, leave would assuredly be granted them.

The fruit of this Gate is that, at the appearance of Him Whom God shall make manifest, heed be taken: if such is the ordinance concerning His writings, how much more concerning His own Self!

Perchance what is seen today may not recur: innumerable copies of the Qur'án, each priced at a thousand, are found in Islám, whilst its Revealer dwelleth upon a mountain, in a chamber of bare mud brick.

Yet wherever His dwelling may be, it hath been and is the Throne of God, whether upon a throne of glory or upon the mud.

But this is said to make those who have faith in the Bayán mindful that they deal not with their own Lord as those veiled by the Qur'án have dealt.

For light and darkness are alike before Him—both glorify His praise at eventide and at morn.

The First Gate of the Fourth Váḥid

Concerning the two stations of the Point: a station wherein He speaketh on behalf of God, and a station wherein He speaketh on behalf of that which is other than God. The latter is the station of His servitude unto the former, wherein He worshippeth God by night and by day, and glorifieth Him at morn and eventide.

The substance of this Gate is that God hath created two stations for the Sun of Truth.

One is the station of the hiddenness of His essence, which is the manifestation of Divinity. Whatsoever verses He sendeth down, He revealeth from that station.

He is described by no description, characterized by no attribute, exalted above every remembrance and praise, and sanctified above every camphoric purity and every essence of enactment.

None other than He shall know Him, and none beside Him shall proclaim His Unity. His are creation and command—there is none other God except He, the One, the All-Glorious, the Most Exalted.

This is the station of this mighty verse: Say: God is the Truth. Whatsoever is other than God is creation, and all worship Him. Whatsoever is other than this Sign within Him is His creation.

This is the Sign wherein naught is seen save God, for whatsoever is other than Him is His creation. This is the Sign wherein its being a sign is not seen. Rather, it is ever mentioned as the very Manifestation of God, the essence of His concealment, the elevation of His elevation, the sublimity of His sublimity, the essential being of eternity, the essence of preexistence, and the pure, unalloyed Countenance.

The designation "Sign" serveth recognition. Otherwise, the Sign is not regarded in itself, for if it were so regarded it would become His creation. It is mentioned in itself only by that whereby the Essence of Eternity is mentioned.

For Him there are neither places nor limitations. His nearness is His very remoteness, and His remoteness His very nearness. His first is His very last, and His last His very first.

His manifest is His very hidden, and His hidden His very manifest. His height is His very lowliness, and His lowliness His very height. His

camphoric purity is His very unalloyed simplicity, and His unalloyed simplicity His very camphoric purity. His essential being is His very selfhood, and His selfhood His very essential being.

From everlasting God hath been God, with none to worship Him; Lord, with none over whom lordship was exercised; Beloved, with no lover; Worshipped, with no worshipper; the Object of desire, with none to seek Him. Glorified and exalted be He above whatsoever is mentioned by name or attribute, description or mark.

From everlasting God hath been God, and there is no God other than He. From everlasting God hath been Lord, and there is no Lord beside Him; Sovereign, and no sovereign apart from Him; King, and no king other than He; Possessor, and no possessor beside Him. From everlasting God hath been All-Knowing, and there is no knower beside Him; All-Powerful, and no powerful one other than He; Being, and no being apart from Him; All-Creating, and no creator beside Him.

From everlasting God hath been, all Names in His right hand and all attributes in His grasp. Whatsoever is in the heavens, on the earth, and between them glorifieth Him—there is none other God except He, the Mighty, the Beloved. This is the Sign, whatsoever is other than which is designated as creation. For whoso hath recited, or shall recite, the prayer beginning "Glorified be He Who is Living and dieth not," unto its end, the ocean of this Sign's revelation hath shone within their inmost heart.

For this prayer is singular at the beginning of every Revelation, and its manifestations are rarer than red sulphur. At the end of every Revelation they become more inaccessible than whatsoever is inaccessible, and more exalted than whatsoever is exalted.

For example, thou sayest: "Glorified be He Who judgeth and is not judged." At the end of every Revelation, its manifestations in the inmost hearts of those who glorify attain such heights that they pronounce judgment concerning all, while none entertaineth the thought of pronouncing judgment concerning them. Yet at the beginning of every Revelation none even conceiveth of their pronouncing judgment.

For example: "Glorified be He Who is truthful and is not confirmed by another." At the end of a Revelation, this Name attaineth such heights that, through its lofty inaccessibility and exalted majesty, none deemeth

themselves worthy of confirming its bearer. Yet the bearer confirmeth whomsoever they will, and those receiving their confirmation glory therein. But at the beginning of a Revelation such confirmation is rarer than red sulphur, for none giveth it, although every truth becometh true through His confirmation.

And thus is it with all names and attributes, for in that name and attribute none but He is seen. Indeed, the one who manifesteth that name and attribute beholdeth themselves before Him as sheer nothingness. Consider today, in the cycle of the Qur'án, whose inmost heart is worthy to wear the Name "the Knower Who is not taught," and how utterly that soul knoweth and beholdeth itself to be effaced before the Messenger of God. And likewise consider the manifestations of the names and attributes.

Yet this is an immense ocean: at the mere thought of regarding the Sign itself, the servant drowneth. How many travellers upon this ocean have drowned, and still drown, through looking unto something other than Him Who is manifest therein! For if it were otherwise, it would be seen that death overtaketh the manifestations of the Living. And thus is it with all likenesses and attributes.

But since naught is seen in these mirrors save He Who is Living from everlasting unto everlasting, it is through that Life that they live. And likewise: Sovereign, when there is no sovereign apart from Him; Knowing, when there is no knower beside Him; Powerful, where none is powerful save He; Truthful, where none other hath been truthful. For the Divine Names have neither beginning nor end, and their number hath never been, nor is, limited.

In the essential being of all things there hath been, and is, a Sign from God, through which it can proclaim His Unity. That Sign within it proceedeth from the Divine Will, and therein naught is seen save God. And in the Will's own being is His very Self—the Mirror of God, which hath pointed, and pointeth, unto God alone, glorious and mighty is He. This is the Sign wherein, in all things, naught is seen save God. For the one who turneth toward God, at the very moment of turning unto Him, beholdeth no creation. When making mention of creation, they behold creation through God, knowing that God hath been, and is, its Creator, and that whatsoever is other than Him is creation in every condition.

Consider the Bayán today: whoso proclaimeth the Unity of God doeth so through the teaching of the Point of the Bayán. For the word of Unity hath dawned from that Dayspring of glory, pointing, at its dawning, unto God alone. And in the station wherein it hath shone, it likewise pointeth unto God alone. Indeed, His created aspect beareth witness to His servitude unto God, even as the aspect of the self of all things beareth witness to its own servitude unto God. And all things have been created from the reflection of His image.

And even as He hath two Signs—the Sign of Truth and the sign of creation—and through the sign of creation worshippeth God and prostrateth before Him, so all things worshippeth their Beloved through their sign of createdness. Yet it hath never attained, nor doth it attain, save through the Sign from God within it, which pointeth unto Him alone. For if it pointeth unto the Sign itself, it belongeth to His creation. None possessed of inmost hearts hath looked, nor doth look, save unto God alone. For in all the names of inmost hearts none but He is seen. Were it otherwise, worship would be cut off from the worshippers, whereas no thing hath been created save for His worship. Even as He hath revealed in the Qur'án: "I created not the jinn and humankind save that they might worship Me."

Even as none other than God is seen in the Names, so none other than God is seen in their mirrors, which are the inmost hearts of those who proclaim His Unity. If a soul, at the mention of a Name, looketh unto aught other than God, at that moment they are veiled and drowned in the ocean of concealment. Thus an observer, when looking into a mirror, beholdeth only their own image therein and intendeth not the mirror itself. For [when the mirror itself is regarded] it is the mirror that is seen, rather than their image.

Rather, the image appearing from them within the mirror abideth in the image itself and subsisteth through the one who maketh it appear, rather than in the mirror itself. Were it in the mirror itself, it would have to be seen before its appearance. Consider likewise the mirrors of the Letters of the Living: if the Name "Living" were there in their mirrors, it would have to be seen before His illumination. Yet it is seen only from the moment of the Illuminator's illumination, as though in this living one there were none

but He. Even as in a mirror there is only thine image, rather than thine actual self. This image abideth in the image itself, rather than in the mirror itself. Were it in the mirror, the Letters of the Living would have to make mention of the Living before the image of its Original appeared within them. And if they had done so, it was through a former illumination, rather than through something latent within the mirror itself.

It is in this ocean that all those of penetrating sight have drowned, taking the image to be within the mirror itself. Rather, the image hath its throne in the image itself, and its appearance dependeth upon its Original and the mirror itself. Likewise behold all names and attributes, and see therein God alone. Regard not their being names, signs, or attributes, lest thou become veiled from the Object of thy quest.

Such is the subtlety of this Path that the gates of the Names were not opened in the Qur'án, nor did the manifestations of the former Váḥid explain them. Where aught hath been said, it is as in the words related from the Lord of Martyrs—upon Him be peace: "O my God! Thou hast commanded me to return unto the traces. Return me, then, unto them clothed in lights and guided by discerning insight, that from them I may return unto Thee, even as through them I entered unto Thee: my inmost secret protected from regarding them, and my resolve raised above reliance upon them. Verily, Thou hast power over all things."

Even today, journeying upon this ocean hath been lifted from all, for they cannot, while knowing the mirror's condition as a mirror, refrain from regarding the mirror. Thus this obligation hath been lifted from all, save those who see in the Name God alone, and bring neither the ocean of creation into the ocean of Truth, nor the ocean of Truth into the ocean of creation. For in the ocean of Truth they see God alone. If they behold the aspect of truth which is its being a sign, they enter the ocean of creation and remain no longer upon the summit of Truth. Rather, the Name "Truth" is mentioned therein because naught is seen therein save God.

In the human temple—indeed, in all things—God hath placed these two Signs: that through the first one may recognize Him, proclaim His Unity, behold none independent save Him, and regard all beside Him as His creation. And through the sign of one's own self worship God, prostrate before Him, and turn wholly toward Him, severed from love of aught

beside Him. If a soul thus turneth toward God, they attain continually unto whatsoever bounty is possible for contingent being. Indeed, the servant beholdeth within themselves naught save their own servitude. These two stations are mentioned only concerning the Point of Truth, for none other hath the power to speak on behalf of God. Rather, all things—whatsoever is designated a thing—are bound to journey in the ocean of servitude, for they have never possessed, nor possess, power for aught else. God hath granted this leave unto the Divine Will alone, and the servant cannot attain that ultimate station. After the setting of this Sun, none save Him Whom God shall make manifest hath power to manifest this manner of the Revelation of God. Indeed, He is pure Revelation, through Whose appearance all signs pointing unto God appear within all inmost hearts. And if a soul ascendeth and entereth the ocean of their own inmost heart, they behold the grandeur of God and that all beside Him have been, and are, His creation. Yet that same soul remaineth ever a worshipper of God, wholly turned toward Him.

Even as the Ocean of the Divine Will—which is the pure realm of Revelation, and from the reflected shadows of Whose signs all inmost hearts are created—hath journeyed in the station of servitude to the utmost possible, declaring in His servitude: "Verily, I am smaller than every atom."

Although the words "Verily, I am God—there is none other God except Me" have ever dawned, and shall ever dawn, from the ocean of the revelation of His essential being, which is the Mirror of God. Therein His own essential being is not mentioned, but the essential being of God. His own essential being hath been, and is, the creation of God.

This is a Path more subtle than which there hath never been, nor is, any in the knowledge of God. When looking unto God through that Sign, all wherewith God describeth Himself is attributed thereto. When looking unto the Sign itself, all wherewith creation is described is attributed thereto.

From everlasting God hath been God, and whatsoever is other than Him is His creation. Between God and His creation there hath been no third—any third is itself His creation. There is none other God except He. Verily, we are all His worshippers.

The Second Gate of the Fourth Váḥid

Concerning this, that whatsoever returneth unto the Point returneth unto God, and whatsoever returneth not unto Him returneth not unto God—whatsoever returneth unto God returneth unto the Point, and whatsoever returneth not unto God returneth not unto Him.

The substance of this Gate is that the Essence of Eternity hath ever been, and shall ever remain, beyond comprehension, description, characterization, and vision. Whatsoever descendeth from Him proceedeth from the Word of the Divine Will, and whatsoever returneth unto Him returneth likewise.

Thus, in every cycle, the Sign of the Divine Will hath modes and manifestations which those possessed of knowledge in that Revelation have comprehended, and comprehend. For example, today whatsoever is done for the exaltation of the Bayán hath been, and is, for God, until the day of the appearance of Him Whom God shall make manifest. At that time, if anyone performeth an act for aught other than Him, it returneth not unto God, though that soul should walk in the loftiest degree of proclaiming His Unity.

Even as, after the appearance of the Messenger of God, the lofty knowledge of those who proclaimed His Unity in the Book of the Alif yielded them no fruit, save those who entered the Furqán. And likewise, whatsoever those within the Qur'án had attained in every praiseworthy attribute, every essence of hidden knowledge, and every praiseworthy triumph of truth became void and yielded them no fruit when they failed to enter the Bayán.

And likewise, at the appearance of Him Whom God shall make manifest, no act of the people of the Bayán returneth unto God—even should it be the words "There is none other God except God"—save through faith in Him. Before that appearance, however, whatsoever taketh place within this Bayán is done for God and returneth unto Him.

This meaneth not that it returneth unto the Essence of Eternity. Rather, return unto Him Whom God shall make manifest is return unto Him. To speak of its returning unto Him is like the attribution of the Ka'bah, which is called His House: by reason of its loftiness and sublimity He hath

attributed it unto Himself. Beyond this, naught is possible within contingent being.

For the Essence of Eternity is joined unto no thing. At the beginning of a thing's creation is its dependence upon the Divine Will, and its final return is its return thereunto.

Were someone, even the minutest fraction of a minute before Him Whom God shall make manifest commandeth the abrogation of the Bayán, to lift a grain of millet from the ground to cause it to enter its Paradise and preserve the fruit of its existence from coming to naught, that act would be for God, in obedience to the command of the Essence of the Seven Letters, and the recompense of all things would be bestowed upon that soul.

But if, at His appearance, He commandeth its abrogation, then the act must be performed for Him and by His permission, if His pleasure lieth in that thing. For His pleasure is Paradise in whatsoever He hath commanded and commandeth, and in whatsoever He hath done and doeth.

This is the secret of all existence and the hidden reality of every Fire and Light. Whoso holdeth fast to this firm hold of Truth shall in no condition abide beneath the shadow of Fire, but shall find shelter beneath the shades of Paradise.

Otherwise, in whatsoever community thou lookest, its people declare: "We act for God." Even when sorrow was inflicted upon the mirrors of God in the Qur'ánic cycle, they said: "We do this for God," whereas they acted against God.

And likewise, whatsoever befell His faithful within the Bayán at the hands of the letters of the Furqán was done with no intention save this: "We do it for God," whereas they acted against God.

I swear by the truth of Him Whom God shall make manifest—and no oath in the knowledge of God is greater than this—that no soul uttereth a word against Him or against those who have faith in Him without intending it for God and declaring: "I do this for God." Yet they have spoken, and speak, falsely. They have acted, and act, against God.

O People of the Bayán! Have mercy upon yourselves, judge by your own reason, accept the Truth, and suffer not obscuring circumstances to keep you veiled. For God's proof, at the time of His appearance, is complete for all things.

For those whom ye now behold faithful unto the Qur'án were not thus at the time of its revelation: for seven years none had faith therein save one soul. Yet the proof hath been, and is, the same. This arose from the failure of the people of that time to exercise their understanding. Likewise, whoso entereth the Bayán until the Day of Resurrection entereth through that same first proof. Those servants who remained veiled at its beginning did so through their failure to exercise understanding.

Otherwise, God's proof at the time of His appearance is complete for every atom. At the revelation of the Bayán, had all the faithful of the Qur'án desired to have faith in Him—indeed, had every soul so desired—God's proof was complete and perfect for them. God pleadeth His proof with all, even as with the first faithful soul: that very thing through which that soul came to faith was present in all. Wherefore did they remain veiled?

By this same proof He chastiseth them until they enter the Faith. Wherefore take heed, O ye possessed of insight, one and all!

The Third Gate of the Fourth Váḥid

Concerning this, that the power to alter His decree belongeth in truth unto God.

The substance of this Gate is that God is worshipped through naught as through acknowledgment of His power to alter His decree. For this is acknowledgment of His power over whatsoever He willeth.

Were a soul to worship Him with a worship beyond which none could be conceived within the contingent realm, the moment that soul acknowledgeth His power to alter His decree, this act of worship becometh greater than all that it hath performed. For should He will to cause that soul to enter the Fire, He hath ever possessed, and possesseth, the power. None may question His act with a why or a wherefore, for He is just in His decree.

And likewise in the reverse case: were a soul to burden itself with every disobedience conceivable within the contingent realm, its failure to regard His power to alter His decree would be a greater disobedience in His sight than all that it had committed. And should He will to cause that soul to

enter Paradise, who may question His act with a why or a wherefore? For He hath ever been praised in His righteous decree.

Divine alteration of the decree is exalted above association with the alteration of the decree of His creatures. For the alteration of the decree of His creatures proceedeth from incapacity, and His from power.

At every appearance of the Divine Will, His alteration of the decree is made manifest. Though He hath formerly decreed faith and Paradise for the faithful, He layeth alteration of the decree upon the necks of all and pronounceth the contrary judgment, that He may manifest His power. For before Him, what are the Qur'án and the Bayán, or the decrees of the Furqán and the Bayán? This is naught but the exaltation of His power and the unapproachability of His sovereignty, that all may know that they have been, and are, within the grasp and disposal of their God, and that naught belongeth unto them save by His leave.

This is naught but the alteration of the decree of the Divine Will. For the Essence of Eternity hath ever been, and remaineth, in one condition. Manifestation and concealment are attributes of the Will, and the first and the last are the geometry of Purpose. And if these be spoken of in Him, His first is His very last, and His manifestation His very concealment.

Let not the use of these words veil thee, O thou who lookest into the Bayán. The name "First" is used once with regard to the hidden Essence, once in mention of the First, once with regard to the first of creation, and once with regard to the first of Fire. The First named in the realm of the Divine Will is the creation of the First named in the realm of Eternity. Likewise, the first spoken of in creation is, in relation to the First of the Will, as the Sun's reflection in a mirror. And likewise with the mention of the first in Fire: this designation of eternality belongeth to the creation of passing away, rather than to the creation of abiding. Be not veiled by the manifestations of the names, for all things, in their own station and in whatsoever is spoken thereof, passeth not beyond its own bounds.

When thou hast understood the alteration of the decree of the Essence of Eternity as the alteration of the decree of the Divine Will, and His ratification as the ratification of the Will, behold in every Revelation His acts of altering the decree, which have ever been, and are, as an endless, surging ocean. All who were present in this Revelation have witnessed this

manner of manifestation within the Ocean of the Divine Will. Likewise, in the Furqán aforetime, it was mentioned by the name of abrogation.

As for that which is mentioned in the traditions, that once the rank of decree is reached there is no alteration of the decree concerning it: this meaneth that if faith hath attained the fourth rank, which is the pillar of Magnification, there is no alteration of the decree in whatsoever hath been decreed, as a favour from God. But if the judgment be according to justice, alteration of the decree hath ever applied, and applieth, to all things, nor is it separated from aught in any condition, unless God willeth. Verily, He hath power over all things.

By the rank of decree within the pillar of Magnification is meant the ascension of the Divine Will, which completeth its course within itself, from its dawning in the pillar of Glorification unto its setting in the pillar of Earth. For example, whatsoever was decreed, and whatsoever alteration of the decree appeared, during the life of the Messenger of God remained established until the time of His ascension. Thereafter, whatsoever He permitted remaineth permitted until the Day of Resurrection—that is, His appearance again in the latter Revelation—and whatsoever He forbade remaineth forbidden until His appearance again in the latter Revelation. Thus His witnesses after Him remained within the ocean of His decrees, save in those matters wherein they were certain of His good pleasure. If any such thing were spoken of, it would be the very alteration of the decree of the Messenger of God. Yet no such thing occurred. Rather, they transgressed not the bounds of the Book of God by so much as a grain of mustard.

Nevertheless, after the setting of the Sun of Truth, His hidden acts of altering the decree have been, and are, with those who have faith in Him. Yet, since none knoweth Him, they have not been illumined thereby. And He, in the days of His concealment, commandeth naught other than that which He commanded in the days of His appearance.

This is the meaning of divine alteration of the decree, glorious and mighty is He: in no condition should the servant settle upon the throne of hope, even if that soul hath ascended to whatsoever is possible within the contingent realm—for regard for alteration of the decree is nobler than whatsoever height that soul hath reached. Likewise, should the servant

descend to the utmost depth, let that soul not sit upon the throne of fear, but look unto alteration of the decree by God. For failure to regard it is graver than the depth to which that soul hath descended.

Yet this alteration of the decree is manifested from the hidden seat of the Divine Will, and from none other, as hath appeared in the Bayán. If Paradise hath been spoken of concerning a thing, that judgment hath been, and remaineth, established for it until the Day of Resurrection. And if He hath spoken of aught other than Paradise concerning a thing, it hath been, and remaineth, annihilated in His Fire through His justice until the Day of Resurrection.

When the Resurrection is manifest, if that very Tree of Fire turneth toward Him, it becometh a Tree of Paradise—and if a Tree of Paradise becometh veiled, it becometh a Tree of Fire. All who were present in this cycle have witnessed this matter.

In every Revelation, exert yourselves with the utmost endeavour, that ye may leave for yourselves a favourable mention from God in His Book until the next appearance. This is greater than spending millions upon millions upon lofty places, that their owners may be remembered. For how often such places perish, and no name of them remaineth, if they be devoted to a cause other than Truth. Otherwise, their recompense hath been, and is, with God. And God recompenseth the good-doers.

The Fourth Gate of the Fourth Váḥid

Concerning this, that every male is a bondservant unto Him.

The substance of this Gate is that the spirits of all things return unto the human temple, and the Paradise of all things is within the Paradise of humanity.

An example thereof is this: if a peerless diamond be in the possession of a faithful soul, the honour of that diamond lieth in the honour which, through it, is manifested in the presence of the faithful. And likewise with all things.

And this temple returneth unto a name and an attribute. If its heart pointeth unto God, it is reckoned before God beneath the shadow of "Unto Him belong the most excellent names." And if it pertaineth to an attribute, it is reckoned amongst His attributes. This is the lofty meaning

of the tradition: "There is naught save God and His names and His attributes."

And this temple is accounted a name or an attribute only when, at every appearance, it entereth beneath the shadow of that appearance. Otherwise, the designation of faith is taken from it. How much more the designation of a name or an attribute!

And the regard of God is directed unto this, rather than unto outward conditions. Thus today every excellent quality may be seen amongst the Letters of the Alif, yet today they are designated qualities of Fire.

If today a soul in the Bayán hath faith in God and His verses, though seated upon the dust, that soul is seated upon the throne of honour. And another, though seated upon the loftiest seat of honour, is in the utmost abasement before God and those possessed of knowledge.

And at the appearance of Him Whom God shall make manifest, every faithful man who hath faith in Him is worthy that the Sun of the Named should dawn upon his heart, and that the station of a name should become established in his very being.

And every faithful soul in the Bayán hath been, and is, His bondservant, even as the possessors of human temples in the Qur'án have been, and are, the bondservants of the Messenger of God.

Far be it from a bondservant to visit upon their Lord aught save that which servitude requireth. Now look and grieve. Behold how many have placed the collar of bondservitude upon their necks and glory therein, yet consider what they permit toward His more exalted appearance in the latter Revelation. Matters have reached such a pass that He dwelleth upon a mountain. All are faithful through faith in Him, yet they have not consented to accord His very Person the name of a faithful soul. Had they done so, such things would not have come to pass.

Thus all are drowned in the ocean of veiling. The suns within the mirrors shine through His radiance, yet remain veiled from Him, and the fish of the sea live through water, yet ask after it.

Today all who have faith in the Qur'án await the appearance of the Qá'im of the Family of Muḥammad, the blessings of God be upon Him and His Family. They supplicate and implore for His appearance, and glory in beholding Him in their dreams, yet with their own hands they have sent

Him into prison and made Him dwell upon a mountain. This is the meaning of the tradition: "In Him is a likeness unto Joseph. He is sold and bought."

O people of the Bayán! Seek refuge in your Beloved. Shall ye bear the collar of His servitude upon your necks and permit toward Him that which ye would not permit toward yourselves, who are His bondservants? Ye have surely heard of the appearance of the Messenger of God aforetime, and of how those who awaited Him became veiled from Him after His appearance, until for seven years, and according to one account nine years, there befell Him that which befell Him. Yet this hath brought you no benefit. Had it done so, such things would not have occurred in this Revelation.

Be abashed before your Beloved, and act not thus again at the appearance of Him Whom God shall make manifest. And if ye resolve to approve for no soul that which ye approve not for yourselves, extending this from the possessors of sovereignty unto the tillers of the soil, then, God willing, no sorrow shall befall Him.

For the suns within the mirrors know the Sun only through His reflection within themselves. Thus they behold Him as one like unto themselves, whereas all subsist through Him, and the creation of the heavens and the earth and whatsoever lieth between them is an effect of His bounty. Thus one who is not amongst the Letters of the Bayán hath said: "Of His bounty are this world and the next, and amongst His sciences is the knowledge of the Tablet and the Pen." And "of" signifieth a part.

Nay, all things unto which the designation of a thing applieth are a spray from the surging ocean of His bounty and a drop from the deep sea of His favour. Know His worth at the time of His appearance. Weep not for Him by night and by day in your places of honour, as ye do each day, while He dwelleth upon a mountain and sorrow befalleth Him, and through the grace of His being ye have all been freed from sorrow.

Look ye, O possessors of insight, and then behold.

The Fifth Gate of the Fourth Váḥid

Concerning this, that all the possessors of circles are signs of Him.

The substance of this Gate is that its explanation is likewise as that of the preceding Gate.

In view of the exalted dignity of whatsoever is attributed unto Him, the designation of handmaids hath not been used.

And He hath a greater right over His possession than any thing.

If He desireth aught of a soul, none may say unto Him why or wherefore, whether that soul be the highest of creation or the lowest. In whatsoever condition He may be, He judgeth as He willeth. He is not questioned concerning what He judgeth, and all are questioned concerning that which He hath judged.

The fruit of this Gate is that, unless the Lord granteth leave unto His bondservants, union is not lawful for them.

And likewise, at the time of His appearance, should He forbid unto a soul a sign from amongst the signs of His possession, it becometh forbidden unto that soul.

Thus hath He forbidden it unto all who have not had faith in Him, and made it more grievous than every disobedience.

That none should hasten to deny Him on the day of His appearance. And if a soul becometh not faithful, let that soul remain silent.

How often one heareth mention of Him and confirmeth Him not at once, yet draweth nigh unto one of His signs, when it hath become forbidden unto that soul from the moment of that thought without faith. It becometh lawful unto that soul only through faith.

Take heed, O people of the Bayán! The Manifestation of God shall appear as God willeth. Entertain no unworthy thought concerning the True One, for His verses are a proof unto all.

And if ye ponder, ye will at once confirm Him. For there is no difference in miraculous power between the whole Qur'án and the Súrah of Divine Unity, even as there is no difference between faith in the last, whose heart pointeth unto God, and faith in the first.

Ever contemplate the appearance of the Point of the Bayán, that perchance on that day ye may veil not yourselves from your Beloved. Had

ye reflected upon the appearance of the Point of the Qur'án, ye would today have understood the Cause of God.

This ordinance hath been given only that ye should exert your utmost endeavour. Exert not yourselves throughout the whole of religion while remaining veiled from Him Who establisheth religion.

Thus, in the cycle of the Qur'án, all have been seen attaining the utmost precision and exertion, yet, in their own estimation of diligence and caution, pronouncing a verdict against Him Who establisheth religion, through Whose word religion itself is established. If the learned of the Qur'án have raised caution to such a degree, how shall it be with the Bayán?

But in the Bayán a sentence of death hath been forbidden more sternly than aught, and naught hath been prohibited as hath this. Whoso entertaineth in their heart the thought of killing a soul departeth from the religion of God and is chastised for as long as God willeth. And whatsoever had been lawful unto that soul in the Bayán becometh forbidden unto that soul, even their breath unto themselves. And God hath not given leave for any one in the Bayán to issue a decree for the killing of any, in any condition, in any state, or in any case, even if one in their midst should appear opposed in matters of learning. This hath belonged, and belongeth, unto none. Rather, decision and judgment belong unto God. What right have ye, O perverse creation, to pronounce a verdict for the death of a soul, when ye know not that through the blessing of that very soul ye have bestowed upon yourselves the name of Islám?

Consider that which befell the Household aforetime. They did it in the name of Islám, yet they did it unto the very Embodiment of Islám, for there is no Islám save through faith in Him. And from the day of the setting of the Sun of Truth, a sentence of death hath not been, and is not, lawful for any of those who profess the Bayán. Whoso pronounceth one hath not been, and is not, of the Bayán, and no sin shall be greater for that soul than this. For God hath revealed in the Qur'án: "Whoso killeth a soul, it is as though they had killed all mankind."

This is the judgment concerning one of the faithful souls. How shall it be if that soul, like the Ka'bah, hath been attributed unto God and hath been called the Soul of God? Despite such emphasis in the Book of God, it hath

again borne no fruit for those who have claimed affiliation with the Qur'án from the dawn of Islám until today. No chastisement is more grievous for them than that they disobey their Object of worship while prostrating themselves before Him.

And God hath bound Himself, by His sacred Essence, not to forgive one who entertaineth in their heart the thought of killing one of the faithful in the Bayán. How shall it be if a soul pronounceth judgment, or, God forbid, committeth the deed?

And whatsoever sovereign commemorateth the affliction of the first and the last, removeth from the faithful in the Bayán that which befell the first and the last and those between them, and injureth no living soul on account of that which befell the First Letters. It is incumbent upon God to bless whatsoever He hath bestowed upon that sovereign, and to multiply whatsoever He hath written for that sovereign.

And if that sovereign's days extend unto the appearance of Him Whom God shall make manifest, it is incumbent upon that sovereign to assist Him Who establisheth religion, and to ask of Him an easing of those observances which have been difficult for them, and to seek sovereignty from Him until the Day of Resurrection. For He it is Who bestoweth upon all things their due. If He granteth it, none, by the judgment of God, may take it away, for that sovereign hath a greater right thereto than any other. Thus is it with the other ordinances. When a command hath proceeded from God, none may make a breach therein.

And let that sovereign be veiled by naught from the Beloved of all, for whatsoever is possessed was from Him before His appearance. Let that sovereign assist Him. And should He command warfare, let that sovereign with the loftiest pride be martyred in His path, that their name may be inscribed in the register of those brought nigh. Otherwise, that sovereign shall depart from this world, and no remembrance of that sovereign shall remain.

Nor is the matter fulfilled by mourning for the True One upon the honoured days, as was the custom of all who had faith in the Qur'án, from the highest unto the lowest, to mourn the Messenger, the blessings of God be upon Him, and the Successors of the Messenger of God, and to recount that which befell their followers. Yet, at the time of His appearance, those

very mourners who had supplicated and wept for the Successors of His religion became His oppressors from their seats of rule. Those possessed of knowledge pronounced verdicts against Him, and the rest remained veiled in their veils. That which befell aforetime hath been recounted, that hereafter they may commit no deed that would cause their abiding in the Fire.

All this emphasis hath been laid in the Bayán upon causing sorrow unto none, that perchance the absolute Lord of command and creation may receive no sorrow from the reflections within the mirrors, if they turn toward Him. Otherwise, they are mere nothings, who from the beginning of their lives unto the end worship and labour for God with the utmost caution and exertion, yet at the appearance of the Manifestation of God are utterly dead. What fruit shall their deeds yield them? They are not even worthy of the designation of nothing, which is naught before God.

And none may judge save Him Whom God shall make manifest. He is that goodly Tree which appeareth with clear verses, for the good pleasure of God, the renewal of His religion, judgment in truth amongst the people of the Bayán, and judgment in justice upon any soul that hath not entered, if such a soul remaineth until that day. Otherwise, how could the sovereigns of the Bayán consent to drink water in comfort while a soul upon the face of the earth remained without faith in God and His religion?

And in the religion of the Bayán this is not lawful for any save the possessors of sovereignty. Nor is it lawful for them to exercise it against those affiliated with the religion of the Bayán, in any condition, in any state, or in any case, save at the appearance of Him Whom God shall make manifest. Apart from this is the ordinance concerning those who have faith in Him and in the Bayán, who have been given leave to conquer lands, that they may bring all beneath the shadow of faith in God and His religion, while causing not a mote of sorrow to those affiliated with the Bayán.

Even in the conquest of lands, He hath not approved this judgment for their inhabitants. Rather, insofar as hath been possible, He hath brought them into the religion of God by other means. Amongst people without insight, worldly possessions have ever been dear. By taking these, it may be that they enter the religion of God. And this ordinance concerneth those

outside the Bayán, and doth not concern its people, save at the appearance of Him Whom God shall make manifest.

For the Command of God is the command that dawneth from His court of holiness. Whatsoever exalteth the Cause of God through that command, it is incumbent upon all to bring forth from the power of their possibility into actual being, each according to the measure of what they devise and ordain. For the servant hath not been able to order affairs, nor can they do so save by the leave of God.

Verily, He is the best Disposer and Ordainer, and the supremely Exalted and Inaccessible.

No thing escapeth His knowledge, neither in the heavens, nor upon the earth, nor between them.

And no thing can thwart Him, neither in the kingdom of command, nor in creation, nor in aught beneath them.

He createth whatsoever He willeth by His command. Verily, He hath ever had power over all things.

The Sixth Gate of the Fourth Váḥid

Concerning this, that He is not questioned concerning what He doeth, while all beside Him are questioned concerning all things.

The substance of this Gate is this, that for the Eternal Essence there hath never been, nor is there, manifestation or concealment in Himself, nor manifestation or concealment in relation to another. None hath access unto His domain, that "He is not questioned" should be predicated of Him. Nor is there any act conjoined with His Essence, that "He doeth" may be uttered or "He judgeth" affirmed.

Rather hath He created the Primal Will, even as He hath created all things through the very Self of that Will. He hath created it through itself, and all things through it, and hath ascribed it unto Himself by reason of its loftiness and exaltation. Thus hath He called the Ka'bah His House, although all places are alike before Him. The distinction of Mecca is by reason of the loftiness and exaltation of its attribution unto Him.

Likewise hath He made the Will the manifestation of "He is not questioned," for in His knowledge there hath never been, nor is there, aught higher than this that might be worthy of such a bestowal. Likewise

the expressions "He granteth no refuge" and "He pointeth not," and other expressions of this kind.

And He hath made it the manifestation of "He doeth whatsoever He willeth" and "He judgeth whatsoever He desireth." For the essence of this Manifestation is the very Self of His Will. He hath willed, and willeth, naught save what God hath willed. What God hath willed appeareth not save through that which the Will hath willed, even as what God hath purposed dawneth not save through that which the Will doth purpose.

Naught else could be worthy of such a bestowal, for through it all things are created. Were God to choose two, the manifestation of oneness would not appear in the contingent realm, and between the two the order of the kingdom of the heavens and the earth and whatsoever lieth between them would be destroyed.

Nay, from a beginning that hath no beginning unto an end that hath no end, there hath been, and is, one Will, which dawneth in an appearance in every cycle and becometh the manifestation of "He is not questioned concerning what He doeth" and "He doeth whatsoever He willeth." In the Living Letters thereof naught is seen save His Will, even as in the multitudinous letters issuing therefrom naught is seen save His Will. Should aught enter a heart other than that whereunto His Will hath attached itself, that heart is, in that moment, outside the Paradise of that Revelation, and the judgment of disobedience is pronounced upon it.

For the exaltation of mirrors is this, that naught should be seen in them save the Sun. If the mirror itself be seen, how could it be worthy of mention before the Sun of Truth? But if the Sun be seen, every turning of the Sun is the mirror's own turning. For it hath never had, nor hath it, an essence other than His essence, an attribute other than His attribute, an act other than His act, or an orientation other than unto Him.

In the Revelation of the Qur'án, Muḥammad, the Messenger of God, upon Whom and His kindred be the blessings of God, was the Primal Will. The Living Letters of that Sun of Truth were the very self of His Will within His Will, for they ever circled, and ever shall circle, about His command, and whatsoever He had willed, they willed. Likewise, amongst the multitudinous letters of this Unit, whosoever hath drawn nigh unto

this day hath done so because their will was the will of Muḥammad. Otherwise such a soul is unworthy of mention.

Thus whatsoever hath occurred in Islám contrary to love of Him, those who wrought it did so in the supposition that it was His Will. Had it not been thus, they would not have possessed even the power and strength of a fly. Likewise was it in the cycle before Muḥammad. Likewise is it at the appearance of the Bayán, wherein the Sun of Truth hath dawned in this cycle under the name of Gatehood, until the appearance of Him Whom God shall make manifest. Whatsoever cometh to pass is through His Will. If it be contrary to His good pleasure, it is done in the supposition that it is His Will. Were it not thus, no thing would possess the least strength in this Revelation. This is the meaning of "There is no power nor strength save in God, the Most High, the Most Great."

Were it not thus, the Absolute Truth would never have been grieved at any appearance. For at the end of every Revelation its creatures have attained such conformity with His Will that they desire naught save what He hath desired. How could they recognize their Beloved and desire aught save His love and whatsoever He loveth?

And if thou wouldst behold this matter with the eye of truth, consider the moment when the relation is severed. The soul that severeth it becometh severed from its own self. How, then, could such a soul pronounce judgment upon another, whether thou considerest the matter in legislation or in creation?

For example, if a Muslim soul severeth its relation with Islám, that soul cannot adjudge even itself to belong to Islám, much less another. At that moment it must occupy some station in religion, even if this lead back to the community of Adam. Whatsoever judgment it then pronounceth returneth unto the judgment of Adam. Since He was the appearance of the Will in that age, this act is through God, for God hath denied all power and strength save unto Himself. This is when one fleeth from that which is other than truth and would understand the matter in legislation. In creation it is likewise.

And if one would understand the matter in its reality, there is no power or strength whilst one remaineth outside the Bayán. For the essence of all hath been gathered and brought within the Bayán, and in aught else no

power or strength remaineth to be excepted. For no power or strength through God remaineth in truth within the community of Jesus. Had it remained, some judgment of truth would needs be pronounced concerning them, whereas none is pronounced. Likewise is it in Islám after the appearance of the Bayán, and in the Bayán after the appearance of Him Whom God shall make manifest. From that day all power and strength through God proceed from that Reality which is the manifestation of the Will. For the people of the Bayán, at His appearance, no power or strength in truth remaineth save that they dwell beneath His shadow.

And conceive this continuing without end. If power or strength remaineth in falsehood, it is by that relation unto truth which once was, and today those souls do whatsoever they do in supposition of that same relation. Otherwise there is no power nor strength save in God, through whatsoever appeareth from God in each Revelation.

And if thou lookest with the eye of the inmost heart, thou seest that all power and strength are with Him Whom God shall make manifest, through God, glorified and exalted be He. This Revelation is sustained by Him, even as all from Adam unto this day hath been sustained by this Revelation. Look not upon places and limits, for the Will is the sign of God and hath ever pointed unto God.

Had the first Adam not been sustained by this, He would not today have faith beneath the shadow of faith in this Revelation, even as every Prophet hath faith in each Revelation at its appearance. Likewise, were the support of this Revelation not from Him Whom God shall make manifest, how could all turn unto Him at His appearance and become detached unto Him? Though a thousand thousand Revelations should follow, nay, without end unto that which hath no end, for it, through it, from it, within it and unto it, the support of all these Revelations proceedeth from the Manifestation of the latter Revelation, Who is in very truth that same first Adam, Who hath no beginning in the contingent realm.

This is the secret of truth. Whoso journeyeth in this ocean beholdeth "There is no power nor strength save in God," and seeth both compulsion and the delegation of independent agency fall away, and journeyeth upon a path wider than the space between the heavens and the earth.

And in every age such a soul recognizeth, at His appearance, the Manifestation of "He doeth whatsoever He willeth" and "He judgeth whatsoever He desireth." During His concealment that soul weepeth until the day of His appearance, for recognition is withdrawn from all.

And at His appearance that soul boweth before the Manifestation of "He is not questioned concerning what He doeth, and all are questioned at His command." Such a soul remaineth unveiled before Him and parteth not from Him even by the interval between káf and nún.

For such souls behold that whatsoever is manifest in each Revelation hath been made manifest by His Word. They look unto the essence of the Cause, rather than its manifold forms in each Revelation. For at every appearance such a journey hath a Paradise of reunion, above which none can be conceived in the contingent realm.

And all former Revelations are beheld with the eye of direct witnessing in this Revelation. Thus, had a soul looked upon the Messenger of God with this vision, that soul would have beheld all the Prophets in His Countenance. Likewise, all subsequent Revelations, to the extent possible within that Revelation, are beheld in His appearance.

Such a soul is worthy to attain unto Him Whom God shall make manifest and, whilst turned unto God, to say unto Him, "O God, Thou art the First, and there is naught before Thee." For whatsoever Revelations have been have culminated in the Bayán, and whatsoever hath been in the Bayán culminateth in Him Whom God shall make manifest. Where, then, is any truth before Him that it should be mentioned? For were there such, it would not be accounted outside faith.

"And Thou art the Last, and there is naught beside Thee." For whatsoever Revelations shall appear hereafter are, in His appearance, He Himself, and none other.

"And Thou art the Manifest, and there is naught above Thee." For every manifest thing in His time is manifest through Him, and not amongst those who have not faith in Him. Were there any manifest thing other than Him, superiority would need be adjudged unto it. Yet it is accounted outside faith. How, then, could superiority be adjudged unto it?

"And Thou art the Hidden, and there is naught beside Thee." Were there any hidden reality other than Him, it would needs be the essence of a

thing. Yet the essence of all things at His appearance is naught save through Him. Thus the essence of all things at each Revelation becometh void, unless it entereth that Revelation which is the Manifestation of God.

"And verily Thou hast power over all things." For beside Him there is no manifestation of power. Were there such, some judgment would needs remain from one possessing judgment. Yet at every Revelation all that were manifestations before become naught if they enter not into that Reality.

Thus the knower of God attaineth, at the appearance of the Sun of Truth, unto the fullest share of existence. At His setting, until another rising, that soul weepeth over His concealment with a pain fiercer than that of any afflicted soul, for every pain lieth beneath the shadow of this pain. Consider the infant parted from milk. Since milk sustaineth its elemental being, such suffering ensueth. How much greater the suffering when a soul is veiled from that which sustaineth the being of the inmost heart.

These outward loves which arise in some souls are but the semblance of a love manifested within the self. How powerfully doth separation therefrom affect the manifestations of the kingdom of the Sovereign of existence. Yet this love is not to be mentioned beside the love of the spirit, nor the love of the spirit beside the love of the inmost heart.

By the holy Essence of God, all journey in the realm of nature. Were they to ascend therefrom and enter the realm of the essential body, they could not remain apart from the manifestations of exaltation even for a ninth of a ninth of an instant. Nay, they would ever establish the dwelling of their self-effacement beside the grave of the Last.

Likewise, if they enter the realm of the love of the self, they abide in devotion before the manifestations of the affirmation of Divine Unity. If they ascend therefrom, they abide in devotion before the manifestations of praise. If they ascend therefrom, they abide in devotion in the love of the manifestations of glorification.

And if they ascend therefrom and behold Him Who is manifest within these manifestations, they fall prostrate before God. For every love that followeth faith in Him becometh a love of Paradise. Otherwise it is the love of a thing within the Fire. Behold how quintessential is this Quintessence, how detached this Detachment, how pure this Purity, how immaculate this Camphor.

For all delights are created beneath the shadow of His kingdom and come into being through their relation unto Him, for all delight lieth in His good pleasure. Thus the servant drinketh the cup of tribulation, knowing it to be His good pleasure, even as one drinketh the cup of pure wine in Paradise. How shall it be when the servant taketh delight in love of Him, in Whose presence every love is naught?

Thus the wayfarer in this Paradise is, at every appearance, effaced before that Countenance. At His setting the wayfarer burneth in separation until His rising. The sorrow of separation from Him is sweeter than any delight of one who delighteth, unto that soul and unto those possessed of knowledge.

How shall the pen discourse upon the lifting of veils, when all dwell in the ocean of veils and have not yet ascended beyond the realm of the incidental body, which after death becometh clay? How, then, shall they attain unto the essential body, or unto the stations God hath ordained above it?

Thus those who delight in essential delight are rarer than red sulphur. Nay, none are found save those who delight in things whose delight endureth only through their lifetime, if even that be granted unto them. For even this hath not been ordained for all, that every soul should ever remain amidst that wherein it findeth delight.

The fruits of the whole Bayán are these, that ye recognize the Point of Truth at His appearance. Beneath the shadow of this recognition ye shall behold every good. Be not veiled, lest ye be debarred from every good.

Journey at least in the realm of the essential body, that ye may pass at least one morning with Him in a worthy manner. Otherwise, in the incidental body, all have been, and are, with Him by night and by day. For His concealment is in His throne within this creation, and that very place is the Most Exalted Paradise and the Paradise of Riḍván. Thus was it before His appearance, thus is it after His appearance, and thus shall it be after His setting, in whatsoever exalted throne God hath ordained for Him.

All the people of the Bayán are like fish, alive in the water of His commands, beholding naught beside it and seeing their very existence through it, yet veiled from Him. With every ordinance, look unto its fruit, that at each Revelation ye may not be veiled from Him. This is the fruit of knowledge and action.

If the servant looketh unto this, blessed is the soul whom God remembereth. For when God remembereth a soul, all things remembereth that soul, and God is the best of those who remember.

He Who manifesteth the Will in this Revelation is the Point of the Bayán. At the appearance of Him Whom God shall make manifest, it is His own Self, the very same Self, Who appeareth in the latter Revelation in a more exalted manner. If He maketh mention of any soul, that is what God hath mentioned, and naught else.

Follow not your desires, for therein ye shall find naught.

For the Cause of God appeareth from His treasures, and He is the very Essence of the treasures of the Cause of God, aforetime and hereafter. Will ye not, then, give thanks?

The Seventh Gate of the Fourth Váḥid

Concerning this, that the beginning is from God through Him, and the return through Him unto God.

The substance of this Gate is this, that all beside God are His creation. The beginning of all things is from God by His command, and the return of all things unto God is by His command.

Consider prayer. Its beginning was from the command of God through the Messenger of God, and its return unto God is by the command of the Point of the Bayán.

Likewise, in Him Whom God shall make manifest, He hath caused all the ordinances of the Bayán to run their course.

For He is none other than the Point of the Bayán. Thus the return cannot be ascribed unto aught other than God, nor the beginning unto another.

Rather, wherever a beginning may be conceived, it is unto God, and wherever a return may be conceived, it is unto God.

Yet this beginning and return are manifested through the Manifestation of that age. For all the prayers that have been offered in Islám circumambulate the command "Establish ye prayer," which hath issued from the Tongue of the Will.

Likewise, in the return, if all these faithful souls change it by His command, this is naught save from God.

Although, unto those possessed of understanding, the beginning is the very return, and the return the very beginning, this meaneth not that ye should repeat this saying in mystical discourse and remain veiled from gathering its fruit.

Thus this saying occurreth beyond number in the books of later generations, yet none hath gathered its fruit.

For its fruit is this, that whoso today looketh upon the Point of the Bayán and His commands should behold naught save the very beginning, which is the Point of the Qur'án and His commands.

Likewise, in Him Whom God shall make manifest, that soul should behold naught save the Point of the Bayán.

Then hath the fruit of this knowledge appeared within that soul.

Otherwise, what fruit is there in uttering expressions whilst remaining veiled from their fruit?

This mention and exposition sufficeth for those possessed of understanding, if they will but use their reason.

And God giveth beginning unto all things, then bringeth it back again. And verily unto God do all return, that is, unto the command of Him Whom God shall make manifest. Blessed is the soul that attaineth unto Him, for He, verily, is the Mighty, the Beloved.

The Eighth Gate of the Fourth Váḥid

Concerning this, that through His verses He createth the being of all things, provideth sustenance, causeth death and giveth life.

The substance of this Gate is that all things are referred unto the ordinance of the human self, which hath been created from four signs. The sign of creation, which is its inmost heart, and the sign of sustenance, which is its spirit, and the sign of death, which is its self, and the sign of life, which is its body.

And all are mentioned in the nineteen souls who are the Gates of Paradise, for every act of creation, sustenance, death and life cometh to pass through the appearance of these manifestations. And likewise, in the opposing nineteen Gates of Fire, whatsoever of these affairs cometh to pass occurreth through them, through God.

For formerly the designation "through God" applied unto them, though thereafter they departed therefrom. Thus the judgment applieth to the latter, who have not been joined unto the Essence of the Seven Letters. In the former, however, they were joined unto the remembrance of the Messenger of God.

For example, should one of the people of the Bayán give a flower petal unto a faithful soul, this is naught but the act of the Letters of the Váḥid. For this soul is a multiplication of that Váḥid, and hath done this solely in obedience unto them. In this act naught is seen save the act of God.

Thus, if one of the people of the Bayán, in the east or in the west, manifest unto another any affair of creation, sustenance, death or life, it is God Who hath manifested it. And at that time that soul is a manifestation of that act, and therein is seen naught save the First Váḥid, wherein is seen naught save God.

Thus none other than God hath ever been the Creator of aught, nor any other than God its Sustainer, nor any other than God the One Who causeth its death, nor any other than God the One Who giveth it life. And likewise, if in the east one of the Letters of Fire manifest these affairs unto another, "through God" holdeth true, yet it becometh not "for God", nor doth it return "unto God", nor can "from God" be applied unto it.

For at that time other than God hath been seen, and seeing other than God cometh to pass only through beholding other than the Point of the Bayán. Even as meeting with God is realized only through beholding Him.

And whatsoever taketh form in the Bayán through these four affairs doth so by means of the verses and words revealed in the Bayán. Consider that which went before. Had the verse of pilgrimage not been revealed, how could the affairs of creation, sustenance, death and life that ensue in the path of pilgrimage have been realized?

And likewise behold all the commands, and see naught save God, for none other than He hath been, or is, the Creator, the Provider of sustenance, the One Who causeth death and the One Who giveth life. And in every Revelation remain not veiled from the Point, for shouldst thou remain veiled even for a moment, thou shalt not be reckoned as a manifestation of the act of God.

Even as today, should a manifestation within the Qur'án become a manifestation of sustenance, though providing sustenance through God, yet, since that soul hath not recognized Him and hath remained veiled from His appearance, there is no return unto God whereby their act might be worthy to be reckoned in the shadow of the act of His manifestations. Even as today, a cup of water given by one who hath faith in the Bayán is sweeter unto the knower of God than if one who hath not faith in the Bayán should offer all the bounties of the earth with the utmost love.

For this cup of water is reckoned in the shadow of the manifestations of the act. But that other affair, though it hath been through God, receiveth not this designation today. And God doth not attribute that deed unto His manifestations.

For those manifestations in whom that soul hath faith have been raised up in this cycle and have attained their stations. And still that soul hath not recognized them. How then could that deed be reckoned in the shadow of the act of the manifestations of the True One? Glorified be God above such a thing, with a mighty glorification.

And should a soul apprehend one of the affairs of Him Whom God shall make manifest, this is better than apprehending all the affairs of the Bayán after His appearance, not before. For in that act the act of God is manifest. In the former, though it be through God, it is not worthy to be ascribed unto God, save that the very same become an affair amongst the affairs of the Bayán, whereupon it is worthy to be reckoned within the manifestation of the act.

For it may be that the Letters of the Living of that Revelation have appeared. And yet the people still hold fast unto these Letters of the Living and prostrate themselves before them in their seats.

Even as is witnessed today. Though that is the very same, yet after the appearance the former designation is lifted, and the act of God is manifest in the manifestations now appearing. Thus doth the designation apply thereto.

Wherefore wait ye expectantly, O ye endowed with insight, for verily We have been waiting.

The Ninth Gate of the Fourth Váḥid

Whosoever amongst the possessors of dominion cometh forth from the Bayán, record ye their name and whatsoever God hath ordained for them from His presence, until the Day when God shall cause the Point of the Bayán to appear, that He may recompense each soul according to that which it hath earned. God, verily, is swift to reckon, and He is the Self-Sufficing, the Most Exalted.

The substance of this Gate is that, from the descent of the Point of the Bayán until the appearance of Him Whom God shall make manifest, every possessor of dominion who is exalted through the honour of the Bayán, and who in the path of love for the Point of Truth manifesteth all that lieth within their power for the exaltation of His Word and the inaccessible loftiness of His remembrance, is worthy to have a record made thereof in a book, in the essence of utterance and pure exposition, until the Day of the Point's return, that He may recompense them with the fairest recompense.

What recompense is higher than that the One Whose remembrance is the remembrance of God should make mention of aught and express His good pleasure therewith? This glory alone sufficeth that ruler before Him and before all things, for that one is the first multiplication of the First Váḥid in the manifestation of power.

Thus, had a record been kept from the time of the Messenger of God until today, their number could be reckoned. Yet it hath not been heard that anyone hath acted according to His religion letter for letter.

Yet every ruler who ariseth within the Bayán shall manifest divine power and eternal majesty. And through the conquest of all lands, that ruler shall be freed from the need to take so much as a mustard seed from a soul who hath faith. And God enricheth whomsoever He willeth through His bounty. He, verily, is the All-Bountiful, the Generous.

The Tenth Gate of the Fourth Váḥid

It is not permitted to teach from books other than the Bayán, save such as may be composed concerning the science of theology. And none of the faithful hath been given leave to study what hath been devised in logic, the principles of jurisprudence and the like.

The substance of this Gate is that God, the Lord of the world, hath manifested the Point of the Bayán in this Revelation through manifestations without end. From the loftiest height of testifying unto God, which is "Lo, verily, I am God—there is none other God except Me", unto "I, verily, am less than any mote of dust", all hath flowed from His tongue. In all things, exposition hath issued from Him by ways without end, whether in the manner of verses, supplications, commentaries, philosophical sciences or Persian answers, that no soul should stand in need of another. And permission hath not been given to learn from aught save His Writings. Permission hath also been granted concerning a work composed by a soul in any science, since the Name of God hath been pronounced upon that soul, signifying faith in Him. It is permitted to learn from it, provided it bear the words of the Point. Otherwise, how could it point unto the Tree of Truth, if in that mention there be no mention of Him Who calleth to remembrance?

And the composition of that which neither nourisheth nor availeth hath been forbidden, such as the principles of jurisprudence, logic, rules of jurisprudence and philosophy, knowledge of unused words and the like, and elaborate treatises on morphology and syntax. For the measure sufficient for students is to know the agent and the object, and the matters pertaining to them. Beyond this, God shall not forgive a servant occupied therewith. Although in this Dispensation most people find the Persian words sufficient. And should one desire to attain understanding of the Bayán, let that soul take only what is needed, and no more, from the Bayán itself and from naught else. This is the straight path for students and learners until the Day when the Tree of Truth shall appear. For on that Day the Book of Truth speaketh. And recourse to the silent Book proceedeth from being veiled from the speaking Book. And that Book is exalted and sanctified above the learning and practices of the creatures.

Whosoever hath been present in this Revelation of the Point hath seen that He is independent of the sciences of syntax, morphology, logic, jurisprudence, its principles and whatsoever brancheth from them. For all these serve to understand the intention of God in His speech. And what need hath One Whose intention is the intention of God, and Whose speech is the speech of God, of these matters? God hath, moreover,

bestowed upon Him such power and such utterance that, were a swift scribe to write with the utmost speed for two nights and days without interruption, the equivalent of a Qur'án would issue from that Mine of Utterance. Were all the thinkers upon earth to assemble, they would lack the power to comprehend a single verse thereof, how much less to bring it forth, utter it, or attain its knowledge. Such is the gift of God unto whomsoever He willeth, howsoever He willeth, through whatsoever He willeth, for whatsoever He willeth. He, verily, is the Powerful, the All-Knowing.

Let not these matters veil you from your Beloved at His appearance. For God hath revealed in the Qur'án of old that all its fruits are contained in this verse: "God is He Who hath created seven heavens, and of the earth their like. The Command descendeth between them, that ye may know that God hath power over all things, and that God hath encompassed all things in His knowledge." Yet, at the time of fruition, all sought to ascribe powerlessness unto the Manifestation of Power, and want of knowledge unto the Manifestation of Knowledge, though it was for this acknowledgment that they had been created. If one attain certitude in the verses which God revealeth unto Him Whom God shall make manifest, Who is the Manifestation of the power and knowledge of God, that soul hath attained the fruit of the Bayán. Otherwise, many are those who have read the Qur'án, yet remained veiled from its fruit, which is to acknowledge power and knowledge in the Manifestation of this verse, the Qá'im of the House of Muḥammad.

For take His likeness to be that of this verse. Even as in this verse naught is seen save the power and knowledge of God, so in Him naught is seen save the power and knowledge of God. All were created for this, yet today they remain veiled from Him, inasmuch as they have not looked unto the Manifestation of His knowledge and power. And His knowledge is only in His own Self through His own Self, and in His creation through His creation. And His power over aught is only in His own Self through His Divinity, and in His creation through His Lordship.

This is the essence of all essence, from which all are veiled through these perverted forms of learning, which become as naught unless joined unto faith in Him. And honour lieth in faith in Him, for though a soul possess

no learning whatsoever, the whole essence of knowledge is established for one who hath faith. And astonishing is this, that all are as though dead and regard not the fruit of knowledge and wisdom. And the worst of people at the appearance of Him Whom God shall make manifest are those who deem themselves exalted by their learning. Yet they understand not even this, that their learning was for comprehending His words in the past. What need is there to learn these sciences at the time of His appearance, when His Word is evident, and His intention manifest? Whosoever hath been present in this Revelation hath witnessed this matter. And God establisheth the truth, and He is the best of judges.

The Eleventh Gate of the Fourth Váḥid

Whosoever transgresseth the limits of the Bayán shall not be accounted amongst the faithful, whether scholar, ruler, slave or servant.

The substance of this Gate is that, at the time of the revelation of the Bayán, God hath regarded all His creation and ordained limits for His creatures in whatsoever station they may stand, that no soul in the Paradise of the Bayán should be in the least grieved or distressed. Rather, He hath ordained for each thing that those who have power over it should raise it to the height of perfection, that it be not deprived of its Paradise. For example, if a tablet bear a few lines of beautiful writing, its Paradise is that it be adorned with every kind of gilding, design and embellishment possible in the most exquisite calligraphic folios. Then its owner hath raised it to the highest degree within their own capacity. For if the owner knoweth a higher degree and doth not realize it in that folio, its Paradise hath been withheld from it. And that soul shall be called to account: "Why didst thou withhold bounty when thou hadst the power?" And whatsoever soul transgresseth the limits of the Bayán, whether the highest of creation or the lowest, shall not be accounted amongst the faithful.

Yet watch over yourselves, that ye pass no judgment upon Him Whom God shall make manifest. For He will judge according to the limits of the Bayán before He maketh known unto a soul His own Self, which is that soul's highest Paradise. But at His appearance none hath the right to ask why or wherefore concerning His judgment, for all the limits of the Bayán proceed from Him. Yet watch for His appearance, for the manner of His

appearance is like the revelation of the Bayán. He will shine forth, letter by letter and verse by verse, unto the dwellers of His realm of power. Even so, at the appearance of the Point of the Bayán, His Light shone upon two souls, until by degrees it reached all. Watch for the time of His appearance, that a soul upon whom it dawneth be not rent asunder by its majesty. That soul seeth all the people of the Bayán subsisting through His Name, then suddenly heareth that He is the very One Who hath been with that soul by night and by day. For consider the like in the Point of the Qur'án, and before Him back unto Adam, and likewise afterward unto that which hath no end. And seek refuge with God, that your first thought concerning Him be not contrary to the truth.

And attain the honour of earliest faith, though ye behold Him alone. Yet the proof of God is complete even while He standeth alone, if ye will but consider. Thus today ye see that the greatest proof of the Messenger of God is the Qur'án, and that uncounted souls have faith in it. This very proof was present at the beginning of Islám, yet for seven years none acknowledged that Most Great Luminary. In every state, watch over yourselves, that ye transgress not the limits of the Bayán. This matter is also established in the Qur'án. Thus the verse "And those who judge not by that which God hath sent down, these are the faithless" hath been revealed, together with two further descents recorded in two other verses. Yet ye see how greatly they have transgressed the limits of God. And watch over yourselves, that ye apply not this verse to the judgment of Him Whom God shall make manifest, for what God hath sent down at that time is His judgment. Thus what God had sent down in the time of the Messenger of God was the Qur'án, and not what He had sent down in the Gospel. Likewise, "what God hath sent down" in the Qur'án signifieth today what God hath sent down in the Bayán, and not what God hath sent down in the Furqán.

Hence all, in their own estimation, act for God, while what they do they do against God. For the eternal Essence is sanctified above being subject to judgment or aught else. Rather, this applieth in the primary reality to the Manifestation of the Primal Will, as the Qur'án expressly declareth: "Verily, those who pledge allegiance unto Thee do but pledge allegiance unto God." And this matter holdeth in all circumstances. To judge against Him

is to judge against God. Indeed, the House of the Prophet have already brought this matter down and applied it unto themselves in the secondary reality. The Great Comprehensive Visitation Prayer is filled with such utterances: "Whoso hath known You hath known God, and whoso hath not known You hath not known God. Whoso hath loved You hath loved God, and whoso hath hated You hath hated God." God knoweth how often this Visitation is recited amongst the Shí'ih. The Imáms have returned to the world, yet no soul recognizeth Them. Without understanding, people recite this Visitation by night and by day. It is not that the proof of God is lacking.

Thus, at the appearance of the Messenger of God, the promise of Jesus unto the Christians was fulfilled: "One shall come after Me, Whose name is Aḥmad," upon Him be blessings. Yet unto this day they persist and await that promise. Ye see millions upon millions of Europeans remaining in that same opinion. This is because they have not reflected upon the proof of the Messenger of God, which is the Qur'án. Otherwise, all would have beheld at the time of His appearance that the promise of Jesus had been fulfilled. Through remaining veiled, they abide forever in the Fire, yet in their own estimation they still await the promise within their religion. O People of the Bayán! Have mercy on yourselves, that ye be not thus at the appearance of Him Whom God shall make manifest. The House have also declared this concerning Their followers in the third reality, in the station of manifesting Their judgment. For all the greatness which ye see accorded to the jurists in the religion of Islám resteth upon the saying of the Imám, peace be upon Him, in a lengthy tradition, the fruit of which is this: "Whoso rejecteth such a one rejecteth Us, and whoso rejecteth Us rejecteth the Messenger of God, and whoso rejecteth Him rejecteth God."

Indeed, the House have brought this matter down even further and applied it also to a soul who hath faith. Thus, in the tradition recorded in the commentary on the Súrah of the Cow, the essence of the saying is this: "Whoso gladdeneth a faithful soul hath gladdened Me, and whoso gladdeneth Me hath gladdened God." Now behold how people accept this relationship through four descending degrees, yet what they can bear to do unto the station of Truth, wherein naught is seen save God, concerning which the verse "Advance not before God" hath been revealed. Although

some have understood this verse as referring to advancing before the Messenger, this is contrary to the intended meaning, for the Messenger is mentioned in the verse itself. Rather, what is intended is the Sun of Truth, the higher aspect of the Messenger, wherein naught is seen save God. These manifold explanations in this Gate are for attaining the fruit, that no soul be veiled from the intended One. And God is the best of judges.

The Twelfth Gate of the Fourth Váḥid

Concerning the removal of all shrines raised above the earth.

The substance of this Gate is that in every Revelation which appeareth from God, the shrines belonging to the former Revelation shall be removed.

Thus today, in the religion of the Messenger of God, none beholdeth the shrines of the successors of Jesus. Nay, their very names are unknown, much less the places of their tombs. Likewise, after His appearance, all tombs raised above the earth shall be removed, from those of the manifestations of prophethood down to those of their followers. Even the tombs attributed to the former Prophets in Kúfah or elsewhere must be removed.

Likewise is it with the place of the House. As thou seest, the followers of Moses go unto Jerusalem, the followers of Jesus unto the place He appointed for them, and the followers of the Messenger of God unto the Ka'bah. There is no honour in the clay itself. Rather, the substance of this honour is the command of God. Wheresoever that command appeareth, this honour appeareth.

Behold the condition of the people today, how they visit tombs attributed to one of the descendants of the Imáms. Yet they remain veiled from the Manifestation through the verses revealed unto Whom prophethood, guardianship, and the religion of all are established. Were it otherwise, He would not be dwelling in the mountain of Mákú.

But marvel not at this matter. Consider the former appearance of the Messenger of God, how the followers of Jesus performed the observances of their religion, and the monks worshipped in their temples. And that Sun of Truth was kept concealed for seven years in one of the mountains of Mecca, at the hands of those who knew not His right.

Yet from the moment of His mission, the right of all who held it amongst the followers of Jesus was severed, save for those who entered His shadow. And after the appearance of the Point of the Bayán, thou seest each year how many people go unto Mecca and circumambulate.

Yet He by Whose word the Ka'bah is the Ka'bah is alone in this mountain. And He is that very same Messenger of God.

For the Cause of God is even as the Sun. Though it riseth times without end, it is but one Sun, and all subsist through Him. The Revelation of God is thus more exalted in each succeeding appearance, according to the manner wherein the Manifestation appeareth.

For all the former Revelations were created for the Messenger of God. And all those Revelations, together with His Revelation, were created for the Qá'im of the House of Muḥammad.

And all the Revelations, together with the Revelation of the Qá'im of the House of Muḥammad, were created for Him Whom God shall make manifest. Likewise, all the Revelations, this Revelation, and the Revelation of Him Whom God shall make manifest were created for the Revelation following Him Whom God shall make manifest. And all these Revelations were created for the Revelation thereafter.

And thus, unto infinity, the Sun of Truth riseth and setteth. For Him there hath never been, nor is there, a beginning or an end. Blessed is the soul that in each Revelation understandeth the purpose of God in that Revelation, and looketh not unto former forms to be veiled from Him.

For whatsoever standeth established in Islám today was established through the mission of the Messenger of God. And whatsoever was removed from the religion of Jesus was removed through that same mission.

Likewise, if ye consider the Revelation of Him Whom God shall make manifest, ye shall see that whatsoever hath come to pass in the Bayán arose through the appearance of the Being of the Seven Letters. And if on that day they look unto the Origin of the Cause, they shall remain unveiled by the exalted forms of the Bayán, around each ordinance of which countless souls slumber, priding themselves therein and acting in accordance with it.

Thus, as may be seen today, all these forms of the Bayán are before Him beneath the shadow of a single word of His: "We have removed it." Yet He removeth it not until He revealeth something greater.

And consider this Revelation in the same manner. God commandeth no removal until He manifesteth something greater than the former Revelation. And God hath power over all things.

The Thirteenth Gate of the Fourth Váḥid

Concerning the raising of the shrines of the Váḥid, and the ordinance that whosoever possesseth aught belonging to the shrines upon the earth may expend it only upon those shrines.

Let it not be hidden that no day or night passeth but that the true manifestations and their opposites, which have existed in all worlds, are manifest and hidden upon this earth.

And all human souls, from Adam unto this day, find delight in human temples. Likewise, the temples devoid of faith suffer torment in fiery temples.

But in each Revelation a particular decree appeareth, and all are commanded to follow it. After sunset, they are withdrawn into concealment until another appearance.

And in this Revelation of the Bayán, God hath desired to behold no raised seat save the seats of Muḥammad, the House of Muḥammad, and the Gates of Guidance.

These are designated in this Revelation as the Letters of the Váḥid, for He loveth to behold nineteen raised seats.

And the seats of the other Prophets, the righteous, the martyrs, and the faithful, whose hearts have been and are the habitations of the Names and likenesses, are concealed beneath the shadow of these seats.

This is so that the matter be not made burdensome for the people, for if any soul should seek to number them all, they would be unable to do so.

And all are encompassed within this same First Váḥid, and are reckoned as its multiplication before God and those possessed of knowledge.

Blessed is every soul that is enabled to raise these exalted seats, which become places for the descent of the angels of the heavens and the earth and whatsoever lieth between them.

It is already established in the knowledge of God that they shall be raised, and raised they shall be. There hath never been, nor is there, any turning back of the Will of God, for He hath ever held sway over all contingent things and been ascendant over all existing things.

Blessed is the soul that becometh a channel for the manifestation of His Will, for that soul is the best keeper of the limits of God in the Bayán.

And God hath promised to multiply each mithqál of gold two thousandfold and record it to the credit of that soul, and to bestow upon them that which shall content them. And God hath power over all things.

And concerning the shrines that stand upon the earth today, none is permitted to make use of their property save by expending it upon these same raised shrines, for it is the property of these shrines themselves.

Only at the appearance of the Sun of Truth may permission be given otherwise, for He is the command of God concerning all things.

And unto this day, no ordinance other than this hath appeared. God hath known and knoweth what shall come thereafter. Before that appearance, no further obligation hath rested, nor doth it rest, upon those charged with duty. And God hath knowledge of all things.

The Fourteenth Gate of the Fourth Váḥid

Concerning how whosoever seeketh refuge in those shrines shall be safe, and shall be pardoned in respect of that which God hath pardoned.

The substance of this Gate is that whosoever seeketh refuge in the shrines of the Letters of the Váḥid must be granted shelter by the people. For these lands are, throughout the earth, the manifestation of "He giveth refuge, and none can give refuge against Him." Perchance, on the Day of the appearance of Him Whom God shall make manifest, which is the Resurrection of this Revelation, they may seek refuge in the Letters of the Váḥid themselves and be saved from the perishing of that Day, a perishing in faith, not in body. For all act to draw nigh unto God. If on that Day they seek not refuge in the Face, they pass beneath the shadow of "All things perish." And were there a discerning soul upon the earth, that soul would give all that is upon the earth, that they might not enter negation, but enter the exception. For this is the fruit of human creation, that a soul

be not at once wholly brought to naught. And taking refuge in Them doth not consist in merely going unto Their seats or making mention of Them.

For in the cycle of the Qur'án, all went unto the tombs of these Letters and made mention of Them by night and by day. But after They appeared with the very proof upon which that religion rested, and proclaimed the mission of the Point of the Bayán, all were veiled by worldly concerns. Thus there befell what befell. Today in Islám all act according to Their former sayings and pronounce judgment against Their very Selves. Had it been confined to this alone, no harm would have befallen Their Persons. Yet they spend vast sums upon vast sums of their wealth in the name of mourning for the Prince of Martyrs, peace be upon Him, and upon Him Who hath precedence over Him they inflicted what they inflicted. Such is the measure of these creatures of falsehood, though even the word "falsehood" is too good to be applied to them.

In the name of Islám they do what they do, and against the Manifestation of Islám, Who is the Messenger of God, they wrought what they wrought. Take heed, then, O ye possessed of insight, and discern ye the religion of God. They call what they do "for God," yet they do it against Manifestations—judgment against Whom is judgment against God. And they know it not, and pass outside the religion, while in their own opinion they walk in the highest degree of precaution and independent judgment. If ye resolve, O people of the Bayán, to inflict upon no soul what ye would not accept for yourselves, perchance on the Day of the appearance ye will not turn against the Letters of the Váḥid, even if ye be not for Them. And consider all the rewards ye relate from your Imáms for reciting the súrahs of the Qur'án, and the rewards for the prayers ye recite. All return to this, that on the Day of Resurrection ye be gathered beneath the shadow of Muḥammad and the House of Muḥammad. This is the greatest favour which the Proofs of God have bestowed upon Their friends, that They have promised them rewards such as these.

And praise be unto God, Who hath brought the Resurrection to pass. They came, and in the path of establishing the word of His Unity They suffered what They suffered. Yet the people still recite the Qur'án and prayers for those rewards. And marvel not, but consider the followers of Jesus, who still await the promise "One shall come after Me Whose name is

Aḥmad." And by night and by day they supplicate for His coming. Yet He came, and a thousand two hundred and seventy years have passed. His Resurrection hath come to pass, and still they await Him. Have mercy upon yourselves, and reduce not your deeds to scattered dust. And make yourselves such souls that, if ye be not for a soul, ye be not against that one either. This is the path of salvation in this world and the world to come, if ye act upon it.

And no Revelation cometh to pass but that its Manifestation offereth His community the fullest counsel, perchance they may not perish on the Day of fruition, which is the next appearance. Thus far this fruit hath not been borne by them. Perchance in the cycle of the Bayán ye too may bring honour upon yourselves amongst the nations on the Day of Resurrection. For on the Day of Him Whom God shall make manifest, all that hath been created from the day of Adam unto that Day shall be upon the earth. Nay, even the worlds before Adam and the worlds thereafter are present in possibility on that Day. Bring honour upon yourselves amongst all nations through faith in Him. For if any one of you remain veiled, ye shall be more grievous in His sight than all the nations. And if ye bring forth the fruit of your existence, ye shall be dearer in His sight than any soul.

And bring not upon yourselves, through that which appeareth from Him, a disgrace lasting until the next Day of Resurrection. Ye have heard that, when a judgment is pronounced on the Day of Resurrection, all become aware of it. This meaneth that those who have faith in that Revelation are, on that Day, the whole substance of creation. And until the next appearance, all read, behold, and act upon the judgment that is pronounced. Consider, for example, the mention of Abú Lahab in the Qur'án. From the revelation of that verse unto this day, whosoever hath read it hath witnessed that soul's character. This is disgrace. Consider how the few mornings of Abú Lahab's life spent veiled from the Truth may be numbered, while that soul hath been disgraced before every soul that hath recited the Qur'án. They are disgraced even before themselves, for they too are amongst the living in their abode of Fire. This is what is meant by the saying that all hear the judgment of Resurrection. Be watchful, then, O ye possessed of insight, and guard yourselves.

The Fifteenth Gate of the Fourth Váḥid

Concerning how none may hinder anyone who wisheth to seek refuge in those shrines.

The substance of this Gate is that, if a soul wisheth to seek refuge in the exalted seats, none may hinder that soul, and the dominion of any other soul over them is lifted.

And if that soul possesseth a sense of shame, they grant shelter even in their own dwelling to whosoever seeketh refuge there.

For example, if a soul in the east of the earth seeketh refuge with another, invoking refuge with these Manifestations, that soul is granted shelter.

Thus is honour rendered unto God, mighty and glorious is He, within that religion. He, verily, is the best Giver of Refuge and Helper.

The Sixteenth Gate of the Fourth Váḥid

Concerning the Sacred House.

The substance of this Gate is that God hath never had a place, nor shall He ever have one. In each appearance of the Divine Will, whatsoever land He hath associated with Himself hath become His House and the place of circumambulation for the angels of heaven and the people of the earth. Nay, all circumambulate His command, which appeareth in this clay. Were the distinction inherent in the clay itself, it would have to remain unchanged for ever. Yet unto those possessed of hearts it is evident that the likeness of that clay is also the likeness of the command, and the likeness of the command is that of the sun. Though the seats of the House change without limit, it is one House. Thus its change is like the appearance of the Divine Will in relation to the appearance thereafter. Otherwise, it is the very same clay that was associated with God in the Day of Adam which is associated with Him today. For the command that was in that House is today the very command that is in this House. It is the seat of Him Whom God shall make manifest, the very House of Him Who hath appeared, and the very same place as the Ka'bah. Its measure in cubits, in breadth and length, is the numerical value of the name of God, the wall masonry being excluded from the reckoning. Had those who have faith in God the means, they would assuredly have been commanded to fill it with diamonds from the level of the water unto its full height, that its earth become elixir and its

water red perfume. But since such means are not to be seen, any manner in which it may be raised is fitting. Yet if its outer and inner surfaces be of mirror, this would be nearer to clarity than the other forms now known amongst artisans.

And in the land of Fá there is a Prayer-Hall in whose midst a likeness of the Ka'bah hath been built. Before the appearance of the command of God to raise the House in that land, this was set up solely that it might be a sign unto that land of the divine bounty bestowed upon it. Blessed is whosoever maketh mention of God thereon, for I have made mention of God thereon for the one who raised it. Thus doth God recompense those who do good, and God remembereth whosoever remembereth Him, even in such a manner as this. He, verily, is the best of those who remember. The command concerning the House hath no other purpose than that those who seek understanding may infer from this House the House of Unity, glorification, the declaration of oneness, praise, and magnification. Let them raise that House and look upon its Manifestations, that, at the appearance of Him Whom God shall make manifest, they remain not veiled from Him Who establisheth the House. For it was this same Tree Who, a thousand two hundred and seventy years ago, commanded pilgrimage. And no year passeth but that seventy thousand souls circumambulate it. Yet consider how much time hath passed since the appearance of Him Who establisheth the House, and still not a single soul hath understood His purpose or gathered the fruit. Yet the House of God is the hearts of those who have faith in Him, even those who have faith in Him Whom God shall make manifest. Today those who have faith in the Bayán act according to what hath been sent down in the Qur'án, while those who have faith in it do not.

Had the people circumambulated the House of Reality, no command concerning the House would have been given. Since they did not, it was laid upon the necks of creation that they should circumambulate the clay associated with Him, that they might know their own station and, on the Day of His appearance, remain not veiled from Him. This is the fruit of pilgrimage, that they may rise in the path of His command, perchance thereby, on the Day of His appearance, they may ascend unto His very Self. In the cycle of the Qur'án this fruit was not gathered. For while

seventy thousand souls circumambulate that House, He Who establisheth that House is now in the mountain of Mákú, with none beside Him save one soul. How hath the fruit been gathered? At His appearance it befitted all who have faith in the Qur'án, seeing how much they circumambulate His command in clay, to circumambulate without limit the command of His very Self at the time of His appearance. Yet that very Letter Shín, who went on foot unto His House, now pronounceth such judgment against Him. And souls who have spent their wealth on the way unto His House now deny Him even a plot of land wherein He might dwell. Such is the measure of creation. They have ever moved without understanding and continue to do so. When the time cometh to reap the fruit, they become as though dead and discern not God's purpose in His commands.

Rouse yourselves, O people of the Bayán, and prepare for the appearance of Him Who establisheth the House. For in His concealment He taketh pride in those who circumambulate His House, beholdeth them, and causeth forgiveness to descend upon them, if they deal graciously with one another on the path of pilgrimage. Thus, on the journey unto Mecca, I Myself saw a soul who spent great sums, yet withheld even a cup of water from a companion who shared their lodging aboard the ship, because water was scarce. I Myself, from Búshihr unto Masqaṭ, a journey which took ten days, sustained Myself on lemons, since it was not possible to take water aboard. Take heed unto yourselves, that under no circumstances ye cause sorrow unto any soul. For the hearts of the faithful are nearer unto God than the House of clay. And draw nigh unto God in His House, for prayer is answered there. Whosoever expendeth so much as a qíráṭ in the path of God, with recognition of the Lord of the House, shall receive two thousandfold in this world. And whosoever can go without encountering sorrow on the way, yet goeth not, shall at death have their soul taken in the religion of one who hath faith in the former Book. Yet naught on the path of pilgrimage is more important than to cultivate such character that, when with another soul, one neither becometh sorrowful nor causeth sorrow unto that other. For on the road to Mecca the pilgrims' quarrels with one another were the most abhorrent of deeds in the sight of the Truth, and rendered their works void. For this hath ever been forbidden under all circumstances, and the way of the faithful hath ever been

forbearance, patience, modesty, and tranquillity. Indeed, the House itself abhorreth such people as circumambulate it in this manner.

Take heed unto yourselves, for the religion of God is wider than all things. Whosoever is separated from the House by the sea is exempted from pilgrimage. And if that soul hath the means, let them give the equivalent unto a faithful soul amongst their own kindred. They shall be exempted, and their pilgrimage shall be accepted in the sight of God. This hath been ordained solely that no sorrow should befall a pilgrim unto God along the way. For at sea naught but distress can be conceived, nor can the means available on land be assembled there. Indeed, if merchants too refrain from embarking upon the sea wherever they can, this is more fitting in this religion, for their tranquillity. Yet were sea travel to cease, the order of the world would be disrupted. Those who ply the seas are indispensable, and through their works they draw nigh unto God. God recompenseth those who do good, whether at sea or on land. And God hath multiplied the reward of those servants who journey by sea, on account of their toil, if they be in the religion of God and travel together upon the thread of love. And God recompenseth those who do good.

It befitteth the ruler in whose realm the Sanctuary of God is found, indeed it befitteth every ruler, to station workers throughout every part of their lands, from one end unto the other, to convey the news and letters of that land from place to place. Thus, in the lands of the Franks, this arrangement is established with great perfection, and news which would take months to arrive is learned within a few nights and days. But let this service be made public, that all may obtain tidings in this manner. For He Whom God shall make manifest must assuredly appear. If the means for receiving news and delivering letters be available to all in that land, the servants of God shall sooner attain the honour of guidance. And if a soul should hear the tidings of the appearance a ninth of a ninth of a tenth of a tenth of an instant sooner, and have faith, this would be better for that soul than to possess all that is upon the earth and expend it in the path of God. For this reason hath this been ordained, perchance, on the Day of the appearance of that Most Great Luminary, the means whereby His servants attain the honour of guidance may be set in order. Yet until this is made available to all, its benefit reacheth not the servants of that Threshold, for

all must have a way of access. Even today couriers serve those in authority, but what fruit is there in this when the powerless have no access to them? It befitteth every ruler to receive tidings from every part of their realm, and that access be open unto all, so that, should a follower of that Most Great Luminary be in the humblest locality, that soul may have a way unto the Sun of Guidance through the order established in the realm. And God loveth those who set things in order.

The Seventeenth Gate of the Fourth Váḥid

The land surrounding the House may not be sold. Whosoever wisheth to raise this House is permitted to take that land, even if its owner consenteth not, for God hath a greater claim to His property than the servant who possesseth it for a number of years.

The substance of this Gate is that, when one possessed of power wisheth to raise the House or the Sacred Prayer-Hall around it, none may assert ownership of whatsoever that soul desireth for this purpose.

For God is, in His own right, the Owner of all things, and He hath a greater claim to His property for the House of His own Self.

This is the command of God, though a soul be averse, for in that soul's displeasure the good pleasure of God is made manifest.

For it is incumbent upon that soul to be content with what God hath commanded them, for He hath created them. Who could assert ownership of aught before Him? And God loveth the God-fearing.

The Eighteenth Gate of the Fourth Váḥid

Concerning the prohibition of ascending unto that House save with sufficient wealth to encounter no sorrow upon the way. Upon arrival, the pilgrim shall give four mithqáls of gold unto those who serve the first, second, third, and fourth pillars of the House, that they may divide it amongst themselves. They may not solicit it, but those who come unto them shall give it of themselves. Exempt are the enslaved, those who serve upon the way, children, those who are robbed upon the way, and those who lack the means.

The substance of this Gate is that pilgrimage hath been commanded only that those who ascend unto the House may take delight, upon His path, in His good pleasure.

And the obligation hath been lifted from those who lack sufficient wealth, that they may not suffer sorrow upon His path.

And it hath been made obligatory upon each soul once in a lifetime, that journeying unto it may not become burdensome.

And the purchase of pilgrimage on behalf of the dead hath been forbidden, that all may, at the appearance of the Truth, attain in person unto the presence of their Lord, and during concealment unto the place wherein He dwelt at His preceding appearance.

Should pilgrimage be incumbent upon a soul who hath not arrived ere death overtaketh them, if that soul intended it but went not, it is for God to bestow upon them the fairest recompense and admit them into Paradise with the greatest bounty.

And He hath lifted the obligation from women, that no hardship may befall them upon the way.

And He hath permitted the inhabitants of the land of His House, and those near that exalted place, to perform pilgrimage every year.

For it is not as difficult for them as it is for others.

And what soul could dwell in the land of the Sanctuary of God and fail to circumambulate the House?

And He hath permitted the pilgrims to give four Bayání mi<u>th</u>qáls of gold, each mi<u>th</u>qál being nineteen nu<u>kh</u>úds, unto the nineteen souls who abide upon their seats around the House. That all may stand upon the pillar of glorification at the command of Him Who ariseth, and thus point unto the appearance of the Point of the Bayán.

And He hath commanded them to show the utmost honour unto those who come unto the House of God. And to ask not for the gift of their Beloved, that those charged with the duty may themselves fulfil it, for this is nearer unto dignity and exaltation.

And the nineteen souls shall share equally in the divine bounty each year, rendering thanks unto their Beloved. And they shall expend it upon the prescribed silks mentioned in the Arabic text, and upon raised seats of diverse colours, white in the first pillar, yellow in the second, green in the third, and red in the fourth.

And upon exquisite appointments of surpassing refinement, which uphold the honour of the pilgrims and their own honour, including the

water vessels of the Váḥid. For in all these there have been, and are, infinite mysteries in the eyes of the people of truth.

And all are for preparation for the day of the appearance of Him Whom God shall make manifest. For at His appearance there is no pilgrimage for the pilgrims save unto Him.

And for the guardians of the House there is no guardianship save the guarding of Him. And for the servants of the seats of the Váḥid there is no service save His service.

And in no affair amongst the affairs of religion is there any command save His command. This is the purpose, if a soul apprehend it.

And exemption from the four mithqáls of gold hath been granted unto those who lack the means, unto the enslaved, servants, children, and those afflicted upon the way. Through His grace and mercy, that this may serve as an example unto those charged with duties when they come to fulfil them.

For all these ordinances, before Him Who revealeth them, lie between the káf and the nún. Perchance a soul may gather the fruit on the day of the appearance of Him Who revealeth them.

In every age there have been, and are, sanctified souls who guard the House of Truth and contemplate the knowledge of the inward of the inward. That which is in the fourth pillar is the outward of the outward in the first pillar. And it is for that soul that the House hath been established, though days and nights to the number of eight Váḥids have passed over that soul. The raising of the House is for their honour, an obligation laid upon the necks of all before and hereafter. And there is no soul upon whose neck the commands of God have not been laid. Through those very commands, that soul boweth before the Primal Reality and His living Manifestations, from the day of Adam unto this day.

Even the soul who remaineth veiled from the Countenance of Truth boweth down by His command, night and day. From the beginning of their life unto its end they remain in the bond of obedience unto Him, knowing it not, whether amongst the highest of creation or the lowliest. For example, though the people of Jesus, peace be upon Him, prostrated themselves not before the Messenger of God, the blessings of God be upon Him and His kindred, the commands laid upon their necks by Jesus, peace

be upon Him, were themselves their prostration before the Messenger of God, the blessings of God be upon Him and His kindred. For the appearance of Jesus, peace be upon Him, in His own time was that very appearance of the Truth. Behold likewise what came before, and before that, and what cometh after, and after that.

At no station hath any thing possessed, or doth it possess, thinghood save that, by that very thinghood, it prostrateth itself before the Point of Truth, boweth down, humbleth itself, obeyeth, and maketh remembrance. It hath ever worshipped God through Him. Yet it perceiveth this not, for should it recognize Him, it would turn wholly unto Him, detached from all that is its own. Consider how those who recognized the Messenger of God placed their faith in Him, and how those who recognized Him not remained in the Fire of veiling. Consider likewise what came before Him, and before that, and what cometh after Him, and after that. Such is the glory of God that all take pride in servitude unto Him, if He accepteth it. Yet He accepteth it only from the sincere.

One thousand two hundred and seventy years passed since the raising up of the Messenger, and every year innumerable souls circumambulated the House. And in the last year He Who established the House went Himself on pilgrimage, and saw that, as God had willed, people from every community had come on pilgrimage. Yet none recognized Him, whereas He recognized them all, for they moved, and move, within the grasp of His former word.

And the soul who recognized Him and made pilgrimage with Him is that same soul over whom eight Váḥids had passed. God gloried in that soul before the Concourse on high, for their detachment and sincerity in seeking His good pleasure. No special grace had been bestowed upon that soul, for the same grace had been bestowed upon all. Yet all had veiled themselves from that grace. For in that year the Book of the Commentary on the Súrah of Joseph appeared and reached all. Yet, when they looked and saw that they had no companion in acknowledgment, they all stood still.

They reflect not that this very Qur'án, which now hath so many who acknowledge it, remained for seven years in the midst of the Arabs, with none outwardly acknowledging it save the Commander of the Faithful,

peace be upon Him. Yet that soul considered the binding force of the proof, attained unto certainty, and looked to no other. Thus on the Day of Resurrection God shall question each soul according to their own understanding, rather than their following of another.

How often doth a soul, on hearing the verses, bow down and acknowledge the Truth, while the person whom they follow doth not. Thus all are charged with their duty in their own person, through no other. At the appearance of Him Whom God shall make manifest, the most learned of scholars and the lowliest of creation are alike in respect of the decree. How often doth the lowliest acknowledge, while the most learned remaineth veiled. Thus at each appearance some enter the Fire through following others.

And if each soul acted according to their own understanding, at least those of sound nature would remain unchanged. They would look not unto the glory of the Cause, but unto That whereby glory itself is glorified. Thus that soul, at the appearance, regarded the binding force of the proof. Though without a companion, that soul stood in the truth before God. But the others, who looked unto their companions, remained veiled. In that year they were deprived of the true pilgrimage, which was recognition of Him Who giveth being to the House.

And the soul who had recognized God and His verses made pilgrimage with those who had faith in Him in that year. Those who circumambulated the House were judged to be outside the Truth, for they acknowledged not His truth. They had indeed heard, for had they not heard, no duty would have rested upon them. They heard, yet paid no heed and remained veiled. In their own opinion they had performed pilgrimage for the good pleasure of God, yet before God they remained veiled from faith. For pilgrimage is one of the acts of faith.

O people of the Bayán, have mercy upon yourselves, and render not all your deeds vain at a single stroke. And at the appearance exercise the utmost care. Thou knowest not that it is the appearance, for didst thou know, thou wouldst exercise the utmost care. Yet He shall appear in such wise that thou mayest attain certainty of His truth, and the proof be complete for thee and for all. And God is the Best of Judges.

The Nineteenth Gate of the Fourth Váḥid

Concerning women entering the Prayer-Hall by night and attending the seats beside nineteen women, for those of their number who dwell in that city.

The substance of this Gate is that permission hath been granted unto the women of that land and its vicinity to circumambulate the House by night. They shall sit beside the four seats, upon which are nineteen, delighting in the glorification, sanctification, praise, affirmation of unity, and magnification of God, then return unto their homes. And the offering of four mithqáls of gold is due from each of them once in a lifetime, rather than on every occasion when they are enabled to visit the House.

And that which draweth them nigh unto God is the good pleasure of their consorts and love for their offspring. For if such a soul showeth all the kindness and mercy they can unto their offspring before the age of accountability, this is greater for that soul than any act of obedience whereby they draw nigh unto God. And God hath commanded parents to show unto their offspring the utmost love that it is possible to manifest. And He hath called this His own love, in honour of Him Whom God shall make manifest.

And He hath commanded all children to conduct themselves toward their parents, siblings, and kinsfolk with the courtesy customary in their age, that no dust may settle upon their hearts. This is in honour of the parents and kinsfolk of Him Whom God shall make manifest. All are created, provided for, caused to die, and brought to life for the sake of one Soul. And He is the One intended from everlasting unto everlasting, manifest under a name at each appearance, and concealed in the heights of glory during each concealment.

For were it otherwise, how could one utter, "There is none other God except God"? For He is the sign that pointeth unto that word. Even as this word, which consisteth of letters, pointeth unto the Unity of God, exalted and glorified be He, so doth that divine Being point unto the Most Holy Essence, Him alone, Him alone.

The First Gate of the Fifth Váḥid

Concerning the explanation of the prayer-hall.

The substance of this Gate is that the first land wherein the body of Him Whom God shall make manifest appeareth hath been, and is, the Sacred Prayer-Hall. And likewise in the Point of the Bayán the mystery of the Truth hath been, and is, witnessed. And to raise the Cause of God to whatsoever height is possible hath been, and is, fitting.

A day shall come when the site of the Clay of God, Aḥmad, shall lie within a portion of that most great land and become a place of prayer for those who pray. Even as is now manifest in Mecca, whose original extent was not so great, but unto which a fourfold enlargement hath been added.

And the purpose of this command is this: land is thus exalted through its association with the appearance of His body. It becometh the place where pilgrims enter the state of consecration for circumambulating His House.

How, then, shall it be with the lands of essential bodies that point unto His magnification, and the lands of souls that point unto the affirmation of His Unity, and the lands of spirits that point unto His praise, and the lands of hearts that point unto His glorification?

There, in the first, shall the Fire of love dawn, and in the second, the air of guardianship be uplifted, and in the third, the water of unity be exalted beyond reach, and in the fourth, the earth of existence be exalted.

The Second Gate of the Fifth Váḥid

Concerning the eighteen prayer-halls.

The substance of this Gate is that it is fitting for those possessed of means in the Bayán to build eighteen separate new prayer-halls in the names of the Letters of the Living of Him Whom God shall make manifest, that they may point unto the first Letters of the Living. And therein to glorify and sanctify God, affirm His Unity, and exalt Him. And therein let them raise up lamps to the utmost of their power, for in this there hath been, and is, no extravagance. It is as though one beholdeth lanterns hung aloft in those prayer-halls to the number of the name Mustagháth, shining like a star in heaven. And those who have faith in God and His verses shall gather therein and offer prayer.

But beware of the day when these very Letters return unto the life of this world. At least withhold not their own seats from them, as was done at the appearance of the Point of the Bayán. All led prayer in the masjid in the name of their former traditions. Yet through the falsehoods they imputed unto them, they barred those very souls from the dwellings wherein the remembrance of God was raised. Thus those who lived in this appearance recorded its events. They would not consent that those souls enter the lofty prayer-halls. Nor would they consent even to the humbler ones. Nay, they descended lower still, until there befell what befell. The proof was not lacking for them. Even now these prayer-halls are raised through this same proof, and through this same proof were they raised before. For had "And whoso maintaineth the Masjid of God" not been revealed, how could all these prayer-halls have been raised?

Yet these people regard not the substance of the evidence, and for this reason remain veiled from the Truth. They look and see multitudes going on pilgrimage, yet consider not beneath the shadow of what Tree all these journey. Nor through what proof they consent to endure so much hardship upon the way. But since it hath become a source of pride, they act without understanding. Yet the deeds of all these people are by virtue of "And pilgrimage unto the House is a duty owed unto God by the people." And that same word shall be present at the appearance of Him Whom God shall make manifest—it is present today, and was present when the Furqán was revealed. Yet because they see no companion beside them in that Cause, they remain veiled from the Source of the Cause. Afterward, when they find companions and it becometh a source of pride, all perform it.

Were the very soul who performeth it today present on that day, they would not heed the command of God. How, then, would they act upon it? Even as thou seest today that the same proof is present, and those who are veiled have remained veiled in this very manner. Those who are veiled journey in the rivers branching from the sea of the binding authority of the Book of God. Yet from the sea itself they remain veiled. Thus creation is accounted as shadows, and those whose faith is founded upon insight are accounted as rays. And the Sun is the sign of the Truth Itself, exalted above

association with any mention. For naught is seen therein save God. He is the Lord of the worlds.

The Third Gate of the Fifth Váḥid

Concerning the knowledge of the years and the months.

The substance of this Gate is that God, the Lord of the world, hath created all years by His command. And from the appearance of the Bayán He hath fixed the number of each year at the number of all things. And He hath appointed it nineteen months, and each month nineteen days, that all, from the point of the sun's passage into Aries unto the end of its course, which endeth in Pisces, may journey through the nineteen ranks of the Letters of the Váḥid.

And He hath named the first month Bahá and the last 'Alá', and hath established the religion upon this number. And He hath appointed each day a springtime of His ordinance, that those who delight in this Paradise may attain unto the utmost delight possible within the contingent realm.

And in the first three months, which are the months of glorification, the Fire of the hearts of created beings is brought into being.

And in the following four months, which are the months of praise, the spirits of contingent beings are created, and therein receive sustenance.

And in the following six months, which are the months of affirming unity, God causeth created beings to die. This is no bodily death, but death unto negation and life in affirmation.

And in the following six months, which are the months of magnification, God, the Lord of the world, exalted and glorified be He, giveth life unto those who have died unto the love of aught save Him and remained steadfast in His love.

And the first three months are the Fire of God, and the following four are the air of eternity, and the following six are the water of unity, which floweth from the air of eternity over the souls of all things. That air is sustained by the Fire of God. And the following six months pertain unto earth, that whatsoever hath appeared from the three elements may come to rest in that element, and the fruit be gathered. And all creation is likewise multiplied from this Váḥid within Váḥid.

And the first month is the month of the Point, and the months of the Living circumambulate it. Its likeness amongst the months is the likeness of the sun. And the other months are as mirrors, wherein the radiance of that month shineth forth, and naught is seen within them save that month. And God hath named it the month of Bahá, meaning that the splendour of all the months is within that month. And He hath reserved it for Him Whom God shall make manifest, and hath ascribed each of its days unto one of the Letters of the Váḥid.

And the first day, which is Naw-Rúz, is the day of "There is none other God except God." The likeness of that day is the likeness of the Point in the Bayán, from Whom all are created and unto Whom all return.

And in the Point of the Bayán He hath appointed the Being of the Seven Letters as its manifestation. And in this appearance He hath made that Being the throne of Him Whom God shall make manifest, for He it is Who dawneth in this throne, and He it is Who revealeth verses in this manner.

And He it is in Whom naught is seen save God, exalted and glorified be He. And He is the First, Who is not known by "First." And He is the Last, Who is not known by "Last." And He is the Manifest, Who is not known by "Manifest." And He is the Hidden, Who is not known by "Hidden." And the thinghood of all proceedeth from Him, while His thinghood is through God, by His own Self.

And whoso is enabled on His day, and affirmeth the Unity of God three hundred and sixty-one times, shall in that year be preserved from whatsoever descendeth from the heaven of decree. And God is the Preserver of all things.

The Fourth Gate of the Fifth Váḥid

Concerning the ordinance of bearing the names of God, or the names Muḥammad, 'Alí, and Fáṭimih, or the two together, or Ḥasan and Ḥusayn, peace be upon Them.

The substance of this Gate is that God hath permitted His servants to name themselves with names that point unto Him, such as 'Azíz, Jabbár, and others like them.

And the best of names is a name joined unto God, such as Bahá'u'lláh, Jalálu'lláh, Jamálu'lláh, Núru'lláh, Faḍlu'lláh, or Júdu'lláh, and other exalted names of this kind.

And 'Abdu'lláh and Dhikru'lláh—this kind likewise is a gate through which one may ascend without end. And whoso would bestow a name within the ocean of prophethood, guardianship, and love should not pass beyond the five names. And the joining of the names Muḥammad and 'Alí is the greatest of all names and the noblest of all likenesses.

And the cycle shall advance, little by little, until an appearance wherein all things are called by divine names, so that no name is applied unto aught save one resembling a name of the Truth, glorious and mighty is He. Such is ḥalím, which is a food, yet resembleth a name of God, mighty and glorious is He.

And in this appearance of the Bayán many such names shall be fashioned. Indeed, permission hath been granted unto all that, on the day of the appearance of the Sun of Truth, if people have attained unto perfection, they shall name naught save with a name resembling one of the names of the Truth, glorious and mighty is He.

And if this be not attained in that appearance, it shall come to pass in the appearance thereafter. Little by little it shall come to pass, until all heaven and earth and whatsoever lieth between them are filled with the name of the Truth.

What difference is there whether clay pointeth unto God or a human being? Both are created, save that the former hath been created for the latter. For God hath placed the spirit of the unity of all things within the human spirit.

For example, if a soul of faith sitteth upon a piece of earth, the spirit of that earth groweth tranquil and rejoiceth. And if another sitteth there, it groweth troubled beyond what any save God can reckon. Unceasingly it beseecheth God that the one upon it may rise and depart.

Thus hath the example been given in clay, that thou mayest comprehend all things. Blessed are the people of an age wherein they apply no name unto aught save a name of the Truth.

That age is worthy to be called the beginning of the worlds of Paradise. And no thing attaineth unto its own Paradise unless it appeareth in the utmost perfection of its own degree.

For example, this crystal is the Paradise of the stone that was its substance. And for this crystal itself there are likewise degrees in Paradise, until it reacheth the stage where, whilst it is liquid, is treated with an oil obtained from hair and becometh a ruby.

Then hath it attained unto the utmost of its Paradise. For when it was stone it had no worth. Yet today, if it attaineth unto the perfection of ruby that lieth within its capacity, how great is the worth of a single carat! Consider likewise every created thing.

And the perfection of human exaltation lieth in faith in God in every appearance, and in whatsoever is revealed from His presence. It lieth not in learning, for in every community there are scholars versed in every branch of knowledge.

Nor in wealth, for it is likewise evident that in every community there are those possessed of riches in their own degree. And likewise with other conditions. Rather, knowledge is the knowledge of God, and this is none other than knowledge of His appearance in every appearance.

And there is no wealth save in poverty before Him and independence of all save Him. And this becometh manifest only when shown toward the Manifestation of His Revelation. This doth not mean that gratitude should be withheld from former appearances. Such a thing is wholly inadmissible.

For a person, upon reaching nineteen years of age, should give thanks for the day of the seed, since, had that seed not existed, that person would not today have attained this station. Likewise, had the religion of Adam not existed, this religion would not today have attained this degree. Consider in this manner the Cause of God unto infinity without end.

And thank Him for every revelation of Himself that He hath made in every appearance, for this is amongst the forms of thanksgiving unto Him that are beloved in His sight. And God guideth whomsoever He willeth unto a path of certain truth.

And the fruit of this ordinance is that, through remembrance of these names, ye remain mindful of Those Whom these names signify. Perchance

a soul, drawn unto the One signified by their own name, may in this appearance become worthy of bearing that name, pointing unto Him Whom God shall make manifest, and unto none other.

Let not the mere name veil thee. For in this cycle the slayer of the Lord of Martyrs bore the very name of that holy One. And at the appearance of Him Whom God shall make manifest, there is no doubt that all will have been called by these beloved names.

Yet if a soul remaineth steadfast in pointing unto Him, then is that name truly theirs, for their being hath been created from the ocean of the bounty of the Truth, and is worthy to be called by a most beautiful name. Otherwise, it is a lying shadow beneath the dust, which perisheth in negation.

Even as thou hast seen on the Day of Resurrection how many souls bore the name of the Messenger of God—a name above which there is none within the contingent realm—yet remained veiled from their own Beloved. And God is Witness over all things.

And know that the likeness of Him Whom God shall make manifest is that of a touchstone, which distinguisheth pure gold from aught else. For example, if someone be named Bahá'u'lláh, and hath faith in His Bahá, who is the first to have faith in Him, then this name is registered for that soul amongst the names. Otherwise, that soul perisheth in negation, as though naught worthy of mention had ever proceeded from them.

The Fifth Gate of the Fifth Váḥid

Concerning the ordinance of taking the property of those who profess not the Bayán, and the ordinance of returning it should they enter the religion, except in lands where taking it is not possible.

The substance of this Gate is that, in every appearance, whatsoever is upon earth must come beneath the shadow of the appearance that followeth. For example, at the appearance of the Messenger of God, it was fitting that all upon earth should enter faith beneath His shadow. What hath not come to pass hath been through the weakness of the Muslims—that religion itself was worthy of it. And on the day of the appearance of the Messenger of God, blessings and peace be upon Him and His Family, no person's own life was lawful unto them—how much

less whatsoever dependeth upon life—unless they entered faith in Him. Then whatsoever God had bestowed upon them out of His bounty became lawful unto them.

And likewise, at the appearance of Him Whom God shall make manifest, no soul's own life is lawful unto them save through faith in Him. And everything shall be taken from everyone, unless they enter beneath the shadow of His religion. And this is the grace of God toward creation. For example, if a land was conquered in the early days of Islám, its people entered Islám through compulsion and force, and attained unto the fruit of faith. Where this did not occur, mercy had not been shown unto them, for until now they have remained in the Fire. And likewise, in this appearance, whatsoever is ascribed unto those who have not faith in the Truth is not lawful unto them, unless they enter faith. Then whatsoever God hath bestowed upon them out of His bounty becometh lawful unto them. And this ordinance resteth upon sovereigns possessing authority within the religion, rather than upon everyone. And in lands where its expression would cause sorrow or harm unto any soul, God hath not permitted even its expression.

For example, merchants who trade in the lands of Europe must attend most carefully to their dealings, that no humiliation may befall them—unless God granteth assistance through a power that attaineth dominion over whatsoever is upon earth, as He hath promised. Then shall all dwell within divine mercy, even though they themselves desire it not. Yet divine power shall bring them within it, deliver them from the Fire, and transform them into Light. And God hath power over all things.

This doth not mean that those possessing power should wait for something to descend from heaven and bring all upon earth into the religion. Rather, even as all who entered Islám did so through what appeared at the command of the Messenger of God, so must the same manner of fulfilment appear in every appearance. What cometh from God is permission—what resteth upon creation is obedience unto Him. For had those who attained power within the religion of the Messenger of God acted according to the ordinances of the Qur'án, all upon earth would today have faith in the Qur'án. Since this hath not come to pass, the failure hath been on the part of the servants. Yet whatsoever should have appeared

from the Source hath appeared in the Qur'án. And God aideth whomsoever He willeth through His command. And God is Strong, Mighty.

The fruit of this ordinance is that, at the appearance of Him Whom God shall make manifest, all should have been nurtured through the education of the Bayán, that none of those who have faith in the Bayán should remain outside faith in Him. And should any do so, their judgment becometh the judgment of one who hath not faith in God. I swear by the holy Essence of God: if all unite in assisting Him at the appearance of Him Whom God shall make manifest, no soul shall remain upon earth save that it entereth Paradise—nay, no created thing. Keep watch over your own souls. For at the time of His appearance, the whole religion consisteth in assisting Him, rather than in the observances revealed in the Bayán. Yet before His appearance, whoso departeth from them by so much as a barleycorn hath departed from His command.

Seek refuge in God from whatsoever would distance you from the Source of the Cause, and hold fast unto His cord. For whoso holdeth fast in obedience unto Him hath attained salvation in all worlds, and shall attain it hereafter. This is of the grace of God, which He bestoweth upon whomsoever He willeth. And God is the Possessor of surpassing grace.

The Sixth Gate of the Fifth Váḥid

Concerning the property taken in this religion. If amongst it there be aught having no equivalent, none shall possess it save the Point of the Bayán. And if the Sun setteth, let it be preserved for its rising, in the custody of one who tradeth, and none other. As for the remaining property, an amount corresponding to the number of Há shall first be taken from its total value. Then let those who have conquered take thereof with the permission of their governor, each according to what sufficeth them. Let the surplus reach the poor and be expended upon the sacred places. Yet granting a share unto every soul, even a child within the mother's womb, is better than expenditure upon those places—a bounty from God. Verily, He hath ever been a mighty Bestower.

The substance of this Gate is that, whensoever God, the Lord of the world, bestoweth upon those of faith the conquest of lands that have not chosen Islám, whatsoever hath no equivalent hath been, and is, the right of

the Point. Whilst the Sun of Truth shineth, it returneth unto Him. And if the Sun hath set, it is entrusted unto trustworthy souls amongst those who have faith in the Bayán, until the day of the appearance of the Truth, when they shall return unto Him Whom God shall make manifest whatsoever is in their custody. None is permitted to dispose of it—as when scholars have taken the property of the Proof of God without His permission and disposed of it. Yet if they have disposed of so much as a carat, its recompense for them is the Fire. All things belong unto God. And who is nearer unto God than the Point of the Will? Of whatsoever anyone oweth in respect of the right of the Proof of God, not a carat is lawful unto them. Giving it unto another doth not discharge the obligation, even if that person be the most learned of the age.

Such a person hath neglected the right of the Proof of God by giving unto another without His permission. Both giver and recipient are in the Fire, for its Owner is living and hath a greater right than another to that which God hath bestowed upon Him as a bounty in the Qur'án. And He is independent of wealth itself. How, then, should He need one whose sufficiency dependeth upon riches? Yet whoso hath desired deliverance from the Fire hath themselves given. Otherwise, the Proof of God hath been, and is, independent. All have been created from the ocean of His bounty—how much less could He need whatsoever dependeth upon existence! Today, which is the Day of Resurrection, that scholar shall be questioned: "Thou didst build a prayer-hall costing a thousand thousand from the property of the Proof. By whose permission didst thou do it?" In the sight of those possessed of knowledge, this very question is more grievous for that person than any torment, if the spirit of faith be within them. Otherwise, thousands upon thousands may hear the verse, "All things perish save His Face," yet seem not to have heard a word. But one who knoweth God would sooner give whatsoever is upon earth than be questioned on the Day of Resurrection concerning an act wherein the good pleasure of their Beloved was absent.

As for property other than that which hath no equivalent, a levy is taken from all according to its value. And on behalf of the Letters of the Váḥid, provision is made for the advancement of the people of the Bayán, from the highest unto the lowest. Thereafter, the governor of the conquest

maketh allotments unto himself and those who aided the victory, granting each soul whatsoever befitteth their station from the bounty of their Beloved. If a surplus remaineth, it is expended upon the appointed sacred places, or a share is granted unto every member of the Bayán community—even a child of six months within the mother's womb, in the east of the earth or its west. This is nearer unto God than expenditure upon those places, if they have already been raised. Otherwise, their erection taketh precedence. This is the ordinance of God in this Gate.

And the fruit thereof is this: on the day of the appearance of Him Whom God shall make manifest, all upon earth derive their being from Him—a matter established in its own place. But let the people of the Bayán recognize the right of God: whatsoever they have possessed from the beginning of the appearance of the Bayán hath been His bounty before His appearance, in matters of religion and of the world. Let them show some shame, that no sorrow may come upon Him from His own servants. And let them not withhold from Him the rights that the Point of Truth hath appointed for Him, concerning all things having no equivalent. None save Him possesseth such a thing, for He is the sign of God's declaration, "Naught is like unto Him."

And whatsoever attaineth this character within its own realm befitteth Him, and none other, from the summit of exaltation unto the furthest degree of lowliness. Perchance, at His appearance, no sorrow may touch His blessed heart through a creation brought into being by His bounty. For the sorrow of all things cannot equal His sorrow, since all things have come into being through Him. And likewise, the good pleasure of all things cannot equal His good pleasure, for their good pleasure hath been created through Him. I swear by Him, above Whom there hath been, and is, none greater in the knowledge of God: a single glance from Him is greater before God than the deeds of all things, even if they have attained the utmost elevation possible unto them. For the existence of all is through Him—how much more their deeds! And likewise, in order of nearness, the nearest and then the next nearest amongst the Letters of the Living; then the Names and Likenesses; then the Prophets, the Truthful, the Martyrs, and those brought nigh—each according to the measure appointed unto them. For all there are degrees from their Lord, and all worship Him. And

if that sign of "Naught is like unto Him" cannot be preserved by the trustees of the Bayán and would undergo alteration, they are obliged to preserve its value. Let them trade on behalf of its Owner and retain their own dues: one hundred from every thousand.

Thus may a custom become established amongst all, whereby all benefit from all through this manner of dealing. Nor is it to be imagined that, where the Proof of God acteth thus, another would transgress. For His ordinances have ever been, and are, wholly grace. And there is no power nor strength save through God, the Exalted, the Mighty.

The Seventh Gate of the Fifth Váḥid

Concerning that God hath permitted those who profess the Bayán to purchase all manner of things from those who profess not that religion. For when a thing passeth out of the ownership of the one and entereth the ownership of the other, it becometh pure, in honour of its association with that religion.

The substance of this Gate is that God hath bestowed a bounty upon the people of the Bayán—were they to give whatsoever is upon earth, they would have no way of attaining it. It is this: by severing the association with those who have not faith in the Bayán, and establishing association with those who have faith, He hath made pure whatsoever is bought and sold, and likewise the various kinds of gifts.

For example, if a flower be in the possession of a Christian, the moment it is given unto one who hath faith, it immediately becometh pure. And if it be returned, the former ruling applieth whilst it remaineth in the former owner's possession. Upon transfer, it again becometh pure. Even where an intervening separation occurreth—as when a soul without faith sendeth a gift unto one who hath faith—it becometh pure from the moment the giver declareth, "This is for such a person of faith," though several years may pass before it reacheth its recipient.

And God hath permitted those who have faith in the Bayán to acquire whatsoever fine things are found in every land. Perchance, on the day of the appearance of the Truth, something may be brought into the presence of Him Who possesseth all created being and prove pleasing unto Him. For whatsoever refinement appeareth within the realm of creation is a drop from the ocean of His gracious bounty.

Yet God, glorious and mighty is He, is beyond description by grace. And He is far too exalted and great to be described by that with which aught beside Him may be associated. For His grace cannot be compared with the grace of His creation. Thus are ye to reason concerning all the Names and Likenesses.

The Eighth Gate of the Fifth Váḥid

Concerning each soul's recitation of the verses of the Bayán, and the prohibition of reducing their number below that of the Váḥid. Whoso is unable shall say nineteen times: "God, God is my Lord, and I associate no one with God, my Lord."

The substance of this Gate is this: conceive of the creation of the Bayán as of the souls who have faith therein. Each soul abideth within its own degree and appeareth in a particular condition. Regard the verses of the Bayán likewise. Dive into this ocean as deeply as thou desirest, and bring forth the pearls that God hath created within it. Yet read it with joy and refreshment, and recite as much as delighteth the heart. Permission hath not been given for less than the number of the Váḥid. The secret thereof is that ye should not pass beyond the manifestations of the Váḥid, that perchance, through the blessing of the guidance conveyed by reciting these verses, ye may on the Day of Resurrection be guided by their guidance.

Consider the whole Bayán as capital that one person entrusteth unto another for trade. Its Owner is He Whom God shall make manifest. He hath entrusted it unto souls who have faith in the Point of the Bayán, that they may trade therewith for the day of His own appearance. Should He desire to reclaim the capital, let none say, "Why?" or "On what grounds?"

Countless souls become deeply versed in each particular ordinance. Even as thou seest today: if someone teacheth a question concerning ritual purity and the Qur'án, how they trade upon it for religious and worldly gain. Yet on the day of its Owner's appearance, when He desireth to call people to account, all make themselves blind. At the appearance of Him Whom God shall make manifest, consider that He hath raised this Paradise so that on that day He may take possession of its gardens. Imagine one garden to be a sovereign, another a scholar, and another a merchant. Apply this likewise to the various classes of people. And thou shalt be present on

the day of His appearance. Withhold not thy property from the Possessor of thy being and whatsoever dependeth upon it. On that day, likewise, thou shalt see within the Bayán what thou seest today: one saith, "I am the Judge of the Bayán"; another is Shaykhu'l-Islám, another a mujtahid, another a Friday prayer leader. All pride themselves upon these titles, yet remain veiled from the One from Whom these names have proceeded. For at the appearance of Him Whom God shall make manifest, the Bayán will be recited without end, whilst people remain veiled from its Revealer.

Yet ye consider not that the time of the descent of the Bayán is like the time of His appearance. Likewise, ye have heard of the time when the Qur'án descended, yet gather not its fruit. Because ye see it honoured today, all pride themselves upon the name of its glory. Yet this very Qur'án was revealed over twenty-three years. In those days a suitable copy was not completed. Otherwise, the Commander of the Faithful, peace be upon Him, would not have brought it to the masjid within His blessed cloak in the manner related. I swear by the Most Holy Essence of God, glorious and mighty is He: at the appearance of Him Whom God shall make manifest, if someone heareth a single verse from Him and reciteth it, this is better than reciting the Bayán a thousand times.

Reflect a little. Observe how whatsoever existeth within Islám leadeth, degree by degree, back to its source, which is the Book of God. Consider likewise the day of the appearance of Him Whom God shall make manifest, when the foundation of proof is in His hand. Be not veiled by distorted arguments, for He is far above them. For every branch of evidence deriveth from the Book of God, and the Book is itself the proof, since all are powerless to bring forth its like. Yet there are thousands upon thousands learned in logic, syntax, morphology, jurisprudence, legal principles, and similar sciences who, if they have not faith in the Book of God, are judged to be without faith. Thus the fruit lieth in the proof itself, rather than in the branches that proceed from it.

And know that not a single letter hath been revealed in the Bayán save with the intention that ye obey Him Whom God shall make manifest. He was the Revealer of the Bayán before His own appearance. And if ye are unable to recite, say nineteen times, from one sunrise to the next: "God, God is my Lord, and I associate no one with God, my Lord." If ye say this

with insight, ye shall without doubt be guided by the guidance of the Truth on the Day of Resurrection, and the reward of the whole Bayán shall be bestowed upon you. And God bestoweth grace upon whomsoever He willeth amongst His servants. Verily, He hath ever been the Possessor of surpassing grace.

The Ninth Gate of the Fifth Váḥid

Concerning the mention of a Name of God whensoever one wisheth to use aught, whether inwardly, aloud, or by directing one's attention.

The substance of this Gate is that, since naught hath existence save through God, exalted and glorified be He, and a day hath been appointed for each thing to attain its utmost perfection, when all its possibilities become manifest in actuality, it then becometh worthy that the Name of God should be mentioned over it, within its own degree and not above its rank. And since God hath commanded the people of the Bayán to bring all things to their utmost perfection, He hath permitted them to call each thing by Names of God, glorified and exalted be He, corresponding to the letters of its name, so that no soul should behold in a thing aught save the countenance of the manifestation of the Divine Will, wherein naught is seen save God.

For example, stone marketh the limit of the mineral degree. In its sín, let them behold none but Subbúḥ, the All-Glorious; in its nún, none but Núr, that is Light; and in its káf, none but Karím, the Bountiful. This may be done by spoken mention, by its passing through the heart, or by directing one's attention to it without uttering it with the tongue or formulating it in the heart. If one be unable, let mention of "In the Name of God, the Most Inaccessible, the Most Holy" be made. For God, exalted and glorified be He, accepteth that which He hath intended in this command: that naught should be seen therein save Him Whom God shall make manifest, Who is the Source of the divine Names and Attributes.

Indeed, on the day of the appearance of that Sun of Truth, let no one possessed of selfhood assert their own selfhood. And let them behold in themselves none but Him, for their existence hath ever depended, and doth depend, upon Him. This doth not mean that they can behold Him within themselves. Rather, they are like a mirror placed before the sun: it

beholdeth the sun within itself, whereas what it beholdeth is its reflected image. Conceive in this same manner of all things that bear the name of a thing in relation to Him Whom God shall make manifest, from the immaterial realm to the utmost limit of bounded form: whatsoever is within it deriveth from the reflected image of the Sun of His Revelation before His appearance.

For, from everlasting, none other than He hath been manifest, nor shall any other be manifest. And He desireth that, on the day when He appeareth, He should behold in His knowledge naught save all things raised to their utmost perfection in the Bayán. And there is not a particle of clay in the depths of a sea but that He hath become its Possessor through a faithful soul amongst His beloved creation. And all have become mirrors in readiness for the rising of the Sun, so that, as soon as His radiance shineth forth, which is His verses, all may point unto Him. This is the fruit of this ordinance, if a soul will but reflect. And God illumineth the hearts of His servants who are mindful of Him.

The Tenth Gate of the Fifth Váḥid

Concerning God's ordaining Temples for men and Circles for women, wherein they may write whatsoever they wish from the Bayán.

The substance of this Gate is that God hath ordained two great bounties for the people of the Bayán and graciously bestowed them upon them. One is the Temple for men, whose outward form is Há and whose inward reality is Wáw. He hath permitted that there be written within it whatsoever hath shone forth from the Sun of the Point. Let everyone draw whatsoever they can from the ocean of His bounty, for whatsoever is written in that Temple manifesteth its effect in the very soul of that person, letter for letter and point for point.

For the manifestations of Bá, He hath permitted Circles, the vestures of the Sun of Truth. He hath constituted the Circle as five Váḥids, and each one as a Váḥid, that it may point to the letters of *li'lláh*, "for God": unto God belongeth whatsoever is in the heavens and on the earth and between them, and God encompasseth all things. Thus may the vesture of the Sun of Truth shine upon their inmost hearts, that on the day of the appearance of that Most Great Luminary they may point to none but Him. He hath

permitted them to inscribe therein whatsoever they wish from the words shining forth from the Sun of Existence. Whatsoever they inscribe therein manifesteth its effect in that soul, letter for letter and point for point.

Although the beginning of this Circle followeth the method of the Commander of the Faithful, upon Whom be peace, who mentioned therein the Names manifest from the word Há—*Fard*, "the Unique," in the point; *Ḥayy*, "the Living," in that which is derived; *Qayyúm*, "the Self-Subsisting," in the Alif; *Sulṭán*, "the Sovereign," in the Bá; and *Quddús*, "the Most Holy," in the Jím—it is with this aim that "In the Name of God, the Most Inaccessible, the Most Holy" hath been manifested in this Revelation: that, from the degree of the point unto the Jím, it should encompass the four stages of creation, sustenance, death and life. Should anyone act according to that which hath been spread abroad from that ocean of bounty, they shall behold their purposes fulfilled, provided that the Will of God hath decreed their fulfilment.

The fruit of these two ordinances is this: the whole Bayán is the creation of the greater world. Through its appearance in a Temple or Circle, without passing beyond the limit of Há, one may perchance, within the five years of the appearance of Him Whom God shall make manifest, attain the honour of faith in that Sun of Truth. For whatsoever is written in the Temples and Circles glorifieth Him and declareth Him free from what those who are not His friends ascribe to Him. If someone hath with them a gift from His bounty yet doth not manifest its fruit, how can fruit be ascribed to them in the five or six lines, or the compartments of a Váḥid, when they have nullified the fruit of their own existence? This is so that all the people of the Bayán should remain within the five limits. For in the Temple, the five encompasseth the Wáw, while in the Circle, the Wáw guardeth the Há.

This is the purpose of its revelation: that, through these two supreme gifts and this mighty bounty, the people may become wholly detached at the appearance of that Sun of Eternity and Countenance of Ancient Days—the bearers of Temples in the Há, and the bearers of Circles in the Wáw. Should the cycle advance, the five years shall become five months; nay, five weeks; nay, five days; nay, five hours; nay, five minutes; nay, five subdivisions of the tenth order, taken from the ninth, and whatsoever

further degree of nearness unto Him can be named. For between the Will and that which It bringeth into being there hath never been a distinction of separation. Rather, God hath from everlasting created between them a distinction of attribute, as between fire and its burning. Can fire exist without its burning becoming manifest? Or can a lamp be alight without its light illuminating the places in which it shineth? Conceive in this same manner of every beloved likeness, from the essence of existence to the utmost limit of all bounds. In every aspect of all these Circles and Temples, behold only one Temple.

Thus, in whatsoever thou now beholdest in the Qur'án, naught is seen save the Temple of the Messenger of God. For without Him, what thou beholdest therein could not have attained its being through faith in Him, His Manifestations, and that which hath been revealed unto Him from God. Likewise, at every Revelation, behold with the eye of certainty this one Essence which pervadeth all things. If, on the day of the appearance of Him Whom God shall make manifest, any form other than His be seen within a Temple, that person hath veiled themselves from Him. Yet He is more manifest to them than they are to themselves. Whatsoever they do, they intend none but Him, even if, while veiled, they act against Him. This is the meaning of "Unto God returneth the whole affair," if ye but know.

The Eleventh Gate of the Fifth Váḥid

Concerning the prayer for the newborn and the dead. In the prayer for the newborn, pronounce five Takbírs; in the prayer for the dead, six. After each Takbír, recite its corresponding response nineteen times. First: Verily, we all have faith in God. Verily, we all worship God. Second: Verily, we all are certain of God. Verily, we all prostrate ourselves before God. Third: Verily, through God we all give life. Verily, we all are devoted unto God. Fourth: Verily, through God we all cause death. Verily, we all remember God. Fifth: Verily, we all are content with God. Verily, we all give thanks unto God. Sixth: Verily, we all are patient for God's sake.

The substance of this Gate is that whatsoever ordinance God, the Lord of the world, hath revealed is, in the first instance, a gift from Him for Him Whom God shall make manifest. All others enter, by derivation, beneath

the shadows of the divine ordinances. Amongst these, He hath permitted that at the birth of every child, whether male or female, a prayer be offered with five Takbírs, that the Name of God may be mentioned over that child. Perchance, should they survive and attain the Day of Resurrection, they may become numbered amongst those who have faith in Him Whom God shall make manifest. Likewise, at the time of their ascension unto their station, He hath ordained six Takbírs in a single prayer, signifying that their beginning was from Há and their return is unto Wáw. Perchance, on the Day of Resurrection, they may have faith in the first to have faith in Him Whom God shall make manifest, and worldly distinctions may not veil them.

For this matter is exceedingly difficult for those who have not recognized Divine Unity. That soul may be unknown, while all consider themselves well known. Thus, in the Revelation of the Qur'án, after the ascension of the Tree of Truth, none remained steadfast in faith in that Being save the known exceptions. Yet all performed the deeds prescribed by the Qur'án, although the judgment of being without faith had been pronounced against them in the earliest days of Islám by that very Soul.

Conceive of the Point of the Bayán in the same manner. Whoso entered the Gate with insight found salvation through the Báb by this act, not by other deeds. For that is the Soul from Whom all things have their beginning through God, and unto Whom all things return through God. How many souls have, since the appearance of the Tree of the Bayán, looked to their own knowledge and become veiled from that Tree! Yet, before God, all were responsible for that with which they had been charged, and before God the highest and the lowest have ever been, and remain, equal.

Today thou seest all professing faith in the Commander of the Faithful, upon Whom be peace, because they have encountered no opposition and have been nurtured in naught but love for that Soul. Otherwise, had these same people lived in the earliest days of Islám, thou wouldst have seen only those three mentioned in the tradition. Likewise, in this cycle God hath graciously favoured the faithful, numbering the value of the Name Raḥmán, and expressions of love for that soul have arisen. This hath been through the very Person of the Point. Had the matter rested with that soul,

the outcome of the people's test would have become known: pure faith is rarer than red sulphur. This prayer hath been ordained so that, should someone live in the Day of Resurrection, they may not become veiled. Afterwards, all come to profess faith. But on the day of fruition it becometh apparent how difficult it is for those upon the earth to enter into faith in God through someone who hath not even a fastening for their shirt.

Thou hast heard what is related concerning the Commander of the Faithful, upon Whom be peace, without thyself having undergone the test. Whensoever thou hast looked, thou hast seen the golden dome and the honour accorded to that Soul by all. Hadst thou lived in that day and been amongst those three, then wouldst thou have been true. Yet on that day Salmán, Abú Dharr and Miqdád were not accorded the mention they deserved. This is the origin of division in every Revelation. Blessed is the soul that looketh to that which establisheth the Proof as a Proof. For then, sooner than the blinking of an eye, those upon the earth may, if they wish, enter Paradise through its gates. They shall behold the breadth of the Path, wider than the space between the heaven of capacities and the earth of received realities.

In every circumstance, watch over yourselves, that your steps may not falter in the tests of God. Hold fast to the cord of the Book, which guideth all who are mindful of God. God originateth all things, then bringeth them back—and unto God shall all return.

The Twelfth Gate of the Fifth Váḥid

Concerning the burial of the dead in marble and the placing of agate rings upon their hands.

The substance of this Gate is that, since this outward body is the throne of the inward body, whatsoever judgment applieth to that body applieth likewise to the outward. For it is the inward body that experienceth pleasure or pain through this inward body, not this outward body itself. For this reason, God hath ordained the utmost preservation of this outward body, inasmuch as it hath been the throne of that inward body, that naught distressing should befall it.

For the essential body looketh upon its throne, upon this outward body. If it beholdeth this body honoured, it is as though it hath itself been honoured—if it beholdeth the contrary, it suffereth accordingly. It is for this reason that the command hath been given to accord it the utmost honour and respect. Permission hath been given for it to be enclosed in crystal or polished stone, so that the essential body may behold naught in its throne that would cause it distress. This is the fruit of this ordinance. Thus God bestoweth His favour upon whomsoever He willeth amongst His servants. Verily, He is the All-Protecting, the Self-Subsisting.

Permission hath been given for an agate ring, so that, through the blessing of the verse inscribed upon it, no sorrow may befall that essential body, and it may be shielded from Fire and abide beneath the shadow of Light. For anyone who weareth upon their hand a ring inscribed with the Name of God, provided they have faith in the Bayán and observe its limits, it is incumbent upon God to admit them into His Paradises and grant them so much of His grace and bounty that they are content. And who is more truthful than God in speech—if ye have certainty in God and His verses?

The fruit of this ordinance is this: all things return unto the manifestations of Takbír, wherein the element of earth is mentioned. Earth's ascent beginneth with the degree of stone and continueth unto its utmost purity, the condition of crystal, when the Name Ṣamad becometh manifest in its regard. Perchance, at the return, all may be established in such substantial, essential bodies and point unto the True One by proclaiming His greatness. And God guideth whomsoever He willeth by His command. Verily, He is the Mighty, the Inaccessible.

The Thirteenth Gate of the Fifth Váḥid

Concerning the testament at death, according to that which hath been commanded in the Bayán.

The substance of this Gate is that no favour from God unto His servants hath ever been greater than His permission to worship Him, and His teaching them to glorify Him, praise Him, affirm His oneness and proclaim His greatness. He hath permitted that, at the time of death, a testament be written containing an acknowledgment of His oneness and justice, and that creation and command belong unto Him; an

acknowledgment of the divine Point and His Letters of the Living; an expression of love for the manifestations of His Names and Likenesses; a seeking of refuge from whatsoever their Beloved hath not loved and doth not love; and whatsoever they desire from their Desired One. Let the writer instruct that the testament be delivered unto Him Whom God shall make manifest. If His Will should incline to a reply, that is the very answer revealed from God for its writer.

Its preservation resteth with the writer's heirs, that it may pass from hand to hand until it reacheth Him Whom God shall make manifest, in the finest script and most exquisite beauty. For the interval from one Revelation to another is plain, and preserving it throughout that interval is easier for all than aught else. Yet let the utmost care be taken, lest, God forbid, the Truth should appear and the custodian remain veiled, or fail to deliver the document in their keeping. For it is evident that, at the appearance of the Truth, each soul is deluded by something, unaware that the very ground of their delusion cometh from that Truth in His previous Revelation. Yet in His subsequent Revelation He doth not present Himself through that earlier appearance, by reason of the exaltation of His Revelation. Thus the Messenger of God described the Revelation of Jesus as the prelude to His own, and did not make Himself known to all by that Revelation.

There is no doubt that the people of the Bayán have acted, and do act, as fully as is fitting upon that whereby their religion was established. Yet the day of reaping the fruit is the point at issue. Thus all say at death, "There is none other God except God," and depart. In this Revelation, now manifest in the world, people pronounce this declaration at death in obedience to His former command, while the Manifestation of this declaration, Who pointeth unto God, is unjustly confined in a mountain. Thus all their deeds become scattered dust. Likewise, ye all shall write a testament, testify unto the Oneness of God, and say, "I associate naught with God." Yet on the day of His appearance your very selves become the manifestation of that association of partners with God which ye have denied, and ye perceive it not. Thus, at one stroke, ye nullify your own religion without being aware. Have a little mercy upon yourselves, that

whatsoever ye do may be done with insight. Perchance ye may find salvation on the Day of Resurrection.

Know that this testament hath its origin in God, but through that which the Point hath uttered—and its return is unto God, but through its return unto Him Whom God shall make manifest. How often ye write, yet know not the One to Whom ye write! He maketh Himself known to you by a proof upon which the religion of all is founded, but the veils of your own selves stand in the way. Thus today all the people of the Qur'án act according to His former command, yet remain veiled from the One Who establisheth the Cause. Although they behold the proof of the former commands in a more excellent form, they give no heed. Nor doth it follow that even those who read these words will take heed. Rather, in their own imagining, they suppose that, should the Truth appear, they would be the nearest of all creatures unto Him. Yet in every Revelation these are the very souls who have reached the highest degree of that religion at the close of its dispensation. And again there happeneth that which happeneth. And God seeth whatsoever ye do.

The Fourteenth Gate of the Fifth Váḥid

Concerning the several kinds of purifiers: fire and air, then water and earth; then the Book of God; then the Point and His works; then that over which the Name of God hath been mentioned sixty-six times; that which the sun drieth; that which undergoeth a change of nature; then whosoever entereth this religion, becoming thereby pure together with all that belongeth unto them; then whatsoever passeth from the hands of those outside this religion into the hands of its people, for severing its relation to the former and establishing its relation to the latter purifieth it.

The substance of this Gate is that God, the Lord of the world, hath through His grace and bounty ordained that certain manifestations should be purifiers. Were a soul to sacrifice all that is upon the earth, they could find no way unto even one of them. All have become purifiers through the command of God proceeding from the Tree. For in truth it is the command of God that purifieth, rather than the thing itself. The thing is a throne for that command, through which the command is made manifest.

Consider the One Whose Word bringeth the purifiers into being, and behold what they say concerning those essential elements which point unto God. Had they judged even according to their own religion, no reproach would have fallen upon them. Yet so extreme is their scrupulousness that they use water to such excess that it becometh "ink", but they will not consent to pronounce pure the One Whose Word maketh water a purifier. They are like one who countenanceth the slaying of the Lord of Martyrs—peace be upon Him—yet inquireth concerning the blood of a mosquito. Such is the measure of these animalistic creatures, though even the name of animal befitteth them not, for an animal harmeth no soul, whereas what these do is manifest. God hath ordained these purifiers only that they may be a proof of the purity of Him Whom God shall make manifest and of the witnesses of His glory. But who regardeth the fruit and purpose intended by God? Had the people of the Dispensation of the Qur'án done so, matters would not have come to this. In the Dispensation of the Bayán, too, may God safeguard their end, that they remain not veiled from the One intended and bring no affliction upon Him.

In every Revelation the forms of religion are true in their proper place. Thus, when the Messenger of God appeared, all who entered Islám partook thereof. But consider how these forms abide beneath the shadow of faith in Him. Each hath thus laid hold of some form and remained veiled from the Source. Should one know the Source and be enabled to act accordingly, all that pertaineth to religion and to the world in that Revelation shall be theirs. Otherwise they come to naught, as though they had never before been aught in the Book of God. Of the manifestations that purify, the first is faith in the Bayán, whereby the body is rendered pure. The second is the Book of God itself. As soon as a thing wherein no actual substance of impurity remaineth cometh before a verse thereof, it becometh pure. The third is the Name of God: when *Alláhu Aṭhar,* "God is Most Pure," is recited over a thing sixty-six times, it becometh pure. The fourth is severing relation to a thing to those outside the Bayán and joining it unto the people of the Bayán. The fifth is the Tree of Truth on the Day of His appearance, and all His works. The sixth compriseth the four elements. The seventh is the sun. The eighth is whatsoever undergoeth a

change in its nature. All these apply when the actual substance of impurity is absent.

Allowance and exemption have been granted for blood issuing from the mouth through the use of a toothpick or a cleansing stick. Yet in every condition God loveth those who purify themselves. And naught in the Bayán is dearer unto God than purity, refinement, and cleanliness. Hardship hath been lifted concerning the feet of an animal that walketh in the rain and entereth a room. In the Bayán, God desireth not to behold any soul deprived of joy and gladness. He desireth that all should remain, at all times, in the utmost inward and outward purity, that no soul should feel aversion to its own person, much less cause aversion in another. Nor is there any blame upon the one who prayeth if animal hair be present with them, as in articles brought from Europe, or if there be handles of ivory or bone and the like. All this is that people may dwell within the breadth of God's mercy, that perchance, on the Day of the appearance of the Truth, they may thank Him for His former ordinances. Let them not exercise scruple over a single hair and perform their prayer anew, yet show no scruple when pronouncing a verdict against the One Who establisheth religion. All who lived in the former Dispensation of the Qur'án witnessed this: all those who wronged the Household observed the minutiae of religion. Likewise, whosoever hath lived in the Dispensation of the Bayán hath witnessed this in its fullest measure: a thousand lines are written upon a minor question of subsidiary law. Yet when it cometh to acknowledging the Truth, through Whom the very foundation of religion is established, the writer would have been a harmless animal had they written naught. Instead, they have written against the Truth.

Be not veiled from the Truth by these things, nor deceived by these pieties, for in the sight of God they become scattered dust unless joined with faith in the Truth. It may happen that one composeth five hundred thousand lines on the principles of jurisprudence, taking account of every religious scruple, yet hesitateth to acknowledge God and His verses. Had it been hesitation alone, they would already have rendered their own existence vain, but they rest not there. Against the One from the ocean of Whose bounty ariseth the word of Divine Unity, the very foundation of religion, they commit that which the pen is ashamed to recount. O people of the

Bayán! Do ye not as the people of the Qur'án have done. Howsoever high ye may ascend, be at least like an animal: harm no soul if ye cannot bring it benefit. Perchance, on the Day of the appearance of the Truth, ye will not commit that which bringeth your religion to ruin whilst ye remain unaware thereof. This is the testament of the Truth unto all. Whosoever acteth thereon shall suffer no harm in any condition. For the pardon and forgiveness of that Sun of Truth embrace all creation. If He seeth from a soul naught save an expression of love for Him, perchance He will, from the ocean of His bounty and grace, admit them unto faith in Himself and favour them by His mention of them, though they know it not. Even as, at the time of recompense in this Resurrection, the Point of Truth rewarded with His verses souls from whom naught had appeared. One was at sea and another on land—God knoweth when each shall learn of the recompense granted unto them by the Truth. And God recompenseth those who do good.

The Fifteenth Gate of the Fifth Váḥid

Concerning the water whereby ye are created, which God hath declared pure in the Book.

The substance of this Gate is this: one Seed is worthy to be named pure, together with that which pointeth unto Him—the suns reflected in mirrors from the Sun of His bounty. Thus, through His mention, God hath sheltered all beneath His shadow and declared them pure. Yet He hath ever loved, and loveth still, that it should be cleansed away with the utmost refinement, in ease and not in hardship.

And the fruit thereof is that none should think of that Most Great Luminary and His witnesses as other than pure, for every purifier receiveth its purity from the ocean of the bounty of this very Primal Seed. In every condition, take heed that no soul amongst the people of the Bayán be judged other than pure—whosoever doth so departeth from faith. Perchance no sorrow on this account may befall the Manifestations of the Truth between the two Revelations.

How greatly, in the Dispensation of the Qur'án, have they transgressed the command of God and judged impure those souls who pointed unto God,

whilst the purity of the faithful hath come through the blessing of those very souls' existence!

Thus, in the days when I Myself was at the holy shrines, the late Siyyid—blessings of God be upon him—came one day unto a house. When the Siyyid departed, the householder ordered the washing of a door which the hand of that Tree of Purity had touched. Yet where in their own religious law hath contact between two dry objects ever warranted a judgment of impurity? Thus do they transgress the ordinances of their own religion, supposing this to be caution. Yet when the root is gone, how can the branch remain? O servants of God! Fear ye Me.

The Sixteenth Gate of the Fifth Váḥid

Concerning this, that whatsoever hath no peer belongeth unto God. So long as the Sun shineth, it shall be brought before God. When it setteth, God permitteth every soul to possess such things until the Sun riseth from its Orient. Then retention is no longer lawful: one who possesseth them must return unto Him up to the number Váḥid—one who possesseth none is not charged with this. If an artisan produceth by their hand a work that hath no peer, they are exempted by the grace of God if their livelihood dependeth thereon. Otherwise the obligation remaineth, for God hath provided for them from another source within His dominion, that they need not depend upon this. If necessity doth arise, they are exempted by His grace. Verily, He is Bountiful, Generous.

The substance of this Gate is that the greatest thing God loveth to see made manifest amongst the people of the Bayán is their love for one another. Whether they ascend or descend in the stations of recognition, in fundamentals or subsidiary matters, in the outward or inward, in the first or the last, let them not reject one another. For whosoever hath entered the Bayán is amongst the faithful, and at whatsoever station they stand, it is well.

If a soul within the Bayán rejecteth another of its people, ninety-five mithqáls of gold become due from them, to be rendered unto Him Whom God shall make manifest, and unto none other. None may demand it of them save through Him. Rather, it is a debt between that soul and God: the Sun of Truth may pardon it if He so willeth, or receive it if He so

willeth. The purpose of God in this penalty is that none within the Bayán should dare reject a soul by declaring them devoid of faith. Each person's degrees are manifest according to their station. At whatsoever station a soul standeth, if they act for God, their deed is praiseworthy: whether they be occupied with the lowest subsidiary question or stand at the highest question of fundamentals.

Haply, on the day of the appearance of the Truth, none will consent to aught save an expression of love toward that Most Great Luminary. Haply, thereby, the people of the Bayán shall not perish on the Day of Resurrection, but shall find salvation through love for Him, which is the essence of all faith. Since He is the sign of the words of God, "There is naught like unto Him," God hath commanded that whatsoever in His dominion attaineth this degree shall belong unto Him. So long as the Sun of Truth shineth, naught from His possessions that is worthy of Him is lawful unto any save by His leave, after rendering from it the manifestations of Váḥid. From the moment of its setting, the faithful are permitted to take possession on His behalf, and to thank their Beloved until the time of His appearance.

At His appearance none may delay even a ninth of a ninth of a tenth of a tenth of a second in returning unto its Owner, from His possessions, whatsoever hath reached perfection and its utmost limit, up to the number Váḥid, for, before His appearance, He hath permitted them by His bounty to retain what exceedeth that number. Whosoever fulfilleth not the command of God on the day of the appearance of the Truth, withholding a pen that hath no peer, is bound to render ninety-five mithqáls of gold, so that none may hinder another from spending in His religion as God hath commanded.

Permission hath been granted to an artisan who produceth one work in a year that naught be due from them, that all may abide within the breadth of His mercy. Whensoever one cometh to possess such a thing, it must be returned unto its Owner at His appearance. Whosoever desireth to obey God will obey His command. What honour is greater than this: that a servant should be honoured through obedience unto their Owner? This permission is naught save His grace bestowed upon His creatures, for in Himself He hath ever been wholly independent of all else. All have been

created from the ocean of His bounty and are held in the two hands of His grace and justice. Unto God belongeth whatsoever is in the heavens and on the earth and between them. God is Self-Sufficient, Unassailable.

The soul who withholdeth doth not withhold for the sake of any other than Him. Indeed, no soul, in any matter, desireth to act save for God—yet at each appearance they are veiled from recognizing His good pleasure. Thus is brought to naught that which they suppose they do for God. Yet whatsoever is brought to naught doth not thereby pass out of God's possession: all things belong unto God. Hence this secret: whatsoever befalleth the Truth cometh from Him and is intended for Him. Yet, because the person responsible is veiled, it is inflicted upon Him. Even whilst they remain veiled, God's proof is complete for them. Were it not complete, they would not fall under judgment.

At the appearance of the Messenger of God, God's proof was complete for the people of the Gospel. Their Promised One appeared with the very proof upon which their religion was founded—yet, because they remained veiled, their deeds were brought to naught. Nor doth it enter their hearts that the One promised by Jesus could have come whilst they had failed to have faith in Him, though the matter is manifest. Thus, at every appearance of the Truth, the followers of the previous appearance remain veiled within their own religion through what they imagine to be caution and religious reasoning. God bestoweth His guidance upon whomsoever He willeth, for that guidance is more precious in God's sight than aught else. For though all things be present, if guidance be absent it is as though naught had been or were. And if guidance be present though all else be absent, naught is lacking, nor hath aught ever been lacking. And in Paradise that soul shall receive whatsoever hath been promised unto them. Regard the creation of Paradise as the creation of all things: God createth therein whatsoever lieth within its capacity. For He hath ever been Powerful over all things and encompasseth all things—there is none other God except God—we are all wholly devoted unto Him.

The Seventeenth Gate of the Fifth Váḥid

Concerning the obligatory remembrance in every month: that God be remembered ninety-five times each day—Alláhu Abhá, "God is Most

Glorious," on the first day; Alláhu A'ẓam, "God is Most Mighty," on the second; until Alláhu Aqdam, "God is Most Ancient," is reached on the nineteenth day, the last day of the month.

The substance of this Gate is that, between sunrise and sunset, God hath permitted every soul to say ninety-five times: *Alláhu Abhá*, "God is Most Glorious"; or *Alláhu A'ẓam*, "God is Most Great"; or *Alláhu Aẓhar*, "God is Most Manifest"; or *Alláhu Anwar*, "God is Most Luminous"; or *Alláhu Akbar*, "God is Greater"; or other such exalted utterances. Haply, through the blessing of reciting these holy names, they may attain, on the Day of Resurrection, the honour of guidance from that Most Great Luminary and Ancient Countenance, and may receive on that day the guidance of the Letters of the Living.

Let them not recite these names whilst remaining veiled from those who point unto them. For these names are as the realities of those who point unto God. Even as these letters signify that God transcendeth all description, so do these realities signify that God transcendeth all characterization. This doth not mean that the Letters of Váḥid pass beyond their station as likenesses, for no path unto the eternal Essence hath ever existed for anyone, nor doth one exist. And whatsoever can exist within the realm of possibility is His creation.

The Letters of Váḥid are the guides unto His names for His creation—in them naught is seen save God alone, God alone. In the station wherein they themselves are seen, they are creatures of God. And in the station wherein naught is seen in them save God, they are the Letters of the Truth.

O servants of God, take ye heed that ye exaggerate not concerning them. Howsoever highly they may be exalted, they cannot be comprehended. And howsoever low they may be placed, their servitude hath ever been, and remaineth, acknowledged. Yet their exaltation lieth in this: their hearts are mirrors that point unto none save God alone. For this reason the God of all creation hath appointed them the Letters of glorification, praise, the declaration of unity, and the proclamation of greatness. Yet, whilst proclaiming His greatness, direct not thy gaze toward them, for in so doing thou becomest veiled. Rather, even as in the letters *Alláhu Akbar*, "God is Greater," thou seest naught save God, so in those realities naught is beheld

save God. Say: All creation belongeth unto God, and all are worshippers of Him.

The Eighteenth Gate of the Fifth Váḥid

Concerning sale and purchase: when mutual consent hath been established between the parties, in whatsoever manner—even through the act itself—sale and purchase are valid, whether the parties be young or old. Discounting is permitted amongst traders on terms pleasing to both buyer and seller. A price may be agreed for deferred payment, and a reduction in that price may be granted.

The substance of this Gate is that God hath permitted sale and purchase when mutual consent is established.

He hath granted this permission to the young and the old, the free and the enslaved. Once the consent of both parties is ascertained, sale and purchase are valid in the Bayán, even if consent be expressed by gesture or by the act itself.

God hath permitted merchants to practise the discounting now customary amongst them, and to provide in their dealings for decreases and increases according to the term of payment, that all may be thankful amid the abundance of the grace and mercy of the Truth.

Haply, on the day of the appearance of the Truth, the sale of the sign of the Sun of Truth and the purchase, through Him, of whatsoever is other than Him may take place with His consent and their own. Haply, thereby, all who act accordingly shall be saved on that day.

The Nineteenth Gate of the Fifth Váḥid

Concerning that a mi<u>th</u>qál consisteth of nineteen na<u>kh</u>uds; that nineteen na<u>kh</u>uds of gold are valued at ten thousand dínárs, and nineteen na<u>kh</u>uds of silver at one thousand dínárs. Naught is due from one whose holding is smaller. The same applieth where a full year hath not elapsed in their possession, or the amount hath not reached five hundred and forty mi<u>th</u>qáls—"according to the number of the letters of <u>Ṭ</u>á, when the value is taken." Thereafter, five hundred dínárs from each mi<u>th</u>qál of gold and fifty from each mi<u>th</u>qál of silver shall be given unto the sovereign of the Bayán, provided that they transgress not their limits. They may not demand it.

Rather, those who are able shall bring it, that thereby the sovereign may support Him Whom God shall make manifest and be amongst the thankful.

The substance of this Gate is that God hath ever been the Creator of His creatures and His kingdom. And that His possessions may not remain with those who acknowledge not His Unity, He hath permitted all to pay their governor for the support of their religion. When a year hath passed, the holding exceedeth five hundred and forty mithqáls, and no unit divided into nineteen parts hath been diminished in the faithful's possession, five hundred dínárs from every mithqál of gold, consisting of nineteen nakhuds, and fifty dínárs from every mithqál of silver, likewise consisting of nineteen nakhuds, shall be given unto the sovereign of the Bayán. Haply, on the day of the appearance of Him Whom God shall make manifest, the sovereign may become self-sufficient through the ocean of His bounty and cause Him no sorrow, even for the sake of the one closest of all unto the sovereign. This hath ever been a right God appointed for Him Whom God shall make manifest, wherein the secret of the Qáf is manifest unto those of understanding. Yet He hath granted permission unto those who await His appearance. Haply, at that time no sorrow may befall Him, nor may the sovereign be driven to transgress God's bounds and thereby cause another soul sorrow.

For in the Bayán no act of worship hath ever been more beloved of God than one soul benefiting another, even by bringing joy unto their heart. And no deed hath ever been more remote from God than one soul harming another, even by bringing sorrow unto their heart. This doth not mean that they should do whatsoever they do in His name, and then, on the day of His appearance, hesitate to acknowledge Him, calling their hesitation caution. Even as today all upon the earth perform their deeds in the name of that same Primal Will, Who at every appearance hath become manifest under the name of the Prophet of that appearance. Yet what hath come to pass in this appearance is manifest—an appearance beside which all earlier appearances are but reflections. Indeed, the harm manifested by those affiliated with the previous appearance was not manifested by those affiliated with the appearance before it. Though the latter acknowledged Him not, neither did they inflict harm upon His followers, but what hath come from those claiming affiliation with the previous appearance is

manifest. If all behold the sovereign's justice, there is no doubt that those who have faith in the Truth will discharge their duty in obedience unto the One they worship.

Should the sovereign, in this appearance, follow the line of the good pleasure of God, they shall become self-sufficient through the conquest of all upon the earth, bestowing favour upon those sheltered within their dominion and remitting God's dues for them. For God hath ever possessed such abundance upon the earth that, should all step forth to support Him, all would become self-sufficient.

Permission hath been given that every mithqál of gold shall consist of nineteen nakhuds, and silver likewise, the values of both being those current today. If change be made, let each unit be divided into nineteen parts, that silver and gold alone may circulate in the hands of the faithful in the Bayán, and that all may be thankful within the abundance of the grace of the Truth. In this ordinance mysteries of wisdom lie hidden for those of discerning hearts. Whosoever considereth it with insight shall behold all the mysteries of Divine Unity with the eye of certitude. When naught hath yet been taken, bring the measure of Há, in its own station, into what is due, at the place where the Qáf hath been mentioned. Though this ordinance presently entail some loss for merchants in the valuation of gold and silver, that loss shall be removed once it cometh into general use.

If a soul oweth one qirán, they must give twenty-eight nakhuds, rather than its price. Likewise, in the case of gold, twenty nakhuds must be given, rather than its price, unless the transaction be conducted upon this basis. All this is that no soul may be saddened in the path of the Truth on the day of His appearance. Haply, at His appearance, naught may occur that createth Fire within souls who were accounted faithful in the Bayán. God guideth whomsoever He willeth unto a true and certain path. For those who acknowledge the Unity of God, no Paradise hath ever been higher than the very act of obeying the commands of God. And for those who act in obedience to God and His verses, no Fire hath ever been more terrible than transgressing His bounds and one soul wronging another, even by a mustard seed's weight. God shall judge between all on the Day of Resurrection, in truth. And we all beseech His grace.

The First Gate of the Sixth Váḥid

Concerning the arrangement of the Bayán: it shall not exceed nineteen volumes. In the first three shall be written the verses; in the next four, the supplications; in the next six, the commentaries; and in the final six, the forms of learned discourse. The gates in all these shall range from one unto the name Mustagháth. Each soul should possess a collection of verses to recite as they wish—a collection of no fewer than a thousand is better for them. A bayt is reckoned as thirty letters, and the vowel marks as ten.

The substance of this Gate is that naught is more beloved of God than symmetry. Even if a soul possesseth land and wisheth to manifest symmetry therein, it should be such that, when surveyed with an astrolabe and examined with the utmost precision, no excess, however slight, shall be found at one end over the other. Where such symmetry in land is beloved of God, how much more so in other matters wherein symmetry can be manifested. God hath permitted the arrangement of the Bayán in no more than nineteen volumes, the whole being recorded with the utmost symmetry, order, and arrangement, that whosoever considereth the last volume shall find not one letter more than in the first. This doth not mean that this precise manner hath been commanded—it is mentioned as the utmost degree of symmetry. Yet God knoweth a symmetry more perfect still, wherein the numerical values of the letters are considered. Such a manner is beyond the capacity of creatures in respect of all that hath been revealed. Neither the first manner nor the second hath been commanded. The name Bayán, in its primary sense, applieth to the verses alone, for these are the greatest Proof and the mightiest Evidence, pointing unto God alone. In its secondary sense it applieth to supplications; in its third, to commentaries; in its fourth, to learned discourses; and in its fifth, to Persian words. All, however, are mentioned beneath the shadow of the verses. Though the secret of eloquence manifest in the first is also concealed in the last, this hath not been expressly declared, since not all are able to apprehend it.

The purpose of this arrangement is that, on the day of the appearance of the Owner of the Bayán, all realities may resemble the Letters of the Váḥid and journey upon the ocean of unity. Haply, on the day of the appearance of the Truth, they may receive illumination from the Sun of Truth and,

through nearness of heart, enter the presence of that Most Great Luminary, without the outward distinctions of religion and the world. If all five ranks be represented within each division, in the utmost symmetry, this is beloved of the Truth. Though in the first three floweth unspoilt water; in the next four, milk whose taste hath not changed; in the next six, the wine of Divine Unity; and in the final six, that which is mentioned in the pillar of magnification—yet in each, all hath ever been manifest and hidden. Indeed, the beholder beholdeth it in every letter, nay, in every point. That reality hath four pillars, and its outward form beareth witness to the likeness of its being. Yet within this Váḥid naught but the Váḥid is seen: if one be added, it becometh twenty, not two. The secret is that within this Váḥid naught is seen save the likeness of the One beyond number. Thus may they, through nearness of heart, enter the presence of the First Váḥid at the beginning of the appearance of the Resurrection. Consider the Bayán: though it hath been commanded that it be bound in volumes, from the beginning of its revelation all hath been one water, and throughout these Letters of the Váḥid the same life floweth. This doth not mean that there is a Creator other than God, a Provider apart from Him, or a Giver of Death or Life save Him. Rather, this First Váḥid is His creation, pointing within the realm of possibility unto such unity as can be manifested therein. The Unity of the Essence hath ever been unknowable and remaineth so. No mention can be joined unto it—it hath never entered number, nor can it be known through geometry.

The fruit of this arrangement is that, on the Day of Resurrection, all those faithful in the Bayán may be guided by the Letters of the Váḥid. Be not self-assured through love of the Point and the Letters of the Living, for that day is the day of trial. If a soul loveth that Point and those Letters and followeth their guidance, this is proof that they have loved this Point and these Letters. Otherwise, consider how many profess love and obedience unto the Point of the Qur'án and its Letters of the Living, whilst not one in a thousand hath come under the authority of this Point and these Letters. Conceive of that appearance as of this one. Be watchful that naught veil thee on that day, for the whole Bayán and all its spirits are, before Him Whom God shall make manifest, as a garden in His palm. Even as today, if a "Yea"—*balá*—proceedeth from the Point of the Bayán

concerning the whole Qur'án and its spirits, all have been, and remain, within the mercy of the Truth. If a "Nay"—*lá*—proceedeth, its judgment is manifest. Look and see whether all this weigheth less even than a garden. This is the actual judgment before God. Though beneath the shadow of each letter thousands upon thousands of souls find shelter, each honoured and exalted through an ordinance of the Qur'án, all depend upon that single cord held in the hand of its Revealer, and in no other hand. Consider: had the Messenger of God revealed one verse declaring that all those faithful in the Gospel were within mercy, could anyone have declared them otherwise? Even a portion of them cannot be numbered, how much less the whole. Yet, since He uttered no such declaration and pronounced another judgment, behold how they remained within their own limits. This is the essence of all knowledge: through one "Yea"—*balá*—all are quickened, and through one "Nay"—*lá*—from Him all are effaced, in truth. This is not through imagined force, conquest, or other such means. Rather, it is a true judgment above which none can be conceived, taking effect upon all things in their very reality.

Strive ye with your utmost effort that, on the day of the appearance of the Truth, ye dispute not against Him through His own words. The whole Bayán is the utterance of His previous appearance, and He knoweth better than all creation what He hath revealed. The spirit of all is within His grasp. In their possession is but a reflection, if they be established in the Truth. Otherwise, they are unworthy of mention. Even if a soul today were the Plato of the age in every branch of learning, would their knowledge bear them any fruit if they acknowledged not the Truth? Glorified be God above such a thought! Rather, they possess no knowledge. Knowledge is knowledge of God, His Messenger, the Manifestations of His Cause, and the Manifestations of His Judgment. Those of discerning hearts call naught else knowledge. Even as the one bearing this name in the days of Jesus—peace be upon Him—derived no benefit when he acknowledged not His prophethood. Conceive likewise of the appearance of Him Whom God shall make manifest: though all the people of the Bayán should equal that person in the essence of learning, it would bear no fruit save through acknowledging Him. Take ye heed, O ye endowed with knowledge, and fear Him. In arranging the verses, let them be ordered súrah by súrah, from

one verse unto the name Mustaghá<u>th</u>. It is fitting that each soul possess a collection of at least a thousand bayts from those forms of the Bayán wherein they find delight. Every thirty letters constitute one bayt, and with vocalization, it is reckoned as forty letters. The whole Bayán is as a jewel entrusted by one person unto another. On the day of the appearance of Him Whom God shall make manifest, should He desire to reclaim from all what He hath given them, let them delay not in the slightest. Let not one be veiled by its subsidiary questions, another by its fundamentals, another by matters of authority, and another by distinctions of glory. All is from Him and returneth unto Him.

Recognize Him through His verses, and hesitate not in recognizing Him under the name of caution, for to that very extent shall ye remain veiled within the Fire. If ye ponder between yourselves and God, that very sign toward which ye turn between yourselves and God is His likeness within your hearts. Let it not veil you from Him, and recognize the One for Whose recognition ye have been created. Be watchful: though He maketh not Himself known by His own name, He maketh Himself known unto all through His verses in other ways, that none may have the slightest plea against Him. It may happen that a soul sitteth at home studying the Bayán when His messenger entereth bearing His Book. Lacking insight in their religion, that soul attaineth no certainty and in that very moment entereth the Fire. Yet the Bayán by which that soul acted came from His own Person, and the Book He hath now revealed unto them through His verses is greater in His sight. It is a divine gift unto them in the world to come, greater before God than the former revelations bestowed upon them from His hidden bounty and unseen realm. Let it not be as today, when each soul possesseth a Qur'án by which they profess the religion of Islám, yet remaineth veiled from its Revealer and the One upon Whom it was revealed. A copy may be valued at a thousand mi<u>th</u>qáls of gold, yet a trifle veileth its possessor from its Revealer and Recipient. Did that soul know, they would wish never to have been created, rather than be deprived of the fruit of their existence. Take the utmost care: the path is finer than aught, yet to one who knoweth it, broader than aught. God originateth all things and then returneth them.

Say: Ye are indeed assured of that which God hath sent down in the Bayán. Knowledge of the Bayán dependeth upon knowledge of its revelation, from its beginning unto its end. For what was revealed at the beginning accorded with the ordinances of the Qur'án—thereafter the measures of the Bayán became manifest therein. Let not the beginning veil them from the ending—nor let them look unto the ending and neglect the beginning. Rather, every letter, whether of Fire or of Light, hath ever been mentioned in its own station and within its own realm. Yet the fresher the revelation becometh, the more manifest is its divine intent. All the Bayán is the utterance of the Point of Truth, even as the whole of religion is recognition of Him and knowledge of His commands. God guideth whomsoever He willeth unto a true and certain path.

The Second Gate of the Sixth Váḥid

That the ruling concerning a well is the ruling concerning kurr water; that the ruling of kurr hath been lifted, and all have been commanded to use pure water; that water is purity, pure and purifying, in itself, for itself and for others through itself, provided the three qualities alter it not; and that the ruling concerning a part thereof is the ruling concerning the whole, and conversely.

The substance of this Gate is this: The Lord of the world, through His bounty and grace, hath assigned to water in a cup the same ruling as unto abundant water, that all may dwell within His ample grace and mercy. He hath lifted the former requirements concerning things that fall into a well. Yet He hath ever desired that wherever people dwell there be a basin of water, that cleansing and purification may be easy. The angels pass not through a house wherein no basin hath been built—should a command from God require it, they pass through unwillingly. Let all the people of the Bayán attend carefully to this bounty, that none be deprived thereof. The ruling of purity extendeth unto this water only by virtue of the ruling concerning the water of the Sea of Unity: even as one drop thereof pointeth unto God, so doth the whole.

Water hath ever been purity, pure and purifying in itself. In purification, pouring water over a thing is better than placing that thing in the water, for the latter occasioneth repugnance, which the former avoideth.

Consider that all purification resteth in the Word of God, through which water becometh pure. If, on the Day of the appearance of the Truth, He pronounceth a thing pure, marvel not. For His Word purifieth, rather than the thing itself, though even its appearance is only through His command. It is as though all the people of the Bayán could already be seen observing, with the utmost diligence, His former ruling concerning the purity of water, yet becoming veiled by those very observances on the Day of His appearance, even as is manifest today. O People of the Bayán! Do not as the people of the Qur'án have done: they labour with the utmost diligence to purify their bodies with bodily water, yet remain veiled from purifying their essential bodies with the Water of Unity. Know that any heart wherein there is love of other than God is not pure before God. Likewise, any spirit, soul or body wherein there is love of other than the Letters of the Váḥid and those who love them is not pure before God. For the ruling concerning bodily purity dependeth upon the purity of the essential body, which is purified through faith alone. If it were otherwise, consider that no people today excelleth the Christians in outward bodily cleanliness, yet the ruling concerning them is manifest.

Likewise, at the appearance of Him Whom God shall make manifest, purify ye yourselves through faith in Him, for though ye enter the sea and emerge therefrom a thousand times a day, the ruling of bodily purity shall not apply unto you. How much less shall essential purity be attained thereby. Let not these practices of purification veil you from the Truth, even as people are veiled today. One is so scrupulous concerning outward bodily purity as to have no equal, and composeth fifty thousand bayts thereon. Yet, where hesitation altereth the purity of their very being, they give no heed to the ruling concerning purity, but issue a judgment that the pen is ashamed to record. Take the utmost care that ye be veiled neither by the outward nor by the inward, but bring both unto the utmost perfection, that haply, on the Day of the appearance of the Truth, ye may be illumined by the radiance of the Sun. If that Sun of Truth should, in an instant, decree purity concerning aught that is conceivable, it is incumbent upon all to obey and act according to whatsoever He decreeth. For that which ye practise today proceedeth from His former command, and with Him the Origin of the command is ever the same. The ruling concerning a

part of the water is the ruling concerning the whole. Pouring it twice over a thing from which the actual impurity hath been removed purifieth that thing, but immersion in water once sufficeth, provided its small quantity occasioneth no repugnance. Otherwise, purification with such water is not beloved. If an impure thing altereth water, its use is not beloved, yet the ruling of purity is not removed from the water itself unless it ceaseth to be accounted water. Should it be altered by a pure thing, it remaineth pure, and if it be mingled with earth, it is not thereby accounted mixed water. Purification with mixed water is not permitted, that the wealthy may not exalt themselves above the poor. Otherwise, with God the matter is nearer than the twinkling of an eye.

Yet naught is more beloved of God than that water be preserved in the utmost purity. For should it become known that the water in this cup hath passed over impure ground, a refined and faithful heart findeth it unpalatable. Its being pronounced pure even after alteration is for the ease of all. Otherwise, who would desire even to approach such water, much less purify themselves therewith? God loveth not such scrupulousness concerning purity as engendereth a condition that ultimately harmeth that very soul. Rather, the faithful soul is too exalted to be altered by a thing. All the commandments concerning purity are intended to train souls in refinement and cleanliness, that none be repelled by aught in themselves, much less cause repugnance in another. Haply they may be present on the Day of the appearance of God, and naught repugnant be observed of them. For whatsoever is contrary to His good pleasure is contrary to the good pleasure of God, and His good pleasure is the good pleasure of God. In every state it beseemeth the faithful servant to safeguard their sense of smell with perfumes, that they inhale no unlovely odour. Likewise, inwardly, let them inhale not the scents of those without faith, lest they fall short of the good pleasure of their Beloved and remain unaware. Say: Water purifieth you only by the leave of your Lord. O servants of God, give ye thanks unto Me!

The Third Gate of the Sixth Váḥid

That God hath decreed that His servants build a bathhouse in every village.

The substance of this Gate is this: In this appearance there occurred that which occurred. All had enjoyed this bounty through the blessing of the command of the Messenger of God, yet they consented to what was done unto the Origin of that command, as is manifest. For this reason it hath been commanded in the Bayán that none settle in a village unless they build therein a place for cleansing, such that, should one of the faithful one day be afflicted, they may practise cleansing to its utmost degree in the religion of the Bayán. For no other ordinances lay such emphasis upon cleansing as do those of the Bayán. It hath been forbidden that anyone produce a thing with defects while possessing the ability to perfect it.

For example, if a person beginneth a building and bringeth it not unto the fullness of its possible perfection, not a moment passeth over that thing but the angels beseech God to visit retribution upon its builder. Nay, the very particles of the building beseech Him likewise. For every thing, within its own degree, desireth to attain its utmost perfection. Whosoever possesseth the ability to manifest this in it, yet doth not, shall be questioned concerning it. Haply, should the Sun of Truth one day pass through a land in the appearance to come, He may behold therein the obedience unto Him of those who have faith in Him.

In this religion it hath been commanded that the doorways belonging to every place be made such that a tall person may enter without lowering their head. In every locality, let fitting seats be provided, befitting whatsoever station is established there. Haply, on the Day of the appearance of the Truth, naught that causeth grief may be seen within His dominion, for all the fruits of the former appearance, and of the years that have elapsed therein, must be manifested on the Day of Resurrection. As for the appearance of Him Whom God shall make manifest, God knoweth at what age He shall cause Him to appear. Yet from the beginning of the appearance unto the number of Váḥid, be ye watchful, that in each year faith in a Letter may be manifested by all creation. For after that, they can no longer manifest the fruits of the former appearance save through the succeeding appearance.

Whosoever hath been present in this appearance hath witnessed this matter: they would not let the fruits of a thousand two hundred and seventy years pass beyond the threshold of the Gate. If a person attaineth not unto manifesting the fruit of their existence, they themselves remain veiled. But at the appearance of the Truth, act with the utmost speed, for the command of God is swifter than every thing. Upon hearing of the appearance, let all manifest the fruits of the Bayán to the fullest extent possible, for if they allow even a moment's delay, all that they have done shall be effaced. Perchance what a person hath done shall not be accepted unless it be manifested in the fruit that followeth. God doeth whatsoever He willeth and decreeth whatsoever He desireth.

The Fourth Gate of the Sixth Váḥid

God hath not permitted any save the Letters of the Bayán to dwell within the five territories, however long the passage of time.

The substance of this Gate is this: Even as the Lord of the world taketh the essence from every thing, so in the appearance of the Letter Há' hath He taken the essences of the earth and placed them within the bounds of Há'.

For the radiance of this Word appeared more immediately within these five regions than elsewhere. Indeed, from these territories it spread unto others.

Even as souls in these lands became the means of guiding other souls, likewise is the command of God concerning the lands manifest unto those possessed of knowledge.

Through five degrees of Unity, the hearts of their inhabitants ascend unto God.

In the land of Fá', the manifestations of the Unity of "There is none other God except He" shine within the mirrors of the hearts of those who glorify Him.

And in 'Ayn, the manifestations of the Unity of "There is none other God except Me" shine within the hearts of the sanctified.

And in Alif, the manifestations of the Unity of "There is none other God except God" shine within the hearts of those who affirm His Unity.

And in Khá', the manifestations of the hearts of "There is none other God except Thee" shine within the hearts of those who proclaim His greatness.

And in Mím, the manifestations of the hearts of those who magnify Him are illumined within the mirrors of "There is none other God except He Who created all things through His command."

Although all these degrees appear in every land—nay, in every atom. Yet the ruling followeth their manifest appearance and the conveyance of assistance from the Origin, that their inhabitants may ascend unto the universal Essence.

These are expressed as five paradises amongst the names, and as the bounds of Há' within the human temple. For whosoever surveyeth the whole earth beholdeth the lines of Há' within these five.

Yet this ruling remaineth established until the appearance of Him Whom God shall make manifest. At that time, the place of that dawning becometh the Origin.

For in the appearance of the Qur'án, Mecca became the origin of illumination for the lands, and in the appearance of the Bayán, the land of Fá'. God knoweth from which horizon of the earth that Sun of Truth shall arise.

For this reason it hath been decreed that within these territories not so much as an atom of what God loveth not should remain. Were the requisite capacity apparent, it would assuredly be commanded that a diamond enclosure be raised around them, from above the water unto lofty heights, that no soul therein should become aware of aught save what is beloved.

But for now this lieth beyond the capacity of these people, unless God should will otherwise. The reward of a single breath within these five territories surpasseth worship for twelve thousand years, provided one remain steadfast in faith in the Truth. Otherwise, take shelter beneath the shadow of seizure.

Were it possible for the entire enclosing wall to be of crimson ruby, the divine command would assuredly have gone forth. That the temple of Há' amongst the lands might be distinguished from the whole earth, and the territory wherein the appearance of God had dawned might be exalted above them all.

These territories attain no exaltation save through accepting prostration before the territory of Him Whom God shall make manifest. Otherwise, they would not have been created. This is their glory above the whole earth.

Likewise, had the souls dwelling therein not chosen to accept faith in Him, they would not have been created. In every condition, seek ye of His bounty, that He may cause whatsoever befitteth the Ocean of His generosity to shine upon all contingent beings, for the assistance of all proceedeth from Him.

Consider today the Qur'án: how many prayers are offered in a single day! All were gathered beneath the shadow of "Establish prayer," and drew their assistance therefrom. Even were all upon the earth to bear it, this Word would have room for them.

Nay, had the Resurrection of this appearance not been raised up, it would have continued assisting those who pray without limit. There would have been no interruption of its assistance. Such is the exaltation of the command of God and the loftiness of His decree, whereby all are guided.

That Word abideth in its station like the Sun at the meridian. God hath created naught more precious than the essence of knowledge joined to action. There is no knowledge save knowledge of the Origin of the Cause and comprehension of the conditions of whatsoever brancheth therefrom, until the day when all return unto Him.

For the distinction between one who hath faith and another is knowledge itself. Consider those who have faith in the Qur'án: through knowing it to be the Book of God, they have attained faith. All others upon the earth have remained without faith through lack of that knowledge.

Likewise, behold the Manifestation of Truth on the Day of 'Á<u>sh</u>úrá': One rightfully surrendereth life for Him, while another wrongfully doeth unto Him what was done. This is solely a matter of knowledge. Otherwise, both outwardly possess the human form.

Conceive of the Truth as the Sun, and of the faithful soul as a mirror: as soon as it faceth Him, it reflecteth Him. Conceive of the soul without faith as a stone: however much the Sun shineth upon it, it hath no capacity for reflection. Thus the one surrendereth life, while the other doeth unto Him what is done.

Yet should God will to make even that stone a mirror, He hath the power. But it hath itself consented to its condition. Had it desired to become crystal, God would assuredly have created it in crystalline form. For on that day, the very means whereby the faithful attained faith were equally available unto it. Yet, being veiled, through those same means it remained veiled.

Even as is manifest today: those who turn toward the Truth turn through the Bayán, while those who are veiled are veiled through that same Bayán. Conceive likewise of the Day of the appearance of Him Whom God shall make manifest.

Whatsoever hath existence within the contingent realm, or shall hereafter come into being, existeth through Him. Though before His appearance He remain unknown within His own house. Nay, before attaining His outward stature, though He cry for milk in the cradle, even then the assistance of all hath proceeded, and proceedeth, from Him.

Whatsoever hath been is of His former appearances, and whatsoever shall be is of His subsequent appearances. He is one Reality, whose likeness is the Sun: though He rise without limit, He is one in Essence within the realm of origination—though He set, He is one in Himself within the heights of creation. All draw assistance from His radiance, from the realm of hearts, wherein the essence of Unity shineth, unto the mineral degree, the furthest extent of the manifestation of grace. And God causeth whomsoever He willeth amongst His servants to dwell within the chambers of Paradise. Verily, His bounty is great.

The Fifth Gate of the Sixth Váḥid

Concerning the ordinance of greeting: men shall greet with Alláhu Akbar, "God is Most Great," and answer with Alláhu A'ẓam, "God is Most Mighty"; women shall greet with Alláhu Abhá, "God is Most Glorious," and answer with Alláhu Ajmal, "God is Most Beautiful."

The substance of this Gate is this: The essence of the whole Qur'án appeared in the manifestation of magnification, and the Lord of the world caused it to descend into the court of the Bayán. That is the first Tree which proclaimed the greatness of God within the kingdom of the heavens, the earth and whatsoever lieth between them. And God sent

down the answer: His grandeur is mightier than whatsoever hath taken flight in thought, beyond what thou canst describe or mention. From this hidden mystery it was commanded in the Bayán that the greeting proclaim the greatness of God, and its answer declare His might. Likewise, amongst the possessors of circles, let all greet one another with *Alláhu Abha*, "God is Most Glorious," and answer with *Alláhu Ajmal*, "God is Most Beautiful." Its fruit is this: haply, on the Day of the appearance of Him Whom God shall make manifest, they may acknowledge that, after God, He alone is worthy to be clothed in supreme greatness, might, glory and beauty within creation, beyond whatsoever description, attribute, praise or glorification may be bestowed upon Him.

Haply those who utter these words may, through their own utterance, turn toward that Sun of Truth. Likewise is it with all names and likenesses, and this one Reality moveth about its own Self. For if thou lookest unto the beginning of the Qur'án, thou seest that the whole appearance of Islám proceeded from Him. Likewise, if thou lookest unto the return, thou beholdest the essence of the whole within the last Letter, so that within that return naught is seen save the very beginning itself. Though that figure appeared as the manifestation of the pillar of magnification, the heart thereof pointed unto glorification. On the very day when that figure expounded knowledge, its assistance came from that same Point of the Qur'án, for whatsoever was uttered referred back unto Him. Although on that day that Manifestation was in the presence of God, that figure and all others drew assistance from Him through His former appearance. Conceive likewise of the appearance of the Bayán: whatsoever existeth proceedeth from Him.

Take heed that it bear not against Him. Rather, let it be for Him, never against Him. All these commandments that no soul should grieve another have been ordained for the sake of that Soul. Otherwise, what station have the others, that the Point of Truth should issue this command concerning them? Yet because, in the darkest night, eyes behold Him not, haply through that command's blessing none shall be grieved, and through it all shall journey within the Ocean of generosity. Until the day when He maketh Himself known unto His creatures and declareth: "I am that very Author of the Bayán, according to whose ordinances ye all act today." The

reason that, on the Day of Resurrection, none can enter beneath the shadows of the Fire of God, save whom God willeth, is this: they behold the heavens, the earth and whatsoever lieth between them filled with His former commandments. Yet because they behold Him in that temple through an eye other than His own, they become veiled. Were they to look unto the beginning of that same temple, they would not become veiled.

Consider these prayers thou seest today, and those sheltered beneath His shadow, whose number cannot be reckoned. Then look in the books at the beginning of the Cause: what deeds they committed, which the pen is ashamed to recount! Behold likewise in the Bayán, and behold likewise in the appearance of Him Whom God shall make manifest, that thou become not veiled from the Sun of Truth, nor, within the sea of multiplicity, veiled from the mystery of Unity. Consider Islám today: whatsoever the Muslims do, they do in the name of the religion of the Messenger of God. Then ponder awhile that Sun of Truth, from Whose utterance Islám originated, and what befell Him. It is not that what befell Him should constitute a proof for the people. Rather, the people of truth at that time were confined to those who had faith in the Gospel, and all had received the promise of His name and His attributes. God knoweth how greatly they professed His religion in the name of Jesus. Yet that Sun of Truth could not, according to one account, for seven years, and according to another, for nine, reveal the Qur'án as it truly was. Consider likewise the appearance of Him Whom God shall make manifest: when He appeareth, all who have faith in the Bayán stand firm upon the summit of their faith and expectation, professing both. Yet immediately upon His appearance, if no soul remaineth veiled from faith in Him, the truth of their profession is manifest. Otherwise, in less than the twinkling of an eye, all become scattered dust, for whatsoever they possess of their religion proceedeth from His former appearance. Take the utmost care that, at the end of every appearance, its exaltation veil thee not from the Origin of revelation. This is the essence of knowledge, couldst thou apprehend it. And God bestoweth blessings upon those who have faith in God and His signs, and are assured of meeting Him on the Day of Resurrection.

The Sixth Gate of the Sixth Váḥid

Concerning the ordinance to efface all books save what thou hast composed, or shalt compose, concerning this Cause.

The substance of this Gate is this: At every appearance, even as the constitutions of hearts, spirits, souls and bodies appear anew, so likewise do the fruits appearing from these trees of love—their essence is that which appeared before. Yet if hearts, spirits, souls or essential bodies draw not nourishment from these fruits, death overtaketh them forthwith. What unwelcome death could be greater than to be accounted without faith? Consider: through the two testimonies, a Muslim becometh a Muslim. Yet those same two testimonies existed in the time of Jesus and exist today. How is it that their adherents are not accounted within Islám?

Likewise is it in this appearance and the appearance of Him Whom God shall make manifest. If the very foundation whereby submission unto God is established is thus renewed at every appearance, how must it be with the conditions of whatsoever brancheth therefrom? For this reason it hath been commanded to efface all books, save what is written in affirmation of the Cause of God and His religion. Consider the heavenly Books from the day of Adam unto the appearance of the Messenger of God. Although all were true and came from God, at the appearance of the Qur'án all were superseded, and a ruling that they stood outside the truth was revealed in the Qur'án concerning those who adhered to them. Consider likewise at every appearance: if Books attributed unto God are pronounced superseded at each appearance, what of the writings of creatures, which beside those Books are as an image in a mirror compared with the Sun?

It is as though He Whom God shall make manifest could already be seen writing unto all the word of the two testimonies in His own name. He is the essence of all religion: should it descend upon a soul, and that soul fail forthwith to have faith in Him, whatsoever it hath acquired within the Bayán is effaced. Likewise, from the appearance of the Bayán until the Day of the appearance of Him Whom God shall make manifest, the writings of the Point, and whatsoever beneath His shadow serveth to demonstrate Him, are the fruits of this Paradise of Unity. This is the true meaning of the tradition that our followers, before the Day of the appearance of the Truth, bear what they bear. For at the appearance of the Messenger of

God, the same ruling applied to those who had no faith in Him, although they had drawn nourishment from what God had sent down unto Jesus.

I swear by that sanctified Essence Who hath never had, nor hath, any partner: on the Day of Him Whom God shall make manifest, to recite a single verse of His verses is greater than the whole Bayán and whatsoever hath been raised up therein. For on that day the reciter is accounted amongst the faithful, though through but a single verse—another is not, though having attained the highest degree of exaltation within the Bayán, unless they return unto God. O People of the Bayán! Remain not veiled from your new nourishment at the appearance of Him Whom God shall make manifest. Remain not veiled as the people of the Qur'án have remained veiled: they draw nourishment from His former provisions, yet are veiled from His new provisions. For this is the essence of all knowledge and action, could ye apprehend it. And God guideth whomsoever He willeth unto a path of certain truth.

The Seventh Gate of the Sixth Váḥid

Concerning marriage: the marriage portion shall not exceed ninety-five mithqáls of gold for the inhabitants of cities, or ninety-five mithqáls of silver for the inhabitants of villages, nor be less than nineteen in either case. Increase and decrease shall proceed by successive Váḥids numerically, not by individual units. Temporary marriage is abolished, and marriage is established after mutual consent. Its ordinance requireth that the Word of God be mentioned therein.

The substance of this Gate is this: The Lord of the world, through His generosity and grace, hath abolished in the Bayán the provisions of temporary marriage, that no soul suffer humiliation in what God hath approved for them.

Through the consent of the man and woman, and an utterance declaring that one hath belonged and belongeth unto God and accepteth His decree, as hath been explained in detail in its proper places.

Its substance is this: let one recite, "Verily, I belong unto God, Lord of the heavens and Lord of the earth, Lord of all things, Lord of whatsoever is seen and unseen, Lord of the worlds," together with the prescribed marriage portion. And likewise let the other party do so.

Let both affix their seals to a document, with witnesses thereto from the kindred of both parties, if available. Thus the marriage is established.

God hath prescribed for the inhabitants of cities—that is, townspeople—a maximum of ninety-five mithqáls of gold, the number of *li'lláh*, and a minimum of nineteen mithqáls, the number of Váḥid.

Increase and decrease shall proceed one Váḥid at a time, without exceeding five degrees: the first, one Váḥid; the second, two; the third, three; the fourth, four; and the fifth, five.

For villages, the same hath been prescribed by God in silver. Should it exceed the maximum by even a qírát, it is invalid. Should it fall below the minimum by even a hundredth of a qírát, it is invalid.

Thus hath it been ordained that all subject to the law may dwell within the grace and ample mercy of the Truth, and expend their wealth on these occasions through other means.

Should they bestow thousands upon thousands upon one another, there is no objection—nor is there restriction upon expenditure for the marriage celebrations. Thus hath it been decreed that all may dwell within His ample grace and mercy.

Let them consider that whereby marriage becometh lawful: the word *li'lláh*, "for God." Haply, on the Day of Him Whom God shall make manifest, they may not pass beyond the Mirror of this word, Who pointeth unto God. For should anyone fail to have faith in Him at His appearance, their claim is annulled, though they utter "for God," save whatsoever He Himself establisheth that day by His command in the matters of religion. All religious communities suppose that whatsoever they do is for God, yet were it for God, why should it be rejected? Likewise in Islám: had all acted for God at the appearance of the Imáms, how could their deeds have been annulled? At the appearance of the Sun of Truth, whosoever truly acted for God would not turn aside from His Mirror. Those whom thou seest saying, "We act for God," or reciting, "My prayer, my sacrifice, my life and my death are for God, Lord of the worlds," are false before God. Otherwise, they would not be accounted as acting for other than God. They suppose they act for Him, yet commit against Him what they commit.

Thus all deeds are accepted or annulled through this very recognition. Until the appearance, those who act within the Bayán act for God, for they abide beneath the shadow of His Mirror, and their deeds are accepted before Him. But at the appearance of Him Whom God shall make manifest, if they act for Him, they have acted for God. Otherwise, God hath placed no third between truth and falsehood. Whosoever acteth for Him is gathered beneath the shadow of "but God"—whosoever acteth for another is gathered beneath the shadow of negation. Yet in every condition all revolve around this Mirror. For example, the followers of Jesus suppose that they act for God through Jesus, Who in that age was the Mirror pointing unto God. Yet at the appearance of the Messenger of God, those Christians who had faith in Him were those who had truly acted for God. Otherwise, the falsity of all became manifest before God through what appeared with the Messenger of God. For the eternal Essence hath ever been, and shall ever remain, without change.

Testimony concerning a thing is spoken of as a station preceding testimony within it. The One described by this attribute is His Manifestation, the Primal Will: at every appearance, His testimony is the testimony of God. As for the testimony of the Essence, none other than He knoweth it. He hath ever witnessed all things before their existence—His witnessing of a thing before its existence is as His witnessing of that thing after its existence. None knoweth how this is, save He. Exalted is God above whatsoever they testify!

Naught bringeth salvation save truthfulness in acting "for God." Likewise, concealment ariseth when a person remaineth veiled while supposing inwardly that they act for God. For no soul, between itself and God, desireth to disobey Him. Rather, it supposeth its action to be for God, although it hath been for other than God. Therefore its deeds are annulled. Consider the appearance of Him Whom God shall make manifest. All who act for God within the Bayán have acted through the authority of the verses of God. When that same proof is present on that day, how can they fail to act for Him? The same was said unto all the people of the Qur'án at the appearance of the Bayán. Those whose action was not for God could not acknowledge it—those whose action was for Him acknowledged it forthwith.

Thus at every appearance the Lord of the world testeth His servants, that He may make them known unto themselves: whether they have acted for Him or otherwise. At the appearance of the Messenger of God, He disclosed the condition of everyone who claimed within the Gospel to practise the religion of Jesus for God. Those who entered Islám were those who had acted for God and truly followed the religion of Jesus. The others had neither acted for God nor truly followed the law of Jesus, the Spirit of God. Otherwise, God is too exalted and glorious for any to act for Him and enter the Fire. Behold likewise at the appearance of the Bayán: those amongst the people of the Qur'án who entered it had acted for God—the others, for other than God. In their own desires they supposed they acted for Him, yet before God their action was for another. The degrees and names of that other are manifest unto those who have faith in the Bayán: every designation opposed to good hath been applied there.

Since acting for God dependeth upon acting for the Manifestations of His Cause, whosoever within the Qur'án hath acted for the Manifestations of the Cause of Truth—Muḥammad, the Family of Muḥammad and the Gates of Guidance, peace be upon them—hath acted for God. Otherwise, the action returneth not unto God. Formerly the Mirror of God was the Messenger of God. Through the shining of the Sun of His generosity within them, eighteen mirrors became mirrors of God for His sake. All who acted for God found shelter beneath the Manifestations of His Cause. Therefore whatsoever they did for Him was accepted before God.

Likewise in the Bayán: were anyone's word of Unity accepted without being joined to mention of the Manifestation of the Cause, then their action "for God" would likewise be accepted without action for that Manifestation. I give examples from the Gospel and the Qur'án, or from the Bayán and Him Whom God shall make manifest, that the matter may become easy for thee. For example, testimony to Unity within the Gospel was accepted only with testimony to Jesus, the Spirit of God—testimony to Jesus was accepted only with testimony to His Letters of the Living. Their distinction through the Truth in that age is so that all may point unto this Váḥid, that thou behold not two. Everything thou seest within the Gospel is the multiplication of that same first Váḥid, even a single soul dwelling in the East or the West. Whosoever within the Gospel acted for

God acted for the Letters of the Váḥid of that appearance, for whatsoever returned unto them returned unto God. All acted for those Letters so that what returned unto them might return unto God.

Yet when they failed to have faith in the Messenger of God at His appearance, all they had done for God and for the Letters of their age was annulled, save for those who returned. These had truly acted for God and the Letters of that appearance. The others had not been truthful before God. Had they been truthful, they would have attained faith in the Messenger of God and His Letters of the Living. Yet thou seest multitudes upon multitudes acting, as they suppose, for God through the Letters of the Váḥid within the Gospel, while they are in the Fire and act for other than God. Consider the Qur'án likewise, from its first appearance until the year one thousand two hundred and seventy. Those who acted for God were the servants who acted for Muḥammad, the Family of Muḥammad and the Gates of Guidance. Had anyone acted for Muḥammad in the primary reality, yet not for the Commander of the Faithful in the secondary reality, their claim to act for God would not have been true—and so on unto the last of the Gates.

But from the appearance of the Bayán, those who have acted for God through Muḥammad and the Manifestations of His Cause are those who have acted for God through the Point of the Bayán and the Manifestations of His Cause. Likewise, on the Day of Him Whom God shall make manifest, thou shalt see all declaring, "We act for God and have faith in the Letters of the Váḥid." If at His appearance they act for God through Him, they are assuredly truthful. Otherwise, whatsoever they do inwardly for God is immediately annulled—how much more what they do for the Letters of the Váḥid or for those who have faith in the Bayán, upon whom the designation of God is conferred through their relation unto Him.

For the sign through which the servant turneth inwardly toward God, beholdeth the Beauty of God within the heart and intendeth "for God" in every deed, is a sign proceeding from Him Whom God shall make manifest within the hearts of all before His appearance. Beside Him, that sign is as the Sun within a mirror beside the Sun of heaven. For the outward appearance of the Tree of Truth shineth upon all hearts in the aspect of servitude, while His inner being shineth upon the signs within those

hearts, wherein naught is seen save God alone, alone. Were this not so, how could a servant act inwardly for God, yet the Manifestation of Truth not accept it? What the servant doth inwardly is an image of the true sign which hath shone within them from that Sun of Truth.

For example, had the Messenger of God not uttered, "Act for God," would anyone have known to act for God? Shouldst thou say they would have expressed it otherwise, consider that this too would have come through the Messenger raised up in that appearance, until thou reachest a beginning before which there was no beginning—or, looking forward, subsequent appearances without end. For example, when a soul, inwardly before God, bringeth grief upon the Point of the Bayán, the sign through which that soul acteth and intendeth "for God" is itself a sign shining within them from the Sun of His generosity. Yet, lacking assurance concerning the subsequent appearance, they remain veiled. If thou sayest that this sign came through the Messenger of God in the former appearance, they acknowledge it. For they have heard and seen naught else, and it hath not become manifest to them in this appearance.

Consider within the Qur'án the encounter of two souls who acted "for God." The Lord of Martyrs, peace be upon Him, acted for the Messenger of God and therefore for God. But the one who inflicted upon Him what was inflicted supposed inwardly that the deed was for God, although it was for other than God. At that very time, in the fifth reality, that holy Person was the creative embodiment of the inward sign wherein the assailant beheld none but God. Had the veil been lifted, the assailant would have seen that whatsoever was done "for God" was done through Him and for Him—yet, remaining veiled, the assailant acted against Him.

All this explanation is so that, on the Day of Him Whom God shall make manifest, ye may not sit content with saying, "We act for God." The sign through which ye turn toward God is an image of the Sun of His generosity within the sign of your own beings, shining from His former appearance. If in His subsequent appearance ye turn to face Him, ye shall be for Him, even as formerly ye were for the Point of the Bayán. Otherwise, inwardly before God, ye have not acted for God. For God hath commanded: "Whatsoever ye do for Me returneth not unto Me unless ye do it for Him." For a contingent being cannot apprehend the eternal

Essence. Whatsoever ye apprehend is His Manifestation within your own contingent realm—the One appearing in this Manifestation.

For example, the person who ordered this confinement upon the mountain inwardly considered the matter before God and issued the decree. Yet the very sign through which that person ascended inwardly toward God proceeded from the former appearance of this same Being. Failing to recognize Him, that person acted thus. Had they known that this was the very Point of the Qur'án in His subsequent appearance, from Whom proceeded the sign through which all Muslims turn toward God, they would not have consented even to the thought entering their heart—how much less to issuing the decree! For night and day they inwardly seek nearness unto God through the Messenger of God. On the Day of Him Whom God shall make manifest, all who have faith in the Bayán will likewise be tested. They will suppose they act for God, yet the One against Whom they act is the creative Sun of those signs through which they formerly sought nearness unto God and which have shone within their souls. They know it not. Were they to know, no Fire would be fiercer than to inflict upon their own Beloved what they would permit against one unbeloved—while throughout their lives, whatsoever they have done for God hath been through the sign of that Beloved within them.

Behold how momentous this matter is! People act "for God" outwardly through Muḥammad and the Manifestations of His Cause, and inwardly through the signs shining within them from the Letters of the Váḥid of the Qur'án. Yet, veiled from the mystery of the Cause, their deeds become for other than God in this appearance. Were they truly for God, they would not turn aside from the Sun of Truth at His new appearance. All they possess proceedeth from His former appearance—at the new appearance, their deeds are not accounted "for God" unless they enter it. Consider from the day of Adam unto the appearance of the Bayán, and behold likewise what preceded and what shall follow. Not the smallest fraction of an instant hath passed over creation without a Book from God whereby people followed His religion. Within its appearance, those who acted according to it acted for God, provided their deeds conformed to what was revealed therein. Now consider how, at the appearance of the Qur'án, what

they had done "for God" through those Books became for other than God. Had it been for God, they would assuredly have entered into faith in the Qur'án.

Behold likewise the appearance of Him Whom God shall make manifest in relation to the Bayán. If any within the Bayán acteth for God, this is manifested only through action for the Letters of the Váḥid. What multiplieth through image after image is, within its own realm, accounted as successive unities. On the Day of Him Whom God shall make manifest, the whole Bayán is one Váḥid numerically—that Váḥid returneth unto the One beyond number, Who is He Whom God shall make manifest Himself. Thereafter the Letters of the Living shine through Him, and the first Váḥid multiplieth until His next appearance. At His appearance, all must constitute one Váḥid, wherein naught is seen save the One beyond number, His own Self. Even so, all who have faith in the Qur'án today are images of that first Váḥid, returning unto the Letters of the Living, and through them unto the Messenger of God. Consider the mystery of existence. Account not the Sun within a mirror as the Sun of Truth, nor subsequent mirrors as those reflecting Him without an intermediary. Thus not all can attain guidance directly from the Sun of Truth at His appearance. Even as the grace of existence hath reached them through mirrors preceding them, so likewise is it with guidance.

Consider a person of the humblest understanding in the countryside. Were they themselves to encounter the Sun of Truth, they could not receive His guidance, being situated in a low degree—although even there, could they descend unto the Origin of the Cause, they could receive it forthwith. Lacking that vision, His appearance is difficult for them, unless they turn unto the learned person of their village, and that person unto one above, until gradually the chain reacheth someone who understandeth the words of the Gates of Guidance; thence someone who understandeth the words of the Imáms; thence someone who understandeth the words of the Messenger. Then one entereth the realm of hearts and can understand the Word of God. It is that same Word before which, when it descendeth upon the Messenger, He boweth forthwith, and the exaltation of His messengership becometh as naught before it. Yet were an entire Book to descend each day upon that person of the countryside, they would not

bow before the Sun of Truth. For all these intervening veils stand before the heart, and until they are rent, understanding cannot be attained.

Even as is manifest upon this mountain of Mákú: in every condition the verses of God descend, yet no fruit thereof appeareth amongst its inhabitants. Were the covering lifted through the rending of the veils—the intervening souls—they would immediately, within their own degree, have faith in God and His verses. Even so, the Essence of all existence had faith upon hearing them, notwithstanding the loftiness and exaltation of that Being, Who cannot be mentioned in comparison with all others—how much less with their lesser conditions. This is the meaning of "What is concealed within the heart of the Prophet is more excellent than the worship of the two weighty kinds." For that Soul, in the essence of detachment, boweth in humility and reverence when the verses of God descend, and confesseth the Unity of God. Yet another soul, guided unto Him through a thousand intervening souls, is not awakened upon hearing them, and cannot even comprehend—how then attain faith, or, after faith, act? Let not the Witnesses of the Bayán become a veil unto you at the appearance. Your likeness is as hath been described: through innumerable intermediaries ye have attained recognition of the Word of Truth. At His appearance, show modesty before Him—if ye draw not nearer, at least become not more distant. For all the beings and deeds of the people of the Bayán are before Him as a garden in His hand, which He turneth as He willeth, through whatsoever He willeth. If, through that whereby ye become veiled from Him, He removeth the mirrors of your beings from the shadow of "for God" and accounteth them "for other than God," what then is the condition of your deeds before Him? Reflect, then, upon the creation of your hearts, and through it discern Him.

All these explanations were so that the unions might be for God, rather than for other than God, that whatsoever fruit appeareth in the world may be for God. It is as though the appearance of Him Whom God shall make manifest could already be seen: all act inwardly "for God," while He pronounceth their action "for other than God," save those who act for Him—these have acted for God before God. Likewise within the Bayán, whosoever acteth for the Letters of the Váḥid hath acted for God, down

unto the least particle: if its purpose is the exaltation of the Bayán, it is for God.

Thus within the Qur'án, while specific authoritative direction from its Manifestations continued, whatsoever was commanded by His permission was for God. After its cessation, whatsoever conformed thereto was for God—as with the learned of the Qur'án, who acted according to the Book of God and the writings of the Messenger, the Imáms of Guidance and the Gates of Guidance. Likewise in this appearance: while authoritative direction continueth, whatsoever is done by His permission is for God—after its cessation, whatsoever conformeth thereto is for God.

Pass not beyond the Letters of the Váḥid, that haply on the Day when the Resurrection appeareth ye may receive guidance through them. Even as "for God" is not established unless that thing be for the Messenger of God, so from that Origin unto the furthest reach of His commandments, "for God" is true only when the action is for the Manifestations of His Cause.

Whosoever acteth according to the Bayán becometh an image of its Letters, unto the furthest limit of existence. Maintain the utmost vigilance, that at the appearance of Him Whom God shall make manifest, what ye have done for God become not for other than God. If it be for Him, it hath been for God and for the Point. Otherwise, it is annulled. This is the counsel God, your Lord, giveth you, if ye will act upon it.

The Eighth Gate of the Sixth Váḥid

Whosoever adduceth proof other than the Book of God, the verses of the Bayán and the inability of all to produce their like hath no proof. Whosoever relateth a miracle other than these hath no warrant. Let none interfere with any who claimeth to reveal verses. This Gate must be read once every nineteen days, and its revealed contents pondered by night and day.

The substance of this Gate is this: Whosoever adduceth aught other than the verses of God as proof of the truth of the Point of the Bayán hath remained veiled from the greatest proof and the loftiest path. Although at every appearance all the conditions of the Tree of Truth proclaim His exaltation beyond likeness, counterpart, resemblance, equal or peer, most eyes of the heart perceive not their loftiness. The verses, however, are such that all who desire may understand them. Therefore hath He established a

single proof, that haply on the Day of Him Whom God shall make manifest none may ask concerning Him, "Why?" or "By what authority?" What was revealed in the Qur'án was none other than an appeal to that proof. Had all understood it, their task today would have been easier than acknowledging the Truth through the matters they themselves relate, for which they possess no warrant in the Book of God. Nay, should a conflict arise, to act according to what is in the Book of God hath ever been, and remaineth, the command of God. It hath been commanded that they consider this Gate once every nineteen days, that haply at the appearance of Him Whom God shall make manifest they may not become veiled by matters other than the verses, which have ever been, and remain, the greatest proofs and demonstrations. Not that they should consider it once every nineteen days, yet when the One intended appeareth, remain concealed behind a veil.

Even as they read the Prayer of the Covenant every morning, and through so often crying, "Hasten! Hasten!" have mistaken what is other than love for love within themselves, supposing that they love Him. Yet now nearly three years and more have passed since the Cause of God appeared, until today they have confined the One they sought to a mountain. He hath appeared with that very proof upon which the religion of all Muslims standeth—from the cessation of revelation until the appearance of these verses, none had appeared who could bring forth a verse. Yet they possess not sufficient insight to know that none other than God can send down a verse. As soon as ye behold verses of this kind appearing as proof, be assured that this is that same Primal Reality upon Whom God sent down the Qur'án at the beginning of Islám, and upon Whom He hath now willed to send down revelation again. Had ye faith in the proof of your own religion, ye would comprehend this matter. For it admitteth of only two alternatives. God hath revealed in the Qur'án the inability of all—when ye look upon this Person as one amongst that all, ye admit impossibility into your reasoning, and thus become veiled. Yet even as God sent down revelation at the beginning, so doth He send it down at the return. Were ye to look with this vision, ye would acknowledge it in less than the twinkling of an eye. Looking upon creatures, ye say, "It is impossible." Indeed, it is impossible for creatures, but from God it is not

impossible, for through His perfect power He bringeth to pass whatsoever He willeth. It is evident that after the setting of the Tree of Truth, none can bring forth the like of His verses. Even so, with the Qur'án, one thousand two hundred and seventy years have passed, and all have become assured of the inability of all. Likewise now, after the setting of the Sun of Truth, it is impossible for a verse to appear from another through innate capacity and power, without learning or the means conceived by those possessed of knowledge.

Despite this impossibility—that none other than He Whom God shall make manifest can make such a claim—the case hath been provided for in the Bayán: should a soul make the claim and verses appear therefrom, let none interfere, that haply no grief may befall that Sun of Truth. Had this provision been observed within the Qur'án, the deeds of all would not have been annulled at once. For if a soul acteth not for the Truth, yet acteth not against Him either, no judgment shall be revealed concerning that soul which extendeth unto all—it shall concern that soul alone. Likewise now, should ye hear of such a claim and attain not certainty, undertake naught that might cause the claimant grief, even were that person in truth another—although such a supposition is impossible. For as soon as His name is mentioned, it ill beseemeth those who love Him to cause that person grief, out of reverence for His name. For the matter admitteth of only two alternatives. Either it is He—and none other than He can send down verses through innate capacity—then why should a soul deny the Truth, having laboured night and day in expectation of Him? Or, supposing the impossible, someone hath attributed this station unto themselves: let judgment concerning that person be left unto God. It is not for creatures to pronounce judgment, out of reverence for the name of their Beloved. Yet no such soul existeth who can lay claim to such a station. If one appeared in the cycle of the Qur'án, one shall likewise appear in this cycle. His verses are themselves proof of the radiance of the Sun of His Being—the inability of all is proof of their poverty and need of Him.

The purpose of this command is that haply, on the Day of the appearance of the Truth, their feet may not slip upon the Path. Let them not, through the image within their hearts, use that sign to pronounce judgment against the Creator of their own existence, lest their whole being and all their

deeds be annulled at once, while they remain unaware. If all obey this one command, God shall make the Truth manifest unto them and cast proof and evidence into their hearts through the manifest demonstrations shining forth from Him. That those who have faith may declare certainty concerning Him, while others may declare suspension of judgment, for suspension pertaineth to what is other than the Truth. It sufficeth for the salvation of all the people of the Bayán on the Day of Resurrection that they act according to this ordinance. For that is the day when all upon the earth, through the signs shining within their hearts from the Sun of Truth, declare, "Verily, we act for God." Yet the truthful are those servants who look unto the Creator of those signs of God, the Mighty, the Glorious—that Sun of Truth Himself, Whose verses, which are His radiance, distinguish between all things. Such is the proof of God, now made complete unto you. O servants of God, fear ye Me!

The Ninth Gate of the Sixth Váḥid

Concerning the lawfulness of wearing silk in every circumstance. Likewise is the ruling concerning the use of gold and silver.

The substance of this Gate is that God, the Lord of the worlds, hath permitted every soul to wear silk in any circumstance, and likewise to use gold and silver, that all in this Paradise may attain that which bringeth repose to the hearts of His servants, and manifest the utmost gratitude unto God through faith in Him Whom God shall make manifest on the Day of His appearance. For were all upon the earth to unite, they would have no means of establishing this decree. Yet God, the Lord of the worlds, exalted and glorified be He, hath, through His bounty and grace, granted permission unto those possessed of the means. Let no soul grieve at being unable to attain these things. For, through love of God alone, God multiplieth their recompense and reward, and graciously bestoweth them upon that soul in the life to come.

Should one soul seek to boast over another, or exalt itself, by any of these outward things, it becometh veiled from the good pleasure of its Beloved. Rather, whensoever God favoureth a servant with the manifestations of His dominion, it befitteth that servant to show greater humility and lowliness toward His creatures, for this is gratitude unto God, within that

servant's own station. These outward things possess no honour or glory save through faith in Him Whom God shall make manifest. For were honour to lie in such possessions, these are today more abundant amongst Christians than amongst any other people. Yet, when the designation of faith is not conferred, how should that of honour be conferred? But when joined with faith, they manifest the gifts of God unto the servant.

Whensoever a soul possesseth articles of gold or silver and, through them, giveth life unto another soul, this is better for their possessor, in seeking the good pleasure of the Beloved, than the possessions and the enjoyment thereof. For the hearts of the faithful are the seat of the good pleasure of the True One. There is no doubt that their gladness is nearer unto God than the gladness of the soul that possesseth a thing and taketh pleasure therein. This, however, applieth when the distinctions amongst creatures are not considered. If thou regardest the order of existence, there is no doubt that the good pleasure of the higher is greater before God than that of the ranks beneath. For example, if a thing gladden Him Whom God shall make manifest, and His own Self rejoice therein, this is greater before God than that all existence should rejoice. Likewise is it with the nearest, then the next nearest, amongst all names and likenesses, until the succession reacheth the atom of existence.

On the Day of Resurrection this distinction can be discerned—during the night it cannot. For all claim exalted rank and nearness unto the True One, and none knoweth the station of another save the Tree of Truth, Who likewise doth not disclose the stations of the creatures. Thus it befitteth all to act according to the first ruling, that no grief may befall any soul upon the earth amongst those who have faith in God and His signs. Thus doth God lift your burden from you and grant you leave in the Book for that whereby ye render thanks.

The Tenth Gate of the Sixth Váḥid

Concerning the obligation upon every soul to engrave upon red agate this verse: "Say: God is True, and verily all beside God is creation, and all worship Him."

The substance of this Gate is that no emblem in the Bayán is more beloved before God than a ring of red agate upon one's hand, engraved

with this mighty verse: "Say: God is True, and verily all beside God is creation, and all worship Him." Its fruit is that it beareth testimony from the Point of Truth that God hath ever been, and is, True, and that all beside Him hath ever been, and is, His creation. Haply, on the Day when the Truth appeareth, the wearer may acknowledge before that Truth, Who establisheth every truth, that all beside God is His creation. Rather than wear the ring upon the hand while the Truth appeareth, yet fail to manifest before Him the fruit of this verse.

Should He appear and a soul fail to acknowledge His truth, this very ring becometh a witness against that soul and rendereth vain whatsoever it hath done within the Bayán. Acknowledging Him is no difficult matter. Rather, whatsoever acknowledgment of truth hath occurred within contingent existence hath been through His truth. Yet, since the appearance of the Truth is Paradise for the people of truth and Fire for those beside them, all are tested on that Day. He is the Mirror of Divinity and the Sun of Lordship, pointing unto God alone, alone. Should a soul desire to enter the protection of the True One, let that soul have a round agate engraved in the form of the well-known circle, comprising five Váḥids: in the first, the Verse of the Throne; in the second, the names of the circle; in the third, the letters of the Basmalah; in the fourth, the six names; and in the fifth, that which suiteth the soul's condition and purpose, not exceeding nineteen letters.

Should the nineteen letters also be written in the first and second circles, this is beloved before the True One. Yet all these things are conditional upon understanding, at the appearance of Him Whom God shall make manifest, what one hath engraved. For the first is those very Letters of the First Váḥid, which are multiplied within Ḥayy, until, at the fifth degree, they appear according to the number of *li'lláh*, "for God." If thou hast faith in the Letters of the Living of Him Whom God shall make manifest, then, once thou hast entered the First Váḥid, through the might and power of God thou shalt enter its multiplication, even unto infinity. Hadst thou been present at the appearance of the Point of the Bayán, thou wouldst have witnessed this directly: all were guided through the guidance of those first Letters, and each guided soul is but the likeness of one already guided.

Thus, however its multiplication extend unto infinity, it is none other than that same First Váḥid.

Such is the bringing into being of all essences. Likewise behold the other conditions in the creation of beings, and become not veiled from the Sun of Revelation. Love every mirror wherein thou beholdest His image, for it is a name that pointeth unto Him. And whatsoever thou beholdest that pointeth not unto Him—even a particle of clay in the possession of one without faith—apply unto it the judgment of negation. For on the Day of Resurrection, whatsoever belongeth unto Him Whom God shall make manifest belongeth unto God, and whatsoever belongeth unto another belongeth unto other than God. Likewise behold this in the Point of the Bayán, as before His appearance it was in the Point of the Qur'án, and before Him in the Point of the Gospel, until thou reachest the wondrous first creation. Likewise look onward from Him Whom God shall make manifest, ascending without limit, and behold that which thou hast beheld in this Resurrection. And in every circumstance say: "None is of God save God—verily, we are all devoted sincerely unto Him."

The Eleventh Gate of the Sixth Váḥid

A teacher may not strike a child more than five light strokes. Before the child reacheth five years, striking is forbidden altogether. Thereafter, no more than five strokes are permitted, upon the clothing rather than the flesh. Should the teacher exceed five or strike the flesh, approaching the teacher's wife is forbidden for nineteen days, even if the transgression arose through forgetfulness. If there be no spouse, let the teacher give the one struck nineteen mithqáls of gold. God hath permitted children to play during festival days with that which is in their hands. Let every soul sit upon a chair; for the time spent seated upon a chair, couch, or throne is not reckoned as part of its life.

The substance of this Gate is that in no circumstance doth God desire any soul to grieve—how much less to suffer a blow. All have been forbidden to strike a child before the age of five. Let them instruct the child by speech and cause it no grief. After the child attaineth that age, let them not exceed five light strokes, and these upon no bare flesh: let a covering intervene. Nor let them engage in conduct beneath dignity, as is the custom of this time. Should the teacher transgress, marital union becometh unlawful for

nineteen days. If there be no spouse, the teacher must give the soul struck nineteen mithqáls of gold as compensation for transgressing the bounds of God.

God loveth that the people of the Bayán should in every circumstance sit upon a couch, throne, or chair, for that time is not reckoned as part of their life. The fruit of these commands is that haply no grief may befall that Soul through the ocean of Whose bounty all are brought into being. For the teacher recognizeth not their own Teacher, the Teacher of all. Thus, in the Revelation of the Qur'án, none recognized the Sun of Truth until forty years had passed. And, in the case of the Point of the Bayán, twenty-five years. God knoweth what span of unrecognized life He hath ordained for Him—those are His days of happiness, though all await Him.

Yet, since not all are faithful, grief must needs befall Him. Thus, before the revelation of the Qur'án, all acknowledged the excellence, perfection, and uprightness of the Messenger of God. But after its revelation, consider what things they said of Him, which the pen is ashamed to recount. Likewise consider the Point of the Bayán: His circumstances before His appearance are known to those who knew Him. Yet after His appearance, notwithstanding that five hundred thousand bayts in diverse modes have issued from Him unto this day, some still utter words which the pen is ashamed to recount.

But if all act according to that which God hath commanded, no grief shall befall the Tree. For if it be established that no one shall grieve another, He too is a Soul amongst the creatures. Let them undertake that for which all have been created, and approach not its contrary, for no favour hath been, or is, greater than this. Yet it is seen that His days of joy are the days before His appearance, though He shall appear amidst creatures who have been, and are, enraptured with love for Him. But behold the example of today: all do in His name that which they do, while consenting to that which befalleth Him. O servants of God, fear ye Me!

The Twelfth Gate of the Sixth Váḥid

Divorce is not permitted unless a man wait with the woman for one year, that haply reconciliation may be effected between them. If reconciliation be not effected, it is lawful for them. Whensoever he desireth to return, this is permitted unto him up to nineteen times. After return, no waiting period is required save one month.

The substance of this Gate is that, after God hath joined two souls through the word *li'lláh*, for God, it befitteth them to manifest naught contrary to the Tree of Love, for separation hath never been, nor is, amongst the ways of the Tree of Love. Until a soul be constrained thereto, separation is not lawful. After such necessity ariseth and is declared unto the other, that soul must wait one year, comprising nineteen months of the Bayán. Should signs of love appear, the matter is set aside. Otherwise, divorce is then permitted through a word that signifieth it.

Thereafter, return is permitted up to the number of Váḥid. From separation until return, a waiting period of nineteen days is required, that the soul may be purified of the conditions of the gates of Fire. After the number nineteen is completed, union is lawful. Likewise, permission remaineth until the number of Váḥid is reached. Once it is reached, further return is no longer permitted, for it would enter the condition of duality. In Paradise the condition of duality hath never been, nor is—for all have been created from one soul.

Once the degree of Váḥid is complete, another Váḥid must begin, rather than a two. For though Váḥid be repeated unto infinity, it remaineth that same Váḥid. But if one be added to the numerical value of Váḥid, it becometh twenty—and if added to one itself, it becometh two. Such is the secret of its wisdom, should anyone desire to understand. The fruit of this Gate is that thou shouldst regard the Source of the decree, that, shouldst thou be present on the Day of His appearance, thou become not veiled from Him by His own decree.

Thus thou seest today that, beneath the shadow of every decree amongst the decrees of the Qur'án, souls beyond number exercise authority through its blessing. Yet on the Day of His appearance, all become as naught before His word if they return not unto His word. Otherwise, they shall receive whatsoever bounty their capacity alloweth. How difficult is the matter for one who becometh veiled from the Source, and how easy for one who returneth unto the Source! Blessed are the God-fearing in the beauty of a mighty Day.

The Thirteenth Gate of the Sixth Váḥid

The doors of the House of the Point may not exceed ninety-five, and those of the houses of the Letters, five.

The substance of this Gate is that, during the night, people recover from the shock of the Day of Resurrection and desire to seek nearness unto God through the First Váḥid. Yet, should that very day become the Day of Beginning, all become as naught. Since no manifest trial interveneth, all claim union with the Beloved and His good pleasure.

Therefore they have been commanded, if able, to enter the dwelling places of the Letters of Váḥid, for these are lands than which none in Paradise is more exalted.

Permission hath not been given for the House of the Point to exceed ninety-five doors, that it may testify that He hath been the Mirror of li'lláh, before and after, wherein the Sun of Truth hath appeared and appeareth.

Nor hath permission been granted for the Letters of the Living to exceed five doors, that this may signify the comprehensive form of His dominion. This is what is intended by that which God hath attributed unto Himself, rather than these worldly distinctions in which all take pride. Whosoever acquireth their likeness becometh worthy, within that soul's own degree, to receive their designation in a secondary reality, until the succession reacheth the furthest limit of existence.

Its fruit is this: if the servants who enter these places were sincere before, their sincerity shall likewise appear before God and His Names on the Day of Resurrection—the appearance of the Point and the raising of these

Letters and the other guides, in the degrees of prophets, the righteous, martyrs, and the faithful.

Consider, for example, the appearance of the Messenger of God: for a long time none embraced faith and went to visit Him. Now thou seest seventy thousand souls go each year. Yet today, when all have been tested, it hath become evident that it is as at the beginning: none goeth. Those whom thou seest go because it hath become a source of honour and pride.

Thus do the deeds of all become at once as scattered dust, for they proceed not from insight. His mission was established at the beginning of Islám through that very proof. Today the same proof is from God. How is it, then, that all remain veiled?

Likewise consider the Qur'án: what words were spoken when it descended amidst the eloquent! Later, all the faithful who heard of these marvelled: could anyone hear the Word of God and speak thus? All professed faith and produced ornamented Qur'áns at a cost of a thousand. Yet, when tested, those very people spoke in the same manner.

For the essence of Islám is in these five regions. From the day of the appearance of the verses of God until today, whosoever sought to count could not enumerate the pure faithful. Yet these same souls, had they lived on that day, would have said what was said then. Though absent then, they are present today: they behold the verses of God issuing like an ocean from their Source, yet speak of madness. Meanwhile, if they themselves understand the earlier Word, they claim learned authority over all, in degrees beyond number. Such is the measure of the people.

I have given the example of the Point and His writings that thou mayest understand the Letters of the Living. Thou seest today multitudes upon multitudes mourning the fifth Letter. Was the basis upon which that soul was formerly the fifth Letter aught other than the Word of the Messenger of God? Yet this was not revealed in the Qur'án in the manner of its verses. And, even if it was, it is not today in the people's possession. How is it that not one can cross the Path, though multitudes upon multitudes do in that Letter's name whatsoever they do? Thus do all become as scattered dust. Were every day like that day of martyrdom, thou wouldst behold what thou hast heard concerning it. Indeed, the cycle hath advanced: even as the

degrees of Paradise have risen, so hath the descent on the other side increased.

During the night there is no trial, and all their cries of "I! I!" reach unto the Throne. But when the Day of Resurrection arriveth, those very people succumb to the first shock, without reaching the second. This shock is no imaginary thing. For example, those Letters received their mission from the Source and, at the beginning of the Cause, conveyed it to others. Whosoever failed to acknowledge it forthwith succumbed to the shock. For the Letters sought to convey the authority of the Manifestation of the verses through the very proof upon which those people's religion rested.

Yet, with all this bounty and mercy, He declared His established station as the Point in the station of the last of the Gates, that haply they might escape the shock and endure it. Though, for the people of truth, the last is that same first appearance, this availed the creatures naught. Such is the measure of the visitors: today, twelve hundred and seventy years have passed since the mission began, yet none hath duly undertaken the visitation of meeting God, for which all were created, as explicitly stated in the third verse at the beginning of the Súrah of Thunder.

For meeting the Eternal Essence is impossible within contingent existence. What is intended by meeting God in the Qur'án is meeting the Tree of Truth, in Whose speech naught is seen save Qur'ánic verses. This belongeth unto Him in the primary reality, for none other can manifest the verses of God in this manner from the beginning of the Cause. This includeth even the Letters of the Living, all names and likenesses, and whatsoever amongst the faithful remaineth within the degree of creation. Behold: not one heedeth a matter given such importance in the Qur'án that it is made the purpose of the creation of all things. Yet multitudes enter and leave the tombs of the dead day and night, though their connection with the Word of the Source passeth through many degrees.

Thus their movement hath been, and is, without awareness. Were it conscious, a soul would not take a tradition—whose speaker's authority dependeth upon the Messenger's word, while His prophethood dependeth upon the proof in His hands—and circle around it or labour over it day and night, yet remain veiled from the Source unto Whom all return and from Whom all proceed. Shouldst thou record, until the end of this

Revelation, what the creatures inflict upon the Letters of Váḥid, thou shalt know how many amongst those claiming love for those Letters and visiting them are sincere, and how many otherwise. All move according to their own desires, rather than for God. Though they imagine their deeds are for God, before God they are accounted for other than God. These prescribed places have been enjoined that haply, on the day when their occupants are raised—which is called their return—thou mayest prove faithful, if thou wast sincere.

How much dost thou expend to visit their bodies! Yet today, the Day of Resurrection, when thou canst attain their presence, thou dost not. Even shouldst thou desire to do so, it becometh in thine estimation like Mount Uḥud. Thou wouldst confer a favour upon the one thou visitest. Whereas formerly thou didst undertake hardship, attain the honour of visiting the grave, return, and boast of it before all. Hadst thou been sincere in this, thou wouldst assuredly have shown the same sincerity during that soul's life.

Nevertheless, in the night of night, do whatsoever thou canst, but gather its fruit, that thou render not thy deeds vain on the Day of Resurrection. Should anyone in the Bayán visit these graves of Váḥid, yet fail on the Day of Resurrection to attain the presence of their living selves, whatsoever that soul hath done becometh vain. Likewise behold the Qur'án, take the lesson, and remain not veiled from the Source. Let not thine action depend upon the presence of peers and companions. Rather, act thyself for God, though thou have no companion.

Thus, at the beginning of Islám, for seven years none save the Commander of the Faithful—peace be upon Him—had faith in the Messenger of God truly and purely. Had those who embraced faith afterward been sincere, they would not have departed from it on the day of the Messenger's ascension, when no more than three of the companions remained. Ever regard the essence of the Cause, through which religion becometh religion. Those people in Medina on that day observed all the ordinances of the Qur'án. Yet the designation of faith remained for those three alone, who regarded that whereby religion is established.

Had they not regarded this, they would have observed the Qur'ánic ordinances, as all did at that time. Yet they would have been accounted

without faith, and their deeds would have borne no fruit. This is the essence of knowledge and action, and the essence of visiting the Point and the Letters of the Living in the next Resurrection, if thou canst understand.

Thou wilt perform it during the night. Yet on the day of its fruit thou considerest thyself a learned person, with a hundred seated properly in thine assembly, while thou beholdest the Letters of the Living alone, indeed unrecognized. Thus thou canst not visit them on that day, and thou renderest thy deeds vain, unaware that thy religion formerly rested upon love for them. Today thou art veiled by matters branching from the root. If thou considerest, thou hast no plea before God on that day. The same proof that formerly established the Letters of Váḥid is present today, and it is the same proof that was formerly in the Qur'án. Yet, having acted without insight, thou art effaced without knowing it, and thy soul is taken and thou enterest the Fire, without it occurring to thy heart that Resurrection hath arisen, the Letters of Váḥid have returned, and the divine judgments concerning all creation have proceeded from the Point. Through pride in thine own station, thou hast remained veiled from all. Therefore place thy trust in God, that thou become not veiled from the Source of the Cause. If that be established, all its conditions are established. Otherwise all become vain.

There is no doubt that the distinction between the human and the animal lieth in the essence of knowledge, which appeareth only through speech or writing. If thou considerest it, thou beholdest degrees beyond number within that knowledge. Yet none beareth fruit save knowledge of God. Thus today, how many learned in every discipline are found outside the Shí'ih community! Thou, who art one of the Muslims in truth, dost not account them faithful. How, then, should the All-Seeing, the Subtle, do so? Regard not knowledge of God as something imaginary: it is knowledge of the Manifestation in each Revelation, in Whose hands is the proof. Otherwise, none is without faith in God. From the day of Adam until today, all communities outside the truth have faith in God and in their own Messenger of that time. Yet, failing to enter the following Revelation, they became void. Had the essence of knowledge been within them, they would assuredly not have remained veiled from the Manifestation of God.

This is the meaning of the noble verse: "My Lord, why hast Thou raised me blind, when formerly I could see?" Today thou hearest a soul say, "I formerly had faith." The sight intended is the sight of faith, rather than outward sight. Why, then, is that soul now raised blind? The answer hath been revealed: "Thus did Our signs come unto thee, and thou didst forget them. Likewise today shalt thou be forgotten." That is, those very Letters of Váḥid in whom thou formerly hadst faith, under the names thou possessest, have come with the verses upon which thy religion was established. Since thou didst heed them not and remained veiled, thou hast become blind. Outward blindness is not intended: thou seest all perceive with these eyes, whose outward faculty they share with the animals. Rather, the eye of the heart is intended, whereby they behold and recognize their Beloved.

Today recognition of the Point of the Bayán is difficult for thee, but consider the Point of the Qur'án. There is no doubt that the community of Jesus awaited the promised Aḥmad, even as thou didst await the appearance of the last of the Imáms. Shouldst thou say that not all awaited Him, neither are all within the Muslim community certain. Yet there all awaited, and here all await—after His appearance, however, none recognized Him. The eyes of their hearts could not see that they might recognize their Beloved. Had they recognized Him, they would never have departed from the word of Jesus. Indeed, twelve hundred and seventy years have passed since the mission of the promised Aḥmad, and still the eyes of their hearts are blind and see not. Yet their outward eyes behold all things. Indeed, through the keenness of sight afforded by the telescope, they behold and enumerate lands upon the moon, above the earth.

If thou considerest closely, thou shalt witness that, twelve hundred and seventy years after the mission, at the beginning of the appearance of the Truth, the earth was filled with oppression and injustice—from the earth of the wisdom of hearts down to this outward earth of the body. The first appearance of the essence of faith was in those souls who set forth to seek the Truth. Since the eyes of their hearts were open, they recognized Him, for in that land none recognized the Truth until after His appearance. Since the eye of God was within those souls, and Truth can be perceived only through His eye, they recognized the appearance of their Beloved and

became certain of His truth through His verses, though they knew not that this was that very Promised One. For recognizing Him is through His eye, which had not yet been created within them outwardly, though it was present inwardly. Thus one turneth toward Him and seeth, while another is blind, turneth away, and seeth not.

Likewise consider, from the appearance of the Point of the Qur'án unto the furthest degree of faith, how one giveth up life upon the plain of Karbilá, while another committeth what thou hast heard. One seeth, and another seeth not: imagining the deed to be for God, the latter acteth against God. Did that soul know it was acting against the Truth, it would prefer death to the manifestation of such a deed. Traverse the degrees of appearance, one by one, until thou reachest the final appearance within the Shí'ih community. Thou hast seen how the companions of the Siyyid turned toward Him, while others remained intent upon that which occupied them. This is that same earlier mystery of unity, reaching the end of the appearance: those who turned away were negated in negation, and those who turned toward Him, their hearts' eyes being open, were established in affirmation. Yet the eyes of the hearts of all amongst them were not open. Had they been, they would not, after His ascension, have departed from His purpose, for He trained all solely for the rising of the Sun of Truth and readiness to meet God on the Day of Resurrection.

Yet the matter returned to the furthest reaches of existence: the regions of Islám and other lands were filled with those having faith in that same First Váḥid. All, whatsoever their degree, imagined the Truth to be with them. Yet from those countless numbers none arose to seek the Truth according to the original, true nature save those very Letters of Váḥid. All had supposedly attained the highest certainty through utmost exertion and piety, while the heavens had revolved around them for twelve hundred and seventy years. All these appearances are that thou mayest possess insight in the cycle of the Bayán: haply, on the Day of the appearance of the Truth, which is the fruit of the Bayán, thou mayest recognize Him through the eye of God, receive guidance through the eye of Váḥid, and perceive the manifestations of names and likenesses through eyes that point unto God. For the Day of Resurrection in relation to the night resembleth the planting of a tree whose fruit is gathered on that Day. Before it, the tree

hath not yet matured. Thus the Tree of the Gospel, planted at the appearance of Jesus, attained perfection only at the beginning of the mission of the Messenger of God. Had it matured one day earlier, that day—the twenty-sixth of Rajab, rather than the twenty-seventh—would have been the day of His mission. Whatsoever fruit the trees of the Gospel bore appeared during the twenty-three years of Revelation, when revelation continued, and the judgment of God was pronounced, and the actual decree from God descended.

After the planting of the Tree of the Qur'án, its perfection was reached at twelve hundred and seventy. Had its maturity occurred two hours into the night of the fifth of Jumádá al-Úlá, He would not have appeared five minutes later. For the Tree of Truth ever watcheth from the height of His Throne, regarding the Tree He hath planted in the hearts, spirits, souls, and bodies of the creatures. As soon as He seeth that a flowering of unity may be gathered from the Tree, the appearance beginneth. From beyond the veils of "I was a hidden treasure," He sendeth down the love of "I loved to be known," that through it creation may be created, and its fruit—recognition of Him—be gathered in the next Resurrection. For the beginning of religion is knowledge of God, and since this appeareth only through that wherewith God describeth Himself by the tongue of His Messenger, it dependeth upon recognition of the One manifest in the Revelation, extending unto the furthest limit of existence. All the fruits of the Tree of the Qur'án must appear before the ascension of the Tree of the Bayán. If they appear not, it is evident that the Tree possessed no such fruit. Otherwise it would appear. For the flower-gatherers of this Paradise are angels who glorify God. They regard all creation, and wherever they behold a flowering of love for their Beloved upon a tree, they gather it. This is that soul's guidance unto recognition of the Intended One, and naught else. Likewise, on the Day of the appearance of Him Whom God shall make manifest, those who come from the Bayán to faith in Him and His Letters of the Living are the very fruits of the Bayán. Yet He consenteth not that an unfruitful tree be named amongst them. Whatsoever hath passed in the knowledge of God befitteth that which it befitteth. Nevertheless, all have been offered refuge in the Sun of Truth.

Taking refuge therein benefiteth them, for it is the very act of taking refuge in God.

Otherwise, how many servants have sought refuge in God, yet, failing to recognize His guides, have as though never sought refuge in Him! All utter "I seek refuge in God," even the very person concerning whom it was revealed, who recited it at the beginning of Islám. Yet, having failed to seek refuge in the Commander of the Faithful—peace be upon Him—which is the very refuge in God, that soul was not sheltered from the Fire of failure to recognize. Every community thou beholdest uttereth this expression in its own tongue, while its condition is evident. At every Revelation, taking refuge in God is taking refuge in Him Who appeareth. During every concealment, refuge is in the ordinances of that Revelation, until another dawning appeareth. Then the former Revelation and its ordinances afford no refuge save through the following Revelation and its ordinances.

Ever watch for the first appearance. Shouldst thou delay even by the minute fraction expressed as "a ninth of a ninth, a tenth of a tenth, a ninth," thou wilt be named a newcomer before that Truth, just as thou today describest those who enter Islám from outside the Muslim community. This is the fruit of visiting the Letters of Váḥid in the next Resurrection, if thou canst understand. And in this Resurrection likewise, if thou wast formerly sincere in thy faith and purity of devotion. God singleth out for His mercy whomsoever He willeth—and God is the Possessor of mighty bounty.

The Fourteenth Gate of the Sixth Váḥid

The decree of God concerning the moment of the sun's turning.

The substance of this Gate is that God, the Lord of the worlds, hath singled out amongst the days one day for Himself and called it the Day of God. He hath guaranteed that whosoever recognizeth its due and sanctity, and performeth therein that which God hath commanded, shall receive recompense as for the whole year. Spending one mithqál of gold therein is as spending three hundred and sixty-one mithqáls in the path of God. Likewise hath He made the decree of God apply to all deeds and works of goodness. It is the day when the sun passeth from the sign of Pisces into Aries, at the moment of its turning, whether this occur by night or by day.

It befitteth that the blessings provided be no fewer than the number of Váḥid and exceed not Mustagháth. Within these bounds, the permission of God hath been, and is, granted unto each according to their ability.

For, outside this day, permission hath not been granted in the Bayán to enjoy manifold blessings and bounties at one time, that the due of each thing may be fulfilled in the soul enjoying it. Likewise, in hospitality it is beloved that one provision be offered, but of the finest kind. In the customary course of night and day, let them enjoy one bounty at a single gathering, distributing the variety of blessings and bounties amongst different gatherings, for this is nearer unto righteousness before God.

Permission hath been granted to recite this verse by night according to the number of the whole year: "God beareth witness that there is none other God except He, the All-Protecting, the Self-Subsisting." And by day, the verse: "God beareth witness that there is none other God except He, the Almighty, the Beloved"—or the verse beginning "God beareth witness" wherein power is mentioned, which is more excellent before God for those who recite. That day is the Day of the Point, and the eighteen days thereafter are the days of the Letters of the Living. These are nobler than the days of the eighteen months, each day being attributed to one of the ordinances of being, for the beings of all things point unto the unity of the True One. In outward designation, since "Prophet" and "Successor" are not used in this cycle, the designation is applied to the faithful. Except on the Day of Resurrection, when the Tree of Truth nameth each soul by whatsoever name He willeth. None other knoweth their station so as to pronounce judgment.

During the First Váḥid, fasting is not permitted. Rather, entry into Paradise through the doors of Váḥid is obligatory. All these manifestations are that, on the Day of Him Whom God shall make manifest—Whose day is the first day, and Who is as the sun in the daytime—ye may be guided through Him. Let it not be as in this Revelation, when such a day passed while He for Whom it was created remained in sorrow, though the day itself had become honoured through its relation to Him. On the Day of Resurrection every thing appeareth in human form—even minutes and hours, night and day, days, months, years, and that which is beyond them—until the succession reacheth the Dawning Places of eternal signs

and ancient revelations. Then it is too exalted for the limitations of creation to be mentioned. Ever hath God been knowing and eternal—ever hath God been sovereign and powerful.

The Fifteenth Gate of the Sixth Váḥid

God hath commanded that ye rise from your seats whensoever ye hear the name of Him Whom God shall make manifest, hereafter designated by the title "the Qá'im"; and concerning the decree to put to death whosoever grieveth Him, removing that person from the earth by whatsoever means are possible.

The substance of this Gate is that God, the Lord of the worlds, hath granted leave unto all that, upon hearing mention of Him Whom God shall make manifest by this name, every soul rise from its place and then sit again, in reverence for Him according to the Book of God, and in magnification of Him from the Primal Point. Haply, on the Day of His appearance, none shall exalt themselves before Him, for all deeds performed during concealment are for the day of manifest presence. Should a soul rise whensoever it heareth the name throughout its entire life, yet, one hour before death, hear that He hath appeared, or receive His Book declaring "It is I," or encounter Him in person declaring "It is I" and establishing His proof through the verses upon which that soul's religion resteth, and fail forthwith to humble itself before the Revealer of the Qur'án and bow before the Revealer of the Bayán, all its deeds during concealment become vain, as though it had done naught at all. Should the converse occur, it shall bear fruit for that soul. And, if He willeth, He shall forgive it, even if He hath witnessed something other than love in that soul's days of concealment. Though a lover can never depart from the good pleasure of the Beloved.

Give this the utmost attention: ye shall assuredly meet Him Whose name ye honour in this manner and for Whom ye perform this act, yet fail to do for the Bearer of this name what ye did for His name. Though, did ye know Him, ye would do so, but ye bring confusion upon yourselves. Thus, at the appearance of the Messenger of God, all awaited Him. Yet thou hast heard what they did unto Him when He appeared. Yet, had they beheld Him in a dream, they would have taken pride in that dream.

Likewise, at the appearance of the Point of the Bayán, all would rise at His name and supplicate and implore night and day for His appearance. Had they beheld Him in a dream, they would have taken pride in that dream. Yet now that He hath appeared with the greatest proof, upon which their religion resteth, and those awaiting His appearance are beyond counting, all sit comfortably in their homes after hearing His verses. At the same time, He is now alone upon this mountain of Mákú. Keep watch over yourselves, O people of the Bayán, lest it happen thus: that ye weep for Him night and day and rise at His name—yet, when the day of gathering the fruit arriveth, when rising at the name should open a path unto its Bearer, ye remain veiled in this manner.

Bring to mind the conduct of those awaiting the Messenger of God, and what befell Him at the hands of those who awaited Him. Say not that they were outside religion. Today thou sayest they were outside religion. But then, amongst themselves and in their own estimation, they practised their religion in the highest degree of excellence, never imagining themselves apart from the truth. Likewise today thou seest all practising at what they consider the highest degree of excellence and religion, without it occurring to them that they might be otherwise than true. Thou shalt hear what hath befallen the Point of the Bayán, for all have been charged to write and record the events of Resurrection, that haply they may be guided thereby in the next Resurrection. Thou shalt encounter Him Whom God shall make manifest. O people of the Bayán, should ye all resolve to wish for no soul what ye wish not for yourselves, and to represent neither truth as falsehood nor falsehood as truth—for He is pure Truth, and without shelter beneath His shadow ye become void in religion—haply no grief shall befall Him, nor shall all your deeds, from the day of the Point of the Bayán's appearance until that day, become vain. Place your trust in God and depart not from this thread, that haply ye cause no grief unto your Intended One during His days of concealment, when ye know Him not. And in the days of His appearance, He maketh Himself known unto all through His verses and words. Yet not all attain certainty through them so as to recognize Him. Thus do they remain veiled. No plea remaineth for anyone who attaineth not certainty in Him after hearing His verses. This is

the Path whereby all enter Paradise, and whereby those who remain veiled enter the Fire.

No greater Paradise hath been created. Indeed, He is too exalted to be described as Paradise or by its attributes, for Paradise is created through His command. If thou wouldst behold the beginning of Paradise, consider the beginning of the religion of Islám: whosoever entered it entered Paradise—otherwise, the Fire. Degree by degree, Paradise unfolded. Consider each of the People of the House: at the appearance of each, their companions were the companions of divine good pleasure and Paradise, while those apart from them were in the Fire. This continued until the last of the Gates, when explicit individual designation ceased. Whosoever conformed to the intention of God and the People of the House was in Paradise—whosoever deviated by so much as a barleycorn was in the Fire. Then, at the appearance of the Name "the Hidden," behold the inward creation of Paradise, and pronounce the condition of being outside Paradise upon whosoever recognized Him not and failed to acknowledge His due. Thereafter, behold the Bayán as the beginning of Paradise. And until the appearance of Him Whom God shall make manifest, distinguish those who follow from those who turn aside. Behold directly the judgment of Paradise and Fire: this is what is intended by the mention of Paradise and Fire revealed in the Qur'án. In every circumstance seek refuge from the Fire of being without faith, for this itself becometh the cause of the Fire in the life to come. Likewise with faith: this itself becometh the cause of the greater Paradise of divine good pleasure. Therein is created whatsoever the servant loveth. Therein is created neither grief nor aught of which the servant loveth not to know. God createth whatsoever He willeth through His command—verily, He hath power over all things.

The Sixteenth Gate of the Sixth Váḥid

Travel is not lawful for anyone except to visit the House of God or the House of the Point, when possessed of the means; to trade; to visit the Letters of the Living, when able to do so in ease and gladness; or to assist another in the path of God. Should anyone compel another to travel, enter another's house without permission, or seek to expel its occupant without permission, marital relations are forbidden for nineteen months. Should anyone transgress this

decree and fail to observe it, the Witnesses of the Bayán must exact ninety-five mithqáls of gold, without remission. Should anyone seek to coerce another, whosoever knoweth or learneth thereof must attend and prevent it. Whosoever knoweth yet attendeth not is forbidden marital relations with that person's wife for nineteen days. After the nineteen days, these relations remain unlawful until nineteen mithqáls of gold are furnished, if possible—otherwise, silver. If unable to furnish silver, let that person seek the forgiveness of God nineteen times, until possessed of the means. Let the payment be delivered to the Witnesses of the Bayán, that they may distribute it to those who call to prayer at the height of their voices, then to the poor and needy amongst the people of the religion and the Book, each according to their condition. Apart from the obligatory journey of pilgrimage and attendance before the Point, let none travel except for visitation or trade. Nor should the days of the journey be prolonged. Should the traveller desire to prolong it, the being attached to the traveller and created from the traveller's own essence must be taken along. Let the journey not exceed thirty-eight months, except for those trading by sea, for whom permission extendeth to ninety-five months—beyond that it is unlawful.

Whosoever exceedeth either limit must, if able, pay two hundred and two mithqáls of gold. Otherwise, two hundred and two mithqáls of silver.

The substance of this Gate is that permission hath been granted to travel toward the House and the dwelling place of the Point, if possessed of the means—to visit the dwelling places of the Living, to trade, and to assist another soul, if one desireth. Beyond these, permission hath not been given. In trading, whensoever that which hath been created from the traveller is present with that soul, there is no objection. If not present, permission hath not been given for more than two years on land, unless the route itself requireth that duration. In that case the permission of God extendeth beyond it. At sea, permission hath not been given for more than five years. The reckoning beginneth on the day of departure from the house and continueth until re-entry therein. Whosoever exceedeth the limit must, if able, give two hundred and two mithqáls of gold. Otherwise, silver, according to the decree. This is amongst the bounds of God.

The fruit of this decree is that, on the Day of the appearance of Him Whom God shall make manifest, one should journey toward Him

immediately upon hearing, giving this precedence over whatsoever is mentioned in this Gate. For the whole Bayán is for Him—this is but one Gate amongst the Gates of the preceding Revelation of religion, which, unless renewed in the following Revelation, is no longer accounted faith. Travel is not permitted except when one possesseth the means to undertake it in ease and gladness, save at the appearance of the Day of Resurrection: then it becometh obligatory, even if one must go on foot in sandals. For one hath been created for Him. How can one be separated from the fruit of one's own existence? If only a soul would regard the creation of its own being. Whosoever entereth another's house without permission, compelleth another to move even one step in travel, or expelleth someone from their own house without permission, hath been commanded to abstain from marital union for nineteen months. Should anyone transgress this decree, the Witnesses of the Bayán must impose upon the offender ninety-five mithqáls of gold as the penalty for transgression. Every soul who learneth that one soul is coercing another must prevent it.

Whosoever knowingly neglecteth this duty is forbidden marital union for nineteen days.

After that period, let the person give nineteen mithqáls of gold, if possessed of the means—otherwise, silver. If unable, let that soul seek forgiveness nineteen times. Marital union then becometh lawful. Upon acquiring the means to furnish either metal, payment must be made to the Witnesses of the Bayán, that they may distribute it amongst those in need: to themselves, if they deem themselves charged to do so. Otherwise, to those who call to prayer and the needy amongst the faithful. Wherever such need is found, its relief is praiseworthy. The fruit of this is that haply no injustice may befall any soul in the Bayán, and that this may become the practice of all, so that no grief befall the Intended One on the Day of His appearance. Were it not for Him, no soul would of its own desert be addressed by a decree. Rather, through the ocean of His bounty all are brought into the company of those entrusted with obligation. Otherwise, most remain in neglect, for, after obligation is presented, they accept not the command of God. God hath ever been independent of His creation. He hath loved, and loveth, that all ascend with utmost love into His

Paradises, that no soul cause another even a breath of grief, and that all remain in the cradle of His safety and security until the Day of Resurrection, which is the first day of the appearance of Him Whom God shall make manifest. God, the Lord of the worlds, hath sent no Prophet and revealed no Book without taking from all a covenant of faith in the following Revelation and the following Book, for His bounty hath neither interruption nor limit. In travel, excessively distant stages have been, and are, forbidden. The shorter and easier the stages, the more beloved they are before God. Should a traveller take two days over a stage that could be traversed in one, it is for God to double that soul's provision.

Should an animal suffer hardship during a stage, it calleth upon God for retribution against its owner. In every circumstance the capacity of each animal must be considered. Once its owner hath entered the Bayán, no burden may be laid upon it save one lighter than it can bear. Otherwise, the benefit taken from it shall bear no fruit for the owner. In travel, the condition of the weakest must always be considered. Whatsoever entaileth toil and hardship hath been, and is, forbidden, save the paths of ease and gladness according to the measures ordained by God. Care for those travelling on foot hath been, and is, beloved in every circumstance. Should one soul, seeking the good pleasure of the True One, give another a ride for even one step, the reward of a pilgrimage is inscribed in that soul's record of deeds. What bounty is greater than this, should anyone be enabled to attain it in the path of God? Should all transform travel into ease and gladness, it shall become a portion of Paradise. The earlier decree arose from the people's veiling: for considerations of petty gain, they impose hardship upon themselves and others. Were travel undertaken in ease and gladness, that decree would not have been given. The journeys of the Arabs today bear witness to the earlier decree. Thus shall the cycle advance, degree by degree, until none can travel more than one parasang. God protecteth whomsoever He willeth upon the paths, by His leave—verily, He is the Guardian of all things.

The Seventeenth Gate of the Sixth Váḥid

Concerning the purity of that which issueth from the mouse, and that avoidance thereof is not obligatory. Likewise is the decree concerning the creature that flieth by night, which they call bábábíl.

The substance of this Gate is that no objection attacheth to that which had become a hardship for all the faithful concerning what issueth from the mouse, or from creatures that fly by night, or the like. Yet avoidance for the sake of refinement and cleanliness hath been, and is, beloved. Such things impair not purity.

In every circumstance, behold the Purifier of the purifier, that thou remain not veiled from the Source and, on the Day of the appearance of Him Whom God shall make manifest, ascribe unto Him aught of impurity. He is exalted above this. Nay, His very Word purifieth.

In every condition He hath been, and is, within retreats pure and purifying. From a day that hath no beginning unto an end that hath no end, He hath dwelt, and dwelleth, in the heaven of purity and the earth of refinement. Naught changeth Him. His forefathers, even unto Adam, and likewise His foremothers, have been the choicest of creation and the dwelling place of purity and holiness.

Blessed is whosoever attaineth His presence on the Day of Resurrection in a purity bestowed by Him. Verily, this is the mighty bounty.

The Eighteenth Gate of the Sixth Váḥid

Concerning the prohibition against looking into the books of another, save for those deeply versed in learning, when they grant one another permission or know of one another's consent.

The substance of this Gate is that permission hath not been granted to look into another's writings in any circumstance, whether closed or open, whether books of learning, books of accounts, or letters written by one soul unto another.

Save when the reader knoweth of the other's consent or receiveth permission. Then it becometh lawful.

This prohibition hath been ordained only that all may clothe themselves in the garment of modesty, that, should ye attain the Day of Resurrection,

ye deal not with the Tree of the heart's Desire in any manner departing from the paths of modesty.

God shall assuredly preserve whomsoever He willeth amongst His servants from that which He loveth not. Verily, He hath ever been the Guardian of all things.

The Nineteenth Gate of the Sixth Váḥid

Concerning the obligation upon every soul to answer when written to, to respond when questioned, and whatsoever followeth therefrom.

The substance of this Gate is that, in this Revelation, it hath become obligatory, whensoever one soul writeth unto another, that an answer be given. Delay hath not been beloved. Let the answer be written by the recipient's own hand or by the hand of another appointed thereto. Likewise, should anyone ask a question, it is obligatory upon the hearer to give an answer by that which conveyeth the meaning. Haply, on the Day of God's appearance, none shall remain veiled from that Most Great Luminary. When He revealeth, in the words of God, "Am I not your Lord?" let all answer, "Yea."

For it is unto this end that answering hath been made obligatory, though its decree extendeth unto the furthest particles of existence. Likewise with letters. There is no doubt that, on the Day of Resurrection, His letters shall descend unto all. Let none, through their own veiling, remain withheld from answering their Beloved. For through answering, the very being of that soul is created: in the realm of the particles of hearts, through acknowledgment of Divine Unity. In the realm of the particles of spirits, through acknowledgment of Prophethood. In the realm of the particles of souls, through acknowledgment of Guardianship. In the realm of the particles of bodies, through acknowledgment of Gatehood. At every Revelation, those who answer are distinguished from those who remain silent. Otherwise, within the preceding Revelation, all are lovers. Thus today, could anyone within Islám utter the two testimonies yet fail to affirm whatsoever followeth therefrom—Guardianship and the ordinances of the Qur'án? Nay, such a thing cannot even be conceived.

Yet in the following Revelation, it is through answering that the sincere are distinguished from those who are not sincere. The discerning servant is

one who answereth the True One in all worlds and degrees, whether by writing, by speech, or by action—and this is stronger. Through the blessing of answering that Soul, all have been commanded to answer one another. Even should a child cry, it is obligatory to answer that child, by whatsoever giveth answer to its cry. Likewise, should the tongue of a soul's condition speak, it is incumbent upon those endowed with discernment to answer.

Likewise, if the places of sitting be a place calling for response, together with other manifestations which the discerning soul itself perceiveth, it is obligatory to answer. That no soul, in any circumstance, may encounter a cause of grief. Haply, on the Day of Resurrection, when the eyes of hearts recognize not their Beloved and their Intended One, save those whom God willeth, none shall unknowingly bring grief upon Him. Lest, in a single moment, that whereby religion is established for a soul be taken away, whilst that soul remaineth veiled by the observances which branch forth from religion. Thus, in every Revelation, this very thing becometh the cause of veiling for whosoever remaineth veiled. Yet God guideth whomsoever He willeth through His bounty. Verily, He hath ever encompassed all things.

The First Gate of the Seventh Váḥid

Concerning the renewal of books when two hundred and two years have passed over them, and the effacement of what was written before, or its bestowal upon another.

The substance of this Gate is that, in every Revelation, God loveth that all things be made new. For this reason He hath commanded that, once in every two hundred and two years, each soul renew the books in their possession, placing them in fresh water or effacing them personally. That haply the eye of no servant may fall upon aught grievous which it would dislike to behold. That haply, on the Day of Resurrection, the Tree of Truth may behold no outward cause of grief in an unlovely form, and that its spirit likewise may not fall beneath the shadow of that unloveliness. For over every letter that is written, seventy thousand angels are appointed. Likewise, at the time of its effacement, they preserve it.

Shouldst thou look upon the earth today, thou wouldst behold how many souls preserve a single letter of the Qur'án—beyond all reckoning. Every letter written in a lovely form is beloved of the angels, who delight to gaze upon it. Nay, behold this in every thing. Likewise behold the converse. In the Bayán, bring forth no thing save in the utmost excellence of workmanship and perfection. Haply, on the Day of Resurrection, the gaze of thy Beloved may fall upon it, and He may behold in His creation naught that is unlovely. For the gaze of all the angels abideth beneath the shadow of His gaze. How rare is the thing that may become worthy of the gaze of the Tree of Truth on the Day of Resurrection! Yea, should a thing have no likeness upon the earth, that thing hath become worthy of Him—for there is naught like unto Him. Ye shall all renew your copies of the Bayán. Yet keep watch for the appearance of the Tree of Truth, from whatsoever land He may arise. That through it, on the Day of His appearance, nourishment and delight may be received. For that which preceded was for that appearance which followed—a sign whereby to attain unto that Intended One.

No soul writeth a single word of the Bayán in a beautiful hand, with faith therein, but that whatsoever that soul loveth becometh assured unto it with God. The degrees of handwriting are according to the degrees of the name Váḥid. The first is the *Abhá* hand, and the last the *A'lá* hand. Those

between them are designated according to their degrees. Methinks it may be beheld in every Revelation that souls of understanding arise who write sweetly in nineteen hands. Yet perfection in one is better than combining them. To attain perfection in all is the height of perfection, if joined unto the good pleasure of the eternal Beloved and the everlasting Intended One. Otherwise, today thou beholdest books beyond number within Islám, written in beautiful hands. Yet there are writings which establish the Truth and bring those former writings to naught. Should all the books of the past fail to confess faith before their first letter, their very being is not accepted—how much less the beauty of their inscription. Yet these writings have remained as an abandoned well and a lofty palace, though their beauty, in the eyes of the people of hearts, surpasseth whatsoever beauty is called by the name of beauty. It hath not yet been heard that the Book of *Qayyúmu'l-Asmá* hath been transcribed, according to its due, to the number of Qayyúm itself, which is the number of the name Yúsuf—peace be upon Him. Yet how many books have been written from the beginning of this Revelation until today, which yield no fruit without faith in Him!

At the appearance of Him Whom God shall make manifest, all shall likewise remain veiled, save those whom God willeth. Exercise the utmost care, that after His appearance naught be written save the writings of that Sun of Truth. For to write a single letter thereof is greater than to write the Bayán and whatsoever hath been written beneath its shadow. Consider the beginning of the Qur'án. Had a soul, on the Day of the appearance of the Messenger of God, written a single letter thereof, the judgment of faith would have rested upon that soul, if possessed of faith in Him. Yet had that soul written the whole Gospel and whatsoever had been composed in the religion of Jesus beneath the shadow of the Gospel, it would have yielded no fruit. This is the essence of knowledge, if thou canst apprehend it and desirest to apprehend it. Be discerning, that thou remain not veiled. Naught in that Revelation is more beloved than that thou shouldst bring His writings, beautifully inscribed, into His presence. Nay, it hath been made obligatory upon all that every soul faithful to the Bayán possess whatsoever dawneth from that Source of bounty. For that is the Bayán of that Day. Let whosoever is able complete it in the most exalted manner

conceivable within the Bayán and present it before that Sun of Truth. For all have been, and are, answerable concerning this. How excellent an art is printing, for the exaltation of His words and the multiplication of His writings, should they be able thereby to assist the religion of God on the Day of His appearance! But if they be as today, each remaining veiled within their own house, God, exalted be He, layeth no obligation until the ability is given. Let them assuredly place their trust in God. On the Day of Resurrection, ye shall attain certainty in the verses of God.

The Second Gate of the Seventh Váḥid

Concerning intention. It befitteth that none undertake any act without saying with the tongue: "Verily, I shall rise or sit for God, the Lord of the heavens and the Lord of the earth, the Lord of all things, the Lord of whatsoever is seen and whatsoever is unseen, the Lord of all the worlds." Reciting it within the heart sufficeth.

The substance of this Gate is that no act is to be performed save for God. For this reason, whosoever acteth is commanded, at the time of acting, to say: "Verily, I shall do this for God, the Lord of the heavens and the Lord of the earth, the Lord of whatsoever is seen and whatsoever is unseen, the Lord of all the worlds." Should one recite it within the heart, it sufficeth. Yet an act is not performed for God unless one attaineth recognition of the Tree of Truth, of Whose signs this verse is one. And on the Day of Resurrection, be not veiled from Him by His sign within your own selves. Thus, in the Qur'án, whosoever acted for the Messenger of God—blessings of God be upon Him and His Family—and His Letters of the Living acted for God.

It is not pleasing that anyone act for another unless the act be for God. Yet it is not for God unless it be for His Manifestation. Today, the servants who act according to the Gospel all act for God at the command of Jesus—peace be upon Him. Their deeds were indeed for God before the Day of the Messenger of God—blessings of God be upon Him and His Family—but at His appearance they become for other than God. In that Revelation, one must act for the Messenger of God—blessings of God be upon Him and His Family—and then the act is established as being for God. Likewise, the servants who act for God within the Bayán and recite

this verse shall have acted for God if, on the Day of the appearance of Him Whom God shall make manifest, they act for Him. Otherwise, their deeds come to naught, as though they had done nothing. This concerneth the foundation of religion. Infer its branches for thyself, and discern for thyself the affairs of this world that must be undertaken for God. For example, thou partakest of food, intending to do so for God, whilst remaining veiled from the Tree Who pointeth unto God. Yet this sign within thy soul hath dawned from that Tree and returneth unto Him in His subsequent appearance. It may even happen that thou thyself withholdest from Him what, in thine own heart, thou dost for His sake. Examine likewise all thy affairs in this world: thou sayest they are for Him, whilst remaining veiled from Him.

Consider the affairs of religion likewise, until thou comest to the very essence of the word of Divine Unity. If, on the Day of the appearance of Him Whom God shall make manifest, thou actest for Him, thou hast acted for God—whether uttering "There is none other God except God" or drinking water. But if thou actest not for Him, though thou utter "There is none other God except God," thou enterest the Fire—and if thou drink water, thou hast drunk a draught that is not of Paradise. It is on the ground of this knowledge, in its uncompounded essence, that at the appearance of the Messenger of God—blessings of God be upon Him and His Family—all the religious communities were judged to be acting for other than God, although all had faith in the Book of God and His Messenger in their own time, and still do, as is evident. The mystery is this: the One obeyed from the day of Adam is that same Messenger of God, and all the revealed Books are the Qur'án revealed unto Him. In truth, they have remained veiled from the former Revelation and its Book, for they have not recognized that it is the same One Who hath appeared in the subsequent Revelation. Likewise now, if thou actest for God within the Bayán, dost not direct thine action beyond the Letters of Váḥid, and beholdest all sustained through the First Letters—nay, beholdest in them naught manifest save His manifestation—thou hast acted for God during the night of night. Yet at the appearance of Him Whom God shall make manifest, if thou performest all thy deeds for the Point, they become for other than God. For on that Day the Point of the Bayán is He Whom God

shall make manifest, and none other. Likewise, the Letters of the Living are His very Letters of the Living, for whom thou hast been acting. How is it, then, that when they appear, thou actest no longer for them?

Thus, at every Revelation, multitudes are engulfed while imagining that they act for God. Their deeds become for other than God, and they themselves perceive it not save those whom God willeth to guide. Should one soul guide another, it is better for that soul than to possess all from East to West. Likewise, for the soul that is guided, it is better than all that is upon the earth. For through guidance that soul entereth Paradise after death, whereas, by virtue of earthly possessions, there descendeth upon that soul after death only what it deserveth. Thus God desireth to guide all through the words of Him Whom God shall make manifest. Yet the proud will not themselves be guided: some are veiled by the name of learning, others by honour. Each soul becometh veiled by something that, at the hour of death, will yield it no benefit. Exercise the utmost care, that thou mayest be guided by the Guide of all along the Path sharper than a sword and finer than a hair, that haply what hath been for God from the beginning of thy life unto its end may not, in a single moment, become for other than God without thy knowing. And God guideth whomsoever He willeth unto a Path of certain truth.

The Third Gate of the Seventh Váḥid

Concerning the immediate obligation to repay a debt.

The substance of this Gate is that lending to a soul of faith hath been, and remaineth, beloved of God. Likewise, repayment of a loan is an obligation before God that taketh precedence over all else, if one is able to repay it. And delay therein is not permitted.

The fruit of this ordinance is this: just as the verses of glorification, praise, sanctification, affirmation of Divine Unity, and magnification, together with all the affairs of religion, are manifestations which the Point of Truth hath bestowed upon His creatures, so, at His appearance, their return unto Him is obligatory, from the word of Divine Unity unto the furthest reach of the affairs of limitation.

If anyone repayeth this debt immediately upon His appearance, naught thereof shall be diminished. Rather, that soul shall behold what is better

than it in the horizons and within souls. How far astray is a soul that rendereth not another soul its due!

How, then, standeth the right of God, in which the servant professeth faith, yet, when the time cometh to render it, merely declareth that faith, and remaineth veiled thereby from Him Who established the Faith and bestowed it? Such is the condition of the creatures, if thou lookest with the eye of certainty. And God judgeth in truth—verily, He is the best of those who decide.

The Fourth Gate of the Seventh Váḥid

Concerning purification of devotion.

The substance of this Gate is that permission hath been granted for the servant, in each year, to purify the soul in devotion. This beginneth at the outset of one night and endeth at the sunset of one day. Neither diminution nor multiplication thereof hath been, or is, permitted.

The intention is that one take delight in a single Name amongst the Names of God. While mindful, recourse to another Name is not permitted—in forgetfulness, however, there is no blame. That haply, on the Day of Resurrection, through the blessing of this practice, one may affirm the truth through a single Name and remain unveiled from His guidance. And already it is as though one beholdeth the manifest Tree of Truth, the Source of all names and likenesses, whilst those dwelling in the sea of purification remain veiled by their own purification. For this practice is intended to bring the soul unto Him, yet that soul becometh veiled by this very means.

Consider, for example, the revelation of the Furqán and the religion of Islám: from its foundation, the knowledge of God, unto the last of its subsidiary ordinances, its institution is for the recognition of the Sun of Truth at the time of His rising. Yet behold how each soul hath become veiled by one of these things, as thou seest today. They have fallen short of the intended Goal, the fruit of them all, and perceive it not. Even in their heedlessness, the proof of God hath reached them all, and doth so still. For, were they to reflect, the very proof through which they embraced the religion of Islám would enable them to acknowledge the Truth. Thou seest them practise their religion from the beginning of life unto its end, never

entertaining the thought that they themselves might stand apart from the truth.

This is because the person hath not been put to the test, and the Proof is not manifest in their midst. Otherwise, that very soul uttereth the same words that were spoken at the dawn of Islám, at the appearance of the Sun of Truth. Thus, when the religion of Islám reached maturity and fulfilment and its intended Goal appeared, they themselves uttered those very words at which they had once marvelled: how could anyone hear the verses of God and say such things? Thus, few have acted with discernment in every matter. Most profess faith in this religion because they have been brought up within it. God knoweth in which soul sincerity abideth, and in which soul discernment. And God purifieth those who have faith in God and His verses from the mention of aught beside Him. Verily, He is Powerful, Unassailable.

The Fifth Gate of the Seventh Váḥid

On the Day of the appearance of the Tree, it shall not be lawful for any to profess the religion previously professed before His appearance. Upon hearing, let that person come into His presence, that He may command whatsoever He willeth. Before coming into His presence, let that person act as before—but upon entering His presence, let all religious observance cease for that person save what He commandeth.

The substance of this Gate is that recognition of the Manifestation bringeth salvation—and the converse likewise holdeth. At every Revelation, the religion of God consisteth in His commands, which proceed from Him and become manifest through the very Person of that Manifestation.

Consider the course from Adam unto the Seal. If those who had faith in the former Manifestation came to have faith in the subsequent Manifestation, the judgment of faith was pronounced upon them. Otherwise, whatsoever had previously been theirs came to naught.

Likewise, at the appearance of Him Whom God shall make manifest, the whole of religion consisteth in following His commands. For the good pleasure of God—glorified and exalted be He—is manifested only through

His good pleasure. After the appearance, remaining bound to what belonged to the former time yieldeth no fruit.

Give close heed to the matter of thy religion, that haply, on the Day of Resurrection, thou mayest be delivered from the terror of that Day—the Day on which the Proof of God is manifest unto His creatures. Hasten, then, at the very time of the appearance—neither before that nor after this—if ye desire to prosper.

The Sixth Gate of the Seventh Váḥid

Concerning the prohibition on taking up the implements of war and their instruments, except in a time of necessity or during combat, with an exception for those who manufacture them.

The substance of this Gate is this: implements whereby one soul becometh afraid of another are not beloved in the sight of God, save on the day of permission, or for those servants who are engaged in their manufacture. Likewise, clothing that causeth a soul to fear shall not enter Paradise. It behoveth the servant to be watchful, that naught proceed from them which causeth a soul to fear, that haply, on the Day of Resurrection, all may bear the human form and the attributes befitting it. That haply the eye of the Sun of Truth may behold naught contrary to His good pleasure. For thou knowest not that thou becomest veiled from the Essence of thine own existence. And how often thou art content that He should be amongst those not of His own rank, although no Fire hath ever been, nor is, greater than the very veiling of Him.

And consider: One Whose utterance none save those firmly grounded in knowledge—the Imáms of guidance—can understand hath come to dwell upon a mountain whose inhabitants cannot speak a single word of the language of Paradise, which is Arabic, much less understand it. Behold what is done unto the Essence of existence! I swear by the holy Essence of God: were anyone to become aware of it, they would at that very instant be rent asunder. And the knowledge of all concerning this is a most grievous chastisement from God upon them: that such treatment should befall One in Whom they have faith in every circumstance, towards Whom they turn, from Whom all have had their beginning by His command, and unto Whom all return by His command. Yet faithful souls reckon the

chastisement of the True One: that, concerning the meeting for which all were created, such treatment should now come to pass, that He should dwell in a place where there is not a single person of the heart who beholdeth Him with His own eye, save whom God willeth.

And for this reason the association of a soul with one not of their own kind hath been forbidden in the Bayán. According to the customary order in which all appear, it is incumbent upon all to observe this: the learned within their own order, rulers within their own order, merchants within their own order, and other tradespeople within the bounds of their own order, that no soul should behold any save those of their own kind. For none are fit to apprehend the Sun of Truth save eyes that behold none other than God. How, then, can all creation apprehend Him? Maintain the utmost vigilance, for ye shall encounter the Day of Resurrection—and let naught befall the Essence of existence which hath no place of mention in His presence. He Who heareth from the tongue of the realities of all things the words "Glory be to God," through Whom God is glorified and sanctified—nay, all else is negated before His holy presence—how could it be fitting that He should hear aught but a word of love, or behold aught but a seat of honour?

It is not that on that Day thou shalt neither hear nor come to know. Rather, conceive of that Resurrection also as being like this Resurrection: even if thou knewest not the inward reality, thou hast nevertheless heard the outward account. That servants who have undergone austerities and cast aside whatsoever is upon the earth have, through His grace, attained unto His recognition. Is it indeed fitting that such a Soul should dwell upon a mountain such as this? This is according to the outward view. And if thou regardest the inward reality: by night and by day none other than He is mentioned before thee in the heights of thine inmost heart. Whatsoever thou doest, thou doest through Him and for Him, yet now thou art veiled in this manner. Wherefore fear God, your Lord, the Most Gracious, and refrain from whatsoever bringeth sorrow unto souls, O servants of God, all of you together.

The Seventh Gate of the Seventh Váḥid

It behoveth whosoever attaineth unto Him Whom God shall make manifest to ask Him of His bounty. If He willeth and bestoweth His favour upon them, let them ennoble their seat with the dust of His sandals.

The substance of this Gate is this: just as the realities of all existence, in relation to the Sun of existence, are as an image in a mirror, so behold the station of all things. And know that no soul hath ever been, nor is, more exalted than the Tree of Truth in the sight of God and of those possessed of knowledge.

And since He appeareth in pure Lordship, and all are unable to bow down before Him, for they behold not the reality, it hath been commanded that, on the Day of Resurrection, which is the day of His appearance, all should seek from His bounty that which may become the cause of their honour, that haply none may be deprived of the fruit of existence, which is meeting Him. For there is no other path for all.

Yet this doth not mean that thou shouldst regard it as a placing upon equal terms. For even if, from all that is other than God—whatsoever hath been created before and whatsoever may exist hereafter—thou shouldst obtain in this manner the very fruit of thine existence, it would assuredly not equal a ninth of a ninth of a tenth of a tenth of one instant of Him. For the very being of all things is from Him. How, then, can the mention of Him be placed beside the mention of aught other than Him? And likewise apply this secret of truth in every circumstance, that thou mayest not become veiled from the Origin of all good.

Although this matter is more precious than every thing, yet, were He to appear with power, who could attain unto Him? Just as ye cannot attain unto those servants who, through a nominal investiture, have donned the robe of honour, how could ye attain unto Him? This is so that, should He appear in a manifestation other than that, haply no soul may become veiled from the fruit of their own existence. And God bestoweth His favour upon whomsoever He willeth amongst His servants. Verily, He hath ever been possessed of great bounty.

The Eighth Gate of the Seventh Váḥid

It is incumbent upon all, from the beginning of one month to the next, to write a Váḥid within a Váḥid of whichever of the names of God they love, such as Alláhu Akbar, "God is Most Great," A'ẓam, "Most Mighty," Aẓhar, "Most Manifest," and the like. Permission hath been given to reckon from the beginning of one's life unto its end, and then to write whatsoever hath been missed. If a person dieth, it falleth upon their heirs to write on their behalf for the lifetime that hath elapsed.

The substance of this Gate is this: every soul hath been commanded to complete, in each month, one Váḥid within a Váḥid. Its reckoning extendeth from the moment of their conception until the taking of their spirit—and whatsoever they omit falleth upon their heirs. And its fruit is that, haply, on the day of the appearance of the Tree of Truth, it may multiply those who have faith in Him. For the realities of hearts are sustained by God through these names. In the manner described, this occasioneth sustenance for a thing, which little by little reacheth the degree of bodily existence, and becometh the cause of its entrance into the Váḥid of Resurrection.

And in that cycle its fruit is that, haply, the First Váḥid may be multiplied until the heavens, the earth, and whatsoever lieth between them are filled with it, that on the day of appearance all may behold in that Váḥid none other than this Váḥid in a more exalted manner, that no one's foot may slip upon the Path. For had they beheld this same Váḥid at the appearance of the Váḥid of the Qur'án, not one of the Muslims would have turned aside from the Path. And this entire Váḥid, through its degrees, culminateth in the First Váḥid. Arrange the whole world Váḥid by Váḥid, and assign the sustenance of each lower degree to the degree above it, until it reacheth a single Váḥid. That is the First Váḥid, whose members all are charged to recognize. Within that Váḥid behold naught but the One without number, namely the Primal Letters, until thou beholdest in the mirrors naught but the countenance of the Sun alone. This is the essence of the confession of unity and the secret of detachment.

It is as though one beholdeth the mystery of the Váḥid beginning to flow until it permeateth every thing. Even the number of pens in the pen case becometh the number of a Váḥid, wherein the representative of the Point

amongst the pens possesseth the value of them all. And if anyone putteth this into practice but assigneth not the value of the whole to the value of the First Váḥid, they have not recognized the First Váḥid, nor rendered its due within its own domain. For example, if the value of one pen be nineteen mithqáls of silver, the value of eighteen pens must be eighteen mithqáls, and one must assign to that pen the value of the entire Váḥid, for all are sustained from it. Thus, in its raising, the raising of all is spoken of; in its gathering, the gathering of all; in its presentation, the presentation of all; and in its recompense, the recompense of all.

Even as thou seest today in Islám: whatsoever sustenance religion hath is through the name of Muḥammad, His Manifestations, and the Gates of guidance. Likewise, in the world, all draw sustenance from them. Thus all multiplied numbers subsist through this Váḥid. That Váḥid subsisteth through the First Váḥid, which is without number. And that, in itself, subsisteth through God, the Mighty and Glorious. And beyond the rank of the First Váḥid there are limitless degrees belonging to the rank of Váḥid, which none other than God can enumerate. And God shall assuredly purify whatsoever He willeth, and shall multiply the First Váḥid as He willeth, by His command. Verily, He hath ever been powerful over all things.

The Ninth Gate of the Seventh Váḥid

It is incumbent upon every sovereign who ariseth within that religion to build a house for themselves with ninety-five doors, and a house with ninety doors.

The substance of this Gate is this: every possessor of sovereignty who is raised up within the Bayán should build two houses in the name of Him Whom God shall make manifest and make them their abode. The number of doors in the first should not exceed ninety-five, nor those in the second ninety. That the mystery of truth may permeate even the mineral realm, so that the tongue of its being—which is its outward manifestation as it is—may proclaim that unto God belongeth the dominion of the heavens, the earth, and whatsoever lieth between them. That haply, on the day of appearance, the sovereign may bear no lesser witness concerning Him than the clay beareth, and may not withhold from Him that which is His. For there is no doubt that death overtaketh all, and if the sovereign departeth

in faith and in support of Him, their good name shall remain until the Day of Resurrection. Yet hitherto it hath not been heard that, at a true appearance, such a sovereign acted according to their own religion. Otherwise, they would have been cited as an example. Otherwise, from the day of Adam until the appearance of the Bayán, every sovereign in every religious community hath done whatsoever they did in the name of the One manifested from God within that community. Unless, hereafter, at the appearance of Him Whom God shall make manifest, the inhabitants of His age should gain this distinction, that their names may be remembered with honour before God until the Day of Resurrection. Otherwise, it shall pass as hath passed from Adam until today, and still not one hath appeared on the Day of Resurrection who might become a proverbial example. Otherwise, all have acted for God within the religious community to which they belong, according to its existing condition. Yet what fruit is there, when, on the day of the appearance of the Tree of Truth—of Whose Tree of Love the verses of God are leaves—they remain veiled from Him? Thus, in the age of the appearance of the Bayán, the sovereign's detachment hath reached such a point that, imagining the truth to rest with another, they have delegated matters to that person, while the One in Whose name all upon the earth, and the sovereign themselves, do whatsoever they do is manifest, yet hath been made to dwell upon the mountain of Mákú.

The fruit of this ordinance is that, haply, by the day of the appearance of the Tree of Truth, houses such as these may have multiplied, and one may become His dwelling. It is not that His proof is incomplete at the beginning of His appearance. Rather, the proof that God hath bestowed upon the Point of the Bayán hath, until today, appeared through none of those of former times: that One should write the verses of God in His own missive and send it, that through a single verse thereof the proof is made complete unto its recipient, and should reveal, unto whomsoever He willeth, a reply in the language of verses from God. For in the revelation of the Furqán, which was the essence of the preceding revelations, none other than the Messenger of God was addressed. Nor did His Holiness reveal unto another a verse in the form of a written missive. Rather, if He sent down a communication, it was in the customary language of the Arabs of

that time. Despite the manifestation of such a proof and the completeness of the bounty, behold what came to pass! Yet this is that same Word according to a single verse of which all the faithful act. Were all upon the earth to act according to it, it would be fitting. Nay, were the Resurrection established and all to act according to it, it could sustain them. Yet it descendeth upon hearts that behold not the mystery of existence and the essence of the proof in the Source of manifestation—they take no heed, nor do they straightway bow down before God. Yet this is that same Word concerning which it was formerly revealed: "Had We sent down this Qur'án upon a mountain, thou wouldst have seen it humbled, rent asunder through fear of God." Thereafter, concerning souls who hear and bow not down, it was revealed—as the wording of the noble verse declareth—"And when they hear the verses of God, they bow not down." Despite this, such a person never entertaineth the thought that they lack faith, although before God they are not accorded even the standing of the mountain in its humility.

Yet there is no doubt that the latter verses are greater than the former verses without limit—for them, through them, from them, and unto them. If all who have faith in the Bayán, upon hearing a single verse, bow down and say "Yea," and no thought of "Nay" entereth their hearts, it is fitting that they should call themselves faithful unto it. For it is that same verse which proclaimeth unto all, "Am I not your Lord?" All deeds have been for His good pleasure, and that is the time of gathering the fruit and of the true test. I swear by God, Who hath ever been, and is, alone, alone, without partner: if there were a soul in the East who beheld the whole Bayán upon the tablet of their memory before their eyes, and who had attained the highest degree of excellence and nearness possible within the realm of possibility, and a missive from that Sun of Truth descended upon them in the manner of verses, making their own powerlessness evident to them—if they delayed even for the twinkling of an eye and did not say within themselves, with heart and tongue, "This is from God—there is no doubt therein. Verily, we are all assured of God and His verses," not so much as a mustard seed's measure of faith would be attributed to them before God. The Bayán they had memorized and practised would profit them not so much as the tip of a barleycorn. The innate disposition

towards unity would not have been within them, for they had failed to recognize the speech of their own Beloved. For had their heart been that mountain, it should have been rent asunder through fear of God. Yet that judgment belongeth to the preceding degree, namely the Qur'án. How, then, standeth the matter with this and its verses, when, before their Revealer, such a soul becometh more remote than the mountain? Yet, in their own estimation, they see no equal to themselves in piety, because they can retain the Bayán in memory. Yet it is inconceivable that such a soul should arise who could memorize the whole Bayán or act according to it in its entirety. This example hath been given as an impossible supposition, that all creation may know its own measure before that appearance and not make itself harder than the mountain. In their own estimation, whensoever they hear mention of their Beloved, they are moved to tenderness like the sea. Yet where they ought to humble themselves, where the response of their very being is brought into existence, they become as one who hath not heard.

O People of the Bayán! Keep watch over yourselves, for there is no refuge for any on the Day of Resurrection, when He appeareth suddenly and decreeth whatsoever He willeth. If He willeth, He maketh the lowest of existence the highest, and the highest of existence the lowest, even as He did in the Bayán, if thou wouldst take heed. None other than He hath power over this. Whatsoever He doeth cometh to pass—it is not that it should fail to come to pass. Thus, when the Messenger of God willed to appoint the Commander of the Faithful as His Walí, although they did whatsoever they did, it was nevertheless established. Now likewise, whatsoever command He willeth shall assuredly be established, for it is that same command through which the former religion was established, and through which the latter shall also be established. None other than God hath ever been, nor is, the possessor of true authority. All act by His command—if they act in accordance with His command—otherwise, that judgment doth not apply. And God exalteth whomsoever He willeth amongst His servants. Verily, He hath ever been powerful over all things.

The Tenth Gate of the Seventh Váḥid

Let every soul assuredly seek protection through the haykal of the Name al-Mustagháth at the time of their birth, and it befitteth none to forsake it.

The substance of this Gate is this: amongst the Names of God, no name equalleth the numerical value of the Name *Mustagháth*, "the One Who is invoked." It is the highest fruit of the Names, having attained the uttermost limit of manifestation. And therein appeareth none save the Primal Unity, and within the Primal Unity is none save the First One, Who in the Qur'án is the Messenger of God, and in the Bayán the Essence of the Seven Letters. Ere the Qur'án He was Jesus, and after the Bayán He is He Whom God shall make manifest. The thrones appear in differing Revelations. Otherwise, He Who is established upon the thrones, divested of the limitation of all bounds, is that same Primal Will, Whom the thrones change not. And in the rank of the Names, no name is higher in numerical value than the Name Mustagháth. When thou subtractest the numbers, one after another, in units of the numerical value of *Alláhumma*, "O God," there is a deficiency equal to the numerical value of the Name *Aḥad*, "One." And if thou reckonest the Name Mustagháth with the alif and lám, there is an excess equal to the numerical value of the Name *Ḥayy*, "the Living." And on the Day of Resurrection its Manifestation hath appeared, Who hath borne Himself with loving confidence toward God.

For this reason it hath been commanded that all, from the moment of conception, safeguard that bodily form by a haykal wherein is the number of the Name Mustagháth. For God knoweth how long it shall be from the beginning of one Revelation unto the next Revelation. Yet, if God willeth, it shall not exceed the numerical value of Mustagháth. And in the cycle of the Qur'án, its beginning and return were encompassed within the Name Ighfir, "Forgive," less the numerical value of the Name *Huwa*, "He." In the Bayán, God knoweth unto what limit it shall extend, for in this there is no fixed measure. For the interval between the Gospel and the Furqán reached not even a thousand. For the Tree of Truth beholdeth His creation in every condition. Whensoever He perceiveth readiness for Revelation in the mirrors of the hearts of those who glorify God, He maketh Himself known unto all by the leave of God, glorified and exalted be He. For no

movement or repose hath ever been, or is, His save through God, glorified and exalted be He.

The fruit thereof is this: since all the Names circle about the Name of God, and the perfection of all the Names lieth in attaining this Name, haply all souls in the Bayán may attain the utmost of what is possible, that at the manifestation of Truth they may recognize the Sun of Truth and circle about Him. And let them be watchful that they pass not beyond that number. For should a soul in the Bayán reach that number and hear that the Tree of Truth hath appeared, it is incumbent upon them to turn unto Him, even though they attain not certainty, that haply through this grace they may be delivered from the Fire. And no grace greater than this hath been, or is, in the Bayán, would they appreciate its worth, to deliver themselves from the Fire of Him Whom God shall make manifest, and dwell beneath the shelter of His Light. For His Revelation is the beginning of the creation of beings in the realm of the particles of hearts, after the completion of the realm of the particles of bodies ere His Revelation. And likewise, that one thousand and one names be written within a haykal sufficeth for protection, that haply through this means one may not remain veiled from Him Who is manifest in the Names, may behold none other than God, and may witness naught save the good pleasure of their Beloved. Therefore assuredly safeguard yourselves through God, your Lord, and then through all His most beautiful Names. For His are creation and command in the kingdom of the heavens and the earth and whatsoever lieth between them—there is none other God except He, the Mighty, the Beloved.

The Eleventh Gate of the Seventh Váḥid

Concerning the prohibition against ascending pulpits and the command to sit upon chairs.

The substance of this Gate is this: ascending pulpits hath been forbidden, and taking one's seat upon thrones, a couch, or a chair hath been commanded, that all may remain within the bounds of dignity. And if it be a place of assembly, let a chair be placed upon a platform, that all may hear the words of Truth. The fruit thereof is that haply, on the day when

the True One appeareth, someone may receive the honour of learning in the presence of that Source of knowledge.

And how exceedingly great is this matter! For His knowledge is none other than His own Self. None save those firmly grounded in knowledge, who are the Imáms of guidance, can comprehend His speech. How, then, can all those who have undertaken acquired learning comprehend it? Nay, every knowledge to which the name of a thing applieth hath been created for the recognition of His speech.

And in His presence there is naught save the Essence of existence. Even this speech which thou beholdest is brought into being within its own realm, through itself. Otherwise, the station of His Essence is too exalted for mention of association with letters. And no delight greater than this hath been created in the realm of possibility: that one should hear His verses, understand their meaning, utter neither "Why?" nor "By what?" concerning His words, and compare them not with the speech of another.

Even as His Being is the Manifestation of Divinity and Lordship over all things, so is His speech the manifestation of Divinity and Lordship over all speech. Were it a speaking human being, it would assuredly proclaim: "Verily, I am God. There is none other God except Me, and whatsoever is beside Me is My creation. O all ye letters, fear ye Me!" Yet it speaketh through the tongue of its own being that which hath been said, and all things hear it. Were this not so, how would all former heavenly Books be required, at every Revelation, to have faith in it, even as the souls who have faith in those Books must have faith in this Manifestation? Hence, through a single verse His proof is complete unto all upon the earth, unto every speaker in their own tongue.

Were someone of the community of Adam present today, a single verse would be presented unto them, even as it is presented unto the first to have faith in the Bayán. And they would be told that all upon the earth are powerless to bring forth its like. If they acknowledge its truth forthwith, they have acknowledged God's truth, for none is more truthful than He in speech. But if, God forbid, they hesitate and attain not certainty concerning the Word of God, it is incumbent upon them to present it unto all upon the earth. As soon as they behold the powerlessness of all, which indeed they do behold, they must return and acknowledge God as

truthful in His utterance. And from the moment of hearing until they attain the degree of certainty, they have remained in the Fire of veiling.

As for all who say, "O Thou most truthful of the truthful," if, at the time of Revelation, they acknowledge the Tree of Truth and hesitate not to acknowledge Him when His verses are recited, then they have indeed uttered, "O Thou most truthful of the truthful." Otherwise, their deeds belie their words. For this is one of the Names and a light amongst His lights, which betokeneth His truthfulness. How could His Essence be encompassed by this description? For if truthfulness can be conceived within the realm of possibility, it is through His truthfulness. Yet with His most exalted voice He calleth unto all creation: "Ye all say, 'O Thou most truthful of the truthful.' Why, then, do ye hesitate to acknowledge the truth of that which is revealed?" Thus, in a single sweep, the Pen passeth round the world, save whom He willeth, and all remain unaware.

If they say, "We have not heard the verses," they have heard them. If they say that truthful servants became truthful otherwise than through following the Qur'án, it is not so. And if they say, "This verse is not a verse of God, and all are not powerless," where is the one who hath brought forth its like through innate inspiration, while from that Ocean of bounty revelation descendeth like an ocean? Thus all are truthful through faith in Him and acknowledgment of His speech. Yet the name He hath bestowed upon one of the manifestations of His Cause, which establisheth that one's truthfulness, they withhold from Him. Had they not withheld it, no Revelation would have been denied at the time of its appearance. Thus all are truthful through His Name, yet they withhold it from the One named by it and perceive it not. It is as though someone should acknowledge the sun in the mirror as true in its radiance within its own degree, yet refuse such acknowledgment to the sun in heaven. How deeply veiled is such a person! Such also was the case of the monks in the time of the Messenger of God. Through their following the religion of Jesus, they were called truthful, yet this was not said of the Sun of Truth, about Whose signet all religions circle. They wished to acknowledge the sun in heaven through the truth of its image in the mirror, if any truth remained therein. Yet at the very thought of withholding acknowledgment from the Messenger of God, the reflected image of the Sun had departed from them.

Behold likewise in the Revelation of the Bayán. And in the Revelation of Him Whom God shall make manifest, attend closely, that thou acknowledge Him not through the acknowledgment of the people of the Bayán, for the likeness is that which hath been given. Rather, acknowledge Him through His own Self. This is the meaning of "Know God through God." Apply all its branches according to this root. Acknowledge God through God, love God through God, obey God through God, and follow God through God. Likewise, behold all the Names and their likenesses on that Day. And see how subtle is the matter. If, at the appearance of the Tree of the Bayán, all upon the earth had faith in the Qur'án, yet at the first verse none acknowledged Him, all would assuredly become false before God, and He alone would be truthful. Behold how delicate is the matter! Today thou wouldst acknowledge Him through persons whose learning beginneth with understanding the words of servants who have had faith in Him. Thus thou hast not known thy Beloved and hast journeyed in the night.

Otherwise, if thou knewest Him, should He say "Nay" unto the whole world, thou wouldst say "Nay." And should He say "Yea," thou wouldst say "Yea." For whatsoever thou formerly understoodest as truth became so through following His utterance. Thus, at every Revelation, the people of that Revelation become veiled by its learned ones. Yet they are unaware of what lieth beyond the matter: through a single "Nay" from Him, all these cease to be truthful. Watch thou for the appearance of the True One, that on the Day of His appearance thou acknowledge Him not through the acknowledgment of the people of the Bayán. For all their acknowledgments become pure acknowledgment in His presence through a single "Yea," and through a single "Nay," otherwise.

Consider the Qur'án. Had the Messenger of God uttered a single word affirming a people, all today would assuredly affirm that people through the affirmation of the Messenger of God. And had it been otherwise, the reverse would follow, whether those people were truthful or otherwise. For the criterion is the testimony of the True One, not the testimony of creation, and His affirmation, not the affirmation of creation.

Thus all those unto whom Aḥmad had been promised, who acknowledged not the Messenger of God, became false through His

utterance. Yet there is no doubt that in their own time they possessed a measure of truthfulness, for they had not departed from the religion of Jesus. Nevertheless, before God they were not truthful, for had they been truthful, they would have had faith in the Messenger of God.

Likewise, at the appearance of Him Whom God shall make manifest, behold that all are false save those servants who acknowledge Him, whether they be the highest upon the earth or beneath that rank. For the affirmation of the True One is through His utterance, and all become truthful through following it.

And there is no doubt that at every Revelation God testeth His creation through that whereby their religion had been upheld and which had been the means of drawing nigh unto God. And God guideth whom He willeth unto a path of certain truth.

The Twelfth Gate of the Seventh Váḥid

Whoso acteth for God should associate naught with Him.

The substance of this Gate is that, in every appearance of the Truth, whoso acteth for Him hath acted for God—and whoso hath acted for God hath acted for Him. And on the Day of Resurrection, which is His appearance, no leave hath been granted—with respect to Him, His Letters of the Living, and all who have faith in Him—for anyone performing a service for Him to take what they have been accustomed to receive, from a pearl down to a mote. For that person's very existence hath been created for Him—how much more that which proceedeth from that existence! Though He hath ever been, and remaineth, exalted above this, as hath been the practice of the Manifestation of Truth in the Qur'án and the Bayán. Yet this is the station of the servants and the fruit of their existence on the Day of Return.

Otherwise, there is no doubt that, on the Day of Resurrection, before the Tree of Truth appeareth, none knoweth Him as to be able to carry out this ordinance. And after His appearance, disagreement ariseth to such a degree that obedience to this command again becometh possible solely for those who recognize Him. Unless, at His appearance, all should advance so far that no disagreement ariseth concerning faith in Him or its absence. Then shall the fruit of the Bayán be established for them.

Even then, within a limited number of affairs, how much service can be reckoned as being performed for one single person? This is solely that all may recognize their own station. Otherwise, He is that Reality within Whose dominion are thousands upon thousands of manifestations of riches and self-sufficiency belonging to Him.

But since a breath of that which is other than Divine Unity wafteth through these deeds, they have therefore been forbidden. And God bestoweth grace upon whomsoever He willeth amongst His servants. Verily, He is the All-Bountiful, the All-Knowing.

The Thirteenth Gate of the Seventh Váḥid

Concerning that which God hath enjoined upon all His servants: that they possess nineteen verses of Him Whom God shall make manifest, in His own handwriting, during the days of His appearance.

The substance of this Gate is that naught hath ever been, or is, greater in the sight of God than His verses. And if they be joined to the handwriting of the Tree of Truth, to which the Name of God is applied—just as thou sayest "the verses of God," so concerning this thou sayest "the work of God"—then it is more precious than every precious thing before God and those possessed of knowledge. And it hath been enjoined upon all the people of the Bayán to possess one page containing nineteen verses in His handwriting, for no recompense on the Day of Resurrection can equal it. For if someone possessed the whole earth and gave it away to obtain such a Tablet, its worth would be greater before God and those possessed of knowledge. For it is a warrant of salvation from God for that soul. But if, God forbid, that soul should fail to turn unto Him, it is their warrant of Fire until the next Resurrection. Even as whatsoever came unto the faithful in this Revelation became the highest fruit of their existence, and therein do they glory in Paradise. And whatsoever was sent down unto those without faith is itself a proof from God concerning that person, whereby they abide in the Fire, unless God should will otherwise. Whether it be in His own handwriting or in His writings. And were it possible that, in that Revelation, this should become otherwise, that person would assuredly preserve all His writings in a hand of such beauty that none surpassing it could be conceived within the realm of possibility.

But since this is impossible, others shall receive this bounty. For if someone transcribeth a single verse of His, it is better than transcribing the whole Bayán and the books composed within the Bayán. For all the former shall be superseded, while this remaineth until another Revelation. And in that Revelation, if someone transcribeth a single letter of that Revelation with faith in Him, its reward is greater than that of transcribing all the previous writings of the Truth and whatsoever was composed beneath His shadow. And thus ascend from Revelation to Revelation: in the knowledge of God there shall be no ultimate limit to thine ascent, even as there hath been no beginning to it. And methinks it can be seen that the letters of that Sun of Truth are being sent down unto those who have faith in Him.

And they welcome their bearer with greater honour than a dear one accordeth their beloved, and they rise in their honour. These are the pillars of religion and the witnesses of certitude. Not as thou seest amongst those professing faith in the Qur'án in this Revelation, who rise in the presence of the Qur'án, yet remain veiled from the Tree of Truth Who is its Revealer, such being the custom of those other than the Twelvers. Yea, this act is for its honour, that the honour of its Revealer may be exalted. And the essence of knowledge is manifest to its possessors: should someone attain the Revelation, these things are matters that branch forth from it, and they shall attain all good. Even as, at the dawn of Islám, had a soul transcribed the Súrih of Divine Unity from the Book of God, it would have been better than transcribing the Gospel and all the books composed beneath its shadow. And likewise extend this from one appearance of the Point of Truth to another, that haply thou mayest not remain veiled from the Intended One.

Possess ye, then, the best thing that God hath created, when God granteth you leave—then render thanks unto Him. And know that this ordinance is an exaltation of His bounty. Otherwise, none are worthy to receive His gift as a matter of desert. And it behoveth all to ask of His bounty. And upon Him resteth no obligation save that to which the Will of God hath attached itself. He giveth unto whomsoever He willeth and withholdeth from whomsoever He willeth. Yet God giveth unto all people, every one, when they are assured of God and His verses.

The Fourteenth Gate of the Seventh Váḥid

Concerning the prohibition of repentance before any save God, in the Manifestation of His Self at His appearance. Otherwise, seek ye the forgiveness of God privately within yourselves.

The substance of this Gate is that permission hath not been granted for any soul to seek forgiveness before another during the night—on the Day of Resurrection, it is permitted before Him Whom God shall make manifest, by His leave. Otherwise, one must seek the forgiveness of God in every circumstance, between oneself and Him. For even should a servant seek the forgiveness of God unto the utmost possible within the realm of possibility, they would still have cause to do so by reason of their very being—how much more in respect of its conditions!

Not that thou shouldst seek forgiveness while remaining veiled from Him Whose forgiveness thou seekest. For seeking forgiveness from God is not established save through seeking forgiveness from the Manifestation of the Cause, Who is the Tree of Truth, and likewise from His Letters of the Living on the day of His appearance. Otherwise, though thou shouldst do so to the number of all things, it would yield thee no fruit—even as thou dost by night and day, while thyself wronging Him before Whom seeking forgiveness is seeking forgiveness before God. For within the realm of possibility there is no path for creation unto God save through the gates of the Váḥid, which lead unto the One without number: He Who bringeth into being all the limitless numbers, before and after.

And likewise, amongst the letters of the Váḥid, it befitteth the letter Sín to seek forgiveness only before Bá'. Likewise, Mím should seek forgiveness only before Sín. And so, letter by letter, until the First Váḥid is complete—then may its multiplication be reckoned. For this reason, the practice of seeking forgiveness before another is suspended until the appearance of the Resurrection.

Yet every soul who seeketh forgiveness between themself and God, and transgresseth not the bounds of the Bayán—God accepteth their seeking of forgiveness until the time of the appearance. And at that time it is accepted only before Him Who is manifest in the Revelation. And understand all deeds and ways of conduct in like manner—know the worth of the Day of Appearance, around which all things revolve. And

seek thou the forgiveness of God at every moment, before every moment, and after every moment.

The Fifteenth Gate of the Seventh Váḥid

Concerning the obligation to prostrate at the gate of a city wherein the Point of Divinity appeareth, as an honour bestowed upon Him by God. Verily, He is the Mighty, the Beloved.

The substance of this Gate is that, since all souls have been created beneath the shadow of the signs of Divinity and Lordship, they are ever journeying in loftiness and exaltation. Yet because they lack the eye that beholdeth reality, whereby they might recognize their Beloved, they remain veiled from submission unto Him. Although, from the beginning of life unto its end, through His former commandments they have prostrated themselves before God within their religion and have worshipped Him, and have been submissive unto that Reality and humble before Him in their very being. But when His appearance cometh, all look unto themselves and remain veiled from Him, because they behold Him as a bodily form like their own. Yet glorified be God above association! That Form is as the sun of heaven, and His verses are its radiance. And all the faithful—if faithful they be—are as a mirror wherein the sun appeareth, whose radiance is according to that reflection.

Therefore hath it been commanded that all prostrate themselves at the gate of the city from which He ariseth. Likewise concerning the land that becometh the place of His manifestation: thus the place of His rising is the city of Fá, and the place of His manifestation the well-known fortress. It is incumbent upon all souls to prostrate themselves upon entering that city and that land. At the appearance, the former command ceaseth, and the ruling for that day is determined by the leave of Him Who is manifest in that Revelation. Although there is naught whose rights and obligations derive not from the Tree of Truth. Yet at each Revelation, obedience unto Him is manifested in His preceding Revelation, rather than at the moment of His appearance. Thus, on the day of the appearance of Him Whom God shall make manifest, creation's submission unto Him is manifested in the Point of the Bayán. For the beginning of a Revelation is its embryonic stage, although the embryo of the subsequent Revelation is mightier than

the maturity of the preceding Revelation. But since all cannot comprehend this, it is expressed in this manner. Otherwise, if thou lookest, there is no soul that doth not, in some way, obey its Creator. And that very submission is unto the Tree of Truth, although the soul remaineth veiled, and its obedience becometh disobedience itself in the subsequent Revelation. Even as those who acted according to the Gospel were, through the word of Jesus, submissive unto the Messenger of God in His preceding Revelation. Yet that preceding Revelation is not accepted before the subsequent Revelation. Likewise, through what they practise today according to the Qur'án for God's sake, they are submissive and humble before the Point of the Bayán. But because they recognize not the Sun of Truth, they remain veiled from faith in Him. It is not that He desireth all to have faith in Him—rather, the salvation of all lieth in faith in Him, while He Himself is independent of the faith of all beside Himself. Even as, had all had faith in the Messenger of God, they themselves would have attained salvation. Otherwise, that Tree Himself hath ever been, and remaineth, in Paradise. O people of the Bayán! If ye have faith in Him Whom God shall make manifest, ye yourselves become faithful. Otherwise, He hath ever been, and remaineth, independent of all. Thus, if mirrors without end be set before the sun, they receive its reflection and tell of it. Yet the sun itself is independent of the existence of the mirrors and of the sun imprinted within them. Such is the station of contingent existence before the manifestation of Eternity.

Be ye somewhat heedful of yourselves, making your beings, your essences, and your selves mirrors in the love of the One, that haply, on the day of the appearance of the Truth, they may be imprinted with the First Váḥid. And let not a second Váḥid, nor any extending beyond it without end, become a veil. For this is a mighty bounty and a great attainment, if thou knowest its worth. Otherwise, ye have rendered the fruits of your own existence vain with your own hands. Today, seventy thousand souls each year go on pilgrimage to the House of God, which hath come about through the command of the Messenger of God. Yet the One Who issued that command, that very Person, remained for seven years in the mountain of Mecca. And the One Who commandeth is mightier than the command itself. Thus, all these people who now go proceed not with insight. For if

they did, they would have faith in His Cause at the appearance of His Return, which is mightier than His preceding appearance. Yet thou seest what hath occurred: through His former command they profess religion, and night and day they prostrate themselves before God through Him. Yet His dwelling hath been made in a mountain, although the glory of all lieth in faith in Him. Even as thou seest today that all glory in faith in Him in His preceding Revelation. Yet in His subsequent Revelation—when former faith is judged to be for other than God—they remain veiled from Him. Even as the faith of those who had faith in the Gospel was judged to be other than faith at the appearance of the Messenger of God. And likewise, at every Revelation, behold the preceding Revelation. And know that, at every Revelation, the ways of its preceding Revelations, extending before it without end, become manifest through it—even the period in which that Manifestation appeared as a tailor in that Revelation is concentrated into its essence in this Revelation, though it be on a single occasion. And likewise consider every occurrence, and remain not veiled, that thou mayest attain the fruit of thine existence and abide everlastingly in thy Paradise. This is the grace of God unto you, that haply ye may prostrate yourselves before God. Not that, as today, ye should prostrate yourselves two parasangs from Najaf, or at sea, where this may be at a distance of many parasangs, out of reverence for the Purified Dome, although this was not commanded in the religion of Islám. Yet at the appearance, no one prostrateth even once for His sake in His presence. And, foregoing even this, He would be content if no wrong were inflicted upon Him. Thus are all put to the test on the Day of Appearance.

And should they reflect, and through knowledge of their own selves affirm the Manifestation of God, all shall attain salvation. But since they do not, the proof becometh conclusive against them, and they themselves remain within veils. And God guideth whomsoever He willeth unto a path of certain truth.

The Sixteenth Gate of the Seventh Váḥid

Concerning that which God hath enjoined upon every sovereign raised up in the religion of the Bayán—that they permit none upon their land who professeth not that religion. Likewise hath He enjoined this upon all people, without exception, save one who conducteth commerce on a large scale whereby the people benefit, such as the Letters of the Gospel.

The substance of this Gate is this: it hath been and remaineth incumbent, from God, upon everyone possessed of authority to allow none upon their land who hath not faith in the Bayán, and, at the Revelation of Him Whom God shall make manifest, none who hath not faith in Him. And its fruit is this: that on the Day of Resurrection the Tree of Truth may behold, in the land wherein He appeareth, none save those who have faith in Him, and that in the land of Paradise there be no soul of the Fire. And the expulsion of the people of the Bayán from the bounds of Paradise hath been and remaineth contrary to the good pleasure of God. Be watchful that, at the Revelation of Him Whom God shall make manifest, this befall not those who have faith in Him.

Even as, in this Revelation, concerning the Letters of the Living—through whose former writings all displayed all their knowledge, and through love of whom the very foundation of their religion was established—they have not been willing to accord them that which they have been willing to accord others. Behold how veiled all are when gathered together, and how clear-sighted are the Letters of the Living. And take heed that nothing of this kind befall any soul, for naught hath been forbidden as this hath been forbidden—haply, on the Day of Resurrection, through obedience to this ordinance thou mayest attain salvation. And bring no sorrow upon the Letters of the Váḥid through whom thou hast established the foundation of thine own religion, for thou recognizest them not. And even when thou recognizest them not, true signs are with them whereby thou mayest become certain that they are of the Truth. And if thou be of the people of the heart, then, upon hearing the verses from them, thou knowest that, at the beginning of every Revelation, it is the Sun of the company of the Resurrection and the Letters of the Name of the One—not those apart from them—who convey the Cause of God unto all.

And permission hath been granted to the Letters of the Book of the Alif, and to every person whose presence, like theirs, yieldeth benefit to the faithful through their commerce: in that case permission hath been granted. Otherwise it hath been forbidden with the most stringent prohibition. Haply, on the Day of Resurrection, the Tree of Truth may behold in the land of faith none save those who have faith in Him. And if there be a single such soul within a person's dominion, to that extent that person is in the Fire—save the one for whom permission hath been granted, provided that they conduct commerce on a large scale. Otherwise it hath been and remaineth forbidden, especially if it be in a condition contrary to honour, for this hath in no wise been permitted. Wherefore, fear ye God concerning this ordinance—then shall ye fear Him.

And if one person be with another, this hath not been and is not lawful for that person, for the judgment of absence of faith is pronounced concerning them. The condition of keeping company is purity of religion, and naught less. And fear ye God with the truth of certitude, O people, all of you, without exception.

The Seventeenth Gate of the Seventh Váḥid

Concerning the recitation of this verse on Friday, facing the sun: "Verily, splendour from God resteth upon thy countenance, O thou rising sun. Bear thou witness unto that whereunto God hath borne witness concerning Himself: that there is none other God except He, the Mighty, the Beloved."

Know that God, the Lord of the world, hath created Friday for purification, refinement, and the repose of the servant from that which they have borne during the six days. And for every deed performed during the night and day of Friday, a reward like that of the days of the week is bestowed upon its doer.

And since the spirit of every thing is connected with the human being, and the testimony of every thing is through human testimony, for this reason it hath been commanded that on Friday, facing the sun, ye call it to witness a verse expressive of the worshipper's affirmation of the Unity of God, and of their faith in the Point of the Bayán and in that which hath been revealed therein.

Haply, on the Day of Resurrection, the worshipper may thus give utterance in the presence of the Sun of Truth, and bear witness before Him to the oneness of God and to the truth of everyone who followeth Him. For this is the fruit of this command, if anyone be able to apprehend it. Otherwise, there is no doubt that, after the promulgation of the command, every soul will utter it on Friday. Yet on the Day of Resurrection it is effaced if they utter it not in the presence of God.

And on the Day of Revelation, the utterance of this very word before Him Whom God shall make manifest is obligatory every Friday upon all who are present before Him. Or He may grant permission for that which accordeth with His good pleasure in that Revelation. He doeth whatsoever He willeth and ordaineth whatsoever He desireth. He shall not be questioned concerning what He doeth, while all shall be questioned concerning every thing.

The Eighteenth Gate of the Seventh Váḥid

Concerning one who intentionally grieveth a soul: they are to render nineteen mithqáls of gold, if able; otherwise, of silver; otherwise, let them seek the forgiveness of God nineteen times—unless they have sought permission and it hath been granted them, in which case naught is incumbent upon them. Whosoever confineth a soul, that which was previously lawful for them becometh unlawful for as long as they maintain the confinement—all their deeds are brought to naught, and they are not of the faithful. If they return unto that which is forbidden them, nineteen mithqáls of gold are incumbent upon them each month, and that which is conceived shall not be within the Bayán.

The substance of this Gate is this: God, the Lord of the world, out of grace and bounty toward His servants, hath commanded that no soul grieve another, for the sake of that very Tree of Truth, that haply no sorrow may befall Him in the day of concealment, when none recognizeth Him. Should any transgress the divine bounds, a penalty hath been prescribed for them—and if they transgress that also, the judgment of faith is not pronounced concerning them. Permission hath been granted where permission is given, and that penalty is lifted. Gold and silver in the number of Váḥid have been prescribed if the person remaineth veiled from

the divine bond. If they lack the means, they shall seek forgiveness from God, the Lord of the world, in the number of Váḥid, and ask pardon of the person whom they have grieved. For the heart of the faithful is the place of the Manifestation of God—and if sorrow befalleth it, it is as though it had befallen the Letters of the Living. Should sorrow befall the Letters of the Living, it is as though it had befallen the Tree of Truth—and if it befall Him, it is as though it had befallen God, exalted and glorified be He. Thus no act of obedience in the Bayán hath brought one nearer than bringing joy to the hearts of the faithful. Likewise, none hath brought greater remoteness than causing them sorrow.

And concerning the possessors of circles, the ruling is doubled, whether in joy or in sorrow. In every condition a person must take heed that, even if they bring no joy to a soul, neither do they cause a soul to grieve. If one person restrain another to the slightest degree that may be called a thing, the divine penalties fall upon the restrainer, for no deed hath been or is like this in the severity of its remoteness before God, and the judgment of faith hath not been and shall not be pronounced concerning its perpetrator. And should any approach this deed, their conjugal partner becometh unlawful to them. So long as they continue to restrain that soul, the judgment of lawfulness concerning their conjugal partner doth not apply to them, and all their deeds are brought to naught, even though they practise the highest degree of piety and godfearingness. If they return to that which is unlawful for them, a divine penalty of gold in the number of Váḥid falleth upon them each month. Should a manifestation of life be conceived, the judgment pronounced concerning it is that it was not conceived within the Bayán.

In every condition be watchful, lest ye prostrate yourselves before God by night and day, yet restrain a soul, that all your deeds are brought to naught while ye perceive it not. And fear ye God with the truth of certitude, that haply ye may prosper. Its fruit is that the people of the Bayán should be trained in this manner, that, on the Day of the Revelation of Truth, they may bring no sorrow upon Him and may not treat Him according to their customary ways. For a servant may follow His religion from the beginning of life unto its end, and labour for the sake of attaining His presence. Yet it may come to pass that He appeareth, and such a person grieveth Him or

decreeth His confinement, though outwardly that person standeth above all others and possesseth more fully the means of guidance. Their soul may be taken without their becoming aware of the Revelation, although by night and day they have sorrowed and supplicated in longing for it. Had the rulers of former times changed their practice after hearing of what befell Músá son of Ja'far—peace be upon Him—then haply, because it was no longer customary, the same would not have befallen the Tree of Truth on the Day of His Revelation. Yet how many edifices hath each sovereign raised during their reign, which yielded them no fruit on the Day of Resurrection! Had they abolished such wrongful practices, haply they would not have occasioned sorrow to a soul. These very things that appear exceedingly slight become, in their proper station, greater than all that is upon the earth and the expenditure of its like.

Though there is no doubt that the rulers of the Bayán will remove the circumstances of sorrow that have befallen the Tree, haply, on the Day of the Revelation of Truth, such circumstances may not recur at His Return. Nevertheless, stand in fear of the Revelation itself, for all are deluded by the reflected semblance of their own being. And if thou resolve not to grieve a soul, it may be that thou hast thereby drawn a veil over thine own soul and shut it out from faith in God. Yet if—God forbid—sorrow befall the Tree of Truth, it is greater than the sorrow of aught whose mention is possible within the realm of possibility. Likewise with the conditions of others, from the pearl down to the atom. For through Him all things become a thing, while He is exalted above association with any thing. After Him come the Letters of the Living, the nearer and then the nearer—thereafter the First Váḥid, the Second Váḥid, and so onward without end. For one of the numbers of a latter Váḥid may come and take precedence over the Second Váḥid. For example, if the lowliest of creation have faith in the Truth on the Day of Revelation, they become higher than the highest who hath not attained faith. Thus, at every Revelation, the high become low and the low become high. Conversely, the high become higher, while the low become lower if they acknowledge not the Truth. And God bestoweth, by His command, upon whomsoever He willeth amongst His servants. Verily, He hath knowledge of all things.

The Nineteenth Gate of the Seventh Váḥid

Concerning Prayer.

The substance of this Gate is this: the first prayer instituted was the noon prayer, and its entirety was established according to the number of Váḥid, that each might be a Gate of Paradise in obedience to the Truth—that therein they might behold none save the One manifest in that Letter, and in the whole behold none save the One without number. That upon the necks of all there might be a sign of submission and humility before Him Whom God shall make manifest, for even should someone outwardly disdain obedience to Him, in their very being they have worshipped God through Him. No deed, after recognition, hath been or is more excellent than prayer, and the prayer of each soul is according to the degree of their existence.

For example, the prayer of the Point, in relation to the prayer of the Living, is as the Point in relation to the Letters of the Living. Likewise is the prayer of the Letters of the Living in relation to the letters of the second Váḥid, and the prayer of the second in relation to the letters of the third, until the last degree of existence is reached. Thus, before the Revelation, the Tree of Truth offereth prayer, and the last degree of existence also offereth prayer according to these outward observances. Yet the prayer of all souls is as naught beside a single unit of the prayer of His Letters of the Living—how, then, could it attain unto His own? Regard all deeds in like manner. A single utterance of "There is none other God except God" by Him Whom God shall make manifest cannot be placed alongside the profession of Divine Unity by all things, whether before or after, secretly or openly. For He is that whereby God hath borne witness unto Himself, and whatsoever others profess of Divine Unity—the Letters of the Living and all the numbers multiplied from the First Váḥid—they profess through Him. If thou canst not conceive this there, consider the Point of the Qur'án: the prayer of all beside the Messenger of God, from the noblest of creation, who was the Commander of the Faithful, down to the last degree of existence, was created by His command. How could it be placed alongside His prayer?

Thus every thing moveth about its own self and cannot pass beyond the orbit of its source. Yet, amongst the prayers created by His command, the

prayer of all things cannot be placed alongside a single unit of the prayer of the Commander of the Faithful. Likewise, the nearer and then the nearer, until the First Váḥid is reached, and the value of all is contained in His prayer. It is as when thou abstractest the value of many things until it is concentrated in a single gem: that gem possesseth them all in value, not in essence. Likewise, the prayer of the Commander of the Faithful containeth all prayer in value, not in being. Regard every other matter in like manner.

That very prayer at whose revelation, in the beginning, the Arabs clapped their hands—behold today how much discussion ariseth amongst the learned concerning the place of its performance, until the most accomplished scholars have composed a thousand lines upon a single subsidiary question relating unto it. Yet let not these matters veil thee from the Source. Thus today all who have faith in the Qur'án perform seventeen obligatory units of prayer by night and day, and in every unit perform two obligatory prostrations before God. Yet they are veiled from Him Who giveth that prayer its being, and inflict upon Him what they inflict. Whereas, on the day when the Messenger of God instituted it, its purpose was none other than that submission and humility should rest upon the necks of the people against the day of His return. And since worship is accepted only through the profession of Divine Unity, hear, in thine own worship, what befell Him: all turn through Him unto God in worship, yet in His own person they have prevented the outward observances of prayer.

Yet, because those who pray by night and day have not turned unto God, a judgment of unreality hath been pronounced concerning them. What, then, of their prayer, which is but one matter amongst the matters of their religion? Know that at the Revelation the two testimonies, which constitute the beginning of religion, are made anew. Thus, at the Revelation of the Messenger of God, if someone said, "There is none other God except God—Jesus is the Spirit of God," the judgment of Islám did not apply to them, unless they uttered "There is none other God except God" joined with "Muḥammad is the Messenger of God."

Likewise, at the Revelation of Him Whom God shall make manifest, that "There is none other God except God" shall be accepted when joined with testimony concerning Him. This is, in its very identity, that same "There is none other God except God" and testimony concerning the Point of the

Bayán. Yet on that day it shall not be accepted except in that Revelation, just as at the Revelation of the Qur'án it was not accepted until it was changed into the Arabic tongue and acknowledgment of the prophethood of Muḥammad—blessings be upon Him. When such a judgment applieth to the very substance of religion, what, then, of a ruling belonging to it?

Today thou seest that every soul hath remained veiled, through some deed, from Him Who giveth it being. Had all looked unto the essence of the proof and the source of existence, they would assuredly have crossed the Bridge more swiftly than the glance of an eye, and would not have remained veiled by these matters. Yet neither remain veiled from these matters during the setting of the Sun, for shouldst thou deviate by so much as a barleycorn, the Witnesses of the Bayán shall judge thee to have fallen short of exalted faith. Nevertheless, ever direct thy gaze unto the Source, for all these things in His presence are as a ring upon thy hand, which thou movest howsoever thou wishest. Yea, one is called a worshipper who attaineth certainty concerning the Letters of the Váḥid, beholdeth honour in the command of God rather than in the thing itself, and is not veiled by looking upon that thing, for had it not been fit, it would not have become the object of the command. And in prayer they must intend God alone, alone, bearing this point in mind: should the Day of Resurrection come, they would submit before a Letter of the First One. Then may the name of worshipper be applied unto them. If they meet the test, they prove true on the Day of Resurrection. Otherwise, during the night, it is accepted from them to this extent—that they hold this intention. In prayer the worshipper must behold none save the One they worship, and look unto none save God alone, Who hath no partner. For if in worship they bring a name or an attribute before their gaze, they become veiled, and their worship is not accepted. Rather must they turn unto the Most Holy Divine Essence, Who hath neither begotten nor been begotten. All things beside Him are His creation. He is not known in the innermost reality of His Essence, nor can the glory of the sanctity of His Being be described, and none save His Essence is worthy of worship and adoration.

Yet in all these matters, depart not from the gates of guidance. With every unit of prayer a Gate of Paradise is opened: recognition of the Letters of

the Váḥid on the day of their appearance. That Paradise is too exalted to contain forms bounded by limitations. As for that Paradise wherein there are bounded forms—silken garments, furnishings of gold, fresh meat, a pure drink, heavenly companions like pieces of ruby, and the descriptions that have been given—their guardian is other than that Váḥid, and they receive their sustenance from that First Váḥid. This doth not mean that thou shouldst remain veiled by these things in the presence of that First Váḥid. There is pure love and manifestation, which hath not yet descended to the station of substantial, bounded forms. And when it becometh manifest, it is through the sustaining power of that number, and naught else. For example, if today forty thousand crystal lamps were lit in a place, constituting one kind of the splendour of Paradise, consider that what sustaineth this is a saying uttered aforetime: "In lamps there is no extravagance." Thus the guardian of all these bounded forms receiveth sustenance from that First Váḥid, although at the beginning of Islám there was but one lamp before Him. Behold the same in every Revelation, that perchance thou mayest not remain veiled on the Day of Resurrection. Even if these things be present with that First Váḥid—and indeed it is fitting that every lamp possible within the realm of possibility should be honoured with a place before Him—nevertheless, the guardian of all these bounded forms belongeth to the multiplied Ones within His domain, and is not the First Váḥid Himself. Consider the visible kingdom and draw the inference: conceive all creation as One after One, until thou reachest the First Váḥid, who is the Messenger of God together with His Letters of the Living. At every degree of the multiplication of that Váḥid, all subsist through it. Likewise, the prayers of all creation pass not beyond their own degree. All prayers, in themselves, bow before the prayer of the Letters of the Living; all the prayers of the Letters of the Living, in themselves, bow before the prayer of the Point; and He boweth before God alone, alone. I have given the example of prayer itself that thou mayest behold beings in the same manner, for deeds plainly correspond to beings. Although the prayer of the last degree of existence is outwardly the very likeness of the prayer of the first, nevertheless, just as the being of the last cannot be mentioned beside the first except within its own degree, which is the last degree of existence, so behold all deeds. In the first three units of prayer

affirm the unity of the Essence; in the next four, the unity of the Attributes; in the next six, the unity of the Acts; and in the next six, the unity of Worship. In all behold none save God alone, alone, Who hath no partner.

Likewise behold every multiplied One as the First Váḥid. Should a soul at the last degree of existence worship, or at a degree before it affirm unity in the unity of Action, or before that in the unity of the Attributes, or before that in the unity of the Essence, it is none other than what hath shone forth in the First Váḥid. Behold no Creator save God, no Provider save God, and no Giver of life save God. For in all the mirrors there shineth none save a single Sun—and that Reality is the Primal Will, which in itself pointeth unto God. All that they do within their own mirrors, they do through It—and It acteth through God, glorified and exalted be He. If thou regardest the matter thus, thou shalt see with the eye of certainty that the willing of all things is through the Will manifest in the kingdom. This doth not mean that the Being of the Will is manifested in Its own essential being. Rather, in every Revelation, whatsoever manifestation of It is possible within the realm of possibility becometh manifest. This is the meaning of "Is it ye who cause it to grow, or are We the Growers?" Likewise have I given the example of the lowest instance, that thou thyself mayest infer the highest. Behold all these degrees as thou beholdest the palm of thine hand, and let the matter not pass in knowledge alone, that perchance on the Day of Resurrection thou mayest gather its fruit. Otherwise, countless multitudes of sages have written thousands upon thousands of books concerning the knowledge of God. Yet had they considered Whose praise they were writing, upon whom it descendeth, whence it hath dawned, and beneath the shadow of which Revelation it abideth, it would assuredly have profited them on the Day of Resurrection. Thus, on the Day of Resurrection, all knowledge beareth fruit if it becometh direct recognition. Otherwise, it remaineth in the air of the heart of that soul. In worship turn unto none save the hidden, eternal Essence, Who is worthy of adoration and worship. Yet, since turning unto Him is joined with acknowledging that knowledge of Him and His good pleasure which the Letters of the Váḥid possess, entry into the City of Divine Unity is upon this condition: that thou behold none other than

God. Should a soul, while worshipping, look unto a name, they have not worshipped God, but have remained veiled from the divine purpose—glorified and exalted be He.

Rather, all names point unto this: there is no God other than Him, nor any object of worship beside Him—and every thing to which the designation of thinghood applieth is His creation. He it is Who is worthy of worship and adoration, not creation. Worship God in such wise that, were He to bring thee into the Fire as the recompense of thy worship, no change would come upon thine adoration of Him—and likewise were He to bring thee into Paradise. For such is the character of the worship due unto God alone. If thou worshippest from fear, it hath never been, nor is it, worthy of the court of divine holiness—nor is the judgment of Divine Unity pronounced concerning thee. Likewise, if thou lookest unto Paradise and worshippest in hope of it, thou hast associated creation with Him, even though that creation—Paradise—be beloved of Him. For the Fire and Paradise both worship God and bow before Him. What befitteth His Essence is worship offered because He is worthy, without fear of the Fire or hope of Paradise. Although, once worship is truly realised, the worshipper hath been and is protected from the Fire and within the Paradise of His good pleasure, this must not become the motive of worship itself. In its own station it proceedeth from the grace and bounty of the Truth, according to that which divine wisdom hath required.

The most beloved prayers are those offered in joy and radiance. Prolongation hath never been, nor is it, beloved. And the more a prayer is freed from accretions and concentrated in its essence, the more beloved hath it been and is it before God. Prayer other than the prayer of the Váḥid hath been lifted away. What hath been commanded in this Revelation is the remembrance of God, offered in joy and radiance: the most excellent worship and the loftiest of degrees.

Should someone be deprived of a single unit of prayer for the sake of all that is upon the earth, they would have suffered loss before God. Its bounty is greater than that, and what is within it is more exalted still. All the units of the Living revolve about the Point of Unity, which is the beginning of the sun's decline and its prayer.

Know that, when thou standest in prayer, thou art before Him in Whose grasp are thy beginning and thy return. Naught is hidden from His knowledge—naught rendereth Him powerless. He hath power over every thing, and knoweth all things before their existence even as He knoweth all things after their existence.

Its explanation hath been given in the places where the command is set forth. Let all worship God according to that whereby they have worshipped Him. They shall come to witness the places of the command and take delight in the enjoyment thereof. Pray ye, then, by the leave of your Lord, and fear Him—worship none save God, being assured of the signs of God.

The First Gate of the Eighth Váḥid

Concerning the likeness of the deed of Him Whom God shall make manifest in relation to that of others, which is as the sun in relation to the stars.

The substance of this Gate is this: know that the deed of Him Whom God shall make manifest is as the sun, and the deeds of all beings, should they accord with the good pleasure of God, are as the stars. The moon is as the first to face the Sun of Truth through recognition of Him. Its fruit is this: if, on the day of the appearance of the Sun of Truth, all beings bear witness to aught in accordance with His good pleasure, His testimony amongst them all is as the sun, beside which they cannot be mentioned. To say this is exceedingly easy—to act upon it at the beginning of every Revelation is exceedingly difficult. For had one regarded the matter thus at the beginning of the revelation of the Qur'án, even if all the Letters of the Gospel had stood in truth, they would not have equated their word with the word of the Messenger of God. For the word of the Messenger is as the sun, whereas they are mentioned in the night, not in the day. Likewise, had one regarded the Point of the Bayán in this manner at His appearance, they would have beheld His word as the sun, and the word of all beside Him, even if true, as the light of a star in the night.

Likewise, at the Revelation of Him Whom God shall make manifest, should all the people of the Bayán act according to His word at His appearance, and behold their own existence and deeds as a star beside the sun, they will have gathered the fruit of their existence. Otherwise, not even the designation of a star shall apply to them, save unto those who have faith in Him: in the day they are utterly effaced, and in the night they possess light. This is the fruit of this ordinance, should one gather it on the Day of Resurrection—and herein lieth all knowledge and action, should one be enabled to attain it. For had all regarded the matter thus, at the beginning of no Revelation would the One manifest therein have pronounced upon creation a judgment of non-survival. Thus, in the night, all behold themselves as possessing a light within their own degree, yet remain veiled from this: at the beginning of the next day no selfhood remaineth to them. Rather, it vanisheth before the radiance of the sun.

Take the light of all to represent their knowledge and their words, and take the radiance of the deed of Him Whom God shall make manifest to

represent His words, which fold up all existence and establish it beneath the shadow of a single Yá of relation. And He saith, through the tongue of His self-revelation, which is God, glorified and exalted be He: "Verily, I am God—there is none other God except Me, and all beside Me is My creation. Say: O My creation, fear ye Me." His deeds speak in like manner, if thou wouldst hear. The essence of knowledge lieth in recognising the Source of the Cause, unto its return.

Consider the stars of the Gospel, which had become illumined in their own manifestation after the ascension of the Sun of Truth: after that same Sun arose, no light remained to them. Behold the same at every Revelation. Although even now they suppose themselves to possess light and act accordingly, yet thou, who hast embraced the faith of Islám, knowest that they are without light and have remained veiled from the radiance of the Sun of Truth, who is the Messenger of God. Conceive the same at the beginning of every Revelation, that thou mayest not remain veiled from the fruit of thine existence when thou meetest thy Beloved. Ponder, then, whatsoever appeareth from God—thereafter draw your inference according to that which God hath taught you in the Book.

The Second Gate of the Eighth Váḥid

Every soul must bequeath to their heir nineteen sheets of fine paper and nineteen rings, upon which a Name amongst the Names of God is engraved. None shall inherit from the deceased save their father, mother, wife, son, brother, sister, and the one who taught them, after provision hath been made from their own property for that whereby their person is honoured.

The substance of this Gate is this: the degrees of the affirmation of Divine Unity are completed in seven letters, which are the letters of affirmation. For this reason it hath been decreed, according to the mystery of reality, that none shall inherit from the deceased save seven persons. Likewise, in the station of every attribute, God may be invoked by that attribute in seven degrees: *Awḥad, Waḥḥád, Wáḥid, Waḥíd, Mutawaḥḥid, Muwaḥḥid, and Muwaḥḥad*. It is by reason of this mystery that the matter hath thus been ordained from the beginning of the Cause. No soul desireth a matter, and that which accordeth with their desire, and invoketh God by seven appropriate Names—each of which may be recited to the

number of Qáf—but the means of that matter become manifest for them. And their purpose, if it be for God and in God, is ordained to come to pass. Its fruit is this: on the Day of Resurrection, when all ordinances are decreed from God, should the Tree of Truth decree otherwise than this, none should ask "why" or "wherefore." Consider the limits of inheritance now made plain in the Qur'án: had the Source of Revelation decreed for a person otherwise than those limits, that would have been the decree of the Messenger of God. The difference is that what He decreed on that day is now followed by countless souls beneath its shadow. Whereas, on the day when the decree concerneth that person alone, it becometh difficult for them, unless they look unto the Source of the command. Consider the day when the limits of inheritance were revealed in the Qur'án: that day was manifestly even as the first establishment of this decree for that person. Yet on the Day of Resurrection, until the Tree of Truth hath tested all, He maketh Himself not known by the name of His former Revelation.

All must attain such a degree of certainty and insight that, should a hundred thousand souls have gathered to circumambulate the House, having departed from their lands for the day on which circumambulation hath been permitted, and should the Tree of Truth appear that very day and declare, "Circumambulate not," then, if all obey immediately, they have attained circumambulation. Otherwise all their deeds become void. For this circumambulation, for which they have now assembled and which they perform, was established previously by His command, and by none other. Its proof is His Book before and His Book afterward, the like of which none save God can reveal. If, when the prohibition appeareth, one person possesseth insight, they look unto the Source of the command and attain certainty. That person hath circumambulated for God, wholly devoted unto Him, while all the others become an uncomprehending rabble. This is that same Path which, for one person, becometh wider than heaven and earth, and, for one who attaineth not certainty, sharper than a sword and finer than a hair. Thus, at the beginning of every Revelation, those possessed of insight prove rarer than red sulphur. For most act upon the divine ordinances through following one another and the prominence of others. Although their action is in truth by the command of the True One and for His sake, because it proceedeth not from insight, at the

appearance of the Lord of the Command they remain veiled from His newly revealed command. Yet the former ordinances had been manifested so that servants obedient unto the True One might remain obedient unto Him, that, should the Revelation come to pass, they might through that obedience obey Him. But when the Revelation cometh to pass, the obedient person imagineth that they are obeying, while at that moment their obedience is disobedience.

Such were the faithful in the Gospel: ere the appearance of the Messenger of God, all were obedient unto God in their religion and praiseworthy in their deeds, if they acted according to the religion of Jesus as it truly was. But at the appearance of the Messenger of God, the foundation of their religion—the twofold testimony—appeared in a new Revelation. In the station of their affirmation of Divine Unity was revealed "There is none other God except God"; in the station of "Jesus, the Spirit of God," "Muḥammad, the Messenger of God"; in mention of the station of His successors, "'Alí and the Imáms are the Proofs of God"; and in mention of the pillars of His House, the mention of the Gates of Guidance. Where the foundations of His religion were made new, how much more the manifestation of the particulars of its ordinances! This is the mystery of the saying of the departed Shaykh—mercy be upon him—when someone asked him concerning that utterance which His Holiness shall pronounce, which the three hundred and thirteen who on that day are amongst the chiefs of that Revelation cannot bear, and concerning whom the Imám Ṣádiq useth the designation "Káf." After repeatedly warning the questioner, "Thou canst not bear it," the Shaykh said: "If His Holiness should appear and say, 'Relinquish allegiance to the Commander of the Faithful,' wouldst thou relinquish it?" Immediately the questioner refused and rejected it, saying, "Far be it! By no means!" It is manifest to the people of truth that He caused the questioner to hear the utterance from the tongue of His Holiness. And because the questioner could not bear it, they rejected faith, yet perceived it not. And is this not because they look not unto the Source of the command, and regard the Revelation of His Holiness as other than the Revelation of the Messenger of God? If they beheld the Revelation of His Holiness as the Revelation of the Messenger of God in relation to the Revelation of Jesus, they would bear the

utterance, which is vaster than the heaven of things received and the earth of capacities to receive. But because they look not, the Path becometh for them finer than a hair and sharper than a sword. The speaker did not mean that one should relinquish allegiance to the Commander of the Faithful, for this is an impossibility: the light of that holy Person hath ever been, and shall ever remain, in its manifestations. Rather, the meaning was this: in that Revelation it bore the name of the Commander of the Faithful—peace be upon Him—in this Revelation, be not veiled by that name. Even so, the Commander of the Faithful—peace be upon Him—in the time of the Messenger of God—blessings of God be upon Him and His Family—was that very successor of Jesus in His dispensation after His ascension.

At every Revelation, if thou lookest unto the Source of the command, the Path becometh wider than the widest thing within contingent existence. If thou remainest veiled, it becometh finer than any hair which thy knowledge can encompass. Should the insight of all the faithful in the Bayán attain this degree: that all are gathered in one place, as in the example of circumambulation, and the Tree of Truth is one person amidst them all and commandeth one to recite His verses unto them—then, should they acknowledge them immediately, the judgment of faith applieth unto them. Otherwise the judgment of faith is withdrawn from them. How, then, could their circumambulation avail, being but one particular of their religion? Know that whatsoever all possess is through the bounty of the Tree of Truth, and through none other. Had He, for example, declared that these persons should not inherit, would anyone have been entitled to question Him with "why" and "wherefore"? The statement is this: all is from Him, yet all remain veiled from Him. From the beginning of existence unto the furthest reach of mention, He bestoweth upon them, that on the day of His appearance they may attain the fruit of existence, which is faith in Him. Yet still they show no shame, and at every Revelation the veiled remain veiled. Yet the fruit of the creation of all things hath been declared in the Qur'án, in the noble verse: "God is He Who raised the heavens without pillars that ye can see, then established Himself upon the Throne, and subjected the sun and the moon, each running unto an appointed term. He ordereth the affair and

distinguisheth the signs, that ye may attain certainty concerning the meeting with your Lord." If, in this Revelation, someone attaineth certainty that this Manifestation is that same Manifestation of the Point of the Qur'án, they may thereby attain the meeting with the Messenger of God, which is the meeting with God. The ground of certainty in both instances is one—indeed, in this Revelation it is stronger. The Qur'án which in that Revelation was revealed over twenty-three years—in this Revelation, manifestly, its revelation requireth not even one week.

Yet, concerning the fruit of the creation of all things, thou seest all acting upon the ordinances of the Qur'án while veiled from the fruit of their own existence. Had all the faithful in the Qur'án, on the day of appearance, attained certainty through a single verse of the Bayán that this Reality is that very Reality unto Whom the Qur'án was revealed at the dawn of Islám, they might have attained God's purpose in this verse. Yet it is manifest that all recite without awareness and perceive not the divine intent. The Manifestation of Truth is quit of seeing one who knoweth Him not and regardeth not the meeting with Him as the meeting with God. If all the faithful in the Bayán, at the appearance of Him Whom God shall make manifest, attain certainty that He was the Point of the Bayán, they may attain the purpose of God in the Bayán. Since on that day all have faith in the Point of the Bayán, He is therefore spoken of in His likeness. Otherwise—exalted be His station—it beseemeth not the Figure of the Revelation of the world to come to make Himself known through the Figure of the Revelation of this world. Although the One manifest in both is one, the conditions of the world to come are more exalted and greater, and therefore He speaketh in those terms. Yet because all remain arrested at the former Revelation, and their sight is not keen enough to apprehend the latter Revelation with certainty, He therefore nameth Himself by the name of the former Revelation, that even a soul encompassed by the utmost veils may recognize Him. On the day of the appearance of the Messenger of God, had all the faithful in Jesus attained certainty that He was that same One, they would assuredly have attained the divine purpose in the Gospel. Yet He is greater than that Revelation. For the certainty of the people of the former Revelation, however, He

mentioneth the name of its Source, that the people of that Revelation may cross that Path and attain the fruit of their existence.

Ponder, then, that which God hath created for you, and make all your deeds for God, your Lord, that on the day of His appearance ye may have faith in His verses. That is the day of Him Whom God shall make manifest. If ye have faith in Him, then ye have indeed had faith in God and in that which God hath revealed in the Bayán. Otherwise ye have veiled yourselves from the meeting with God and from that which God previously revealed in the Bayán. Tarry not concerning Him, for your tarrying would be naught but endurance of the Fire, while on that day ye know it not. Were ye to know, ye would not tarry—yet ye shall know. Because ye devote not your souls wholly unto God, ye attain not certainty. Devote your souls wholly unto God, your Lord, that ye may be able to devote yourselves wholly unto Him Whom He shall manifest in truth unto all the worlds. Watch ye for the very beginning of the Revelation, that ye tarry not in the Cause of God and may be numbered in His presence amongst those made new. For this is the provision for your souls, if ye were previously certain of God and His verses. Ye were created for naught except that, and were enjoined no command save for this. Be not, then, veiled from the meeting with God, neither before nor afterward—and be assuredly certain of the verses of God.

The Third Gate of the Eighth Váḥid

After the manifestation, on the Day of Resurrection, of "All things perish save His Face," every soul must seek forgiveness from the Tree of Divinity personally, not through another, unless they have a genuine impediment that preventeth their appearing in person and seeking forgiveness from Him, whether He answereth them by His speech or His writing. Otherwise, they shall seek forgiveness of God through another means, by writing or otherwise.

The substance of this Gate is this: the Day of Resurrection shall assuredly come, and the Tree of Truth shall appear. Yet the heart cannot willingly pronounce concerning the faithful in the Bayán the utterance already mentioned: "All things perish save His Face." May all remain watchful, that on that day their affirmation be not changed into negation through their being veiled from their Beloved. Rather, if there be any possibility of

negation, may it be changed into affirmation. But since these bewildered creatures have ever moved without awareness and not through insight, suppose that He should appear, establish the Resurrection, and reveal such an utterance, which for the people of the Bayán is fiercer than every Fire—for all had laboured for deliverance: after God hath pronounced the judgment of perdition, what deliverance remaineth? It is incumbent upon them, with the most binding obligation, to present themselves after learning of the revelation of this verse and its judgment, to seek forgiveness in His presence, and to turn unto Him, that He may change perdition into deliverance. For this is the fruit of occupying oneself with deeds. If, after hearing this judgment, a person performeth every good deed, they remain amongst the perishing, unless they return and obtain deliverance through that same utterance by which they were brought to perdition. If thou lookest beneath the shadow of this word of perdition, thou seest that beings and all their deeds have been brought to an end by the stroke of God. Were someone on that day to seek to enact this verse, they would leave not one living soul upon the earth, for what fruit is there in the continuance of an existence that hath perished in the sight of God? Yet the severity of this, in the sight of God and of those endowed with knowledge, is greater than its consequence which thou mightest behold with thine eyes. For thou canst conceive no severity in the world like this: to labour for deliverance from the beginning of life unto its end, and suddenly to fall beneath the shadow of perdition. This cannot be remedied save through the Source of the Cause. After the revelation of this verse, even if thou shouldst live for the lifetime of the world and seek forgiveness throughout it, this would avail thee not, unless thou returnest and receivest one word from the Source, though it be but the utterance, "We have delivered thee." This delivereth thee, whereas all that seeking of forgiveness delivereth thee not.

After hearing it, thou must detach thyself from all deeds, for thou didst perform them all for deliverance—and after the divine judgment hath decreed otherwise, what fruit have they? Thou must return and receive a word of deliverance, even if it be conveyed by a gesture. If thou gavest all that is upon the earth to obtain such a word, it would assuredly benefit thee more than spending it in the path of God. For if thou spendest it, it

delivereth thee not, but if thou receivest such a word, it delivereth thee until another Day of Resurrection. If thou canst not, seek and obtain it by the swiftest means within thy power. For if, from the moment of hearing, thou delayest for one instant, and in that instant thy soul is taken, thou wilt be amongst the perishing. But if thou hast hastened and set in motion the means of obtaining the word, then, should thy soul be taken, perchance a word may proceed from the Source whereby, after thy death, thou shalt be in Paradise, and thy Fire shall be changed into Light. This is nearer than every other course: through turning unto it, all deeds become acceptable, and an evil deed is changed into a good one. Though a fragrance of newness wafteth from it, yet to have one's faith renewed is better than to depart amongst the perishing. No command like this hath been made incumbent upon the people of the Bayán, for their deliverance lieth in this, not in their deeds.

Let not outward conditions and places veil thee from the Source. It may be that thou art more learned in the Bayán than others and art seated in thine own house, while the Lord of the Cause hath appeared, and thou hast grown conceited and remained unaware until His place hath changed—as when He is placed in Mákú, which outwardly is a place of abasement. Such things alter not the Cause of God. Conceive His sojourn in this land as the sojourn of the Messenger of God in the mountain of Mecca. When He revealed this verse in the Qur'án, all the people of that time were numbered amongst the perishing—in the sight of God, His Messenger, those endowed with knowledge, and every soul who recited the Qur'án, they were spoken of as perishing, and the judgment of other than faith was pronounced upon them. Yet even unto this day they imagine themselves to be acting according to their religion. At most, the people of the Bayán may likewise continue their works with the utmost piety after the appearance of Him Whom God shall make manifest, but after the revelation of this verse, what fruit would their deeds yield? A servant laboureth in the path of God, nay, consenteth to surrender their life in that path, that they may find deliverance. But after the Source of the Cause hath pronounced the judgment of perdition, what further benefit is there? However far their works may reach, in His sight and in that of those endowed with knowledge they are like servants who, after the revelation of

the Bayán, continued to act according to what preceded it. And, before that, like those who today act according to the Gospel, although the Qur'án was revealed and its supersession decreed. Act with some measure of insight, that on the Day of Resurrection ye may not perish, or, if ye do, may attain deliverance. While the Tree of Truth is risen, all possible things remain possible—but if He setteth, change and transformation are no longer possible save through another rising. For example, had someone in the Revelation of the Qur'án, after the revelation of this verse, sought from the Messenger of God deliverance after perdition, there is no doubt that this Source of bounty would, by the leave of God, have revealed: "We have delivered thee after We caused thee to perish, as a bounty from Our presence. Verily, We are bountiful." Through this alone that person would have remained delivered until today—today, which is the beginning of the Revelation of the Bayán—in the sight of God, His Messenger, the Imáms of Guidance, the Gates, and all the faithful. Nay, in the sight of the angels of the heavens, the earth, and whatsoever lieth between them. Nay, in the sight of every thing. Yet even as matters stand, naught hath been diminished from the bounty of the Source. Rather, that soul remained deprived. Conceive likewise the appearance of Him Whom God shall make manifest.

Watch over the minutes and hours of the Day of Resurrection, and reckon from the moment of His rising until His setting with greater care than thou reckonest thine own property in the hands of another, the fruit of which is that thou mayest spend it in the path of God and attain deliverance. But if thou art veiled from a reckoning through which all becometh as naught, what fruit is there in thy religious reckonings with thyself and thy worldly reckonings with God's creatures? I swear by the holy, eternal Essence: there is no human spirit in these creatures! Otherwise, on hearing this utterance they would melt away, and the thought of life would never cross their hearts. For it is possible to labour for deliverance from the beginning of life, and at its end for such a judgment to descend from the Source of deliverance—a judgment whose issuance from God is established, since it demonstrateth the powerlessness of all. Know that the numerical value of "His Face" is the numerical value of the name Váḥid. Whosoever, in the Qur'án, had faith in Muḥammad,

the Messenger of God, and His Letters of the Living is, according to the Qur'án, excluded from the perishing until the appearance of the Bayán. Whosoever entered beneath the shadow of the Letters of the Váḥid of the Bayán is excluded from the perishing until the appearance of Him Whom God shall make manifest. Behold likewise every Revelation, from an infinity unto an infinity. There is no doubt that the servants who were truly beneath the shadow of the Letters of the Face in the Qur'án attained deliverance on the Day of Resurrection through the blessing of their love for them. That same love is love for the Letters of the Váḥid in the Bayán. Likewise, should one in the Bayán truly come beneath the shadow of its Letters of the Face, they attain deliverance on the Day of Resurrection, for in that Revelation they turn not aside from the Manifest One Himself and His Letters of the Living. If they do turn aside, it is a sign that they had not been steadfast in the Letters of the Face of the Bayán. This same mystery hath operated from the first origination until today, and from today it shall operate from an infinity unto an infinity.

Watch ye over every Revelation, for the Manifestation of God is not like the appearance of creatures. The proof of God is a proof the like of which all upon the earth are powerless to produce. This continueth until the cycle advanceth and people become able to behold the Revelation through the essence of reality. Then the radiance of that Sun of Truth itself indicateth His appearance, and then "Know God through God" becometh manifest. For until today, whatsoever hath appeared hath been "Know God through His proof." This meaneth not that, in the station of "Know God through God," there is no proof—be not veiled from the Source. Rather, the cycle advanceth so far that the glorifiers of the Concourse on high recognize their Beloved in every Revelation through His own Self. Indeed, they recognize the proof through Him, not Him through the proof. Know that the knowledge of God in the station of "Know God through God" is not established save together with this: "Know the Letters of the Váḥid, in the degrees of their mention, through that which appeareth from the First Váḥid, for all are naught but the multiplication of that First Váḥid. Will ye not, then, fear God?" By multiplication is meant His revelation through Himself, in His own realm, by His own Self. It meaneth not that the First Letter becometh the Letters of the Living, or

that the Letters of the Living become the multiplied numbers. Rather, through the guidance of the First Váḥid all are guided. If thou lookest upon the last degree of existence, thou seest naught but the revelation of the first degree of existence within that being's own self and measure. Thus, manifestly, the lowliest of creatures today professeth the religion of the Messenger of God, Who is the highest of creation. This is what is intended by the multiplication of all numbers from the First Váḥid.

Place your trust in God on the Day of Resurrection, that ye may prosper. By this reliance is not meant that thou shouldst recite this verse, or weep upon thy prayer rug, saying, "O God, I have placed my trust in Thee—deliver me on the Day of Resurrection." Rather, on that day thy reliance is this: when the Tree of Truth appeareth, thou hast faith in Him and art certain of His verses. Then hast thou placed thy trust in God, and thy supplication before Him hath borne fruit. For no Prophet hath been sent forth without enjoining upon their community reliance upon God. Nor is there any doubt that God is true to His promise: if someone placeth their trust in Him, He delivereth them from whatsoever grieveth them. Yet how hath it come to pass that these diverse religious communities upon the earth have all remained with that which is other than the truth, while all regard themselves as relying upon God according to the manner established amongst them? Let each reflect somewhat in their own language: the injunction to rely upon God is either in the Book of God, or is the command of the Messenger, or the command of the Letters of the Living, or the command of the followers of the Letters of the Váḥid. Yet behold how all returneth to the Manifest One Himself in the Revelation. Thus, whatsoever truth there is in Islám today hath its source in the Messenger of God. For every particular there are particulars without end, and thousands upon thousands of explanations may be given of every act of reliance. Place, then, your trust in God, and be certain of God and His verses.

The Fourth Gate of the Eighth Váḥid

Concerning this, that of all things its highest is for the Point, its middle for the Letters of the Living, and its lowest for creation.

The substance of this Gate is this: should all be trained in the innate nature of the verses and the supreme greatness of their proof before God and those possessed of understanding, haply, on the Day of Revelation, no interval shall intervene between their hearing and their faith in the True One. This is the essence of all knowledge. For without this, though a person possesseth all knowledge, they become as naught, and the judgment of other than faith is pronounced concerning them. But if they possess no knowledge save this alone, they possess the essence of all knowledge and shall attain salvation. For its likeness is manifest in every Revelation: the highest of creation become the lowest, and the lowest of creation the highest, or the highest become higher and the lowest lower. Should a person enumerate, on the Day of Resurrection, the degrees of the faithful according to their precedence in faith, then, so long as that Revelation endureth, it can be understood in which series of the Váḥid that faithful soul hath been placed. For example, should a soul attain faith in Him Whom God shall make manifest after three hundred and sixty persons, that soul is the last of the Váḥid within the number of Váḥids. Thus continueth this ordering of judgment. Comprehend the bounds of all the numbers. Whatsoever can have no equal is for the First Váḥid. Thus it proceedeth, degree by degree, until it extendeth to all the numbers. This is the entitlement of every being at the beginning of existence.

Thus, if on the Day of the Revelation of Him Whom God shall make manifest there be with Him three hundred and sixty-one diamonds, each exceeding another in value by ninety-five mithqáls of gold, and three hundred and sixty-one persons attain faith in Him in a single day, with an interval between each equal to the utterance of one "Yea," then, should He wish to bestow these numbered things upon those numbered souls, He bestoweth them in this manner, according to the degrees of those numbers. Likewise, behold the mystery of God operating in every circumstance and the judgment of God made manifest, that haply on the Day of Resurrection thou mayest take precedence in acknowledging the True One: at the moment of the primordial summons, "Am I not your Lord?", by saying "Yea," and at the moment of every such summons by manifesting its response. Be mindful that for every thing there is a primordial summons. If, for example, He take up a particle of clay and

declare that this clay is the existence of the wondrous first creation—or name it by any name, even if He call it merely clay and name naught above it—and thou respondest not unto Him concerning that particle of clay, which is at the mineral degree and the last degree of existence, thou hast not responded unto God. Though at the degree of being thou hast said "Yea" when asked, "Am I not your Lord?", yet in this domain one falleth short of one's own degree of existence.

What difference is there whether the command be to prostrate oneself before Adam or before a particle of clay? The purpose is obedience unto His command, not this object or that. For if at that moment the particle of clay veil thee from His command, thou remainest veiled from the mystery of existence. Though thou perform every good deed, thou hast entered beneath the judgment "he prostrated not," first pronounced concerning Adam. If thou sayest, "I render every obedience," and hast done so or shalt do so, the command of God descendeth concerning thee, even as it descended: "Worship of Me is as I will, not as thou wilt." Although it is impossible that the Tree of Truth should pronounce a judgment which minds cannot comprehend, or issue a command whose merit all cannot ascertain, this hath been set forth that the servant may understand the occasions upon which the command applieth. For by the very command whereby "Have faith in God and His verses" was enjoined, "Grieve not a soul" was likewise enjoined, even though that soul be at the furthest degree of existence. If thou regardest the command, why art thou veiled from one command while remaining steadfast in another? Thus hath watchfulness over all the divine commands ever been, and continueth to be, amongst the requirements of piety. Yet this is on condition that in every Revelation thou remain not veiled from the Source of the command. Otherwise, there is no doubt that thou actest according to the commands of the Revelation wherein thou standest, if thou art faithful to thine own religion. If not, thou thyself art witness to thine own disobedience: "Sufficient art thou thyself this day as a reckoner against thee."

Its fruit is this: haply, on the Day of Resurrection, no soul shall remain veiled from the commands of Him Whom God shall make manifest. Should He command concerning all existence, His command hath been, and is, the command of God. Whosoever asketh "Why?" or "Wherefore?"

hath questioned the command of God, whether the command concern all things or a ninth of a ninth of a tenth of a tenth of a dinar, a thousand of which have the value of one mithqál of silver in that Revelation. Know ye assuredly the bounds of your own selves. Then, on the Day of Resurrection, measure ye according to that which God hath ordained.

The Fifth Gate of the Eighth Váḥid

It is incumbent upon whosoever can acquire three diamonds, corresponding to the number of "Bism," four yellow garnets, corresponding to "Alláh," six emeralds, corresponding to "al-Amna'," and six rubies, corresponding to "al-Aqdas," to acquire them and deliver them unto Him Whom God shall make manifest and the Letters of the Living on the day of their appearance.

The substance of this Gate is this: it hath been stated in its proper places that all existence is in the Bayán, all the Bayán in the First Váḥid, and the First Váḥid in the Primal Point. And since, from the Day of Resurrection, all are gathered according to the degrees of the Váḥid, and this entire Váḥid is a Váḥid by the command of the First Váḥid, and in all there is seen one Water of Life, which is the command of God, and since every thing, within its own domain, attaineth not perfection within its own bounds, nor becometh an indication of God, until it resemble this Váḥid. For this reason it hath been commanded that, from the day of one Revelation until another, every soul possessing the means should have three diamonds, four yellow garnets, six green emeralds, and six red rubies, that a resemblance to the First Váḥid may be established in their possession.

If they can, let them bring these beneath the ownership of the First Váḥid. Otherwise, at the Revelation of Him Whom God shall make manifest, let them be bestowed, by His command, upon His Letters of the Living. For this is a gift from God unto the First Váḥid in that Revelation. And the value of all must equal the value of the First Váḥid, that those seeking its indications may remain not veiled from the mystery of Divine Unity. If, in that Revelation, all be honoured by this obedience, the Possessor of all existence shall bestow them upon the multiplied Váḥid.

Should a person have them in their keeping, and the Tree of Truth arise, and they delay concerning Him by even the least measure that can be called a thing, to that same measure they become Fire for that person. And

it befitteth those seeking indications of the unity of Essence, Attributes, Acts, and Worship, of creation, provision, death, and life, of glorification, praise, affirmation of unity, and magnification, of fire, air, water, and earth, of heart, spirit, soul, and body, and of white, yellow, green, and red light, to contemplate these beneath the shadow of the letters of "In the Name of God, the Most Inaccessible, the Most Holy."

And the four prayers set forth for the four lights are greater than all prayers. Whosoever is enabled to recite them shall attain the good of this world and the world to come. And God bestoweth grace upon whomsoever He willeth amongst His servants. And He shall assuredly bestow upon whomsoever He willeth, from His dominion, that which He hath ordained from His presence. Verily, He is All-Bountiful, All-Encompassing.

The Sixth Gate of the Eighth Váḥid

Concerning permission for refinement, through cleansing oneself every four days by entering the bathhouse, removing the hair of the whole body with depilatory every eight days or fourteen days, trimming the nails, applying henna to the whole body, men inscribing "the Most Gracious" upon their breasts and women "O God," and looking in the mirror every day and night.

The substance of this Gate is this: in the Bayán permission hath been granted for refinement and cleanliness to the highest degree possible within existence. If once in four days a person trim their nails and hair and attend to that whereby they adorn themselves, this hath been, and remaineth, beloved before God. The more frequently garments are cleansed and refined, the nearer this hath been, and remaineth, to refinement. Permission hath been given for henna, whether upon the whole body or a part thereof. If upon the breasts, which are the seat of the love of God, "O God" be impressed for the possessors of circles and "the Most Gracious" for the possessors of temples, in the fairest script by the means appropriate thereto, this is beloved and hath been permitted. Permission hath also been given for more than these two expressions. As for depilatory, if its use be customary for a person, an interval corresponding to the letter Ḥá hath been specified. If its use upon the hands and feet hath not been customary, it is not beloved for that person.

Nevertheless, permission hath been given for its use upon the whole body, for no hair is removed without seventy kinds of affliction being lifted from the body by the leave of God. It befitteth the servant to look in the mirror, behold their own created form, and give thanks unto their Beloved for the excellence of their beauty. Otherwise, let them seek forgiveness of their Beloved. For all beings were created in the primal nature with the fairest beauty. Should a veil arise against its manifestation, it becometh depicted upon the created form of the being. As for its being commonly regarded as forbidden at night, no foundation for this hath been stated from the Book of God.

In every circumstance the servant should be in such a condition that, were the Tree of Truth to appear at that moment and the servant to come before God, they would find within themselves no aversion arising from one thing toward another. For this hath been enjoined solely for the Day of the Revelation of Him Whom God shall make manifest, that, should a soul come before God, naught contrary to refinement be found with them, whereby God should behold in them aught other than what is loved. In the Bayán whatsoever veileth refinement hath been forbidden. Even should a person become aware of a speck upon their body, or its like upon their clothing, once they themselves find it disagreeable, it is not beloved that they come before God in that condition. Haply all may be trained in the Bayán by this upbringing, that on the Day of the Revelation of Truth He may behold naught displeasing amongst those who have faith in Him. The cycle advanceth degree by degree and little by little, until, should a person wear a garment and perspire, they change it. How should they endure remaining in it? Yet the people of this Revelation cannot presently attain that degree. If garments also be refined at the intervals at which bodies are refined, they shall grow in refinement. The sooner this be done, the more beloved it is before God. If it be impossible for a person, let there be no grief on that account, for through love of refinement its reward is bestowed upon them. Yet it hath been, and remaineth, incumbent upon every soul to take care to manifest in themselves whatsoever lieth within their capacity.

For the Tree of Truth, in His concealment, beholdeth creation and knoweth all. They see Him, yet no one recognizeth Him, nor do they

behold Him with His eye, for that eye is created in all things after His Revelation. How often, in the house wherein He dwelleth, neither father nor mother, neither household nor any member of creation recognizeth Him. Behold its likeness in the appearance of the Messenger of God before His commissioning, and in the appearance of the Point of the Bayán before His declaration. Yet His knowledge encompasseth His own Self and the creation of God that journeyeth beneath His shadow. From the appearance of the spirit in Him, He knoweth His own Self, unto the furthest condition wherein the spirit becometh attached to another throne. He beholdeth all, for all do whatsoever they do in His name, from the beginning of existence unto its end, and all subsist through His reality. Yet none recognizeth Him unless His own Self maketh Him known through His verses. He maketh Himself known only at the time of His Revelation, when the judgment of recognition applieth unto all and the verses of glory shine forth from His holy Dayspring.

Blessed is whosoever attaineth the meeting with God on the Day of His Revelation, being in such a condition that God beholdeth upon their outward form naught other than what He loveth. Verily, He is Gentle, Gentle. Say: God is more gracious than every possessor of graciousness. Could anyone withstand the manifestation of His graciousness? Neither in the heavens, nor on earth, nor between them. Verily, He is Most Gracious, the Bestower of Graciousness, the Gentle.

The Seventh Gate of the Eighth Váḥid

Concerning printing and the command thereto.

The substance of this Gate is this: permission hath been granted for printing the Bayán and whatsoever is composed beneath its shadow in conformity with it, until the Revelation of Him Whom God shall make manifest. At that time, if all be so circumstanced that they can preserve the words of God in the fairest script, He shall command it. Otherwise, He shall grant permission according to the requirements of His bounty and grace.

After this permission, no excuse remaineth before God for any soul not to possess a copy of the Bayán, whereby they may call to remembrance Him Whom God shall make manifest. In the fairest script, not according to the

practice of this time, when they print whatsoever handwriting cometh to hand. Matters have reached the point that the offering-price of a Qur'án hath become twenty-eight nakhuds of silver. Were it not out of consideration that not all the faithful possess the means, permission would assuredly not have been given. But now all dwell within the grace and bounty of the True One, by His leave. Yet whosoever can write the Bayán in the fairest script, this is better for them than possessing a fine printed copy thereof. This is of the grace of God, wherewith He distinguisheth whomsoever He willeth amongst His servants. God is the Possessor of mighty grace.

Know thou that reverence for the Qur'án is only through reverence for its own relation unto God, and on account of the spirits within those words. All the spirits return unto the spirits of its Letters of the Living, even as their beginning is likewise from those Letters. Thus today, if a faithful soul acteth, it is according to the word of the Household and the Four Gates in the Lesser Occultation. Thereafter, no one could, of their own accord, alter or change what had come down from them. All the Letters of the Living return unto the Point of the Qur'án, Who is the Messenger of God. He returneth unto God through His own Self, and His return unto God is through that which returneth unto His Self, for contingent existence cannot pass beyond the bounds of contingency. Likewise, in the Bayán, all its spirits of 'Illiyyín return unto its First Gate, Who is He Whom God shall make manifest. All its spirits other than those of 'Illiyyín return unto the first who is not of the truth, who prostrateth not before Him. Behold all the heavenly Books in like manner. Reverence for each is by reason of its relation unto God, and it hath ever been, and remaineth, living, in that it is raised from former Revelations and joined unto subsequent Revelations.

There is no doubt that the Gospel was the Book of God. Yet after the revelation of the Qur'án, its true spirits returned unto the Qur'án. Those that did not were other than the spirits of 'Illiyyín of the Gospel, and remained behind. Likewise, those amongst the faithful of the Qur'án who enter the Bayán have their spirits in 'Illiyyín. Otherwise, they are designated as other than this. Likewise, those in the Bayán who attain faith in Him Whom God shall make manifest are its spirits of 'Illiyyín. Should a soul arise who prostrateth not, that soul is the entirety of what is other

than ʻIlliyyín. And assuredly fashion that whereby ye are guided in the fairest script within your power.

The Eighth Gate of the Eighth Váḥid

Concerning permission for boys to remove part of the hair upon the head, and to remove facial hair for its strengthening, and concerning prayer in the outer cloak, rather than in the robe beneath it, for God loveth it not.

The substance of this Gate is this: permission hath been given to remove part of the hair of the head, and to remove it from the face for its strengthening, that beauty may appear upon the countenance. Trimming the moustache hath been commanded in every circumstance. Those amongst the servants who are veiled are those who remain veiled from the divine command.

Permission hath been given to pray in the outer cloak, in such wise that neither hand show from its sleeves save the fingertips, for this hath been, and remaineth, nearer to dignity. Prayer in the robe hath not been, and is not, beloved, except in necessity, when permission hath been given.

All these provisions are for this purpose: haply, on the Day of Resurrection, naught contrary to the love of God shall be found with any soul, outwardly or inwardly. Thus may those who seek understanding infer: if God consenteth not to aught contrary to love in the outward, contingent body, how much more doth this apply to essential bodies, souls, spirits, and hearts, which are the locus of the revelation of the First Váḥid?

Fear ye God, O possessors of piety, on the Day of Resurrection, that haply ye may prosper.

The Ninth Gate of the Eighth Váḥid

Let every soul write their name and whatsoever they have done of good or otherwise, from the first appearance of the Cause until the day of its setting. Let the appointed guardians preserve it until the day when God maketh the Tree appear.

The substance of this Gate is this: from the beginning of one Revelation until another, permission hath been given for every soul to write in their own book, in their own hand or another's, whatsoever they have acquired in the Bayán, and likewise whatsoever other than good they acquired

before entering it. Thus, at the next Resurrection, those who acted in the former Revelation may receive their recompense, provided they become not veiled from the Sun of Truth. Otherwise, it may be that He appeareth while that person continueth to act as before, even as one thousand two hundred and seventy years have passed since the Qur'án was revealed, yet they still act according to the Gospel. Behold the Cause of God likewise at every Revelation, and remain not veiled. For the Day of Resurrection is a day like today: the sun riseth and setteth. How often, when Resurrection is established, the inhabitants of the very land wherein it is established remain unaware. For, if they hear, they acknowledge it not. For this reason they are not told.

Such was the Revelation of the Messenger of God—blessings be upon Him. Because they could not bear it, He did not announce the appearance of Resurrection to any save the faithful. That is a most great day. The Tree appeareth, Whose utterance hath ever been, "Verily, I am God. There is none other God except Me." Yet all who are veiled suppose Him to be a person like themselves. They withhold from Him the name "faithful," which, throughout His dominion without end, applieth even to the least of those who had faith in Him in His former Revelation. Thus, at the Revelation of the Messenger of God, had they regarded Him as even one of the faithful of their time, how could they for seven years have kept Him in the mountain, interposing a barrier between Him and His home? Likewise, at the Revelation of the Point of the Bayán, had they not withheld that name, how could they have confined Him in the mountain? Yet the very being of faith is created by His word. Thus, because they have not the eyes of the heart, they see not. Those who possess them circle, like moths, around the Lamp of Truth until they are consumed. For this reason the Day of Resurrection is called greater than every other day. Otherwise, it is a day like all days, save that the Revelation of God is manifest therein.

The fruit of the ordinance of this Gate is this: haply, on that day, their eyes may be directed toward beholding their Beloved. On that day a person can write whatsoever they acquire, for judgment concerning it extendeth until the next Resurrection. What the Point of the Bayán must write is this: whatsoever preceded Him was raised unto Him, and "God sent it down

unto Me." This is what He hath acquired in the Resurrection. Let all likewise inscribe upon the essence of existence whatsoever they acquire, that haply their remembrance may be mentioned before God on the Day of Resurrection, if they can enter the Fire of Divine Unity on that day. Otherwise, they weep night and day, and their Beloved appeareth, yet they recognize Him not. Thus do those awaiting the promised Aḥmad—all the Christians—await Him and supplicate for His appearance, although one thousand two hundred and seventy years have now passed since His appearance.

Be thou discerning with the eye of thine own heart on that day, lest thou remain veiled and Resurrection be established while thou knowest it not. It is for God to inform thee—but only if thou hearest. That is the announcement of Him Whom God shall make manifest, if thou acceptest it. Put ye assuredly your trust in God, your Lord, the Most Gracious. Then whatsoever ye acquire, of good or otherwise, ye acquire from Resurrection unto Resurrection.

The Tenth Gate of the Eighth Váḥid

Concerning this, that whosoever hath been brought up within the group is permitted to look and converse, whether male or female. Permission is granted to whosoever wisheth to converse with women, or to women with men, to the extent that it yieldeth a beneficial result between them. It is better for both that they exceed not twenty-eight words.

The substance of this Gate is this: permission hath been given to every soul brought up within the group to look and converse, whether in the form of a temple or a circle.

In time of need, permission hath been granted for a man to converse with a woman to the extent sufficient to bring forth a beneficial result. Should twenty-eight words be not exceeded, this is nearer to piety. If that prove insufficient to be useful, permission hath been given for more.

By "group" is intended what is understood by it in practice, not its merely outward designation, as when a hundred thousand households of a tribe are called one group.

Haply, on the Day of Resurrection, through the latitude of this ordinance, no soul shall be veiled from receiving grace from the Source.

Should the Tree of Love decree an increase or a diminution after His Revelation, let no "Why?" or "Wherefore?" be uttered. Fear ye God as He ought to be feared, that haply ye may prosper.

The Eleventh Gate of the Eighth Váḥid

Concerning washing the deceased three times in this order: first the head, saying, "O Single One", then the abdomen, saying, "O Living One", then the right side, saying, "O Self-Subsisting One", then the left side, saying, "O Judge", then the right leg, saying, "O Just One", then the left leg, saying, "O Most Holy One". This is to be done with water, or with such camphor and lote-tree leaves as one willeth. Let the deceased be shrouded in five garments, and let a ring be placed upon their right hand, bearing this inscription for men: "Unto God belongeth whatsoever is in the heavens and the earth and whatsoever lieth between them, and God hath knowledge of all things." For women: "Unto God belongeth the sovereignty of the heavens and the earth and whatsoever lieth between them, and God hath power over all things."

The substance of this Gate is this: all the ordinances of the Bayán proceed according to the mysteries of Divine Unity and recognition. Whoso considereth it from beginning to end beholdeth the water of Divine Unity flowing throughout in one manner. In washing the deceased, one washing is obligatory, and permission hath been given to extend this to three or five. The degrees of Divine Unity are expressed in five stations: "There is none other God except He", "There is none other God except Me", "There is none other God except God", "There is none other God except Thee", and "There is none other God except He Who..." Had such a soul lived during the Revelation and attained faith in the manifestation of Divine Unity in its first year, they would assuredly have advanced unto the fifth year, unto the last of the degrees of Divine Unity. For this reason one washing hath been made obligatory, and all shall undertake the four further degrees if there be no hardship.

Permission hath been given concerning the head, abdomen, hands, and feet. During the application, let God be remembered with praise and thanksgiving. According to the coolness or warmth of water that was suitable for the deceased during life in each season, it is fitting that they be washed in the same manner by the hands of the devout. When this is

completed, let them, if possible, be perfumed with rosewater or another perfume. Permission hath been given for a shroud of five cloths, ranging from silk unto the lowest grades of cotton. It is not permissible to inscribe upon it more than nineteen names. Let each write whatsoever they will. Burying with the deceased a little earth from the grave of the First and the Last causeth them to behold no sorrow after death, and to delight in the divine Paradise in whatsoever hath been and is beloved of them. Permission hath been given for an inscribed ring upon the deceased's right hand. For men: "Unto God belongeth whatsoever is in the heavens and the earth and whatsoever lieth between them, and God hath knowledge of all things." For women: "Unto God belongeth the sovereignty of the heavens and the earth and whatsoever lieth between them, and God hath power over all things." Whensoever the deceased is turned or moved, let it be done in such a manner that naught contrary to dignity and repose befall them. For respect for the body of one who hath faith is respect for that person. From the beginning of their conveyance unto its end, let one be occupied, in the heart or upon the tongue, with the six names or simply with the name of God.

Know that death is like life. If the soul of the deceased be taken in faith in that Revelation, they shall delight in the divine Paradise. Otherwise, they are in the Fire. Be watchful lest, on the Day of Resurrection, a soul be taken and enter the Fire without perceiving it. Thus, from the day of the Revelation of the Messenger of God until today, no soul taken without faith in Him hath entered Paradise. Likewise, from the beginning of the Revelation of the Bayán, every soul taken within it is taken by God through the angels appointed over them. They enter Paradise if they have rendered obedience according to that which God hath ordained in the Bayán. Should a soul be taken without faith in the Bayán, even should they perform the works of the two weighty orders, it profiteth them not. Nor, if every good deed be performed on their behalf after death, doth it profit them, unless they attain faith in God and His verses and obey their Beloved according to that which He hath revealed in the Bayán. Perchance divine mercy shall then overtake them, and they shall abide eternally in the Paradise of creation. Be watchful for the Revelation of Him Whom God shall make manifest. If thou hearest of His appearance and dost hesitate

for as long as it taketh thee to say "Yea", thou art in the Fire, whether thy soul be taken or thou remainest alive. This is what God desireth of every soul at every Revelation. Be watchful lest thou depart amidst the convulsions of the Day of Resurrection. Those convulsions are manifestations of sorrow that befall, and unapproachable signs that appear concerning Him Who is manifest in the Revelation, or breezes of Paradise that blow from the Dawn of Eternity upon the temples of the hearts of all beings. Thus, if thou considerest this Revelation, thou beholdest them all.

Visit the dead at every count of one Váḥid. Other provisions concerning this matter have been revealed, which thou shalt behold in the Tablet: "Say: God taketh you unto Himself by His command, and He shall assuredly command the angels to take His servants who have faith." Just as the angels take the soul of one who hath faith by the command of God, so the devils take the soul of one without faith. Thus, whoso ascendeth beneath the shadow of the Bayán hath their soul taken by the exalted angels. Whoso is overtaken by death outside the Bayán, or short of that, the angels approach not. For one who hath faith toucheth them not, how much less an angel. Were the covering lifted from the eyes of the devils, neither would they do so, because of the intensity of the heat of the Fire therein. But, being veiled, they take the soul and deliver it unto the keepers of the Fire. The souls of those who have faith are brought into the presence of God. Likewise, the soul of one without faith, within its own degree. God casteth no regard upon it and commandeth the Fire to take it. Put thy trust in God, lest death overtake thee and thou receive no recompense for the Lord thou hast worshipped, because thou wast not upon the way. God admonisheth you concerning yourselves, and then concerning all His servants, that perchance ye may exercise reverence.

The Twelfth Gate of the Eighth Váḥid

Concerning the ordinances of the site of the beating.

The substance of this Gate is this: whoso dwelleth in that land, or within sixty-six farsakhs around it, and whose age hath passed twenty-nine years, is required to enter that place once in every year. Let them remain nineteen days in that land and purify themselves. In that place a prayer of five units hath been enjoined. Whoso lacketh the means shall perform this

observance in their own home. Those dwelling beyond this boundary have been exempted. Had it been commanded, who could have turned aside from the command of God?

Behold the grace of the True One, and consider the measure of creation.

God knoweth how much shall be expended in this path. Yet on that day there was not one person to take a single step for God. Thus, likewise, shall ye be at the Revelation of Him Whom God shall make manifest. All perform their deeds, yet remain veiled from the Source of the Command. Ye all bow down for His sake, yet remain veiled from His own Self. Had ye been content with remaining veiled, these ordinances would not have been imposed upon all. Now one person becometh veiled, and on their account all creation is bound by divine ordinances.

If, on the day of the Revelation of Him Whom God shall make manifest, ye strive for faith in God, which is faith in Him, and obedience unto Him, which is obedience unto God, and love of God, which is love of Him, and His good pleasure, which is the good pleasure of God, no command shall be revealed whereby ye shall all be governed until the Day of Resurrection. Such is the power of God over whatsoever He willeth, and His all-subduing Will over whatsoever He desireth.

Perchance on the Day of Resurrection ye will keep watch over yourselves, lest thou condemn those veiled in this Revelation and thyself become more deeply veiled than they. Thus do ye condemn those veiled from that Messenger of God, while ye yourselves have become more deeply veiled. Revere God with the reverence due unto Him. Consent not for any to aught other than what ye would consent to for your own selves, that perchance on the Day of Resurrection ye may not pronounce judgment upon God.

The Thirteenth Gate of the Eighth Váḥid

Permission hath been given to pronounce magnification over the Point ninety-five times at His beginning and His end.

The substance of this Gate is this: since the Tree of Truth hath been and is the Mirror of God, and naught is beheld therein save God, for this reason it hath been commanded that, at His taking His seat upon His throne and His departure from His first throne, ninety-five utterances of

magnification be spoken. In the case of another, permission hath not been given for more than five magnifications. For the Letters of the Living appear from that One beyond number. And all the degrees of multiplied numbers are manifested, unity by unity, from the First Váḥid.

Perchance, on the Day of Resurrection, at the appearance of the Tree of Truth, if thou hast worked for God, thou wilt behold in that Mirror all the Letters of the Living. Not as thou beholdest them in the Letters themselves, but as pure power to manifest through them, making those manifestations signify His own Essence, and likewise all the degrees of numbers. With thy tongue thou sayest, "I work for God." Yet on that day it shall become manifest whether thou hast been true.

If, at the Revelation of Him Whom God shall make manifest, thou hast worked for His sake, thou hast worked for God. Otherwise, thou hast not been true in thy work. Every faithful soul who hath faith on that day, and who hath worked for God, shall work for His sake. Otherwise, their work hath been for other than God, for it hath not been raised up for His sake.

Thus, at the Revelation of the Messenger of God, if a soul amongst the letters of the Gospel had worked for God, they would have professed faith in the Messenger of God. The very fact that this did not come to pass is the sign that they had not been sincere. Likewise, at the Revelation of the Tree of the Bayán, if there be one who worketh for God, it is the soul who worketh for God by following Him. Otherwise, they were not sincere. Had they been sincere, they would not have become devoted to other than God. Revere God on the day of His Revelation, that perchance ye may prosper.

The Fourteenth Gate of the Eighth Váḥid

Concerning every soul's recitation of seven hundred verses of the Bayán in each day and night. If they be unable, let them remember God seven hundred times.

The substance of this Gate is this: the uttermost ascent of Divine Unity is in the letter Dhál. Its mystery is this: when the number of seven "*Alláhumma*" passeth over the letters of the third degree of Divine Unity, the fifth degree appeareth. Permission hath been given that whoso is able should recite seven hundred verses of the Bayán each day and night. If they

are unable, let them say seven hundred times, *Alláhu Aẓhar*, "God is Most Manifest." Its fruit is this: should it be the Day of Resurrection, they may attain faith in Him Whom God shall make manifest, that their being may become worthy to signify the letter Dhál and become one of its numbers, if they pass beyond the bounds of number and behold none save the One beyond number. This is not a matter that is easy. Yea, it is easier than all things shouldst thou attain faith. Yet, because that Day is mighty, it is exceedingly difficult to be amongst those who have faith. For those who have faith on that Day are the companions of Paradise, and those who have not faith are the companions of the Fire.

Know with certainty that Paradise is recognition of Him Whom God shall make manifest and obedience unto Him, and that the Fire is the existence of one who boweth not before Him, and that person's good pleasure. For on that Day thou imaginest thyself to be amongst the people of Paradise and to have faith in Him. Yet thou becomest veiled, and thy dwelling is in the very source of the Fire, while thou thyself knowest it not. Consider His Revelation as the Revelation of the Point of the Qur'án. How many amongst the letters of the Gospel awaited Him! Yet, after His Revelation, for five years none were amongst the companions of Paradise save the Commander of the Faithful, peace be upon Him, and whoso had faith in His Holiness on that day. Apart from such a one, all were companions of the Fire, though they imagined themselves companions of Paradise. Likewise, behold in this Revelation how, until today, divine arrangements have stirred the precious essences of creation, until three hundred and thirteen leaders have been selected in the land of Ṣád, which outwardly is amongst the greatest of lands. In every corner of its schools are countless servants renowned for learning and the exercise of scholarly judgment. Yet, when the precious essence is selected, the wheat-sifter putteth on that robe of leadership. This is the mystery of the saying of the People of the House concerning the Revelation: the lowest of creation become the highest of creation, and the highest of creation become the lowest.

Behold likewise at the Revelation of Him Whom God shall make manifest. Persons into whose hearts naught entereth save the good pleasure of God, and whom all follow in piety, may become people of the Fire if they attain not faith in Him. And servants whom none considereth may,

through the honour of faith, receive from the Source of existence the robe of guardianship. For by His word is created whatsoever is created within religion, from the highest designation of existence unto its uttermost end. Thus, at the Revelation of the Messenger of God, the successors became successors through His word. Behold Him Who bestoweth the robe of the bounty of guardianship. His creatures withhold from Him the designation of one who hath faith, though it belongeth even to the lowest of His creatures. By the holy, everlasting Essence! If all the people of the Bayán attain faith in that Sun of Truth as the First to have faith in Him attaineth faith, He shall assuredly clothe each with the robe of His own name, that in their being naught shall be beheld save Him. If their name be "Great", He maketh it "Most Great", attributeth it unto Himself, and revealeth in the Book: "God, there is none other God except He, the Most Mighty, the Most Mighty."

Behold Him Whose ocean of bounty is such that He bringeth sheer nothingness from the realm of extinction unto the holy realm of encounter, wherein naught is beheld in the being of that person's heart save His name—if, outwardly, naught be beheld in that person's will save the Will of His Manifestation. Such is the overflowing bounty of the Everlasting, the Bestower Who ceaseth not. He clotheth whomsoever He willeth in the robe of extinction when He beholdeth that they worship Him, yet remain veiled from Him because they are veiled from the Manifestation of His Revelation. Thus the Messenger of God beheld that all who had faith in the Gospel worshipped God and had faith in what He had revealed. Yet, because He beheld them veiled from His own Self, and veiling from Him is veiling from God, the judgment "for other than God" came to apply to them. Likewise with the Point of the Bayán, and likewise at the Revelation of Him Whom God shall make manifest. Should all on that Day regard the Source of the proof and the simple Essence, not one amongst the people of the Bayán shall remain who doth not acknowledge Him. Thus, at the Revelation of the Point of the Qur'án, had all attained faith in the Qur'án through the verse, not one soul would have remained who, upon hearing the verses of God, would not have crossed the Bridge in less than the twinkling of an eye.

Think not, O people of the Bayán, that ye confer a favour by attaining faith in Him. Rather, if ye attain not faith, ye yourselves become for other than God. Exert yourselves, then, and attain faith, that ye may become for God and be transformed from Fire into Light. Otherwise, He is independent of all beside Him. Thus, should all upon the earth today attain faith in the Bayán, they themselves are delivered from the Fire and enter Paradise. They are delivered from the designation "for other than God", which is fiercer than every Fire, and enter the Paradise of "for God", which is greater than every Paradise. They are delivered from the designation of Káf and enter beneath the shadow of faith. Otherwise, the Point of Truth hath ever been and shall ever remain independent of all things, while all have been dependent upon Him through the very existence of their being.

Had all upon the earth attained faith on the day of the Revelation of the Messenger of God, they themselves would have been delivered from the Fire. As they have not done so, they themselves remain abiding therein. At every Revelation, let them exert themselves to deliver themselves from the Fire of the preceding Revelation. Otherwise, He Who is manifest in the Revelation is independent. There is naught that, in its very being, doth not bow before Him for God, exalted and glorified be He. Though that thing itself be veiled and attain not faith on the day of His Revelation, were its covering removed, it would have faith in Him, even as it hath faith in His preceding Revelation. O People of the Bayán! Do not as the people of the Qur'án have done: they bowed down for God, yet inflicted upon His Manifestation that which they ought not. Thus, at once, all deeds become for other than God, while the doer perceiveth it not. Thus have all religious communities remained veiled through this same argument. At every Revelation it is fitting that all attain faith in that Revelation, for all subsist through it. Recite ye the Bayán in a sorrowful tone during the hours of the night and at the ends of the day, that perchance ye may be drawn by the name of God, and thereafter sorrow for the names of God.

The Fifteenth Gate of the Eighth Váḥid

It is prescribed for all to marry, that a soul may remain after them who acknowledgeth the Unity of God, their Lord. They must endeavour toward

this. If there appeareth in either partner that which preventeth them from attaining it, permission is given to either, with the other's consent, that offspring may issue from them. Union with one who hath not entered the religion is not permissible. Whosoever is united with another must separate upon observing in that person the absence of faith in the Bayán. Naught is lawful for either partner in that union unless the other returneth to the Bayán. Before the Cause of God is raised up, permission is granted, on the Day of Him Whom God shall make manifest, to faithful men and faithful women, that perchance they may return.

The substance of this Gate is this: amongst the greatest fruits God hath bestowed in this world, after faith in Him, the Letters of the Váḥid, and whatsoever He hath revealed in the Bayán, is to obtain a fruit from one's own existence who shall remember one with good after one's death. This hath been enjoined in the Bayán with the strongest injunction. Permission hath even been given, should an impediment be observed in one partner, to enter into a marital union with that partner's consent, that offspring may issue from one's existence. Perchance that offspring may become a leaf amongst the leaves of Paradise, if they attain faith in Him Whom God shall make manifest. Otherwise, they become a leaf amongst the leaves of the Fire. Were they not to come into existence, it would be preferable. Their nonexistence is better than their existence.

Union is not lawful save with a soul who, in each Revelation, hath attained faith in Him Who is manifest in that Revelation. If either partner chooseth not faith, permission for union is not given to that person, and the rights of the one who hath not attained faith are withheld. For God, exalted and glorified be He, is the Possessor of all things, and He hath not permitted ownership of aught to one who hath not faith. What thou beholdest in the hands of those who have not faith is without right. Were there a rightful authority possessing power, it would withhold their very selves from them unless they attained faith. How much more that which they possess. Except before the Word of God is raised up, which is the beginning of the Revelation: permission hath been granted for the preservation of faithful souls. But when it is raised up, permission hath not been given. Indeed, a leaf of Paradise cannot be joined with a leaf of the Fire. For the being of the latter draweth its sustenance from negation, and

the being of the former from affirmation. The one is sheer nothingness, and the other is endowed with pure being, by the command of God.

It is fitting that all souls who have dawned forth in the Bayán obtain for themselves a fruit from their own existence, that the degrees of numbers may multiply until they enter the ocean of the limitless. For at the beginning of every Revelation the numbers are finite, and degree by degree they advance unto that which hath no end. Look back one thousand two hundred and seventy years, when Muḥammad and the Commander of the Faithful were amongst those who had faith in the Qur'án. Look today: canst thou number them? Thus doth the Alif advance unto infinity, and no final limit hath there been, nor is there, to its advance. Likewise, behold the beginning of the Revelation of the Bayán. For forty days none had faith in the Bayán save the letters of Sín. Little by little, the embodiments of the letters of the Basmalah put on the vesture of faith, until the First Váḥid was complete. Then behold how greatly this Váḥid hath multiplied until today. By the holy, everlasting Essence! Had the means of manifestation appeared at the beginning of the Revelation, none upon the earth today would have been without faith.

For the Reality is the Fire of God—were all to enter beneath His shadow, through the Fire of His love they would become glorifiers, praisers, proclaimers of unity, and magnifiers. Without aught being diminished from the dominion, or aught being added unto His dominion. For unto God hath belonged whatsoever is in the heavens and the earth and between them. Whether this become manifest through the Manifestation of Truth declaring it openly, or through all declaring it in His name. Degree by degree shalt thou behold it, until thou witnessest the creation of a new Paradise passing from limitation unto the limitless and from finitude unto infinity. Put your trust in God, and then be patient in the days of God.

The Sixteenth Gate of the Eighth Váḥid

Concerning that which is prescribed for every soul from whatsoever they possess: from every hundred mithqáls of gold in the value of things, nineteen, and one for God. If the Sun be risen, let it be entrusted unto Him, that He may distribute it amongst the Letters of the Váḥid, one mithqál to each, if He willeth. Otherwise, the matter is in His hand. He is not questioned

concerning what He doeth, while they are questioned. If the Sun be concealed and the Letters of the Váḥid have descendants, let it be conveyed unto them. Otherwise, let it be expended in bringing two souls together in marriage, even if the servant expendeth it for their own child or daughter. Let the mithqál of the Fire be preserved for Him Whom God shall make manifest, or expended upon a copy of the Bayán, which the person shall themselves recite and guard as their own eyes, that they may return it unto its Owner.

The substance of this Gate is this: when a thing attaineth the value of one hundred mithqáls of gold, its owner is charged with nineteen mithqáls for the Letters of the Váḥid and one mithqál on account of the Fire. If this be during the Revelation of the Tree of Truth, let the owner obey the command of God. If the night hath arisen, let the whole be conveyed to the descendants of those Letters. If there be none, let two souls be joined in marriage by its means.

Let the mithqál of the Fire be preserved until it be returned unto Him Whom God shall make manifest. At His Revelation, the provision for marriage and the giving to descendants cease, save by His permission.

Its fruit is this: if on that Day He ordaineth a command, it is incumbent upon all to obey, even as they obey today. Consider how today they obey the Messenger of God in all the ordinances. In like manner is obedience unto the Tree of Truth in every Revelation. For those who recognize Him, is it stronger on the Day of Revelation, or behind the veils of night? For that Day is the encounter with God. Whoso cannot attain it must await the next Resurrection.

It is fitting that the servant, after every prayer, beseech God for mercy and forgiveness for their parents. For a call cometh from God: "Unto thee belongeth two thousand and onefold that which thou hast sought for thy parents." Blessed is the one who remembereth their parents in remembrance of their Lord. Verily, there is none other God except He, the Mighty, the Beloved.

The Seventeenth Gate of the Eighth Váḥid

When silver and gold, according to the measure used in weighing them, attain six thousand and five mithqáls, ninety-five mithqáls are for the Point. Let God receive it from you, and all shall be questioned concerning it. Return

it unto Him Whom God shall make manifest, and guard it as your own eyes.

The substance of this Gate is this: there is no honour save in obedience unto God. In every Revelation, the distinction of some amongst its faithful over others hath consisted in obedience unto God, not in other circumstances. For those other circumstances have existed, and exist, amongst the people of every Revelation even when the judgment of truth doth not apply to them. If thou wouldst behold this meaning, consider the end of every Revelation. Sometimes a person, from the beginning of life unto its end, never remaineth without ablution, which is commendable, and boasteth: "I look not toward heaven save in a state of ablution." Yea, this is honour should it be joined to that whereby religion is established: recognition of God and recognition, on that person's part, of Him Who is manifest by His command. Otherwise, beings themselves are changed from Light into Fire. How much more their deeds.

Know that when the number of gold and silver reacheth the number of all the letters, together with the hidden ten, it becometh six thousand and five. If thou reducest the six thousand, it cometh to six. Then the first of the letters of indication is signified, namely, "Huva". For this reason it hath been commanded that, when these two attain this limit, ninety-five mithqáls from each be set aside for God.

During the Revelation of the Point, whether in the former or the latter Revelation, let action be taken by His permission. Between the two, let it be divided amongst nineteen obedient persons whom He authorizeth, to each the number of Há. Its explanation shall be given in its proper places. This remaineth until the Day of Resurrection, and the faithful shall act according unto it. It hath been and is greater than every commerce, for no alteration or change shall occur therein until another Resurrection.

Now consider the Point of the Bayán Himself. Had He commanded its equivalent after the threshold was reached, couldst thou have said "Why?" or "Wherefore?" Hadst thou possessed it and been amongst the people of Paradise who obey God, thou wouldst then have beheld how much bounty had been bestowed upon all creation through a single ordinance. For if all upon the earth attain faith and desire to enter Paradise through obedience to the divine commands, behold how extensive an obligation

falleth upon all. Now behold how much bounty hath been bestowed. Thus, whatsoever existeth is from the Source, while all are heedless.

For example, had the Messenger of God commanded, "Perform the pilgrimage once every year if thou hast the means", could a faithful person possessing the means have turned aside? Rather, they would have sought nearness unto God through obedience, and taken pride before others in manifesting that obedience. Consider all the ordinances likewise. All are in His grasp. If He willeth to enrich someone, He enricheth them until the Day of Resurrection in accordance with the truth, not without right. Likewise, if He willeth to make someone sovereign, He maketh them sovereign until the Day of Resurrection. If He willeth to honour someone, He honoureth them until the Day of Resurrection. Its manner is this: had the Messenger of God said of the descendants of a certain faithful person, "It is incumbent upon all to enrich them", making this one of the ordinances, behold how much would have been given to them today, that the designation of wealth might truly apply.

Had He said, "The sovereign appointed on My behalf must be a descendant of such a person", the faithful could not have turned aside, and it would have remained theirs until the Day of Resurrection. Had He said, "The descendants of this faithful person must be honoured until the Resurrection", behold what manner of honour would be theirs today. Thou seest that He hath said, "Pilgrimage unto the House is owed to God by the people." Every year seventy thousand souls go and circle around clay. Such is the exaltation of the command of God and its sovereignty over all beside itself.

Likewise, should He will the contrary and desire to impoverish someone, they become poor until the Day of Resurrection. Behold a mention of Abú Lahab revealed without love. Travel today through the East and the West: behold how his name is absent, how he possesseth not even the remembrance of a name, though it be amongst those outside the truth. Can there be any poverty greater than that not even the remembrance of a name should remain? Consider other circumstances likewise. The command of Truth endureth from Resurrection unto Resurrection. Yet those who exercise rule remove themselves from beneath the shadow of obedience for the imagined prospect of one month's leadership. Yet, if

thou considerest the authority they obey, it standeth in the name of truth, for they say, "This authority belongeth to Islám." In reality, before God and those possessed of knowledge, it is judged to be for other than God.

Behold the remoteness of creation: veiled from the Source of a command enduring from Resurrection unto Resurrection, yet giving up life for the imagined pleasure of one day, though it be for other than God. This is naught but lack of insight and understanding. Otherwise, how could a discerning soul, faithful and attentive, relinquish the span from one Resurrection unto another in Paradise and choose one day in the Fire? For the measure of that day they are in remoteness, and until God willeth to deliver them from the Fire, the judgment of "for other than God" and of Fire applieth to them. Know that God's deliverance of the people of the Fire consisteth in His calling them unto Himself. If they turn toward Him, they are delivered. Otherwise, they remain in the Fire.

Since the call of God becometh manifest only through the call of Him Who is manifest in His Revelation, answering God likewise becometh manifest only through answering Him. For this reason, the people of each Revelation are not delivered from the Fire when they fail to answer God through Him Who appeareth in the next Revelation, and through the manifestations who call all unto Him and signify Him: the Letters of the Living and every Váḥid that pointeth unto the First Váḥid. For example, had all upon the earth answered the Messenger of God and His commands at His Revelation, all would have been delivered from the Fire and entered Paradise. For the judgment concerning Fire and Paradise in the world to come turneth upon the judgment in this world. For this reason force was commanded in the religion of Islám, that perchance the people of the Fire might be brought by force into Paradise. Intense love amongst themselves was commanded, that perchance they might put on the garment of the people of Paradise. Should a soul within the Bayán bring all upon the earth into the Bayán by force, they would have delivered all from the Fire and brought them into Paradise. Such is the favour toward them.

By the holy Essence of God! If, at the Revelation of Him Whom God shall make manifest, all obey Him, not one person shall remain in the Fire. All shall enter Paradise, and all upon the earth shall become portions of the Garden of good pleasure. Yet My sorrow concerneth those who profess

faith in Him, not those who have not faith. In the darkest night they supplicate and implore, manifesting their religion and worldly affairs in His name. Night and day they weep for His encounter, with supplication and lamentation. Yet, when He maketh Himself known unto His creation—which is the greatest Paradise, above which no Paradise can be conceived, for the beginning of religion is recognition of God, and recognition of God cannot be conceived save through recognition of Him—those servants who, through the verse deposited in their souls from His preceding Revelation, had worked for God, rise up and undertake that which is unseemly.

Should aught contrary to His truth enter their hearts, it is greater before God than every disobedience, and at once effaceth all deeds, as though they had been naught. Thus, concerning the Revelation of the Point of the Qur'án, thou hast heard that all who had faith in the Gospel awaited the promised Aḥmad. Thou hast heard what befell the Sun of Truth at their hands during the twenty-three years of His Revelation, until He said, "No Prophet hath been afflicted as I have been afflicted." Yet all had supplicated and implored for His appearance, that they might act according to the word of Jesus concerning Him.

Praise be to God that thou wast not present on that day. Yet thou wast present at the Revelation of the Point of the Bayán, when all who have faith in the Messenger of God await the appearance of the promised Mahdí. For this tradition is from the Messenger of God, and the general and particular communities agree upon it. There is no doubt that faith would be confined to the Twelvers. The regions of Islám are these five manifest regions whose inhabitants call themselves Twelvers, and outwardly they call the land of Fárs the abode of learning.

Yet, although the Tree of Truth had arisen, not one of its people recognized Him. After recognition, the measure of their remoteness is manifest, and that alone sufficeth for their abasement. All the while, night and day, they cry, "Hasten! Hasten!" Behold the same in the Bayán. Be not deceived because all say, "We have faith in Him." This is the same manifestation of the universal Sun that was present at the beginning of the Point of the Bayán, and identically at the beginning of the Point of the Qur'án.

The Point of the Bayán appeared in such a manner that no child could deny it. All declared and were certain that the Qur'án is the Book of God. Through it were established the prophethood of the Prophet, the guardianship of the Guardian, love of the Gates, and all the ordinances of Islám. All had called it the greatest miracle of the Messenger of God. They were certain and held it beyond doubt that none other than God could manifest its like, and that throughout one thousand two hundred and seventy years none had produced a single verse like it.

Yet, as soon as a proof like it appeared, and He revealed from the ocean of His bounty, ocean-like and without interruption, all—where they ought to have been certain that it was from God and could not be from another, according to the explicit Qur'án and their own faith—turned instead to declaring that it was from other than God. They did what they did. O People of the Bayán! Do not what the people of the Qur'án have done: performing all that ye perform in His name, yet remaining veiled from Him. If ye remain veiled, ye have wronged your own selves, provided ye bring no sorrow upon Him.

If, God forbid, aught contrary to right befall Him through you, ye have inflicted it upon God, though night and day ye bow down for His sake and desire, from the beginning of life unto its end, to act for His good pleasure. How mighty a matter it is that ye cannot bear—not because of its littleness! Suddenly ye behold a Person Whom ye had not recognized, though ye may have been His father, mother or nearest kindred. He appeareth and uttereth the words, "Verily, I am God. There is none other God except Me."

Thus are ye all at once rent asunder and bewildered by the inaccessible height of that Sun of Truth and the lofty exaltation of that Countenance of Lordship. If ye turn not your gaze from the essence of the proof, which is the verses of God, and say not what was formerly said concerning the Qur'án, nor what was afterward said concerning the Bayán, perchance, even if ye attain not faith, ye will not have pronounced judgment upon God. Otherwise, its judgment resteth with your own selves. What standing hath anyone who pronounceth judgment upon God?

By the holy Essence of God! Those servants who pronounce judgment upon Him are more grievous than those who pronounced judgment upon

Him in this Revelation. How remote in thine eyes today are those who asserted their own existence before the Messenger of God! Such shalt thou be, if thou hast not faith, in the eyes of those who come afterward. Even today there are persons possessed of insight. Likewise, at the Revelation of Him Whom God shall make manifest, those who have faith in Him with insight behold the judgment of the veiled as more remote than that of the veiled in this Revelation.

Dost thou today make mention of the once-renowned people of Mecca and Medina, or know their names? So shall it be with those who come afterward in relation to this Revelation, and likewise at the Revelation of Him Whom God shall make manifest. If even the remembrance of a false one remaineth, it is because the True One hath mentioned them, not because they are in themselves worthy of remembrance, as with a name revealed in the Qur'án. Reflect a little, and turn not thy gaze from the essence of the proof, that perchance thou mayest be delivered on that Day. Otherwise, the practitioners of every Revelation perform all their deeds without perceiving, imagining that they act for God. Revere God with the reverence due unto Him, and then be assured of the command of God.

The Eighteenth Gate of the Eighth Váḥid

Concerning fasting. And remember ye God during nineteen days at the end of every year, whilst ye are fasting.

The substance of this Gate is this: first understand the purpose of God in fasting, and what is its fruit. Hadst thou lived in the Revelation of the Qur'án and asked the Messenger of God why fasting was prescribed, He would assuredly have answered with that which is here stated: fasting is ordained that thou mayest abstain from everyone who is for other than God. Thus, in the days of the Messenger of God, hadst thou not loved any who loved Him not, nor been for any who was not for Him, and hadst thou fasted, the recompense of fasting would have been bestowed upon thee. And proceed thus, letter by letter, applying this to the Letters of the Váḥid of the Qur'án, until thou reachest the last Letter, which compriseth the manifestations of every Váḥid. Hadst thou abstained from that which is other than that Letter, thou wouldst assuredly, on that day, have fasted for God.

Likewise, consider the Point of the Bayán. Shouldst thou hear of the Revelation and aught other than Its truth passeth through thy heart, the foundation of thy religion is annulled. How, then, could fasting remain, when it is but one of the branches of thy religion? At the moment of hearing, the proof had already reached thee, for the one who told thee established the proof before thee through the verses. Inasmuch as thou remainedst veiled, thou wast veiled from answering God in the fourth realm of the primal covenant, for He was manifest in that manifestation and had spoken of Himself as the manifestation of one of the Gates. Thus, in the fourth realm, the first realm was manifest, for that same realm revealed the words, "Verily, I am God—there is none other God except Me."

Should any possess discernment within contingent existence, they could traverse these degrees and know with certainty that the last is the very first, and the manifest the very hidden, in the first rank, not in the second. For the names of each rank belong to that rank and pass not beyond its limit. Consider, for example, the dominion: "first" is spoken of from that existence down to the last existence. Yet the "first" spoken of there cannot be compared with the "first" spoken of at the last existence. Observe and judge likewise all the degrees of names and their counterparts. Shouldst thou fast in this Revelation, abstain from love of that which is other than the first Letter, for in all the Letters naught is seen save that one Letter. Since the judgment pertaineth to the First Váḥid, not to the multiplied numbers, regard everyone who is for Them as fasting, and all who are for other than Them as not fasting. Behold in Their existence the gates of Paradise, and in the number of the Váḥid beneath the shadow, the gates of Fire, for true fasting is abstention from these. Thus, on the day of the manifestation of the Commander of the Faithful, peace be upon Him, all were fasting. Yet the judgment of fasting applied to those servants who abided in His love and abstained from that which was other than His love.

In every Revelation, all its people act according to its ordinances. Yet at the beginning of the next Revelation the judgment concerning its foundation is lifted. How, then, could its subsidiary observances remain? When it is said that it is lifted, it appeareth anew in that Revelation. Otherwise, it is not that it simply ceaseth to be. Should any in this Revelation abide in love

of the Last, they fast the Month of God. Otherwise, all are obedient within the limits wherein they stand, but what fruit is there? Had all who have faith in the Qur'án refrained from fasting, and had that which befell Him not befallen Him, this would have been more beloved before God than their having fasted whilst that which befell Him occurred. For had it not occurred, His testimony concerning that upon which their religion subsisteth would not have been a judgment of abrogation. Now, however, although they have practised the observances of religion, the judgment of abrogation is pronounced.

Whilst fasting, it behoveth the one who fasteth to watch for the good pleasure of God, that they be not veiled therefrom. If, whilst they fast, the Tree of Truth should arise and decree otherwise, they must obey forthwith, for the fast which they now observe was established by His command in the former Revelation. Behold all other deeds likewise. Guard thyself from drinking, eating, sexual union, disputation even if learned, wrongdoing even to the measure of a carat, and passing judgment upon God. Attend closely to the ruling concerning the last three, for from the beginning of a Revelation until the beginning of the next, whosoever hath passed judgment upon the Point hath thereby passed judgment upon God, which rendereth the fast void. Likewise, at the Revelation of Him Whom God shall make manifest, there is no doubt that all the people of the Bayán will be fasting. Yet if they pass judgment upon Him, the foundation of their religion will assuredly be invalidated. How, then, could the ruling concerning one of its observances remain? Be watchful from sunrise until sunset, keeping thy gaze upon the name Váḥid. Before attainment of the number of the name "He," the ruling for a faithful man or woman extendeth only until noon. If they pass beyond that, they are not accounted fasting. Thereafter it extendeth until the year of "Yea," and beyond that they shall not be accounted fasting.

Consider, at every instant, a single portion amongst the commandments of God. Were all upon the earth to gather together, they could not rightfully decree otherwise for a ninth of a ninth of a tenth of a tenth of an instant. Behold now how the ocean of divine bounty hath surged forth for His servants, without merit on their part. Were it according to merit alone, they would assuredly have remained within the veils wherein they were.

The beginning of recognition hath been His grace, for had He not made Himself known, all would have continued their observances until another Resurrection. Fast ye for God, your Lord, that haply on the Day of Resurrection ye may distance yourselves from those who have not faith in Him Whom God shall make manifest.

The Nineteenth Gate of the Eighth Váḥid

When the name of the Tree is mentioned, invoke blessings upon It. When the Letters of Truth are mentioned, salute Them with peace. Remember God, Muḥammad, and the Manifestations of His Command on every Friday eve and its day, two hundred and two times. Then remember God therein four thousand times with "O God."

The substance of this Gate is this: whensoever He Whom God shall make manifest is mentioned, invoke blessings upon Him. Whensoever His true Letters of the Living are mentioned, make mention of glory upon Them. Concerning that which hath appeared, make remembrance as concerning that which shall appear. Esteem every Friday eve and its day, for it is a night and day wherein deeds are multiplied. Remember Him Whom God shall make manifest and His Letters of the Living two hundred and two times, and call upon God with sincerity to the number of four Ghayns. This doth not mean that ye should prostrate yourselves and call upon God, yet remain veiled from Him Whose remembrance is the remembrance of God, and the remembrance of God His remembrance, Whose recognition is the recognition of God, and the recognition of God His recognition.

Consider the Revelation of the Messenger of God: how many Friday nights and days passed over that Sun of Truth whilst all who had faith in the Gospel called upon God in their own tongues. Did it bear them any fruit? Behold likewise in the Revelation of the Point of the Bayán: there are servants occupied every night until morning with the remembrance of God. Yet the Sun of Truth hath drawn nigh unto Its height in the heaven of Revelation, and still they have not risen from their prayer mats. If wondrous new verses are recited to such a one, they say, "Keep me not from the remembrance of God." O Veiled One! Thou rememberest God, yet why art thou veiled from Him Who hath made this remembrance manifest within thee? Had He not formerly revealed, "Remember ye

God," how wouldst thou have known to remember? And whither dost thou wander?

Know that if thou rememberest Him Whom God shall make manifest, then hast thou remembered God. Likewise, if thou hearest the verses of the Bayán and affirmest them, then do the verses of God profit thee. Otherwise, what fruit have they for thee? Make thy whole life, from beginning to end, one prostration, and spend it all in the remembrance of God, yet have not faith in the Manifestation of that Revelation: behold whether it profiteth thee. But if thou recognizest Him and acknowledgest His truth, and He saith, "I have accepted thy whole life as remembrance of Myself," thou hast assuredly remembered Him with remembrance carried to its utmost degree. For thou actest that God may accept. The acceptance of God is manifested only through the acceptance of Him Who appeareth in the Revelation that cometh. If the Messenger of God accepted a matter, God accepted it. Otherwise, the doer remained occupied within the desire of their own soul, and their deed returned not unto God. Likewise, if the Point of the Bayán accepted a deed, God accepted it. For contingent existence hath no path unto the Eternal Essence save that whatsoever descendeth cometh through the Manifestation of Revelation, and whatsoever ascendeth goeth unto the Manifestation of Revelation.

Praise be to God, not one discerning person hath been seen who maketh mention of acceptance, although from the beginning of life unto its end such a soul laboureth with the utmost earnestness and exertion. If thou askest, "Wherefore dost thou this?" they say, "That God may accept." O Living Creature! The acceptance of God appeareth solely through the acceptance of His Proof. Hast thou a word from His Proof declaring, "I have accepted"? Thus do all act without awareness, yet remain veiled from the fruit thereof. Yea, one who acteth within the Bayán and, on the Day of the Revelation of Him Whom God shall make manifest, possesseth His explicit declaration of acceptance—such a one is worthy that it be said to have acted for God and God hath accepted. Otherwise, what fruit is there? All upon the earth act according to the religion wherein they stand. Look, rather, unto that Source through Whom the acceptance of God is manifested. It is as though, in the Revelation of the Messenger of God, there was not one discerning person, apart from those who recognized

Him, who sought from Him the acceptance of deeds. Had this occurred, it would have been revealed in the Qur'án in the tongue of Revelation. For divine acceptance cannot be expressed in the tongue of a human being. Were it in the Messenger of God's own tongue, it would be His acceptance, not the acceptance of God.

They have shut away upon a mountain that Source from Whom the verses of God shine forth like an ocean, whilst night and day they perform deeds for God. Behold whether even a breath of understanding hath wafted over them. The fruit of all their deeds is that God should accept, yet the acceptance of God appeareth only in the tongue of verses that establish the powerlessness of all else, even as today the Qur'án establisheth the powerlessness of all existence. Now perform whatsoever deeds thou desirest, and behold whether acceptance is mentioned concerning them to the measure of a single wisp of straw. Thus do they move within the darkness of night and behold no fruit. From the beginning of thy life unto its end thou actest for God, yet not once do they act for that Manifestation unto Whom the deed returneth. Had ye done so, ye would not have been afflicted thus on the Day of Resurrection. Behold how great is the matter, and how deeply all are veiled. I swear by the holy Essence of God that all remembrance of God and all action for Him are remembrance of Him Whom God shall make manifest and action for Him. Ye deceive yourselves, saying, "We act for God," whilst ye act for other than God. For if ye acted for God, ye would act for Him Whom God shall make manifest and would remember Him. Otherwise, even the inhabitants of this mountain, who know naught, say night and day, "There is none other God except God." What fruit hath it for them?

Exercise some understanding, that ye remain not veiled from the Source of the Command. All the deeds of your worldly life, through your own existence, return unto your religion, and the fruit of all your religious deeds is God's acceptance. The acceptance of God appeareth solely through the acceptance of Him Who hath appeared or Him Whom God shall make manifest, from Whom the tongue of verses is manifested. Should acceptance come from another, it is not God's acceptance, for the acceptance of God is His Word, distinct from the speech of creation, and it becometh not two. That thou sayest the acceptance of the Gates is the

acceptance of the Imáms, and the acceptance of the Imáms is the acceptance of the Messenger of God, is because that Tree hath accepted it thus. Likewise, that He hath accounted the sorrow of a faithful soul His own sorrow, and called their joy His own joy, is because He hath revealed it thus. Were it not for that, the consequence would not follow. Keep thy gaze ever upon the Source of the Command, for all conditions are manifested beneath His shadow. He is not two, but One, and His oneness is not numbered, but without number. That numbered unity hath become a unity by His command. Were it not for that, the judgment would not apply. Affirm ye with sincerity the oneness of God, your Lord, the All-Merciful. Then, through God, act ye in accordance with the truth.

The First Gate of the Ninth Váḥid

The most honoured part of every land belongeth unto God, and the peerless part of every city belongeth unto God. Whosoever amongst the people of the Bayán prayeth in those houses then attributed to kings shall give a mithqál of silver in charity, unless therein dwelleth one affiliated with the Letters of Oneness or the Witnesses of the Bayán. In every place of honour, leave vacant places for persons to the number of Váḥid, should the space be ample. Otherwise, one without number shall suffice for those who act. The place associated with what was taken from the Point must be joined to one of the Two Sanctuaries, and upon that site a house of mirrors shall be built, that God may be remembered and prayers offered therein.

The substance of this Gate is this: the most honoured part of every land belongeth unto God and, on the Day of Revelation, returneth unto Him Whom God shall make manifest, or unto that which He authorizeth. Likewise the most honoured parts of cities, and the places that belonged to former sovereigns. Should one amongst the people of the Bayán pray therein, it is incumbent upon them to give one mithqál of silver, that none may dwell therein save the Witnesses of the Bayán and the Manifestations of the Unity.

At every gathering of peerless honour that is convened, it is fitting that places to the number of Váḥid be left vacant, that, should He Whom God shall make manifest or the Letters of the Living appear at that hour, none be placed alongside those essences drawn forth from the Bayán in that Revelation. If the gathering-place be not spacious, permission hath not been given for more than the place of one person. Likewise, in every place of sitting, it is fitting that a place for one person be left vacant. For it is seen that even in the house of Him Whom God shall make manifest it appeareth thus: they deny Him His place, for they know Him not, save in honouring Him by His name. Yet He knoweth them all, and laugheth at the servants who observe such exaltation and reverence for His name, but on the Day of His Revelation remain veiled from Him by their own selves.

It hath been commanded that the clay of what was taken from the Point be placed in one of the Two Sanctuaries, and that over it a chamber of mirrors be raised, wherein those who pray may offer their prayers. Thus shall it be a sign before creation that the Point of the Bayán was a servant,

created, sustained, born, and inherited from. Whatsoever He hath spoken from God is from Him, not from Himself, that none may exaggerate His station or pass beyond the bounds of servanthood.

For the journeying and ascent of those who traverse the Bayán cannot be compared with those of the travellers in the Qur'án, much less with those of all upon the earth. Yet all these travellers circle about the travellers in the Revelation of Him Whom God shall make manifest, for on that day truth is established through them, not apart from them. Fear ye God in whatsoever descendeth from Him, for the command of God in the higher is as in the lower. O servants of God, fear ye Me.

The Second Gate of the Ninth Váḥid

Whosoever possesseth handwriting without equal in their days shall write a thousand verses for God, and shall leave instructions that they be conveyed unto the Point, that God may recompense them through His mercy on the Day of Resurrection. Verily, He hath knowledge of all things.

The substance of this Gate is this: if, in the Revelation of the Bayán, a master of the pen should arise without equal in their time, in whatsoever kind of script—from Abhá unto A'lá, comprising the degrees of the Váḥid—it is beloved that a thousand textual units be written upon paper likewise without equal. All its other particulars must be of like excellence. Let that person leave instructions that, on the Day of the Revelation of Him Whom God shall make manifest, it be presented before that Tree of Truth, that He may recompense them with such of His verses as are with Him, and that through this they may be remembered before their Beloved.

Should a person lack the means for the thousand when undertaking its transcription, it is incumbent upon the Witnesses of the Bayán to provide them with the cost of the thousand. If they possess the means, it is not fitting that one who acteth for God should set a price upon their own work. Whatsoever they write from the five modes of the Point—whether verses, supplications, commentaries, learned expositions, or Persian words—will be accepted.

Its fruit is this: if such a person and others like them be present on the Day of Revelation, they shall wield the pen only upon the writings of Him Whom God shall make manifest. For it hath been forbidden them to wield

the pen upon any word save His words. Haply on that day one soul may act for God, which is better than all that is written during the night.

No script in this Revelation hath been more beloved before Him Who appeareth in Revelation than the broken cursive, living rather than lifeless. For most write through instruction, yet their writing is lifeless, not living. Its beauty consisteth in its being alive. In vitality, its relation to Naskh script is as that of a youth to one full-grown. Everything within its own degree hath been, and is, beloved before God. Teach ye your descendants the most splendid and most excellent scripts available amongst you, that haply thereby, on the Day of Resurrection, ye may glory before your Lord.

The Third Gate of the Ninth Váḥid

For God, every king or sovereign raised up in that religion shall have a house of mirrors for themselves, wherein they shall write the verses of God, and before their eyes shall be that verse mentioned below.

The substance of this Gate is this: all existence was created for none other than the Day of the Revelation of God, which in the terminology of the Bayán is called the Resurrection. It extendeth from the first appearance of the Tree of Truth until Its setting. Thus, in the Revelation of the Point of the Qur'án, the duration of that Day was twenty-three years, and all had been created for that Day. Those days are as the sun in relation to the stars. Likewise is the relation of the people of that Revelation to Him Who appeareth therein. For this reason, those who recognize Him in that Revelation should not set their pens in motion, but should feel shame concerning their own compositions, compilations, and writings, and their own manifestations and displays. For should a star rise in the daytime, some light would assuredly be ascribed to it. Likewise, should the most learned scholar of the age of Him Whom God shall make manifest compose a word after His appearance, its likeness would plainly be this same likeness. Even as the Point is the Sun of Truth, so are His writings, in relation to writings, the sun of writings. Thus, if all existence, unto its furthest limit, should become mirrors, reflection from that sun of writings would appear within them. Indeed, all are rendered independent of aught beside it. After His setting, however, permission shall be granted for all to ascend beneath His shadow as far as they can. Yet were the whole world to

gather together and ascend, they could not attain the recognition of a single letter thereof.

It hath been stated in the Bayán concerning those possessed of authority, designated by Mím and Sín, that each should establish for themselves an elevated seat of mirrors. Before their eyes there should be inscribed a remembrance signifying that, if He Whom God shall make manifest appeareth and they have faith and render Him aid, they shall become higher than all creation. Otherwise, they shall become the lowest. Haply on that day they may watch over themselves, lest for a few brief days they be veiled from meeting their Beloved, for Whom they have laboured from the beginning of life unto its end. This yieldeth them no fruit unless they act for Him and aid His religion in whatsoever accordeth with His good pleasure. Otherwise, they shall pass away as those before them passed away, and no trace shall remain of them save the mention of untruth and of being veiled from the Beloved for Whom they performed their deeds, and through Whose name they were honoured in the Bayán. Should sorrow be inflicted upon Him Whom God shall make manifest, whatsoever retribution could be exacted from all things shall be exacted from that ruler. If they render aid, whatsoever bounty floweth unto all things shall descend upon them. For if that ruler doth not undertake to cause Him sorrow, none hath the power to do so. In this age it hath been thus: the scholars have possessed no effective authority save through the ruler's assistance. God knoweth how it shall be in that age, according to the education of creation and the limits of its condition. Should a scholar in that Revelation hasten toward aught contrary to His good pleasure, it is as though they have borne the remoteness of all existence. Every Fire created for aught other than God becometh theirs. For the eyes of all, high and low, turn toward the scholars of each Revelation. If these are truthful in their faith, they will not turn aside from the Truth. If sorrow be inflicted upon the Truth, it occurreth through their deviation, for all suppose them to stand upon truth, whereas before God they have been, and are, for other than God. Thus, the Fire that reacheth all reacheth them first, and through them others. Likewise, if they turn toward Him, divine bounty reacheth them first, and afterward others.

Excellent is the station of knowledge, if it be knowledge of Him Whom God shall make manifest and of His good pleasure. Otherwise, it is the worst of stations before God and before all things. It would be better for such a person to know not a single word than to possess knowledge of all things and lack knowledge of Him Whom God shall make manifest, by Whose command all things are clothed in the garment of existence as a thing. For when a person knoweth not a single word, should they turn toward Him, blessed are they. Should they turn aside, they have cast their own soul into the Fire. In the other case, all who followed a person on account of their knowledge are also within the Fire. Likewise, if through that person's knowledge one followeth the Truth, they enter Paradise through their agency. Yet because one soul's following another can cause that other to become veiled from the Truth, the absence of knowledge is more profitable for them than its possession, unless they be sincere for God. Thus mayest thou, through thy knowledge, aid the Truth on the Day of His Revelation, and through it another soul may attain faith in the Truth. When such a person looketh and beholdeth their own powerlessness before the divine verses, they prostrate themselves forthwith and acknowledge: "These are the verses of Him Whom God shall make manifest, concerning Whom all were given the promise. Praise be to God, Who on the Day of Resurrection hath granted us knowledge of Him, that we may attain the fruit of our existence and remain not veiled from the divine Presence. For this were we created, and for this alone have we acted. This is of God's bounty unto us. Verily, He is the All-Bountiful, the Generous."

Know that if thou attainest certainty, thus wilt thou act. But because, through the veils of thine own soul, thou canst not attain certainty, thou remainest in the Fire and perceivest it not. If on the Day of His Revelation thou performest every good deed except having faith in Him, it will not deliver thee from the Fire. If thou hast faith in the Truth, every good shall be recorded for thee in the Book of God, and thereby shalt thou delight in Paradise until another Resurrection. Attend with the utmost attentiveness, for the matter is exceedingly subtle, whilst being vaster than the heavens, the earth, and whatsoever lieth between them. Thus, had all who awaited, according to the word of Jesus, peace be upon Him, attained certainty

concerning the appearance of Aḥmad, the Messenger of God, blessings be upon Him, not one would have departed from the word of Jesus, peace be upon Him. Likewise, in the Revelation of the Point of the Bayán, should all attain certainty that He is that same promised Mahdí of Whom the Messenger of God gave tidings, not one soul amongst those who have faith in the Qur'án will depart from the Messenger of God's Word. Behold this same matter in the Revelation of Him Whom God shall make manifest. Should all attain certainty that this is that same Him Whom God shall make manifest of Whom the Point of the Bayán gave tidings, none will turn aside. It is not that they possess a proof justifying their failure to attain certainty concerning Him. If, after the Revelation of the Bayán, there be a proof for the monks of the Gospel and the scholars of the Qur'án, then there will also be one for them. Examine with the utmost care, lest thou become veiled by thine own examination. Recognize Him through His own eye, that thou mayest attain His recognition. These words are given that on that day all, high and low, may watch over themselves, that haply they may not come under the designation of extinction, nor remain veiled from the summit of reunion. Watch ye for God, then fear ye Him.

The Fourth Gate of the Ninth Váḥid

God hath prescribed remembrance in secret unto the people. Say: All shall be questioned concerning it.

The substance of this Gate is this: All knowledge is knowledge of character and qualities whereby a person acteth, that through that knowledge they behold no sorrow within themselves and bring no sorrow upon another soul. Whatsoever hath been enjoined concerning piety, restraint, or other matters returneth unto this. For example, should a soul be afflicted with poverty and practise contentment and patience, their dignity remaineth with them, and they are not sorrowful. When their days of poverty have passed, they behold naught of it. But should they disclose it, the utmost outcome is that some means come from another whereby they remove the cause of their sorrow. Yet afterwards, when they look upon themselves, the means that appeared do not counterbalance the

abasement that hath befallen their own soul. Consider likewise all qualities and conditions in every degree.

Remembrance in privacy hath been enjoined that thou mayest remain attentive to the remembrance of God, that thy heart may ever be alive, and that thou remain not veiled from thy Beloved. It is not that thou shouldst recite remembrance with thy tongue while thy heart is turned neither toward the summit of holiness nor toward the abode of intimacy. Haply, shouldst thou find thyself in the Day of Resurrection, the mirror of thy heart may face the Sun of Truth, that, should He arise, it may at once receive His reflection. For He is the Origin of every good, and unto Him returneth every matter. If He appear while thou remainest continually occupied with thine own remembrance, it profiteth thee not, unless through His remembrance thou remember Him. For He is the Remembrance of God in that Manifestation. For the remembrance thou practisest is through the command of the Point of the Bayán. That Manifestation is the being of the Point of the Bayán in the world to come, which, unto infinity upon infinity, is mightier than His first Manifestation.

Shouldst thou thus remember in privacy, with faith in Him, its reward is multiplied ninety-fivefold over thy remembrance aloud. But in the Day of Manifestation remember the True One aloud, for on that Day remembrance aloud is more excellent than ninety-five remembrances in privacy. This is the essence of remembrance before the one who remembereth and the One remembered, if thou canst apprehend it. Remember ye God in privacy according to your capacity. Watch over the attachments of thy heart, whose degrees have been and are without end. If thou art amongst those who practise watchfulness, thou knowest that even in the intensity of its secrecy it cometh to have the same standing as remembrance aloud, until the remembrance of that heart followeth one course in sleeping and waking. Despite attaining this degree, shouldst thou attain not unto the Sun of Truth, it profiteth thee not. If thou attain unto Him, though this be absent, it profiteth thee.

Abundance of remembrance is not beloved, whether in silence or aloud. Rather, if thou perform one remembrance with joy and gladness, it is more excellent than a thousand remembrances without joy and gladness. Each

person knoweth its measure within their own self. The aim of remembrance is He Whom God shall make manifest. In this Manifestation there have appeared servants who claimed the ordinances of watchfulness. Before God, these have had and have no standing. The divine ordinances are those made manifest in the Book of the Bayán. Fix not thy gaze upon these names without reality. For those very servants who made such claims remained veiled in this Manifestation, whereas those who attended not to these matters, and had not even heard the name of watchfulness, attained salvation through their turning toward Him. Watch ye over yourselves, and remember God in your privacy and openly, finding repose in the remembrance of God. Lay no claim to that which shall not profit you on the Day of Resurrection before your Lord, save while ye prostrate yourselves before God. That is, before Him Whom God shall make manifest. O people of remembrance, be ye God-fearing.

The Fifth Gate of the Ninth Váḥid

Unto God is due from every soul nineteen days of service to the Point upon His return, acting by His permission when He permitteth. Otherwise, it is permitted unto its bearer. And God is possessed of mighty grace.

The substance of this Gate is this: Whatsoever the term "thinghood" applieth unto is from God through the Divine Will. Yet that which the Manifestation of the Will hath placed of His signs within every temple is nineteen signs. Beyond these is their multiplication, which cannot be numbered. For this reason it hath been commanded that, in His Manifestation, each soul should stand before God by His command, each day on behalf of one sign within themselves, that the fruit of the foundation of their religion may appear before God and extend unto its branch. The first day is for the Point, and the eighteen days of the Living for the Letters of the Living. From the beginning of the Day of Resurrection unto its end, this ordinance resteth upon all who have faith in the Bayán, the highest and the lowest alike. It is not lifted from them unless He granteth permission for its lifting, whereupon it is lifted. Yet on the day of each sign, exert thyself unto the utmost that is possible within thy capacity. For example, even as thou art today toward one of the Letters

of the Qur'án at the place of Their resting dust, so shouldst thou be, on behalf of that Letter, toward the Point of Truth.

Behold today how many make visitation at the sanctuary of the Commander of the Faithful, upon Him be peace. Yet how stood the Commander of the Faithful Himself, upon Him be peace, in relation to the Messenger of God during His Manifestation? Whatsoever He possesseth of honour and exaltation is from Him. Consider now how thou canst enter such a holy presence, when thou seest the highest and lowest of creation today circling the resting places of the Letters of the Váḥid and expending their possessions that, through association with Their resting dust, these may be attributed unto Them. Yet all this greatness within Them is through a command proceeding from the Origin, namely, the word of the Messenger of God. Consider now whether one can enter that presence. Were all existence a single soul, and had that soul prostrated itself before Him from the eternity of eternities until the Day of His Manifestation, even until that Day, then, were regard paid on the Day of Manifestation to that which is due unto Him, no permission would be given for that soul to raise its head. The Sun of Truth is such a Being that the greatness of all things before Him is smaller than a mote. Notwithstanding this, consider His words and behold how He hath nurtured and doth nurture His creation, that haply ye may all turn in detachment unto His Creator, the Creator of all things, His Provider and the Provider of all things, the One Who causeth Him to die and causeth all things to die, and the One Who giveth Him life and granteth life unto all things.

Shouldst thou apprehend the knowledge of the inward of the inward and act thereon with certitude, thou mayest become fit to enter the presence of the Illuminator of light, through His grace, not through thine own desert. Otherwise, if thou enter His presence without attaining the station of "I associate naught with God," thou canst not entertain even a single thought in accordance with His true good pleasure, much less perform a deed. Yet should all creation act on that Day according to the ways in which they act amongst themselves, their Beloved will assuredly be pleased with them. Thus thou seest them expend thousands upon thousands in the way of a House He hath attributed unto Himself. But on the Day of His

Manifestation, when by each utterance of His a House like unto it is created, if a soul ascend unto Him, the outcome is manifest. Fear ye God, and be sincere in your deeds. For if thou enter His presence without regard to that which is due unto Him, thou shalt assuredly remain veiled from His Cause. If thou seek aught other than recognition of Him, thou art not fit to enter the court of His glory.

Behold how thou art called from the battlements of the Throne. Nay, know it to be greater even than this. His word maketh the Throne to be the Throne, and He is exalted above being described by this description or characterized by this mention, even while thou beholdest naught but the station of honour of a house belonging unto those lesser manifestations. Thus thou hast heard in the latter words, from His previous Manifestation in the Point of the Bayán, what hath been revealed concerning a Letter that became the seat of His manifestation: "Glory be unto Him Who is the Most High, above Whom there is none equal unto Him. And glory be unto Him Who is the Most Low, beneath Whom there is none like unto Him." How could it be fitting that such manifestations be mentioned in His holy presence? These things are mentioned in the paths of knowledge and the essences of Divine Unity. Yet in the paths of outward ordinances, whatsoever thou knowest pertaineth unto that Manifestation. Act unto the utmost within thy capacity, for He will accept it, provided thou transgress not the outward bounds. But if thou regard Him with a gaze other than that of Divine Unity, He will pronounce upon thee the condition of an animal. If thou say "wherefore?" and "why?"—God forbid—it is as though thou hadst said it concerning God Himself. For He hath no likeness whereby a comparison might be drawn. Should I say "the Point of the Bayán," His Manifestation is more manifest. If I say "the Manifestation hereafter," that very Manifestation is more inward within His own Self. What standing have I, that I should be able to mention Him? The greatest exaltation and most inaccessible height is the permission He hath granted creation to mention Him. Otherwise, He is sanctified above every mention and purified above every praise. With this lofty greatness and elevation, this sublimity of majesty and inaccessibility, He hath been and is before God. Exalted, then, is God above whatsoever those who describe may describe, with a mighty exaltation.

The Sixth Gate of the Ninth Váḥid

Concerning the honour people should render unto the kindred from whose midst the Point of Truth ariseth, if they have faith in Him.

The substance of this Gate is this: Know that no land is more temperate than that which becometh the place of Manifestation. Likewise, after the Letters of the Váḥid, no names are nearer unto God than those who become the companions of the Tree of Truth. Yet if, after the Manifestation, one amongst creation hath faith in Him, that soul becometh amongst the nearest of creation. If thou wouldst behold this, consider the Letters of the Váḥid. If thou wouldst look to what preceded, consider those nearest in the Qur'án, for faith is the criterion. If such a soul be also amongst His kindred, their nearness increaseth, as occurred with the Commander of the Faithful, upon Him be peace, in the Qur'án. Indeed, the criterion is nearness through faith, as thou hast witnessed in the Letters of the Váḥid. Know that God looketh upon His dominion and chooseth for Him a father than whom there is none better. Likewise, God chooseth for Him a mother than whom there is none better.

Consider likewise all other conditions. There is one Being, and from the Ocean of bounty all live through that same Being, and through that same Being all shall die. Whoso turneth toward Him is living, and otherwise is dead, whether the highest of creation or the lowest. For His relation to all things is the same. Yet God hath sent down all His splendour and good pleasure upon His parents before their creation, and hath sent down blessing upon them before the creation of the heavens and the earth and whatsoever lieth between them. That is the very blessing which descendeth upon them from that Child, and none other. For the eternal Essence is exalted above mention and conjunction. Whatsoever manifestation is possible within contingent existence is the manifestation of the Primal Will through its appearance, not through its essence. He is the being of the Will, in Whom none is seen save God, glorious and mighty, and the eternal Beloved, glorious and mighty.

Whoso is for Him is for God. Whoso is not for Him, reckon as being for other than God. Before that Ocean of bounty, reckon all existence as a drop from the ocean of His bounty. Attain unto Him, and yield up thy soul with love upon thy tongue†, for thou hast attained unto the Manifest

One if His Manifestation hath not come to pass. Otherwise, if thou hear of it for even the measure of a ninth of a ninth of a tenth of a tenth of a ninth† and say not "Yea," thou shalt not attain unto Him after death. Know that obedience unto Him is obedience unto God itself, and love for Him is love for God itself. Remain not veiled by books and words on the Day of His Manifestation, for all are means of attaining unto Him. If He be present and all else be absent, He is, and all shall be beneath His shadow. If He be absent and all else be present, naught hath been or shall be, and it is utter extinction.

This is the meaning of the noble verse, if thou considerest recognition of Him in luminosity: "Say: God sufficeth in place of all things, and naught sufficeth in place of God, thy Lord, whether in the heavens, upon the earth, or between them. Verily, He is knowing, sufficient, powerful." For no purpose shalt thou recite this verse according to the number of the Name "Qadír" without beholding a response from the Origin of the Cause. For God hath been nearer unto thee than thine own self is unto thee, powerful over all things, and hath known and knoweth whatsoever the designation of thinghood applieth unto. After thou hast called upon Him with the tongue of thy being, the letters of this verse, which have been and are within the dominion, become the means whereby the instruments of response are made manifest on His behalf. Yet look unto none save God, for all beside Him are His creation. And God is Self-Sufficient, Inaccessible.

The Seventh Gate of the Ninth Váḥid

Concerning prohibited things, including the sale of asafoetida and the leaf of Zaqqúm.

Know that the root of prohibited things is the primal Letters of Negation. Likewise, whatsoever cometh beneath its shadow entereth into negation. Know that whoso is not for Him Whom God shall make manifest is for other than God. Whoso is for Him is for God. Behold likewise in the Point of the Bayán, and before that in the Qur'án, and before that in the Gospel. At every Manifestation, if the manifestations preceding it enter not into that Manifestation, regard them as being within negation.

Tobacco and its like have been prohibited, together with that which is brought from the direction of Khurásán and hath an unpleasant odour, and things of its kind, into whatsoever form they may be transformed. If thou wouldst behold the condition of the first and the second, consider these two. For whatsoever is unwholesome returneth unto these two, and whatsoever is wholesome returneth unto Muḥammad and ʻAlí, the blessings of God be upon Them both. Things associated with these have been prohibited on account of those. In every condition seek refuge in the One God, mighty and glorious, and in His Names and likenesses. For the likeness of one who hath not faith is even as this.

Know that every good thing which hath been and is in the knowledge of God is beneath the shadow of the Tree of Affirmation, Who is He Whom God shall make manifest. What is other than that is beneath the shadow of negation. Bring this meaning into the realm of being and behold it with the outward eye in His Manifestation, that haply thou remain not veiled from His Countenance, prostrate thyself unto Him for God's sake, and acknowledge whatsoever He revealeth from God. Gather His writings in the finest handwriting and with the most elegant workmanship. For the words revealed from Him are manifestations of the eternal Paradise, dawning upon the temples of the hearts of contingent beings. In every Manifestation receive the chaste gifts of the gardens of that Manifestation, and render assistance and obedience with whatsoever is possible within thy capacity, that haply thou mayest emerge from negation and enter into affirmation. For this is the all-embracing mercy of God, which extendeth unto every thing, and His comprehensive bounty, which hath encompassed every thing. Say: God hath forbidden you negation and whatsoever is attributed unto it, and hath guided you and all things by affirmation and whatsoever is attributed unto it, that haply on the Day of Resurrection ye may follow God and thereafter be guided by His command. Say: All are prostrate before Him.

Know that negation is not mentioned of itself, save through the mention of affirmation. For if the Tree of Truth behold not, on the Day of Resurrection, one who hath not faith, He revealeth no mention of that soul. Whatsoever is mentioned and hath been mentioned is for the exaltation of affirmation and the extinction of negation, and for no other

purpose. For example, the prohibition of these two things is for the protection of the faithful soul, not for the thing itself. Behold likewise the Ocean of bounty throughout every degree of existence, and rely upon thy God in every circumstance. For He is the best of guardians.

The Eighth Gate of the Ninth Váḥid

Concerning the prohibition of theriac, intoxicants, and medicine without qualification.

The substance of this Gate is this: All conditions devoid of love have been and are from other than the True One, and all conditions of love have been and are from the True One. Intoxicants and whatsoever is accounted medicine have been prohibited without qualification, that thou mayest purify thyself from everything designated as being for other than God, and, in circumstances of necessity, substitute delicate bounties and wholesome blessings, which have been and are amongst the attributes of the Tree of Love. Its ruling in the universal is as in the particular, just as avoidance of one soul who hath not faith is as avoidance of the whole class.

Yet God, mighty and glorious, hath manifested Himself in every condition in such wise that all existence is prostrate before Him, all yearn for His love and ascend through obedience unto Him. There is not a single mote but worshippeth Him in the inmost depth of its being and speaketh with its own tongue. Yet in this Manifestation, whatsoever is not amongst the attributes of the Tree of Love hath not been and is not beloved. Whatsoever hath been amongst them hath been and is beloved.

Permission hath been granted in the practice of certain crafts whose practitioners require some of these substances. This is the same measure of permission granted unto the people of each Manifestation to deal forbearingly with those who are not manifestations of the True One, that haply some fruit may be obtained from their existence through faith in the True One. For the capacity existeth in every soul, should that soul veil not itself.

Seek ye refuge from whatsoever God loveth not in God, your Lord, the All-Merciful, if ye desire to prosper.

The Ninth Gate of the Ninth Váḥid

Concerning the prohibition of congregational prayer, save the prayer for the dead. For ye gather together, but tend to your prayers individually.

The substance of this Gate is this: Congregational prayer requireth that the leader be assuredly established as belonging unto the Letters of Affirmation, and since at the close of every Revelation all have presented themselves as manifestations of affirmation, not negation, whereas at the beginning of the next Revelation it becometh manifest that they belonged to the manifestation of negation, it hath therefore been forbidden, lest all should worship God for other than God. And today, should a soul hath come to faith in God and His verses, and in the Tree of Truth and Its manifestations, and had previously prayed behind a soul who hath not now professed faith, it is incumbent upon them to repeat that prayer. This is amongst the judgments pertaining to reality as it is in itself. For the former was, on that day, for other than God. Had this not been so, they would not have become so. And the one who prayed was for God. Had this not been so, they would not today have come to faith. This is one of the Davidic judgments, pronounced according to the inward reality, not the outward appearance. For according to the outward appearance, permission had been given. Yet even that permission leaveth room for question: why did the worshipper lack discernment, that they should follow in prayer a soul who would prove to be for other than God? But permission hath been given for the prayer for the dead, for this is an honouring of the faithful soul. The greater the number attending their prayer, the more beloved it hath been and is unto God. Yet let none stand foremost. Let all, standing in their own rows, offer prayer over the deceased with individual intention, though outwardly in a gathering.

Consider how many congregational prayers were established from the beginning of Islám until the Revelation of the Point of the Bayán, beyond the ability of any to number. Yet praise be unto God, Who suffereth none who prayeth with the Manifestation of His own Self in His latter Revelation to become for other than God. All, nevertheless, had been worshippers in His name, and worshippers through His word. Behold the measure of creation: despite all this profession of love and expectation of deliverance, after the Revelation none attaineth even to one prayer such as

they perform with the lowliest of creatures five times by night and day, until the divine ordinance concerning it is lifted. Watch thou for the Day of the Revelation of Him Whom God shall make manifest, lest thou remain veiled in this manner: ye pass your nights and days longing for His mention, and quiet your hearts with the promised ordinances in the time of His Revelation, while He riseth all at once, unexpectedly, until a time arriveth when He authorizeth the lifting of the former ordinances. Then shall ye all remain deprived, and thou shalt have no share in the fruit of thine existence. Although this Ocean of Bounty is patient, such that, if there be one soul in His world who fulfilleth the covenant of God on the Day of Resurrection, He will assuredly wait until that soul fulfilleth their covenant, yet it may come to pass while thou art asleep. Thereafter they awaken thee, and thou thyself remainest veiled.

Thus did the Messenger of God appear and awaken the servants who belonged to the Gospel, yet they awoke not and remain asleep unto this day. For His charge was to declare, "I am Aḥmad, the Promised One," blessings be upon Him, and to establish the proof through the verses which God had sent down unto Him, not according to the desire of every soul. Had it been otherwise, no proof would have been denied in any Revelation. Consider the Qur'án, of which thou art certain: how greatly those servants were reproved who demanded of the Messenger of God what they demanded, even saying, "Thou shalt bring God and the angels face to face." No greater sin was theirs than to speak thus. For God is sanctified above this description, and that which is possible within creation is unworthy even to be mentioned in His holy court. How, then, could it come into being there? And even now those who await remain waiting. It may well be that the Resurrection of Him Whom God shall make manifest shall be established while they are still waiting, unless God raise up over His creation one possessed of power and authority from amongst those who have faith in the Bayán. Otherwise, bounty shall reach all existence.

Had the means of Revelation been other than this, God would assuredly have sent them down for the Messenger of God. Rather, it is incumbent upon the creatures themselves to become manifestations of the command. With the Origin there is naught but the command of God. For example, that which came from God was: "Pilgrimage to the House is a duty owed

unto God by humankind, by whosoever can find a way thither." But its exaltation becometh manifest through the creatures, through their obedience to the command of God. Otherwise, that same glory which hath belonged to the command of God abideth, in the sight of one endowed with subtle discernment, whether all act upon it or whether they act not. Offer ye prayer unto God, your Lord, the All-Merciful, that haply on the Day of Resurrection ye may attain certainty in the verses of God.

The Tenth Gate of the Ninth Váḥid

Concerning the purification of the earth of souls.

The substance of this Gate is this: For every thing there is a purification in the knowledge of God, and all are purified through the remembrance of God, should they have faith in Him Whom God shall make manifest. The inmost hearts are purified only through faith in the three letters, the spirits only through the four, the souls only through the six, and the essential bodies only through their like. All purification is within the Word of Divine Unity, whereby thou purifiest these signs of the Váḥid from the signs of Fire beneath its shadow. Likewise, behold affirmation and that which is other than it in every thing, that thou mayest accomplish its purification. For example, if the cloth in thy hand become blackened by so much as a speck, it cannot be purified save by that which hath been ordained within its own degree. Likewise, consider every thing, from the summit of existence unto the furthest limit of its mention, lest thou remain veiled from the remedy for every ailment. And know thou that purification in the Bayán hath been and is the nearest of approaches and the most excellent of acts of obedience. Thus purify thine hearing, that thou hear not the mention of that which is for other than God, and thine eye, that thou behold it not, and thine inmost heart, that thou witness it not, and thy tongue, that thou utter it not, and thy hand, that thou write it not, and thy knowledge, that thou encompass it not, and thy heart, that thou suffer it not to enter therein. Likewise purify all thy affairs, that thou mayest be nurtured in the pure Paradise of love. Haply thou mayest attain unto Him Whom God shall make manifest with a purity beloved unto Him, sanctified from the unworthy—from whoso hath not faith in Him

and whoso is not for Him. Then shalt thou be pure with a purity that profiteth thee.

And know thou that every ear which hearkeneth unto His words with faith in them shall not enter the Fire. That is, through recognition of Him, the hearer beholdeth the loftiness of His words, chooseth Him, and entereth not into love for a soul who acknowledgeth Him not. For that which is in the hereafter is the fruit of this. And every eye which gazeth upon His words with faith therein hath Paradise assured unto it. And every inmost heart which beareth witness unto His words with faith therein hath been and shall be in Paradise in the sight of God. And every tongue which uttereth His words with faith in Him shall be in Paradise, stirring therein with hallowing and glorification of the Everlasting One, for neither decline nor exhaustion hath there been, nor is there, for the manifestations of His glory and the breaths of His holiness. And every hand which inscribeth His words with faith in Him shall God fill with that which is beloved unto Him, in this world and in the hereafter. And every breast which preserveth His words shall God fill with His love, if its bearer hath faith in Him. And every heart which cherisheth love for His words, and wherein the sign of faith appeareth at His mention, according to the saying of God, "When God is mentioned, their hearts tremble," hath assuredly been and is the object of the divine gaze. God shall commemorate it on the Day of Resurrection with the fairest remembrance.

And know thou that the purification of souls doth not mean that thou refrain from reciting words which God hath revealed. For the foundation of thy religion is established through the words "There is none other God except God," together with mention of the Manifestations of the First Váḥid and mention of the Bayán. Yet that which is other than the words of 'Illiyyín is within the letters of the first negation, whose embodiment, at the time of Revelation, reckoneth themself amongst the purifiers of the earth of souls. Rather, the purpose of the purification of souls is that thou cleanse thyself of whatsoever is for other than God, and attain unto whatsoever is for God. But if the Revelation of the Bayán reach such a condition that mention of that which is for other than God is no longer made, then art thou permitted not to recite words other than those of

‘Illiyyín. And if thou desirest throughout thy life to journey in the ocean of pure love and ‘Illiyyín, thou hast provision for the journey. For if all existence journey through the one utterance, *Alláhu A‘ẓam*, “God is Most Mighty,” all shall reach the destination, which is Him Whom God shall make manifest. He it is Who is manifest through the manifestation of this utterance.

And know thou that the negation of every Revelation entereth into the following Revelation, not into that Revelation itself. Thus the negation of the Gospel appeared in the Qur’án, and the negation of the Qur’án in the Bayán, universally, not partially. Likewise, the negation of the Bayán appeareth not save through the Revelation of Him Whom God shall make manifest. On that day all profess affirmation for Him and disavow negation. Yet fair would it be were the touchstone of trial brought forth. Then shall all be so assayed that the heavens and the earth and whatsoever lieth between them shall bow before its greatness, as thou didst behold in the Revelation of the Bayán. And if thou art present on that day, thou shalt come to perceive that all the fishes of the ocean of the Bayán live through that water, yet remain veiled from it. Purify ye yourselves in accordance with the full measure of your capacity.

The End.