

*Verify the Person of the Seven Letters is the Gate of God to whomsoever dwelleth within the heavens and upon the earth and whatsoever is between them. All shall be rightly guided by the Verses that are from God Himself.*

At that very moment, the return of every 'Form' of the Qur'an took place and the regeneration of 'all things' within the Bayán occurred as the Point, He Who is the Manifestation of 'Lordship'.

*As a result, the Verse of the Sun of Oneness hath remained secluded within Its irrevocable seclusion.*

Whatsoever soul is veiled from this, from the elements of their origination, yet returneth unto Him, are at that point from the Tree of Affirmation and the Sign of their intimate communion is a model of the sun, but God forbid should they not be a model of it, for then they would be unworthy of mention. For how numerous are those individuals who associate themselves with the Qur'an who so often decree judgments contrary to what God hath revealed. This is mentioned in reference to their condition, not with regards to what pertaineth to the essential facts. Wherefore whatsoever pertaineth unto what is inconsequential returneth unto its own condition, and since its condition doth not clearly indicate anything about God, it is left unspoken in the presence of God. But whatsoever pertaineth unto the true condition of reality shall return to its state. Should the Verses be firmly settled within the mirrors of the heart of hearts, not merely present, they shall return unto their seats at their beginning and reoccurrence, for inasmuch as the sun hath never ceased from shining, these mirrors have invariably disclosed it, and by no means hath the Source of the Grace of God at any moment been restrained or depleted.

For They are the Ones through Whom the Almighty originated the structure of the Bayán and to Whom He will return the structure of the Bayán, for They are the Lights Who hath been and shall forever be subservient unto the Throne of divine Truth.

The Fifteenth Báb of the First Váhid:

Regardeth the conviction of the that His Holiness the Proof, upon Him be peace, hath appeared with divine Verses and Elucidations through the Revelation of the Point of the Bayán, which is unequivocally the same as the Revelation of the Point of the Furqán. Although the Point of the Bayán is described first and the Point of the Furqán second, and the appearance of His Holiness in the fifteenth Báb, it should be duly noted that the Point occupieth the station of Pure Abstraction which illustrateth the 'Manifestation of God' through the appearance of the Divine Name that was mentioned in the primary position. That position is unequivocally the same as the Primal Purpose which hath been mentioned in the second station. That is the station of Universal Uprightness, which is specific to the fourteenth Revelation mentioned in the fifteenth Báb. The Point in this Primal Station hath existed and shall continue to exist without beginning or end, and It is more worthy of being mentioned than any other Name, for every other name deriveth its essence through Its Essence and is relative to It. For example, whensoever the Divine Name is present, the Name of Lordship is also present, as well as every other Name, although the appearance of the Divine Name is without beginning and without end in the position of the Point, as mentioned. The example is that 'every name' is elevated according to its own inherently obvious quality. He is 'the First' while at the same time He is 'the Last', and He is 'the Hidden' while at the same time 'He is the Manifest'. He is the One Who is named by every Name while at the same time He is mentioned as not having any name at all, there is none other God except Him, the Upright, the Self-Subsisting.