

perpetrate, virtually the only things his exalted pen wrote were firm counsels, perfect advice, and beautiful sermons in mention of this subsequent dispensation. The Book of Names was revealed. At long last, give some thought to what his purpose was in entitling this work the Book of Names, and in mentioning therein the divine names one after another, as well as interpreting each. Then he commended the manifestations of the names to their creator.

[2] Heart of the world, do you have ears to hear what the dove of sorrow is cooing in this time when the cry of Satan has been raised behind the call of the All-Merciful? For, we have found the followers of the Bayan negligent and in extreme loss. By his beloved soul, no one has yet realized why the holy books of all sorts, and especially the Book of Names, were revealed. Thus has the Omniscient, the All-Knowing informed you. Where are pure ears, to hear the summons issuing from the precincts of divine unity at every moment? Where are sharp eyes, to perceive the divine rays of wisdom in radiant words? The Subsisting One (Qayyum) has appeared in the recognized beauty. He is the beauty of the year "nine," who was promised to all. Even so, the foul odors of jealousy and hatred have permeated creation to the extent that it has altogether withdrawn from the breaths of the All-Merciful and the divine fragrance.

[3] Say: People, do not follow those who deserve torment and on whose faces is imprinted the wrath of God, the King, the Mighty, the Knowing, the Wise. It is hard to imagine what they would have done if the highest pen had not revealed these counsels and this advice! No, by the one who allowed me to dispense with all the worlds through his grace, more than what they have done or plotted would not have been possible. It is astonishing that they recite the divine verses. By God, the verses' revealer curses them and they are oblivious. Despite his firm and perfect counsels, the beloved of all creation prophesied what they would do, just as it came to pass and will yet become obvious. They showed sincerity and even subservience to anyone who disregarded the dignity of the cause of God, causing it untold harm. Behind the scenes, they call the people to themselves. That action is in secret, and this one is open. A little fairness is necessary. In the end, this youth has no quarrel with anyone. If he shows regard to someone, it will be for the sake of the cause of God, to manifest its sovereignty and honor its word. But they treat with subservience anyone who goes to extremes, so that they harm the cause of God and rebel against it. No one among the divine friends has arisen, out of sincerity and for his sake, to forbid the idolaters from committing these perfidious deeds. Does not a trace remain of the divine fire in the hearts of his creation? Have rays of the lamp of divine oneness not illuminated the hearts of creation? What has happened, such that the bodies of the people have not burst aflame at this fire, and have not been illumined by these rays of light?

[4] Say, caravans that ply between the cities of mystical insight into the beauty of the All-Merciful: Know that the true dawn has broken above the horizon of the heavens of the divine will. Hurry, so that you might be enlisted among the troops of the near ones. Naturally, the lighter you tread, the

better. Throw off the dead hand of false allusions and turn toward the precincts of divine unity. The Pen of pre-existence says: Do you not hear my wailing and lamentations, or do you hear them but not understand them? If you are unable to soar in the joyous heavens of meaning, at least take wing in the sky of words. If you do not comprehend the wondrous Arabic verses of this dispensation, then think upon the Persian utterances that I revealed earlier and upon the Persian verses of this revelation. In this way, might you find a path to the truth. I swear by the one, the fire of whose love ignited my heart so that even a downpour of opposition from all the worlds cannot extinguish it: The Point of the Bayan had no purpose other than this subsequent dispensation. May my spirit be a sacrifice to his soul. He did not fall short in communicating my cause, but the people have fallen short and transgressed. Anyone who for a single hour sanctifies himself from veils and allusions for the sake of God and contemplates what has been revealed from the kingdom of God in the Arabic and Persian languages will, by God, detach himself from the worlds and lament for this wrongly imprisoned stranger. Impassive stones wail and weep at this divine word, but humankind is sunk in profound negligence. For this reason, the previous scriptures say that rivers will flow from rocks, but that from the hearts of the wicked nothing will appear. Truthfully has spoken God, the Exalted, the Mighty.

[5] You should know, questioner, that the divine word encompasses all meanings. That is, all divine meanings and mysteries are concealed within it. Blessed are they who attain it and extract the pearls hidden within it. Consider the radiance of the divine word to be like the shining of the sun. In the same way, that once the sun rises, it shines on all, so once the sun of the word dawns from the will of the Lord, it sheds its illumination on all. Indeed, I take refuge in God even from this simile, since the outward sun itself owes its existence to the comprehensive word. Think, so that you might attain knowledge. Still, the outward sun can be perceived with physical eyes, whereas the rays of the sun of the Word are seen with inner vision. By the one in whose hand is my soul! If the hidden aid and power of the divine Word were withdrawn from the world and its people for a single instant, all would be lost and annihilated. If souls gaze with divine sight, they will see the radiance of its lights in everything. Likewise, if they listen with pure ears, they will hear the primal call of God at every moment. The divine call is still being raised but ears are blocked, and the lights of the luminary above the horizon are apparent, but eyes are covered.

[6] Wise friend, a physician is required so that perhaps the ashes in their eyes can be removed by the elixir of the Greatest Name, and so that the brass of existence can be transformed into gold. Would that the number of those who have gained insight into the beloved of the worlds, which some have achieved, could be increased. Thus might he make apparent in detail, from the manifest letters, the word underlying the infinite branches of knowledge. The people have been stricken with an illness, and curing it is extremely difficult, except for those who have been treated with the greatest antidote. This epidemic consists in people believing that they have attained mystical insight,

and then supposing that God is like them. Today, most are afflicted with this disease, and for this reason they are deprived of the Eternal Truth and what is with it. Beseech God to render hearts pure and eyes sharp, so that they might perhaps recognize themselves, and distinguish between themselves and God. Thus might they discern God's purpose in the revealed verses. If the peoples had understood the divine purpose, they would not have remained veiled at the moment of revelation.

[7] Even though they have for years recited the divine book, they never attained to a single letter of the meanings that lie within it, just as they remained altogether veiled from and oblivious of its purpose. Even though all these things are mentioned and delineated in the scriptures, all have remained deprived. It is to the extent that some of those who consider themselves the educated elite are ignorant of matters that even the common folk know. For instance, they assert that the Mahdi resides in a supernatural city, and insist vehemently on this statement. If anyone asserts that the promised one, on the contrary, will come into the world by being born, they sentence him to death. Note how distant and deprived the elite is. Then, in the year '60, the veil was lifted, and all that had been concealed was made visible, as was the resurrection and everything connected with it. No one attained a droplet from the surging sea of these utterances that were recovered in the divine book. Everyone mistook the mirage for water, as was apparent. Beyond these problems, they also remained veiled from principle of mystical insight into the beloved of the worlds. The dust of misconceptions and the clay of illusions prevented all humankind from attaining the panorama of divine unity, until the greatest purifier arrived and washed the people with the most cleansed of celestial rivers, calling them to the radiant countenance and informing them of the good news.

[8] Note that what appeared was virtues, of which all remained ignorant. It would be the indisputable truth to say that all of these virtues were hidden and concealed in the scriptures and that in the dispensation of the Point of the Bayan, the veiled faces of meaning came out from behind the curtain in the chambers of the divine verses. And if it were said that what went before was a concise mention, whereas thereafter came one who clarified and spoke in detail, that would be the truth, in which there is not doubt. If it were said that what became manifest in the new revelation had not been apparent in previous dispensations - though all are wondrous and new - this saying is also correct and complete.

[9] For if God speaks a word today that comes to be on the lips of all the people, before and after, that word will be new, if you only think about it. Consider the word, "monotheism," about which all the manifestations of the Eternal Truth have spoken in each dispensation, and which all the adherents of the various religions have asserted. Nevertheless, in each dispensation it is an innovation, and its novel character can never be withdrawn from it. God breathes into each word he speaks a new spirit, and the breezes of life from that word waft upon all things outwardly and inwardly. Again, for how long and

until what age and era can the traces remain visible, of the divine verses revealed by the Manifestations of both the inner soul and of the farthest horizons?

[10] For this reason, some of the people speak of illusory matters and take pride and become haughty about them. All of these are rejected and unmentioned by God. For, glory lies in attaining mystical insight into the Eternal Truth and remaining firm, steadfast and unswerving in the Cause of God. It does not come from outward statements, as my predecessor explained these spiritual levels. Look, so that you might understand. For instance, the souls who have ascended to the peaks of mystical insight and those who remained at the lowest rank have precisely the same station in the eyes of God. For the nobility of knowledge and insight is not dependent on these attributes in themselves. If they lead to the Eternal Truth and acceptance of it, they are approved. Otherwise, they are rejected. On this plane, all words are mentioned on the same level.

[11] For instance, what if God were to say, "I was born?" This assertion would recall his saying, "He was not born, nor gave birth." [Qur'an 112:3]. Although this latter verse on the surface asserts that God is beyond having any likeness, peer or rival, it in fact leads only to the station of insight into humanity. For among the people, as well, this station is the highest and most exalted. However, even this distinction is dependent on God's acceptance and will. In the dispensations of the Qur'an and the Bayan, the divine will preferred pure transcendence and absolute sanctification. For this reason, the brilliance of these utterances has established itself and become apparent in the hearts of the believers. Otherwise, that sea of pre-existence is sanctified above all these words created in time, and the most holy court is purified above all these statements.

[12] One must look at the basic principle of the cause of God, not at the high or low levels of verbal insight that have been achieved among the people. I wish I were able to make manifest what is hidden. My inability to do so derives from the way souls are veiled. Otherwise, He is the Self-Sufficient, the All-Praised. At one time, he says, "You shall never see me." [Qur'an 7:139] At another he says, "Behold and you shall see me." Yes, today every soul who affirms belief in what was revealed from the heaven of the divine will has ascended to and attained the summit of mystical insight. All others are deprived and non-existent. We ask God to aid us, and take care not to swerve from steadfastness in the cause, at which the realm of names was turned upside down and the inhabitants of the cities of creation were inebriated, save for those who were overtaken by guidance from God, the Guardian, the Eternal.

[13] My supporter: Think aright upon what was revealed from the most high pen, so that the doors of infinite knowledge might be opened before your heart and so that you might witness yourself rendered independent of everything but God, the All-Possessing, the Self-Subsisting. Likewise, do not think that the manifestation of the Eternal Truth is limited to causing outward knowledge to appear or altering some well-established laws among the people. Rather, at the

time of revelation all things become bearers of divine emanations and infinite capabilities, and in accordance with the exigencies of the time and earthly circumstances, these become manifest.

[14] In this regard, a summary was revealed from the heaven of the divine will in answer to a Christian priest who lives in Istanbul. Here, a portion of it will be quoted, so that perhaps some of the servants might become aware of divine, profound maxims that had been concealed from the eyes of the people.

[15] God said: Your letter arrived at the kingdom of your Lord, the All-Merciful, and we have grasped it with spirituality and fragrance, and have answered you even before you posed your question. Think, that you might know, for this is a grace from your Lord, the Mighty, the Help in Peril. Blessed are you, insofar as you have attained thereto, and though it is hidden, it shall be revealed to you should God will and desire. Then will you see what no eye has witnessed. You, who are immersed in the sea of mystical insight and are gazing toward the precincts of your Lord, the All-Merciful - you must know that this cause is great, very great.

[16] Consider, and make mention of the one who was named Peter in the kingdom of God. Despite the loftiness of his rank, the splendor of his destiny, and the greatness of his station, his feet nearly strayed from the straight path. The hand of grace, however, grasped him and safeguarded him from stumbling, and bestowed certainty upon him. If you were to recognize this bounty, of which the dove warbles on the twigs of the tree beyond which there is no passing, then you would be certain that what was mentioned formerly has been fulfilled in truth. Behold, in the kingdom of God he partakes of the eternal, everlasting bounty, and drinks from the fountain of realities and the spring of meanings. But the people are behind a thick veil.

[17] It would be better for those who heard this call and were heedless of it and hesitated in this cause if they had never been born. But what appeared has appeared, and the matter was decreed by God, the Mighty, the Glorious, the Sovereign. Say: People, the Spirit (Jesus) has come again, to fulfill for you what he said aforetime. Thus were you promised in the tablets, if you only knew. In truth, he says now that which he said formerly, and has given his life, just as he did the first time, out of love for all who are in the heavens and on earth. Know that when the Son surrendered the spirit, all things wept for him. But by giving his life he bestowed a new capacity upon all things, as you witness throughout the creation. Every sage from whom wisdom appeared, every scholar who showed forth knowledge and sciences, every craftsman who produced crafts and industries, every monarch who demonstrated his power - all these persons derived their gifts from the confirmation of his spirit, the Exalted, the Sovereign, the Radiant.

[18] We bear witness that when he came into the world he bestowed his radiance on contingent beings. By him the leper was cleansed from the diseases of ignorance and blindness and the afflicted was cured of the maladies of negligence and passion. The eyes of the blind were opened, and all souls were

purified by the Almighty, the All-Powerful. In one station, leprosy refers to whatever causes a servant to be veiled from mystical insight into his Lord, such that whoever is thus veiled is termed a leper, nor is he worthy of mention in the kingdom of God, the Glorious, the All-Praised. We testify that by the word of God lepers were cleansed, the infirm were cured, and the sick were healed. In truth, it is the purifier of the world. Blessed are those who advance toward it with illumined faces.

[19] Then know that the one who ascended into heaven has now descended in truth. By him, the breezes of grace have wafted over the world, and your Lord is a witness to what I say. The world has been perfumed by his return and manifestation. Those who busy themselves with this world and its vanities cannot perceive the fragrance of (Joseph's) coat. We have found them in the grip of a mighty delusion. Say: The bell rings out his name, the trump declares his mention, and his soul bears witness to his soul. Blessed are they who know. But today, the leper has been cleansed even before the words, "Be cleansed!" are pronounced. For by virtue of his appearance the world and its people have been cured of every malady and illness. Exalted be this grace, which no other grace has surpassed, and this mercy, which has encompassed the world.

[20] You, who are mentioned in the kingdom of God, seek empowerment from your Lord. Arise, and say: People of the earth, the reviver of the world has come and has ignited a fire in the heart of the world. The caller has cried out in the sacred creation with the name of `Ali Muhammad. He prophesied to the people that they would meet God in the most glorious garden, and opened its gate to them by virtue of his grace upon the faces of those who have come forward. What the Most High Pen wrote in the kingdom of God, the Lord of this world and the next, has been completed. Whoever desires may eat of its fruits, for it is wondrous nutrition.

[21] Say: The most great bell has appeared and is being rung by the force of God's will in the garden of divine oneness. Listen attentively, people, and do not be negligent. God willing, my people will appear, who shall grasp the intent of the Eternal Truth as expressed in his discourse; who shall strive with perfect submission and humility to protect and safeguard the cause of God from the rejected idolaters. He is able to accomplish what he wills. All souls who are nourished by a sprinkling from the heavenly stream of utterance will perceive that in the dispensation of the Point of the Bayan, there appeared that which had remained concealed. This revelation and the revelation before it bear an exact resemblance to the dispensations of (John) the son of Zechariah and (Jesus) the Spirit. In some of the revealed tablets this has been mentioned. Note well: This is the revelation that appeared in order to prepare the people of the world. It arrived at a time when the world and its inhabitants had perished. That person came, who had remained alive, in order to bestow eternal life and to ensure that it persisted, and to favor others with the water of life.

[22] What was revealed in the Bayan has been established. This is that prophesied beauty who, he said, "will come after me even though he is before

me." He is the call that was raised between the earth and heaven, so that you might make straight and build up the stations of God, that is, the hearts. That was the same call that the son of Zechariah [John] raised before the Spirit [Jesus] came. "The voice of one crying in the wilderness: Prepare the way of the Lord, make his paths straight." [Mt 3:3]. If a woman give birth to a viper, that is better than that a man should be born and become known in the kingdom of God as an enemy. Blessed be the barren in that day and woe unto mothers with babes at the breast.

[23] Say, the Highest Pen writes: O generations of carnal passion, you do not accept me. Yet you have accepted the call of the one who made mention of me. You lie, and are the people of darkness, avoiding the radiant morn. For if you sought to draw near, in the light your selfish and reprobate actions would, naturally, become visible. Woe be unto those souls who ignore these days and their fruits. Soon, they will lament for themselves and will find no one who will commiserate with them. Happy is the estate of the truthful, who attain to the unadulterated truth. Happy is the estate of the mystics, who have recognized the straight path and turned toward his kingdom. Blessed is the estate of the joyous and sincere, the lamps of whose hearts have been lit and illumined by the oil of mystical insight into the very soul of God himself. By the glass of attachment they were protected from the gales of sorrow and temptation. Pure is the estate of the strong-hearted that did not grow faint before the oppression of tyrants. Pure is the estate of the clear-sighted who know both annihilation and immortality, and who turned toward eternal life so that they are mentioned as the people of deathlessness in the celestial realm. Naturally, their hearts will not fail because they are among the people of insight.

[24] Say: My servants, you shall die and fall sacrifice, either by the sword of illness or by the saber of ill-wishers. Given that this is so, it is preferable and more right that you be killed by the blades of the idolaters in the path of the beloved of the worlds. For the indemnity [diyih] that is received from a murderer by the family of a victim is beloved. Do not forget or give up this desired fruit. Pure is the estate of the beneficent from whose good deeds wafts the fragrance of divine approval. Evil is the estate of detractors who wreak corruption and oppress. Even though they might attain honor and wealth among the servants, soon those souls shall be overtaken by sudden abasement and relentless wrath.

[25] The former word is shining by virtue of a new spirit at all times in this era, from the horizon of the mouthpiece of the All-Merciful. That word is this: I said to the Son; that is, Jesus the Spirit, "Moses came for the sake of the law and religion. John the Baptist came for the sake of baptism. And I came so as to bestow everlasting life and to deliver souls into the realm of immortality." [cf. Jn 1:17-18]. Say: Friends! Thieves and traitors wait in ambush. You, who bear the trust of the All-Merciful: Do not grow negligent. Safeguard the pearls of divine love from brigands. I swear by the luminary of the heaven of meaning that all who neglect to rend the veils of illusion today

shall be unable to hear the divine call. Pure are they who shatter the idols wrought by false imaginings, who listen to the voice of the All-Merciful, and who rise up from among the dead. Upon them be the breaths of God, the King of names and attributes.

[26] People of the earth: The cry of the compassionate God has been raised between the earth and heaven, and upon hearing the divine Word the heart of the world has been set aflame by the fire of love. The dispirited, however, have remained entombed in the graves of negligence and stupor. They could not feel its warmth, much less burst into flames. They lie eternally in their graves. People: Arise to aid God. The Abiding One has come to you, who was prophesied to you by the one who arose. Because of him, there appeared the unprecedented earthquake and the most frightful terror. At his advent, the sincere rejoice and the idolaters burn in the fire of hatred.

[27] Say: I adjure you by God, people of the Bayan, to be fair in coming to a consensus. And, it is this: That your Lord, the All-Merciful, has not made this cause dependent on anything that he created in the worlds of being, as was revealed in the Bayan. You did with his beloved as you did. If this revelation had been made dependent on anything other than him, you would not have treated him as you did, you tyrants! Is there any hearing ear that can hear, or sharp eye that can discern? The eye of God has wept, and you are at play, you at whom the exalted assemblage is bewildered, and at whose deeds they are astonished.

[28] My friends, you are the wellsprings of my own discourse. In every spring, a droplet from the heavenly stream of divine meaning wells up. With the hand of certainty, cleanse these springs of the pollution of unfounded judgments and illusions. In this way, might you yourselves give convincing and unassailable answers to the sorts of questions that have been posed. In this greatest of dispensations, all must appear with branches of knowledge and sayings of wisdom. For in these days wherein doubt has been banished, celestial gales have rendered all human beings - indeed, all things - bearers of the divine emanations to the extent of their capacity. In the impenetrable depths of the revealed words have been disclosed the answers to the issues that were raised, as well as those that remain hidden and concealed. God willing, you will gaze with divine vision into his words, so that you will discover that which you seek.

[29] They posed precisely the same question to Jesus, saying that John the son of Zechariah has come. He has called the people to the truth, and baptized them. What was the purpose of his appearance, and what did he say about this subsequent revelation? He came in order to bear witness to me, and was faithful to what he was commanded, and I have come to set ablaze the people of the world.

[30] You, who are gazing toward the most great panorama: Sorrows have reached the point where the tongue of heavenly compassion has been forestalled from speaking. By God, my eye has wept, my lips have moved, and the one standing before my face has written what issued from them. For, the people of the Bayan

have been veiled to the extent that were they to witness today with their own eyes that someone had contravened the eternal command of God, they would accept it. For instance, the chief of liars wrote that the production of verses constituted a proof at the beginning of this dispensation but now does not. Say, people of The Bayan: Be fair. By God, your Lord, the All Merciful! Aside from this divine youth, and the immortal manifestations who appeared in this dispensation, consider the Bayan in its entirety, and make your own judgment. Even if you are not, in the end, satisfied with the decree of God and what he revealed, God will nevertheless be pleased with your judgment if it is fair, so that perhaps an eye might be opened by justice and gaze toward God.

[31] It is perfectly clear that the Bayan in its entirety explicitly, and without any need for figurative interpretation, contradicts this saying, which contradicts God himself. Nevertheless, he has brazenly and openly contravened the whole of the Bayan, and continues to do so, and then considers himself the champion of the Bayan. By God, the Bayan laments them and curses them. Now, consider in sum and for the sake of God, what could be the reason for which they strive so impudently to violate the purity of the divine book? It is clear and obvious that the reason is the acquiescence therein of some of the people of the Bayan. Otherwise, by the one who caused me to speak forth with the truth and made me manifest in order to vindicate his cause, if they had not been assured of that support, they would never have dared be so bold. This is among the greatest commands of God, which was revealed in the Bayan, such that it is mentioned in every single line thereof, whether by allusion or explicitly. It says, "Do not hesitate concerning the advent of the next dispensation, and seek only revealed verses." Even so, they have turned away, and have committed these enormities, and not a soul has protested. Yet they attributed to this Center - by whose will all scriptures speak forth - the abrogation of the laws of the Bayan. Do not the imprecations of God fall upon the iniquitous?

[32] All this, even though the text of the Bayan asserts that this dispensation was and is chosen, and the entire Bayan speaks forth in mention and praise of it, and prophecies its appearance! What has become manifest from it is what was apparent in the previous dispensation. Whoever makes a distinction between the two is a lying idolater and a mistrustful opponent. Most of the adherents of the various religions saw my earlier verses as miracles performed by this Center of sanctity, such as words cannot describe. Ask the city, and those about it, to make the truth apparent to you. It is not known what that fierce adversary says within himself. No, by the soul of Baha! His falsehood is grave indeed. Ask God to confirm you with his grace, so that perhaps you might hew to the straight path of the cause. For this cause is great, great indeed. Soon will its greatness become clear and established. Only those shall remain, who are gazing toward the greatest panorama and who are detached from all who are in the heavens and on earth, out of love for God, the Powerful, the Mighty, the Wise.

[33] Today is a day for aiding the divine cause. It is incumbent upon every soul to call the people, with complete uprightness, to the precincts of the

divine. God willing, they will mightily exert themselves so that perhaps those lost in the wilderness of passion and desire may turn their faces toward the most glorious horizon of sanctity. The influence of individual souls is and always will be beloved. For the influence of each soul is its fruit, and a soul without influence is considered a tree without fruit in the most great realm. Speak forth for the sake of God, and spread the cause for his sake. Do not look at whether others accept or deny, but rather at the service you are commanded to perform by God. This is the highest grace, eternal beneficence, everlasting fruit, and the loving-kindness of the Eternal Truth at every moment. The succor of his overflowing grace has arrived and will arrive at all times. He is with all those who are for him, and supports them with the truth. He is, in truth, powerful over all things. Glory (Baha') be upon you, my friends, for as long as the kingdom of God and the realm of divine power endure.

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