

CHAPTER TWO: THE PROMISED ONE

THE SUCCESSIVE REVELATIONS

Praised be Thou, O Lord my God! Every time I am reminded of Thee and muse on Thy virtues, I am seized with such ecstasies and am so enraptured by Thee that I find myself unable to make mention of Thy name and to extol Thee. I am carried back to such heights that I recognize my self to be the same as the remembrance of Thee in Thy realm, and the essence of Thy praise among Thy servants. As long as that self endureth, so long will Thy praise continue to be shed abroad among Thy creatures and Thy remembrance glorified by Thy people.

Every man endowed with insight among Thy servants is persuaded that my self liveth eternally and can never perish, inasmuch as remembrance of Thee is eternal and will endure so long as Thine own Self endureth, and Thy praise is everlasting and will last as long as Thine own sovereignty will last. By its means Thou art glorified by such of Thy chosen ones as call upon Thee and by the sincere among Thy servants. Nay, the praise wherewith any one, in the entire creation, praiseth Thee proceedeth from this exalted self and returneth unto it, even as the sun which, while it shineth, sheddeth its splendor upon whatsoever may be exposed to its rays. From this sun is generated, and unto it must return, the light which is shed over all things.

Exalted, immeasurably exalted art Thou above any attempt to measure the greatness of Thy Cause, above any comparison that one may seek to make, above the efforts of the human tongue to utter its import! From everlasting Thou hast existed, alone with no one else beside Thee, and wilt, to everlasting, continue to remain the same, in the sublimity of Thine essence and the inaccessible heights of Thy glory.

And when Thou didst purpose to make Thyself known unto men, Thou didst successively reveal the Manifestations of Thy Cause, and ordained each to be a sign of Thy Revelation among Thy people and the Day Spring of Thine invisible Self amidst Thy creatures, until the time when, as decreed by Thee, all Thy previous Revelations culminated in Him Whom Thou hast appointed as the Lord of all who are in the heaven of revelation and the kingdom of creation, Him Whom Thou hast established as the Sovereign Lord of all who are in the heavens and all who are on the earth. He it was Whom Thou hast determined to be the Herald of Thy Most Great Revelation and the Announcer of Thy Most Ancient Splendor. In this Thou hadst no other purpose except to try them who have manifested Thy most excellent titles unto all who are in heaven and on earth. He it was Whom Thou hast commanded to establish His covenant with all created things.

And when Thy promise came to pass and the set time was fulfilled, He Who is the Possessor of all Names and Attributes was made manifest unto men. Thereupon all that were in the heavens and all that were on the earth were terror-stricken save those whom Thou didst keep under Thy protection and preserve within the shelter of Thy power and gracious providence. There befell Him, at the hands of such of Thy creatures as have transgressed against Thee, that which the tongue of no one of Thy servants can recount.

Look down, then, upon Him, O my God, with the eye of Thy tender mercy, and send down upon Him and upon those that love Him all the good Thou didst ordain in the heaven of Thy will and the Tablet of Thy decree. Aid them, then, with Thy succor, for Thou art, verily, the Almighty, the Most Exalted, the All-Glorious, the All-Compelling.

WISHING TO REVEAL THYSELF

Lauded be Thy name, O Lord my God! I testify that Thou wast a hidden Treasure wrapped within Thine immemorial Being and an impenetrable Mystery enshrined in Thine own Essence. Wishing to reveal Thyself, Thou didst call into being the Greater and the Lesser Worlds, and didst choose Man above all Thy creatures, and didst make Him a sign of both of these worlds, O Thou Who art our Lord, the Most Compassionate!

Thou didst raise Him up to occupy Thy throne before all the people of Thy creation. Thou didst enable Him to unravel Thy mysteries, and to shine with the lights of Thine inspiration and Thy Revelation, and to manifest Thy names and Thine attributes. Through Him Thou didst adorn the preamble of the book of Thy creation, O Thou Who art the Ruler of the universe Thou hast fashioned!

I bear witness that in His person solidity and fluidity have been joined and combined. Through His immovable constancy in Thy Cause, and His unwavering adherence to whatsoever Thou, in the plenitude of the light of Thy glory, didst unveil to His eyes, throughout the domains of Thy Revelation and creation, the souls of Thy servants were stirred up in their longing for Thy Kingdom, the dwellers of Thy realms rushed forth to enter into Thy heavenly dominion. Through the restlessness He evinced in Thy path, the feet of all them that are devoted to Thee were steeled and confirmed to manifest Thy Cause amidst Thy creatures, and to demonstrate Thy sovereignty throughout Thy realm.

How great, O my God, is this Thy most excellent handiwork and how consummate Thy creation, which hath caused every understanding heart and mind to marvel! And when the set time was fulfilled, and what had been preordained came to pass, Thou didst unloose His tongue to praise Thee, and to lay bare Thy mysteries before all Thy creation, O Thou Who art the Possessor of all names, and the Fashioner of earth and heaven! Through Him all created things were made to glorify Thee, and to celebrate Thy praise, and every soul was directed towards the kingdom of Thy revelation and Thy sovereignty.

At one time, Thou didst raise Him up, O my God, and didst attire Him with the ornament of the name of Him Who conversed with Thee (Moses), and didst through Him uncover all that Thy will had decreed and Thine irrevocable purpose ordained. At another time, Thou didst adorn Him with the name of Him Who was Thy Spirit (Jesus), and didst send Him down out of the heaven of Thy will, for the edification of Thy people, infusing thereby the spirit of life into the hearts of the sincere among Thy servants and the faithful among Thy creatures. Again, Thou didst reveal Him, decked forth by the name of Him Who was Thy Friend (Muhammad), and caused Him to shine brightly above the horizon of Hijaz, as a token of Thy power and an evidence of Thy might. Through Him Thou didst send unto Thy servants what enabled them to scale the heights of Thy unity, and to yearn over the wonders of Thy manifold knowledge and wisdom.

I testify, O Thou Who art the Lord of the whole creation, and the Desire of whosoever hath sought Thee, that, amidst Thy creatures, they resemble the sun which no matter how often it riseth and setteth is still the one and the same sun. Whoso maketh any distinction between any of them hath truly failed to attain the ultimate purpose, and to reach the highest goal, and hath been deprived of the mysteries of unity and of the lights of sanctity and oneness. I testify, moreover, that Thou hast decreed that none on the face of the earth should equal them, and none of Thy creatures be able to be compared with any of them, in order that Thine own singleness and peerlessness might be recognized and established.

Glorified, immeasurably glorified be Thy name, O my God! How can I ever befittingly mention Thee or sufficiently praise Thee, that Thou hast manifested Him by the power of Thy might, and caused Him to shine above the horizon of Thy will, and made Him the Day Spring of Thy signs, and the Dawning-Place of the revelation of Thy names and Thine attributes? How bewilderingly mysterious, moreover, O my God, is His nature and all that Thou hast infused into Him, through Thy strength and by the power of Thy might! At one time He appeareth as the water which is Life indeed, sent down out of the heaven of Thy grace, and poured forth from the clouds of Thy mercy, that Thy creatures may be endued with new life, and live as long as Thine own Kingdom endureth. Every drop of that water would suffice to quicken the dead, and to set their faces in the direction of Thy favors and Thy gifts, and to rid them of all attachment to aught else except Thee. At another time He revealeth Himself as the Fire which Thou didst

kindle in the tree of Thy unity, whose heat melted the hearts of Thine ardent lovers when He Who is the Day Star of the world shone forth above the horizon of `Iraq. I testify, O my God, that through Him the veils of human fancy were burnt up, and the hearts of men were set towards the scene of Thy most resplendent glory.

I implore Thee, O Thou Who art the Supreme Ordainer, not to suffer me to be deprived of the breezes which are wafted in Thy days, the days whereon the sweet smell of the raiment of Thy mercy hath been shed abroad. Neither do Thou keep me back from Thy most great Ocean, every drop of which crieth out and saith: Great is the blessedness that awaiteth him who hath been awakened from his sleep by the breath of God which, from the source of His mercy, hath blown over all such of His creatures as have set themselves towards Him!

Thou seest, O my Lord, how Thy servants are held captive by their own selves and desires. Redeem them from their bondage, O my God, by the power of Thy sovereignty and might, that they may turn towards Thee when He Who is the Revealer of Thy names and attributes is manifested unto men.

Cast upon this poor and desolate creature, O my Lord, the glance of Thy wealth, and flood his heart with the beams of Thy knowledge, that he may apprehend the verities of the unseen world, and discover the mysteries of Thy heavenly realm, and perceive the signs and tokens of Thy kingdom, and behold the manifold revelations of this earthly life all set forth before the face of Him Who is the Revealer of Thine own Self. Direct, then, his eyes, O my God, towards the horizon of Thy loving-kindness, and make steadfast his heart in its attachment to Thee, and unloose his tongue to praise Thee, and make him able to hold fast the cord of Thy love, and to cling to the hem of Thy bounteousness, and to proclaim Thy name amidst Thy creatures, and to recount Thy virtues throughout Thy realm, in such wise that no obstacle will deter him from turning to Thy name, the All-Bountiful, and no veil shut him out from Thee, in Whose hand is the dominion of utterance and the kingdom of all names and attributes!

Hold Thou the hand of this seeker who hath set his face towards Thee, O my Lord, and draw him out of the depths of his vain imaginations, that the light of certainty may shine brightly above the horizon of his heart in the days whereon the sun of the knowledge of Thy creatures hath been darkened through the shining of the Day Star of Thy glory; the days whereon the moon of the world's wisdom hath been eclipsed through the appearance of Thy hidden knowledge, and the manifestation of Thy well-guarded secret, and the revelation of Thine enshrined mystery; the days whereon the stars of men's doings have fallen through the rising of the orb of Thy unity and the shedding of the radiance of Thy transcendent oneness.

I beg of Thee, O my God, by Thy most exalted Word which Thou hast ordained as the Divine Elixir unto all who are in Thy realm, the Elixir through whose potency the crude metal of human life hath been transmuted into purest gold, O Thou in Whose hands are both the visible and invisible kingdoms, to ordain that my choice be conformed to Thy choice and my wish to Thy wish, that I may be entirely content with that which Thou didst desire, and be wholly satisfied with what Thou didst destine for me by Thy bounteousness and favor. Potent art Thou to do as Thou willest. Thou, in very truth, art the All-Glorious, the All-Wise.

Happy is the man who hath recognized Thee, and discovered the sweetness of Thy fragrance, and set himself towards Thy kingdom, and tasted of the things that have been perfected therein by Thy grace and favor. Great is the blessedness of him who hath acknowledged Thy most excellent majesty, and whom the veils that have shut out the nations from Thee have not hindered from directing his eyes towards Thee, O Thou Who art the King of eternity and the Quickener of every moldering bone! Blessed, also, is he that hath inhaled Thy sweet savors, and been carried away by Thine utterances in Thy days. Blessed, moreover, be the man that hath turned unto Thee, and woe betide him that hath turned his back upon Thee.

Praised be Thou, the Lord of the worlds!

THE COVENANT THOU HAST ESTABLISHED

Glorified art Thou, O my God! Thou knowest that my sole aim in revealing Thy Cause hath been to reveal Thee and not my self, and to manifest Thy glory rather than my glory. In Thy path, and to attain Thy pleasure, I have scorned rest, joy, delight. At all times and under all conditions my gaze hath been fixed on Thy precepts, and mine eyes bent upon the things Thou hast bidden me observe in Thy Tablets. I have wakened every morning to the light of Thy praise and Thy remembrance, and reached evening inhaling the fragrances of Thy mercy.

And when the entire creation was stirred up, and the whole earth was convulsed, and the sweet savors of Thy name, the All-Praised, had almost ceased to breathe over Thy realms, and the winds of Thy mercy had well-nigh been stilled throughout Thy dominions, Thou didst, through the power of Thy might, raise me up among Thy servants, and bid me to show forth Thy sovereignty amidst Thy people. Thereupon I arose before all Thy creatures, strengthened by Thy help and Thy power, and summoned all the multitudes unto Thee, and announced unto all Thy servants Thy favors and Thy gifts, and invited them to turn towards this Ocean, every drop of the waters of which crieth out, proclaiming unto all that are in heaven and on earth that He is in truth, the Fountain of all life, and the Quickener of the entire creation, and the Object of the adoration of all worlds, and the Best-Beloved of every understanding heart, and the Desire of all them that are nigh unto Thee.

Though the fierce winds of the hatred of the wicked doers blew and beat on this Lamp, He was, at no time, in His love for Thy beauty, hindered from shedding the fragrance of His light. As the transgressions committed against Thee waxed greater and greater, my eagerness to reveal Thy Cause correspondingly increased, and as the tribulations deepened and to this Thy glory beareth me witness—a fuller measure of Thy sovereignty and of Thy power was vouchsafed by me unto Thy creatures.

And finally, I was cast by the transgressors into the prison-city of 'Akka, and my kindred were made captives in Baghdád. The power of Thy might beareth me witness, O my God! Every trouble that hath touched me in Thy path hath added to my joy and increased my gladness. I swear by Thee, O Thou Who art the King of Kings! None of the kings of the earth hath power to hinder me from remembering Thee or from extolling Thy virtues. Were they to be leagued—as they have been leagued—against me, and to brandish their sharpest swords and most afflictive spears against me, I would not hesitate to magnify Thy name before all them that are in Thy heaven and on Thy earth. Nay rather, I would cry out and say: “This, O my Beloved, is my face which I have offered up for Thy face, and this is my spirit which I have sacrificed for Thy spirit, and this is my blood that seetheth in my veins, in its longing to be shed for love of Thee and in Thy path.”

Though—as Thou beholdest me, O my God—I be dwelling in a place within whose walls no voice can be heard except the sound of the echo, though all the gates of ease and comfort be shut against us, and thick darkness appear to have compassed us on every side, yet my soul hath been so inflamed by its love for Thee, that nothing whatsoever can either quench the fire of its love or abate the consuming flame of its desire. Lifting up its voice, it crieth aloud amidst Thy servants, and calleth them, at all times and under all conditions, unto Thee.

I beseech Thee, by Thy Most Great Name, to open the eyes of Thy servants, that they may behold Thee shining above the horizon of Thy majesty and glory, and that they may not be hindered by the croaking of the raven from hearkening to the voice of the Dove of Thy sublime oneness, nor be prevented by the corrupt waters from partaking of the pure wine of Thy bounty and the everlasting streams of Thy gifts.

Gather them, then, together around this Divine Law, the covenant of which Thou hast established with all Thy Prophets and Thy Messengers, and Whose ordinances Thou hast written down in Thy Tablets and Thy Scriptures. Raise them up, moreover, to such heights as will enable them to perceive Thy Call.

Potent art Thou to do what pleaseth Thee. Thou art, verily, the Inaccessible, the All-Glorious.

WHOM THOU HAST CHOSEN

Praised be Thou, O my God, that Thou hast been true to what the Pen of Thy Revelation hath inscribed upon the Tablets sent down by Thee unto them Whom Thou hast chosen above all Thy creatures, and through Whom Thou hast unlocked the doors of Thy mercy, and shed abroad the radiance of the light of Thy guidance. Glory to Thee that Thou hast laid bare what had from eternity been wrapped up within the Tabernacle of Thy majesty, Thine omnipotence and glory, and through which Thou hadst decked forth the heaven of Thy Revelation and adorned the pages of the book of Thy testimony.

And when the Pledge was fulfilled and the Promised One appeared, He was rejected by such of Thy servants as profess to have believed in Him in Whom Thy Godhead was manifested, Whom Thou didst ordain to be the Herald of this Revelation, and through Whose advent the eyes of the inmates of the sanctuary of Thy unity were cheered.

I know, O my Lord, neither their reasoning with which they have acknowledged Thee and believed in Thy signs, nor their argument whereby they have repudiated Thy sovereignty. Every time I call them to Thee and say: “O people! Consider the utterances of the Lord your God which are in your possession and those that have been sent down from the heaven of His will and power,” they cavil at Thee, and turn their backs to Thee, though—as Thou art aware—each of the words that have gone out of the mouth of Thy will sheddeth the fragrance of the breaths of Thy mercy.

Some have chosen to cleave to him who is counted unworthy to converse with any of Thy servants that watch at Thy door (Mírzá Yahyá), how much more to enter into the court in which the Tongue of Thy majesty speaketh. Cleanse Thou their hearts and their eyes, O my Lord, that they may see with their eyes and understand with their hearts, that haply they may be attracted by Thine utterances to the Day-Spring of Thine inspiration, and draw nigh unto the soft-flowing stream of Thy knowledge.

Thou art He, O my Lord, Who hath, in every line of Thy Book, entered into covenant with them for me, and made it so sure that none of Thy creatures can any longer evade it. Thou didst say—and Thy word is the truth: “One single letter from Him excelleth all that hath been sent down in the Bayán.”

Thou dost consider, therefore, O my God, how they have transgressed against Thy Cause, and beholdest what their hands have wrought in Thy days. They have so grievously wronged me that the Lote-Tree of Thy Revelation moaneth, and the inmates of the Tabernacle of Thy majesty and the dwellers of the cities of Thy names lament. I know not, O my God, for what reason they have risen up to oppress me, and by what proof they have turned aside from Him Who is the Day Spring of Thy signs. I beseech Thee, O Thou Who art the Lord of all names and the Creator of the heavens, to aid them to act equitably in Thy Cause, that haply they may discover the sweet smell of the robe of Thy mercy, and set their faces towards the horizon that shineth with the brightness of the light of Thy face. Weak are they, O my Lord, and Thou art the Lord of strength and power. They are but paupers, and Thou art the All-Possessing, the Most Generous.

Thou art well aware, O my God, that throughout my life I have sought no advantage for myself. I have offered up my spirit and my whole being for the exaltation of Thy word amidst Thy creatures and the glorification of Thy name among Thy servants. Thou didst send me with such a Testimony that they Who are the Exponents of Thy Revelation and the Day Springs of Thine inspiration were stirred up with vehement longing. Through it, Thy proof was established, and Thy bounty fulfilled, and Thy Cause perfected, and Thine utterances released, and Thy clear tokens uncovered.

Thou knowest, O my God, that I have wished only what Thou hast wished, and desire what Thou dost desire. Were I to speak forth before Thy servants the things wherewith Thou didst, through Thy bounty, inspire me and which Thou didst command me to utter amidst Thy creatures, the oppressors among Thy people would cavil at me. And were I to hold my peace and cease to celebrate the wonders of Thy praise, all the limbs of my body would be stirred up to extol Thee. I know not what the water is with which Thou didst create me, or what the fire Thou didst kindle within me. I swear by Thy glory! I shall not cease to mention Thee, though all that are in Thy heaven and on Thy earth rise up against me. Thee will

I magnify, in all circumstances, with a heart wholly rid of all attachment to the world and all that is therein.

Praised be Thou, the Well-Beloved of the hearts of all such as have recognized Thee.

THY STRAIGHT PATH

I beseech Thee, O God of bounty and King of all created things to guard Thy servants from the imaginations which their hearts may devise. Raise them up, then, to such heights that their footsteps may slip not in the face of the evidences of Thy handiwork which the manifold exigencies of Thy wisdom have ordained, and whose secrets Thou hast hid from the face of Thy people and Thy creatures. Withhold them not, O my Lord, from the ocean of Thy knowledge, neither do Thou deprive them of what Thou didst destine for such of Thy chosen ones as have near access to Thee and those of Thy trusted ones as are wholly devoted to Thy Self. Supply them, then, from Thy sea of certainty with what will calm the agitation of their hearts. Turn, O Lord my God, the darkness of their fancies into the brightness of certitude, and cause them to arise, and to walk steadfastly in Thy straight Path, that haply Thy Book may not hinder them from recognizing Him Who is its Revealer, and Thy names from acknowledging the One Who is their Creator, and their Provider, and their Origin, and their King, and their Begetter, and their Destroyer, and their Glorifier, and their Abaser, and their Governor, and the Sovereign Protector of their Bearers.

THOU HAST SENT DOWN THY BOOK

Thou art the One, O my God and my Ruler, Who hast sent down Thy Book that Thou mayest manifest my Cause, and glorify my Word. Through it Thou didst enter into a Covenant, concerning me, with all that hath been created in Thy realm. Thou seest, O Beloved of the world, how the rebellious among Thy creatures have made of that Covenant a bulwark for themselves, and through it have withdrawn from Thy Beauty, and repudiated Thy signs.

Thou art He, O my God, Who hath commanded them in Thy great Book, and said: “Fear ye the Most Merciful, O people of the Bayán, and deny not Him for Whom I have ordained the Bayán to be one of the leaves of His Paradise. I, verily, esteem it as a gift from me unto Him. Were it His pleasure to accept it, He, truly, is the Most Bountiful; and if He cast it away and refuse to consider it, His verdict is just, and He, in very truth, is Praiseworthy in His acts, and meet to be obeyed in His behests. To none is given the right to cavil at Him.”

THE TABLET OF VISITATION

The praise which hath dawned from Thy most august Self, and the glory which hath shone forth from Thy most effulgent Beauty, rest upon Thee, O Thou Who art the Manifestation of Grandeur, and the King of Eternity, and the Lord of all who are in heaven and on earth! I testify that through Thee the sovereignty of God and His dominion, and the majesty of God and His grandeur, were revealed, and the Day Stars of ancient splendor have shed their radiance in the heaven of Thine irrevocable decree, and the Beauty of the Unseen hath shone forth above the horizon of creation. I testify, moreover, that with but a movement of Thy Pen Thine injunction “Be Thou” hath been enforced, and God's hidden Secret hath been divulged, and all created things have been called into being. and all the Revelations have been sent down.

I bear witness, moreover, that through Thy beauty the beauty of the Adored One hath been unveiled, and through Thy face the face of the Desired One hath shone forth, and that through a word from Thee Thou hast decided between all created things, causing them who are devoted to Thee to ascend unto the summit of glory, and the infidels to fall into the lowest abyss.

I bear witness that he who hath known Thee hath known God, and he who hath attained unto Thy presence hath attained unto the presence of God. Great, therefore, is the blessedness of him who hath believed in Thee, and in Thy signs, and hath humbled himself before Thy sovereignty, and hath been honored with meeting Thee, and hath attained the good pleasure of Thy will, and circled around Thee, and stood before Thy throne. Woe betide him that hath transgressed against Thee, and hath denied Thee, and repudiated Thy signs, and gainsaid Thy sovereignty, and risen up against Thee, and waxed proud before Thy face, and hath disputed Thy testimonies, and fled from Thy rule and Thy dominion, and been numbered with the infidels whose names have been inscribed by the fingers of Thy behest upon Thy holy Tablets.

Waft, then, unto me, O my God and my Beloved, from the right hand of Thy mercy and Thy loving-kindness, the holy breaths of Thy favors, that they may draw me away from myself and from the world unto the courts of Thy nearness and Thy presence. Potent art Thou to do what pleaseth Thee. Thou, truly, hast been supreme over all things.

The remembrance of God and His praise, and the glory of God and His splendor, rest upon Thee, O Thou who art His Beauty! I bear witness that the eye of creation hath never gazed upon one wronged like Thee. Thou wast immersed all the days of Thy life beneath an ocean of tribulations. At one time Thou wast in chains and fetters; at another Thou wast threatened by the sword of Thine enemies. Yet, despite all this, Thou didst enjoin upon all men to observe what had been prescribed unto Thee by Him Who is the All-Knowing, the All-Wise.

May my spirit be a sacrifice to the wrongs Thou didst suffer, and my soul be a ransom for the adversities Thou didst sustain. I beseech God, by Thee and by them whose faces have been illuminated with the splendors of the light of Thy countenance, and who, for love of Thee, have observed all whereunto they were bidden, to remove the veils that have come in between Thee and Thy creatures, and to supply me with the good of this world and the world to come. Thou art, in truth, the Almighty, the Most Exalted, the All-Glorious, the Ever-Forgiving, the Most Compassionate.

Bless Thou, O Lord my God, the Divine Lote-Tree and its leaves, and its boughs, and its branches, and its stems, and its offshoots, as long as Thy most excellent titles will endure and Thy most august attributes will last. Protect it, then, from the mischief of the aggressor and the hosts of tyranny. Thou art, in truth, the Almighty, the Most Powerful. Bless Thou, also, O Lord my God, Thy servants and Thy handmaidens who have attained unto Thee. Thou, truly, art the All-Bountiful, Whose grace is infinite. No God is there save Thee, the Ever-Forgiving, the Most Generous.

HE CALLETH THE NATIONS

Praised be Thou, O my God! I beseech Thee by them who have circled round the throne of Thy will, and soared in the atmosphere of Thy good-pleasure, and turned with all their affections towards the Horizon of Thy Revelation and the Day Spring of Thine inspiration, and the Dawning-Place of Thy names, to aid Thy servants to observe what Thou hast commanded them in Thy days—commandments through which the sacredness of Thy Cause will be demonstrated unto Thy servants and the affairs of Thy creatures and of Thy realm will be set aright.

I testify, O my God, that this is the Day whereon Thy testimony hath been fulfilled, and Thy clear tokens have been manifested, and Thine utterances have been revealed, and Thy signs have been demonstrated, and the radiance of Thy countenance hath been diffused, and Thy proof hath been perfected, and Thine ascendancy hath been established, and Thy mercy hath overflowed, and the Day Star of Thy grace hath shone forth with such brilliance that Thou didst manifest Him Who is the

Revealer of Thyself and the Treasury of Thy wisdom and the Dawning-Place of Thy majesty and power. Thou didst establish His covenant with every one who hath been created in the kingdoms of earth and heaven and in the realms of revelation and of creation. Thou didst raise Him up to such heights that the wrongs inflicted by the oppressors have been powerless to deter Him from revealing Thy sovereignty, and the ascendancy of the wayward hath failed to prevent Him from demonstrating Thy power and from exalting Thy Cause.

So highly didst Thou exalt Him that He openly delivered unto the kings Thy messages and commandments, and hath never for one moment sought His own protection, but striven to protect Thy servants from whatever might withhold them from approaching the kingdom of Thy nearness, and from setting their faces towards the horizon of Thy good-pleasure.

Thou seest, O my God, how, notwithstanding the swords that are drawn against Him, He calleth the nations unto Thee, and though Himself a prisoner summoneth them to turn in the direction of Thy gifts and bounties. With every fresh tribulation He manifested a fuller measure of Thy Cause, and exalted more highly Thy word.

I testify that through Him the Pen of the Most High was set in motion, and with His remembrance the Scriptures in the kingdom of names were embellished. Through Him Thy fragrances were wafted, and the sweet smell of Thy raiment was shed abroad amongst all the dwellers of the earth and the inmates of heaven. Thou seest and knowest full well, O my God, how He hath been made to dwell within the most desolate of cities, so that He may build up the hearts of Thy servants, and hath been willing to suffer the most grievous abasement, that Thy creatures may be exalted.

I pray Thee, O Thou Who causeth the dawn to appear, by Thy Name through Which Thou hast subjected the winds, and sent down Thy Tablets, that Thou wilt grant that we may draw near unto what Thou didst destine for us by Thy favor and bounty, and to be far removed from whatsoever may be repugnant unto Thee. Give us, then, to drink from the hands of Thy grace every day and every moment of our lives of the waters that are life indeed, O Thou Who art the Most Merciful! Make us, then, to be of them who helped Thee when fallen into the hands of those Thine enemies who are numbered with the rebellious among Thy creatures and the wicked amidst Thy people. Write down, then, for us the recompense ordained for him that hath attained Thy presence, and gazed on Thy beauty, and supply us with every good thing ordained in Thy Book for such of Thy creatures as enjoy near access to Thee.

Brighten our hearts, O my Lord, with the splendor of Thy knowledge, and illumine our sight with the light of such eyes as are fixed upon the horizon of Thy grace and the Day Spring of Thy glory. Preserve us, then, by Thy Most Great Name, Which Thou didst cause to overshadow such nations as lay claim to what Thou hast forbidden in Thy Book. This, verily, is what Thou didst announce unto us in Thy Scriptures and Thy Tablets.

Cause us, then, to be so steadfast in our love towards Thee that we will turn to none except Thee, and will be reckoned amongst them that are brought nigh to Thee, and acknowledge Thee as One Who is exalted above every comparison and is holy beyond all likeness, and will lift up our voices amongst Thy servants and cry aloud that He is the one God, the Incomparable, the Ever-Abiding, the Most Powerful, the All-Glorious, the All-Wise.

Strengthen Thou, O my Lord, the hearts of them that love Thee, that they may not be affrighted by the hosts of the infidels that are turned back from Thee, but may follow Thee in whatsoever hath been revealed by Thee. Aid them, moreover, to remember and to praise Thee, and to teach Thy Cause with eloquence and wisdom. Thou art He Who hath called Himself the Most Merciful. Ordain, then, O my God, for me and for whosoever hath sought Thee what beseemeth the excellence of Thy glory and the greatness of Thy majesty. No God is there but Thee, the Ever-Forgiving, the Most Compassionate.

DARKNESS HATH FALLEN

Lauded be Thy name, O Lord my God! Darkness hath fallen upon every land, and the forces of

mischief have encompassed all the nations. Through them, however, I perceive the splendors of Thy wisdom, and discern the brightness of the light of Thy providence.

They that are shut out as by a veil from Thee have imagined that they have the power to put out Thy light, and to quench Thy fire, and to still the winds of Thy grace. Nay, and to this Thy might beareth me witness! Had not every tribulation been made the bearer of Thy wisdom, and every ordeal the vehicle of Thy providence, no one would have dared oppose us, though the powers of earth and heaven were to be leagued against us. Were I to unravel the wondrous mysteries of Thy wisdom which are laid bare before me, the reins of Thine enemies would be cleft asunder.

Glorified be Thou, then, O my God! I beseech Thee by Thy Most Great Name to assemble them that love Thee around the Law that streameth from the good-pleasure of Thy will, and to send down upon them what will assure their hearts.

Potent art Thou to do what pleaseth Thee. Thou art, verily the Help in Peril, the Self-Subsisting.

THE ETERNITY OF THY MAJESTY

How marvelous, then, are the manifold tokens of Thy might and how great are the diverse evidences of Thy power! The learned have, without exception, admitted their ignorance when confronted with the radiance of the Luminary of Thy knowledge; and the mighty have all confessed their impotence in the face of the billowing Ocean of Thy power; and the rich have one and all acknowledged their poverty before the effusions of the Treasuries of Thy wealth; and the worldly wise have each recognized their nothingness beside the splendors of the Light of Thy beauty; and the exalted have all witnessed unto their abasement when face to face with the effulgence of the Day Star of Thy glory; and they who are in authority have borne witness to their own evanescence and to the evanescence of others, and discovered the eternity of Thy majesty, and of Thy sovereignty, and of Thy sublimity, and of Thy power.

THIS DIVINE LAW

Praised be Thou, O Lord my God! I implore Thee by Them Who are the Tabernacles of Thy Divine holiness, Who are the Manifestations of Thy transcendent unity and the Day Springs of Thine inspiration and revelation, to grant that Thy servants may not be kept back from this Divine Law which, at Thy will and according to Thy pleasure, hath branched out from Thy most great Ocean. Do Thou, then, ordain for them that which Thou didst ordain for Thy chosen ones and for the righteous among Thy creatures, whose constancy in Thy Cause the tempests of trials have failed to shake, and whom the tumults of tests have been powerless to hinder from magnifying Thy most exalted Word—the Word through Which the heavens of men's idle fancies and vain imaginations have been split asunder. Thou art, verily, the Almighty, the All-Glorious, the All-Knowing.

Enable, then, Thy servants, O my God, to recognize the Day Star that hath shone forth above the horizon of Thine irrevocable decree and purpose, and suffer them not to be deprived of the Paradise which Thou, by Thy name, the All-Glorious, hast called into being in the heavens of Thine exalted omnipotence. Cause them, moreover, O my God, to hearken to Thy most sweet voice, that they may all hasten to recognize Thy unity and acknowledge Thy oneness, O Thou Who art the Beloved of the hearts of all that yearn after Thee, and the Object of the adoration of such as have known Thee!

I beseech Thee, by them that have cut down all the idols in this Revelation through which the Most Grievous Convulsion and the Great Terror have appeared, to assist, at all times, Thy servants with the signs of Thine almighty power and the evidences of Thy transcendent and all-compelling might. Grant, then, that their hearts may be made as strong as brass, that they may remain unmoved by the overpowering might of such as have transgressed against Him Who is the Manifestation of Thine

Essence and the Day Spring of Thine invisible Self, and that they may all arise to glorify and help Thee, so that through them the ensigns of Thy triumph may be lifted up in Thy realm, and the standards of Thy Cause may be unfurled throughout Thy dominions. Thou art He who from everlasting hath, through the potency of His will, been all-powerful, and will continue to remain the same for ever and ever. Thou art, verily, the All-Glorious, the Most High. No God is there but Thee, the Most Powerful, the Most Exalted, the Help in Peril, the Most Great, the One Being, the Incomparable, the All-Glorious, the Unrestrained.

NO SOONER HAD HE REVEALED HIMSELF

I beg of Thee, O my God, by Thy power, and Thy might, and thy sovereignty, which have embraced all who are in Thy heaven and on Thy earth, to make known unto Thy servants this luminous Way and this straight Path, that they may acknowledge Thy unity and Thy oneness, with a certainty which the vain imaginations of the doubters will not impair, nor the idle fancies of the wayward obscure. Illumine, O my Lord, the eyes of Thy servants, and brighten their hearts with the splendors of the light of Thy knowledge, that they may apprehend the greatness of this most sublime station, and recognize this most luminous Horizon, that haply the clamor of men may fail to deter them from turning their gaze towards the effulgent light of Thy unity, and to hinder them from setting their faces toward the Horizon of detachment.

This is the Day, O my Lord, which Thou didst announce unto all mankind as the Day whereon Thou wouldst reveal Thy Self, and shed Thy radiance, and shine brightly over all Thy creatures. Thou hast, moreover, entered into a covenant with them, in Thy Books, and Thy Scriptures, and Thy Scrolls, and Thy Tablets, concerning Him Who is the Day Spring of Thy Revelation, and hast appointed the Bayán to be the Herald of this Most Great and all-glorious Manifestation, and this most resplendent and most sublime Appearance.

And when the world's horizon was illumined, and He Who is the Most Great Name was manifested, all disbelieved in Him and in His signs, except such as have been carried away by the sweetness of Thy glorification and praise. There befell Him what must remain inscrutable to everyone except Thee, Whose knowledge transcendeth all who are in Thy heaven and all who are on Thy earth.

Thou well knowest, O my God, that the Revealer of the Bayán (the Báb) hath commanded all mankind concerning Thy Cause, and Thy Revelation, and Thy Sovereignty. He hath said, and sweet is His speech: "Beware lest the Bayán and its Letters keep you back from Him Who is the Most Merciful and from His sovereignty." He, moreover, hath written: "Were He to produce no more than one verse, ye must not deny Him. Haste ye towards Him, that haply He may cause to descend upon you what He pleaseth, as a token of His grace unto you. He truly is the Possessor of His servants, and the King of creation."

Thou seest, then, O Thou Who art the Beloved of the world and the Revealer of the Most Great Name, how He hath come down with the kingdom of His signs, and in a manner that hath caused the atoms of the earth to testify that the whole world hath been filled with these signs. And yet, notwithstanding this most manifest and all-glorious Revelation, and these signs which none can appraise except Thee, O Thou the King of names, Thou beholdest how they have broken off from Him Who is the Day Spring of Thine Essence, and have caviled at the One Who is the Fountain-Head of Thy wisdom and of Thine utterance. They were so seized with thirst for fame, that they rejected Thy tokens, and Thy testimonies, and Thy signs, which every man of insight perceiveth in whatsoever declareth Thy greatness, and Thy sovereignty, and acknowledgeth Thy Revelation and Thy might. They have so traduced Him as to cause the inmates of the all-glorious Tabernacle and the Concourse on high to lament, and have uttered such calumnies against Him that the souls of Thy chosen Ones and the hearts of them that are dear to Thee have melted. They have erred so grievously that they cast away Thy most resplendent signs, and clung to their idle fancies, O Thou Who art the Possessor of Names and the Lord of the Throne on high and of earth below!

Thou art, O my God and the Exultation of my heart, the One Who hath adorned Thy Tablet, of which none is aware except Thee, with the mention of this Day which Thou didst call after Thy name, that haply none may on that day be seen save Thy most august Self, and naught else be brought to mind except Thy most sweet remembrance.

No sooner had He revealed Himself than the foundations of the kindreds of the earth shook and trembled, and the learned swooned away, and the wise were bewildered, except such as have, through the power of Thy might, drawn nigh unto Thee, and received the choice wine of Thy Revelation from the hand of Thy grace, and have quaffed it in Thy name, and exclaimed: "Praise be unto Thee, O Thou the Desire of the worlds! and glory be to Thee, O Thou Who art the Exultation of the hearts that pant after Thee!"

My God, my Master, my Highest Hope, and the Goal of my desire! Thou seest and hearest the sighing of this wronged One, from this darksome well which the vain imaginations of Thine adversaries have built, and from this blind pit which the idle fancies of the wicked among Thy creatures have digged. By Thy Beauty, O Thou Whose glory is uncovered to the face of men! I am not impatient in the troubles that touch me in my love for Thee, neither in the adversities which I suffer in Thy path. Nay, I have, by Thy power, chosen them for mine own self, and I glory in them amongst such of Thy creatures as enjoy near access to Thee, and those of Thy servants that are wholly devoted to Thy Self.

THE FIRE OF THY LOVE

Thou art He, O my God, Who hath raised me up at Thy behest, and bidden me to occupy Thy seat, and to summon all men to the court of Thy mercy. It is Thou Who hast commanded me to tell out the things Thou didst destine for them in the Tablet of Thy decree and didst inscribe with the pen of Thy Revelation, and Who hast enjoined on me the duty of kindling the fire of Thy love in the hearts of Thy servants, and of drawing all the peoples of the earth nearer to the habitation of Thy throne.

And when, as bidden by Thee, I arose and called out, by Thy leave, all Thy creatures, the wayward among Thy servants opposed me. Some turned away from me, others disowned my claim, a few hesitated, while others were sore perplexed, notwithstanding that Thy testimony was set forth before the followers of all religions, and Thy proof demonstrated unto all the peoples of the earth, and the signs of Thy might so powerfully manifested as to encompass the entire creation.

I was, moreover, opposed by mine own kindred, although, as Thou knowest, they were dear to me and I had desired for them that which I had desired for mine own self. These are the ones who, when learning that I had been cast into prison, perpetrated against me what no man else on earth had perpetrated.

I entreat Thee, therefore, O my God, by Thy name by which Thou hast separated between truth and denial, to purify their hearts of all evil suggestions, and to enable them to draw nigh unto Him Who is the Day Spring of Thy names and Thine attributes.

Thou knowest, O my God, that I have severed every tie that bindeth me to any of Thy creatures except that most exalted tie that uniteth me with whosoever cleaveth unto Thee, in this the day of the revelation of Thy most august Self, that hath appeared in Thy name, the All-Glorious. Thou knowest that I have dissolved every bond that knitteth me to any one of my kindred except such as have enjoyed near access to Thy most effulgent face.

I have no will but Thy will, O my Lord, and cherish no desire except Thy desire. From my pen floweth only the summons which Thine own exalted pen hath voiced, and my tongue uttereth naught save what the Most Great Spirit hath itself proclaimed in the kingdom of Thine eternity. I am stirred by nothing else except the winds of Thy will, and breathe no word except the words which, by Thy leave and Thine inspiration, I am led to pronounce.

Praise be to Thee, O Thou Who art the Well-Beloved of all that have known Thee, and the Desire of the hearts of such as are devoted to Thee, inasmuch as Thou hast made me a target for the ills that I

suffer in my love for Thee, and the object of the assaults launched against me in Thy path. Thy glory beareth me witness! I can, on no account, feel impatient of the adversities that I have borne in my love for Thee. From the very day Thou didst reveal Thyself unto me, I have accepted for myself every manner of tribulation. Every moment of my life my head crieth out to Thee and saith: “Would, O my Lord, that I could be raised on the spear-point in Thy path!” while my blood entreateth Thee saying: “Dye the earth with me, O my God, for the sake of Thy love and Thy pleasure!” Thou knowest that I have, at no time sought to guard my body against any affliction, nay rather I have continually anticipated the things Thou didst ordain for me in the Tablet of Thy decree.

Behold, then, O my God, my loneliness among Thy servants and my remoteness from Thy friends and Thy chosen ones. I beseech Thee, by the showers of the clouds of Thy mercy, whereby Thou hast caused the blossom of Thy praise and utterance and the flowers of Thy wisdom and testimony to spring forth in the hearts of all them that have recognized Thy oneness, to supply Thy servants and my kindred with the fruits of the tree of Thy unity, in these days when Thou hast been established upon the throne of Thy mercy. Hinder them not, O my Lord, from attaining unto the things Thou dost possess, and write down for them that which will aid them to scale the heights of Thy grace and favor. Give them, moreover, to drink of the living waters of Thy knowledge, and ordain for them the good of this world and of the world to come.

Thou art, verily, the Lord of Bahá, and the Beloved of his heart, and the Object of his desire, and the Inspirer of his tongue, and the Source of his soul. No God is there but Thee, the Inaccessible, the Most High. Thou art, verily, the Almighty, the Most Exalted, the Ever-Forgiving, the Most Merciful.

NO REFUGE CAN BE FOUND

My God, my Well-Beloved! No place is there for any one to flee to when once Thy laws have been sent down, and no refuge can be found by any soul after the revelation of Thy commandments. Thou hast inspired the Pen with the mysteries of Thine eternity, and bidden it teach man that which he knoweth not, and caused him to partake of the living waters of truth from the cup of Thy Revelation and Thine inspiration.

No sooner, however, had the Pen traced upon the tablet one single letter of Thy hidden wisdom, than the voice of the lamentation of Thine ardent lovers was lifted up from all directions. Thereupon, there befell the just what hath caused the inmates of the tabernacle of Thy glory to weep and the dwellers of the cities of Thy revelation to groan.

Thou dost consider, O my God, how He Who is the Manifestation of Thy names is in these days threatened by the swords of Thine adversaries. In such a state He crieth out and summoneth all the inhabitants of Thine earth and the denizens of Thy heaven unto Thee.

Purify, O my God, the hearts of Thy creatures with the power of Thy sovereignty and might, that Thy words may sink deep into them. I know not what is in their hearts, O my God, nor can tell the thoughts they think of Thee. Methinks that they imagine that Thy purpose in calling them to Thine all-highest horizon is to heighten the glory of Thy majesty and power. For had they been satisfied that Thou summonest them to that which will recreate their hearts and immortalize their souls, they would never have fled from thy governance, nor deserted the shadow of the tree of Thy oneness. Clear away, then, the sight of Thy creatures, O my God, that they may recognize Him Who showeth forth the Godhead as One Who is sanctified from all that pertaineth unto them, and Who, wholly for Thy sake, is summoning them to the horizon of Thy unity, at a time when every moment of His life is beset with peril. Had His aim been the preservation of His own Self, He would never have left it at the mercy of Thy foes.

I swear by Thy glory! I have accepted to be tried by manifold adversities for no purpose except to regenerate all that are in Thy heaven and on Thy earth. Whoso hath loved Thee, can never feel attached to his own self, except for the purpose of furthering Thy Cause; and whoso hath recognized Thee can recognize naught else except Thee, and can turn to no one save Thee.

Enable Thy servants, O my God, to discover the things Thou didst desire for them in Thy Kingdom. Acquaint them, moreover, with what He Who is the Origin of Thy most excellent titles hath, in His love for Thee, been willing to bear for the sake of the regeneration of their souls, that they may haste to attain the River that is Life indeed, and turn their faces in the direction of Thy Name, the Most Merciful. Abandon them not to themselves, O my God! Draw them, by Thy bountiful favor, to the heaven of Thine inspiration. They are but paupers, and Thou art the All-Possessing, the Ever-Forgiving, the Most Compassionate.

ENTITIES OF A NEW CREATION

How great is Thy power! How exalted Thy sovereignty! How lofty Thy might! How excellent Thy majesty! How supreme is Thy grandeur—a grandeur which He Who is Thy Manifestation hath made known and wherewith Thou hast invested Him as a sign of Thy generosity and bountiful favor. I bear witness, O my God, that through Him Thy most resplendent signs have been uncovered, and Thy mercy hath encompassed the entire creation. But for Him, how could the Celestial Dove have uttered its songs or the Heavenly Nightingale, according to the decree of God, have warbled its melody?

I testify that no sooner had the First Word proceeded, through the potency of Thy will and purpose, out of His mouth, and the First Call gone forth from His lips than the whole creation was revolutionized, and all that are in the heavens and all that are on earth were stirred to the depths. Through that Word the realities of all created things were shaken, were divided, separated, scattered, combined and reunited, disclosing, in both the contingent world and the heavenly kingdom, entities of a new creation, and revealing, in the unseen realms, the signs and tokens of Thy unity and oneness. Through that Call Thou didst announce unto all Thy servants the advent of Thy most great Revelation and the appearance of Thy most perfect Cause.

No sooner had that Revelation been unveiled to men's eyes than the signs of universal discord appeared among the peoples of the world, and commotion seized the dwellers of earth and heaven, and the foundations of all things were shaken. The forces of dissension were released, the meaning of the Word was unfolded, and every several atom in all created things acquired its own distinct and separate character. Hell was made to blaze, and the delights of Paradise were uncovered to men's eyes. Blessed is the man that turneth towards Thee, and woe betide him who standeth aloof from Thee, who denieth Thee and repudiath Thy signs in this Revelation wherein the faces of the exponents of denial have turned black and the faces of the exponents of truthfulness have turned white, O Thou Who art the Possessor of all names and attributes, Who holdest in Thy grasp the empire of whatever hath been created in heaven and on earth!

HE HATH ENTRUSTED EVERY CREATED THING

How wondrous is the unity of the Living, the Ever-Abiding God—a unity which is exalted above all limitations, that transcendeth the comprehension of all created things! He hath, from everlasting, dwelt in His inaccessible habitation of holiness and glory, and will unto everlasting continue to be enthroned upon the heights of His independent sovereignty and grandeur. How lofty hath been His incorruptible Essence, how completely independent of the knowledge of all created things, and how immensely exalted will it remain above the praise of all the inhabitants of heavens and the earth!

From the exalted source, and out of the essence of His favor and bounty He hath entrusted every created thing with a sign of His knowledge, so that none of His creatures may be deprived of its share in expressing, each according to its capacity and rank, this knowledge. This sign is the mirror of His beauty in the world of creation. The greater the effort exerted for the refinement of this sublime and noble mirror, the more faithfully will it be made to reflect the glory of the names and attributes of God, and

reveal the wonders of His signs and knowledge. Every created thing will be enabled (so great is this reflecting power) to reveal the potentialities of its pre-ordained station, will recognize its capacity and limitations, and will testify to the truth that “He, verily is God; there is none other God besides Him.” ...

There can be no doubt whatever that, in consequence of the efforts which every man may consciously exert and as a result of the exertion of his own spiritual faculties, this mirror can be so cleansed from the dross of earthly defilements and purged from satanic fancies as to be able to draw nigh unto the meads of eternal holiness and attain the courts of everlasting fellowship. In pursuance, however, of the principle that for every thing a time hath been fixed, and for every fruit a season hath been ordained, the latent energies of such a bounty can best be released and the vernal glory of such a gift can only be manifested, in the Days of God. Invested though each day may be with its pre-ordained share of God's wondrous grace, the Days immediately associated with the Manifestation of God possess a unique distinction and occupy a station which no mind can ever comprehend. Such is the virtue infused into them that, if the hearts of all that dwell in the heavens and the earth were, in those days of everlasting delight, to be brought face to face with that Day Star of unfading glory and attuned to His Will, each would find itself exalted above all earthly things, radiant with His light, and sanctified through His grace. All hail to this grace which no blessing, however great, can excel? and all honor to such a loving-kindness the like of which the eye of creation hath not seen! Exalted is He above that which they attribute unto Him or recount about Him!

It is for this reason that, in those days, no man shall ever stand in need of his neighbor. It hath already been abundantly demonstrated that in that divinely-appointed Day the majority of them that have sought and attained His holy court have revealed such knowledge and wisdom, a drop of which none else besides these holy and sanctified souls, however long he may have taught or studied, hath grasped or will ever comprehend. It is by virtue of this power that the beloved of God have, in the days of the Manifestation of the Day Star of Truth, been exalted above, and made independent of, all human learning. Nay, from their hearts and the springs of their innate powers hath gushed out unceasingly the inmost essence of human learning and wisdom.

THE BEST-BELOVED IS COME

O My servants! It behoveth you to refresh and revive your souls through the gracious favors which, in this Divine, this soul-stirring Springtime, are being showered upon you. The Day Star of His great glory hath shed its radiance upon you. and the clouds of His limitless grace have overshadowed you. How high the reward of him that hath not deprived himself of so great a bounty, nor failed to recognize the beauty of his Best-Beloved in this, His new attire.

Say: O people! The Lamp of God is burning; take heed, lest the fierce winds of your disobedience extinguish its light. Now is the time to arise and magnify the Lord, your God. Strive not after bodily comforts, and keep your heart pure and stainless. The Evil One is lying in wait, ready to entrap you. Gird yourselves against his wicked devices, and, led by the light of the name of the one true God, deliver yourselves from the darkness that surroundeth you. Center your thoughts in the Well-Beloved, rather than in your own selves.

Say: O ye that have strayed and lost your way! The Divine Messenger, Who speaketh naught but the truth, hath announced unto you the coming of the Best-Beloved. Behold, He is now come. Wherefore are ye downcast and dejected? Why remain despondent when the Pure and Hidden One hath appeared unveiled amongst you? He Who is both the Beginning and the End, He Who is both Stillness and Motion, is now manifest before your eyes. Behold how, in this Day, the Beginning is reflected in the End, how out of Stillness Motion hath been engendered. This motion hath been generated by the potent energies which the words of the Almighty have released throughout the entire creation. Whoso hath been quickened by its vitalizing power, will find himself impelled to attain the court of the Beloved; and whoso hath deprived himself therefrom, will sink into irretrievable despondency. He is truly wise whom the world and all that is therein have not deterred from recognizing the light of this Day, who will not

allow men's idle talk to cause him to swerve from the way of righteousness. He is indeed as one dead who, at the wondrous dawn of this Revelation, hath failed to be quickened by its soul-stirring breeze. He is indeed a captive who hath not recognized the Supreme Redeemer, but hath suffered his soul to be bound, distressed and helpless, in the fetters of his desires.

O My servants! Whoso hath tasted of this Fountain hath attained unto everlasting Life. and whoso hath refused to drink therefrom is even as the dead. Say: O ye workers of iniquity! Covetousness hath hindered you from giving a hearing ear unto the sweet voice of Him Who is the All-Sufficing. Wash it away from your hearts, that His Divine secret may be made known unto you. Behold Him manifest and resplendent as the sun in all its glory.

Say: O ye that are bereft of understanding! A severe trial pursueth you, and will suddenly overtake you. Bestir yourselves, that haply it may pass and inflict no harm upon you. Acknowledge the exalted character of the name of the Lord, your God, Who hath come unto you in the greatness of His glory. He, verily, is the All-Knowing, the All-Possessing, the Supreme Protector.

THE SIGNS OF REVELATION

Know thou that every created thing is a sign of the revelation of God. Each, according to its capacity, is, and will ever remain, a token of the Almighty. Inasmuch as He, the sovereign Lord of all, hath willed to reveal His sovereignty in the kingdom of names and attributes, each and every created thing hath, through the act of the Divine Will, been made a sign of His glory. So pervasive and general is this revelation that nothing whatsoever in the whole universe can be discovered that doth not reflect His splendor. Under such conditions every consideration of proximity and remoteness is obliterated... Were the Hand of Divine power to divest of this high endowment all created things, the entire universe would become desolate and void.

Behold, how immeasurably exalted is the Lord your God above all created things! Witness the majesty of His sovereignty, His ascendancy, and supreme power. If the things which have been created by Him—magnified be His glory—and ordained to be the manifestations of His names and attributes, stand, by virtue of the grace with which they have been endowed, exalted beyond all proximity and remoteness, how much loftier must be that Divine Essence that hath called them into being? ...

Meditate on what the poet hath written: “Wonder not, if my Best-Beloved be closer to me than mine own self; wonder at this, that I, despite such nearness, should still be so far from Him.” ... Considering what God hath revealed, that “We are closer to man than his life-vein,” the poet hath, in allusion to this verse, stated that, “though the revelation of my Best-Beloved hath so permeated my being that He is closer to me than my life-vein,” yet, notwithstanding my certitude of its reality and my recognition of my station, I am still so far removed from Him. By this he meaneth that his heart, which is the seat of the All-Merciful and the throne wherein abideth the splendor of His revelation, is forgetful of its Creator, hath strayed from His path, hath shut out itself from His glory, and is stained with the defilement of earthly desires.

It should be remembered in this connection that the one true God is in Himself exalted beyond and above proximity and remoteness. His reality transcendeth such limitations. His relationship to His creatures knoweth no degrees. That some are near and others are far is to be ascribed to the Manifestations themselves.

That the heart is the throne, in which the Revelation of God the All-Merciful is centered, is attested by the holy utterances which We have formerly revealed. Among them is this saying: “Earth and heaven cannot contain Me; what can alone contain Me is the heart of him that believeth in Me, and is faithful to My Cause.” How often hath the human heart, which is the recipient of the light of God and the seat of the revelation of the All-Merciful, erred from Him Who is the Source of that light and the Well Spring of that revelation. It is the waywardness of the heart that removeth it far from God, and condemneth it to

remoteness from Him. Those hearts, however, that are aware of His Presence, are close to Him, and are to be regarded as having drawn nigh unto His throne.

Consider, moreover, how frequently doth man become forgetful of his own self, whilst God remaineth, through His all-encompassing knowledge, aware of His creature, and continueth to shed upon him the manifest radiance of His glory. It is evident, therefore, that, in such circumstances, He is closer to him than his own self. He will, indeed, so remain for ever, for, whereas the one true God knoweth all things, perceiveth all things, and comprehendeth all things, mortal man is prone to err, and is ignorant of the mysteries that lie enfolded within him....

Let no one imagine that by Our assertion that all created things are the signs of the revelation of God is meant that—God forbid—all men, be they good or evil, pious or infidel, are equal in the sight of God. Nor doth it imply that the Divine Being—magnified be His name and exalted be His glory—is, under any circumstances, comparable unto men, or can, in any way, be associated with His creatures. Such an error hath been committed by certain foolish ones who, after having ascended into the heavens of their idle fancies, have interpreted Divine Unity to mean that all created things are the signs of God, and that, consequently, there is no distinction whatsoever between them. Some have even outstripped them by maintaining that these signs are peers and partners of God Himself. Gracious God! He, verily, is one and indivisible; one in His essence, one in His attributes. Everything besides Him is as nothing when brought face to face with the resplendent revelation of but one of His names, with no more than the faintest intimation of His glory—how much less when confronted with His own Self!

By the righteousness of My name, the All-Merciful! The Pen of the Most High trembleth with a great trembling and is sore shaken at the revelation of these words. How puny and insignificant is the evanescent drop when compared with the waves and billows of God's limitless and everlasting Ocean and how utterly contemptible must every contingent and perishable thing appear when brought face to face with the uncreated, the unspeakable glory of the Eternal! We implore pardon of God, the All-Powerful, for them that entertain such beliefs, and give utterance to such words. Say: O people! How can a fleeting fancy compare with the Self-Subsisting, and how can the Creator be likened unto His creatures, who are but as the script of His Pen? Nay, His script excelleth all things, and is sanctified from, and immeasurably exalted above, all creatures.

Furthermore, consider the signs of the revelation of God in their relation one to another. Can the sun, which is but one of these signs, be regarded as equal in rank to darkness? The one true God beareth Me witness! No man can believe it, unless he be of those whose hearts are straitened, and whose eyes have become deluded. Say: Consider your own selves. Your nails and eyes are both parts of your bodies. Do ye regard them of equal rank and value? If ye say, yea; say, then: ye have indeed charged with imposture, the Lord, my God, the All-Glorious, inasmuch as ye pare the one, and cherish the other as dearly as your own life.

To transgress the limits of one's own rank and station is, in no wise, permissible. The integrity of every rank and station must needs be preserved. By this is meant that every created thing should be viewed in the light of the station it hath been ordained to occupy.

It should be borne in mind, however, that when the light of My Name, the All-Pervading, hath shed its radiance upon the universe, each and every created thing hath, according to a fixed decree, been endowed with the capacity to exercise a particular influence, and been made to possess a distinct virtue. Consider the effect of poison. Deadly though it is, it possesseth the power of exerting, under certain conditions, a beneficial influence. The potency infused into all created things is the direct consequence of the revelation of this most blessed Name. Glorified be He, Who is the Creator of all names and attributes! Cast into the fire the tree that hath rot and dried up, and abide under the shadow of the green and goodly Tree, and partake of the fruit thereof.

The people living in the days of the Manifestations of God have, for the most part, uttered such unseemly sayings. These have been set down circumstantially in the revealed Books and Holy Scriptures.

He is really a believer in the Unity of God who recognizeth in each and every created thing the sign of

the revelation of Him Who is the Eternal Truth, and not he who maintaineth that the creature is indistinguishable from the Creator.

Consider, for instance, the revelation of the light of the Name of God, the Educator. Behold, how in all things the evidences of such a revelation are manifest, how the betterment of all beings dependeth upon it. This education is of two kinds. The one is universal. Its influence pervadeth all things and sustaineth them. It is for this reason that God hath assumed the title, “Lord of all worlds.” The other is confined to them that have come under the shadow of this Name, and sought the shelter of this most mighty Revelation. They, however, that have failed to seek this shelter, have deprived themselves of this privilege, and are powerless to benefit from the spiritual sustenance that hath been sent down through the heavenly grace of this Most Great Name. How great the gulf fixed between the one and the other! If the veil were lifted, and the full glory of the station of those that have turned wholly towards God, and have, in their love for Him, renounced the world, were made manifest, the entire creation would be dumbfounded. The true believer in the Unity of God will, as it hath already been explained, recognize, in the believer and the unbeliever, the evidences of the revelation of both of these Names. Were this revelation to be withdrawn, all would perish.

Consider, in like manner, the revelation of the light of the Name of God, the Incomparable. Behold, how this light hath enveloped the entire creation, how each and every thing manifesteth the sign of His Unity, testifieth to the reality of Him Who is the Eternal Truth, proclaimeth His sovereignty, His oneness, and His power. This revelation is a token of His mercy that hath encompassed all created things. They that have joined partners with Him, however, are unaware of such a revelation, and are deprived of the Faith through which they can draw near unto, and be united with, Him. Witness how the divers peoples and kindreds of the earth bear witness to His unity, and recognize His oneness. But for the sign of the Unity of God within them, they would have never acknowledged the truth of the words, “There is none other God but God.” And yet, consider how grievously they have erred, and strayed from His path. Inasmuch as they have failed to recognize the Sovereign Revealer, they have ceased to be reckoned among those who may be regarded as true believers in the Unity of God.

This sign of the revelation of the Divine Being in them that have joined partners with Him may, in a sense, be regarded as a reflection of the glory with which the faithful are illumined. None, however, can comprehend this truth save men endued with understanding. They that have truly recognized the Unity of God should be regarded as the primary manifestations of this Name. It is they who have quaffed the wine of Divine Unity from the cup which the hand of God hath proffered unto them, and who have turned their faces towards Him. How vast the distance that separateth these sanctified beings from those men that are so far away from God! ...

God grant that, with a penetrating vision, thou mayest perceive, in all things, the sign of the revelation of Him Who is the Ancient King, and recognize how exalted and sanctified from the whole creation is that most holy and sacred Being. This, in truth, is the very root and essence of belief in the unity and singleness of God. “God was alone; there was none else besides Him.” He, now, is what He hath ever been. There is none other God, but Him, the One, the Incomparable, the Almighty, the Most Exalted, the Most Great.

THE GENERATING IMPULSE OF CREATION

All-praise to the unity of God, and all-honor to Him, the sovereign Lord, the incomparable and all-glorious Ruler of the universe, Who, out of utter nothingness, hath created the reality of all things, Who, from naught, hath brought into being the most refined and subtle elements of His creation, and Who, rescuing His creatures from the abasement of remoteness and the perils of ultimate extinction, hath received them into His kingdom of incorruptible glory. Nothing short of His all-encompassing grace, His all-pervading mercy, could have possibly achieved it. How could it, otherwise, have been possible for sheer nothingness to have acquired by itself the worthiness and capacity to emerge from its state of non-existence into the realm of being?

Having created the world and all that liveth and moveth therein, He, through the direct operation of His unconstrained and sovereign Will, chose to confer upon man the unique distinction and capacity to know Him and to love Him—a capacity that must needs be regarded as the generating impulse and the primary purpose underlying the whole of creation.... Upon the inmost reality of each and every created thing He hath shed the light of one of His names, and made it a recipient of the glory of one of His attributes. Upon the reality of man, however, He hath focused the radiance of all of His names and attributes, and made it a mirror of His own Self. Alone of all created things man hath been singled out for so great a favor, so enduring a bounty.

These energies with which the Day Star of Divine bounty and Source of heavenly guidance hath endowed the reality of man lie, however, latent within him, even as the flame is hidden within the candle and the rays of light are potentially present in the lamp. The radiance of these energies may be obscured by worldly desires even as the light of the sun can be concealed beneath the dust and dross which cover the mirror. Neither the candle nor the lamp can be lighted through their own unaided efforts, nor can it ever be possible for the mirror to free itself from its dross. It is clear and evident that until a fire is kindled the lamp will never be ignited, and unless the dross is blotted out from the face of the mirror it can never represent the image of the sun nor reflect its light and glory.

And since there can be no tie of direct intercourse to bind the one true God with His creation, and no resemblance whatever can exist between the transient and the Eternal, the contingent and the Absolute, He hath ordained that in every age and dispensation a pure and stainless Soul be made manifest in the kingdoms of earth and heaven. Unto this subtle, this mysterious and ethereal Being He hath assigned a twofold nature; the physical, pertaining to the world of matter, and the spiritual, which is born of the substance of God Himself. He hath, moreover, conferred upon Him a double station. The first station, which is related to His innermost reality, representeth Him as One Whose voice is the voice of God Himself. To this testifieth the tradition: “Manifold and mysterious is My relationship with God. I am He, Himself and He is I, Myself, except that I am that I am, and He is that He is.” And in like manner, the words: “Arise, O Muhammad for lo, the Lover and the Beloved are joined together and made one in Thee.” He similarly saith: “There is no distinction whatsoever between Thee and Them, except that They are Thy Servants.” The second station is the human station, exemplified by the following verses: “I am but a man like you.” “Say, praise be to my Lord! Am I more than a man, an apostle?” These Essences of Detachment, these resplendent Realities are the channels of God's all-pervasive grace. Led by the light of unfailing guidance, and invested with supreme sovereignty, they are commissioned to use the inspiration of their words, the effusions of their infallible grace and the sanctifying breeze of their Revelation for the cleansing of every longing heart and receptive spirit from the dross and dust of earthly cares and limitations. Then, and only then, will the Trust of God, latent in the reality of man, emerge, as resplendent as the rising Orb of Divine Revelation, from behind the veil of concealment, and implant the ensign of its revealed glory upon the summits of men's hearts.

From the foregoing passages and allusions it hath been made indubitably clear that in the kingdoms of earth and heaven there must needs be manifested a Being, an Essence Who shall act as a Manifestation and Vehicle for the transmission of the grace of the Divinity Itself, the Sovereign Lord of all. Through the Teachings of this Day Star of Truth every man will advance and develop until he attaineth the station at which he can manifest all the potential forces with which his inmost true self hath been endowed. It is for this very purpose that in every age and dispensation the Prophets of God and His chosen Ones have appeared amongst men, and have evinced such power as is born of God and such might as only the Eternal can reveal.

Can one of sane mind ever seriously imagine that, in view of certain words the meaning of which he cannot comprehend, the portal of God's infinite guidance can ever be closed in the face of men? Can he ever conceive for these Divine Luminaries, these resplendent Lights either a beginning or an end? What outpouring flood can compare with the stream of His all-embracing grace, and what blessing can excel the evidences of so great and pervasive a mercy? There can be no doubt whatever that if for one moment the tide of His mercy and grace were to be withheld from the world, it would completely perish. For this reason, from the beginning that hath no beginning the portals of Divine mercy have been flung open to

the face of all created things, and the clouds of Truth will continue to the end that hath no end to rain on the soil of human capacity, reality and personality their favors and bounties. Such hath been God's method continued from everlasting to everlasting.

THE MORN OF DIVINE GUIDANCE

O my brother! When a true seeker determineth to take the step of search in the path leading unto the knowledge of the Ancient of Days, he must, before all else, cleanse his heart, which is the seat of the revelation of the inner mysteries of God, from the obscuring dust of all acquired knowledge, and the allusions of the embodiments of satanic fancy. He must purge his breast, which is the sanctuary of the abiding love of the Beloved, of every defilement, and sanctify his soul from all that pertaineth to water and clay, from all shadowy and ephemeral attachments. He must so cleanse his heart that no remnant of either love or hate may linger therein, lest that love blindly incline him to error, or that hate repel him away from the truth. Even as thou dost witness in this Day how most of the people, because of such love and hate are bereft of the immortal Face, have strayed far from the Embodiments of the Divine mysteries, and, shepherdless, are roaming through the wilderness of oblivion and error.

That seeker must, at all times, put his trust in God, must renounce the peoples of the earth, must detach himself from the world of dust, and cleave unto Him Who is the Lord of Lords. He must never seek to exalt himself above any one, must wash away from the tablet of his heart every trace of pride and vainglory, must cling unto patience and resignation, observe silence and refrain from idle talk. For the tongue is a smoldering fire, and excess of speech a deadly poison. Material fire consumeth the body, whereas the fire of the tongue devoureth both heart and soul. The force of the former lasteth but for a time, whilst the effects of the latter endureth a century.

That seeker should, also, regard backbiting as grievous error, and keep himself aloof from its dominion, inasmuch as backbiting quencheth the light of the heart, and extinguisheth the life of the soul. He should be content with little, and be freed from all inordinate desire. He should treasure the companionship of them that have renounced the world, and regard avoidance of boastful and worldly people a precious benefit. At the dawn of every day he should commune with God, and, with all his soul, persevere in the quest of his Beloved. He should consume every wayward thought with the flame of His loving mention, and, with the swiftness of lightning, pass by all else save Him. He should succor the dispossessed, and never withhold his favor from the destitute. He should show kindness to animals, how much more unto his fellow-man, to him who is endowed with the power of utterance. He should not hesitate to offer up his life for his Beloved, nor allow the censure of the people to turn him away from the Truth. He should not wish for others that which he doth not wish for himself, nor promise that which he doth not fulfil. With all his heart he should avoid fellowship with evil-doers, and pray for the remission of their sins. He should forgive the sinful, and never despise his low estate, for none knoweth what his own end shall be. How often hath a sinner attained, at the hour of death, to the essence of faith, and, quaffing the immortal draught, hath taken his flight unto the Concourse on high! And how often hath a devout believer, at the hour of his soul's ascension, been so changed as to fall into the nethermost fire!

Our purpose in revealing these convincing and weighty utterances is to impress upon the seeker that he should regard all else beside God as transient, and count all things save Him, Who is Object of all adoration, as utter nothingness.

These are among the attributes of the exalted, and constitute the hall-mark of the spiritually-minded. They have already been mentioned in connection with the requirements of the wayfarers that tread the path of Positive Knowledge. When the detached wayfarer and sincere seeker hath fulfilled these essential conditions, then and only then can he be called a true seeker. Whosoever he hath fulfilled the conditions implied in the verse: "Whoso maketh efforts for Us," he shall enjoy the blessings conferred by the words: "In Our Ways shall We assuredly guide him."

Only when the lamp of search, of earnest striving, of longing desire, of passionate devotion, of fervid love, of rapture, and ecstasy, is kindled within the seeker's heart, and the breeze of His loving-kindness is wafted upon his soul, will the darkness of error be dispelled, the mists of doubts and misgivings be dissipated, and the lights of knowledge and certitude envelop his being. At that hour will the Mystic Herald, bearing the joyful tidings of the Spirit, shine forth from the City of God resplendent as the morn, and, through the trumpet-blast of knowledge, will awaken the heart, the soul, and the spirit from the slumber of heedlessness. Then will the manifold favors and outpouring grace of the holy and everlasting Spirit confer such new life upon the seeker that he will find himself endowed with a new eye, a new ear, a new heart, and a new mind. He will contemplate the manifest signs of the universe, and will penetrate the hidden mysteries of the soul. Gazing with the eye of God, he will perceive within every atom a door that leadeth him to the stations of absolute certitude. He will discover in all things the mysteries of Divine Revelation, and the evidences of an everlasting Manifestation.

I swear by God! Were he that treadeth the path of guidance and seeketh to scale the heights of righteousness to attain unto this glorious and exalted station, he would inhale, at a distance of a thousand leagues, the fragrance of God, and would perceive the resplendent morn of a Divine guidance rising above the Day Spring of all things. Each and every thing, however small, would be to him a revelation, leading him to his Beloved, the Object of his quest. So great shall be the discernment of this seeker that he will discriminate between truth and falsehood, even as he doth distinguish the sun from shadow. If in the uttermost corners of the East the sweet savors of God be wafted, he will assuredly recognize and inhale their fragrance, even though he be dwelling in the uttermost ends of the West. He will, likewise, clearly distinguish all the signs of God—His wondrous utterances, His great works, and mighty deeds—from the doings, the words and ways of men, even as the jeweler who knoweth the gem from the stone, or the man who distinguisheth the spring from autumn, and heat from cold. When the channel of the human soul is cleansed of all worldly and impeding attachments, it will unfailingly perceive the breath of the Beloved across immeasurable distances, and will, led by its perfume, attain and enter the City of Certitude.

Therein he will discern the wonders of His ancient Wisdom, and will perceive all the hidden teachings from the rustling leaves of the Tree that flourisheth in that City. With both his inner and outer ear, he will hear from its dust the hymns of glory and praise ascending unto the Lord of Lords, and with his inner eye will he discover the mysteries of “return” and “revival.”

How unspeakably glorious are the signs, the tokens, the revelations, and splendors which He, Who is the King of Names and Attributes, hath destined for that City! The attainment unto this City quencheth thirst without water, and kindleth the love of God without fire. Within every blade of grass are enshrined the mysteries of an inscrutable Wisdom, and upon every rose-bush a myriad nightingales pour out, in blissful rapture, their melody. Its wondrous tulips unfold the mystery of the undying Fire in the Burning Bush, and its sweet savors of holiness breathe the perfume of the Messianic Spirit. It bestoweth wealth without gold, and conferreth immortality without death. In each one of its leaves ineffable delights are treasured, and within every chamber unnumbered mysteries lie hidden.

They that valiantly labor in quest of God, will, when once they have renounced all else but Him, be so attached and wedded unto that City, that a moment's separation from it would to them be unthinkable. They will hearken unto infallible proofs from the Hyacinth of that assembly, and will receive the surest testimonies from the beauty of its Rose, and the melody of its Nightingale. Once in about a thousand years shall this City be renewed and re-adorned. ...

That City is none other than the Word of God revealed in every age and dispensation. In the days of Moses it was the Pentateuch; in the days of Jesus, the Gospel; in the days of Muhammad, the Messenger of God, the Qur'an; in this day, the Bayan; and in the Dispensation of Him Whom God will make manifest, His own Book—the Book unto which all the Books of former Dispensations must needs be referred, the Book that standeth amongst them all transcendent and supreme.

THE HOSTS OF DIVINE INSPIRATION

O wayfarer in the path of God! Take thou thy portion of the ocean of His grace, and deprive not thyself of the things that lie hidden in its depths. Be thou of them that have partaken of its treasures. A dewdrop out of this ocean would, if shed upon all that are in the heavens and on the earth, suffice to enrich them with the bounty of God, the Almighty, the All-Knowing, the All-Wise. With the hands of renunciation draw forth from its life-giving waters, and sprinkle therewith all created things, that they may be cleansed from all man-made limitations and may approach the mighty seat of God, this hallowed and resplendent Spot.

Be not grieved if thou performest it thyself alone. Let God be all-sufficient for thee. Commune intimately with His Spirit, and be thou of the thankful. Proclaim the Cause of thy Lord unto all who are in the heavens and on the earth. Should any man respond to thy call, lay bare before him the pearls of the wisdom of the Lord, thy God, which His Spirit hath sent down unto thee, and be thou of them that truly believe. And should any one reject thy offer, turn thou away from him, and put thy trust and confidence in the Lord, thy God, the Lord of all worlds.

By the righteousness of God! Whoso openeth his lips in this Day and maketh mention of the name of his Lord, the hosts of Divine inspiration shall descend upon him from the heaven of My name, the All-Knowing, the All-Wise. On him shall also descend the Concourse on high, each bearing aloft a chalice of pure light. Thus hath it been fore-ordained in the realm of God's Revelation, by the behest of Him Who is the All-Glorious, the Most Powerful.

There lay concealed within the Holy Veil, and prepared for the service of God, a company of His chosen ones who shall be manifested unto men, who shall aid His Cause, who shall be afraid of no one, though the entire human race rise up and war against them. These are the ones who, before the gaze of the dwellers on earth and the denizens of heaven, shall arise and, shouting aloud, acclaim the name of the Almighty, and summon the children of men to the path of God, the All-Glorious, the All-Praised. Walk thou in their way, and let no one dismay thee. Be of them whom the tumult of the world, however much it may agitate them in the path of their Creator, can never sadden, whose purpose the blame of the blamer will never defeat.

Go forth with the Tablet of God and His signs, and rejoin them that have believed in Me, and announce unto them tidings of Our most holy Paradise. Warn, then, those that have joined partners with Him. Say: I am come to you, O people, from the Throne of glory, and bear you an announcement from God, the Most Powerful, the Most Exalted, the Most Great. In mine hand I carry the testimony of God, your Lord and the Lord of your sires of old. Weigh it with the just Balance that ye possess, the Balance of the testimony of the Prophets and Messengers of God. If ye find it to be established in truth, if ye believe it to be of God, beware, then, lest ye cavil at it, and render your works vain, and be numbered with the infidels. It is indeed the sign of God that hath been sent down through the power of truth, through which the validity of His Cause hath been demonstrated unto His creatures, and the ensigns of purity lifted up betwixt earth and heaven.

Say: This is the sealed and mystic Scroll, the repository of God's irrevocable Decree, bearing the words which the Finger of Holiness hath traced, that lay wrapt within the veil of impenetrable mystery, and hath now been sent down as a token of the grace of Him Who is the Almighty, the Ancient of Days. In it have We decreed the destinies of all the dwellers of the earth and the denizens of heaven, and written down the knowledge of all things from first to last. Nothing whatsoever can escape or frustrate Him, whether created in the past or to be created in the future, could ye but perceive it.

Say: The Revelation sent down by God hath most surely been repeated, and the outstretched Hand of Our power hath overshadowed all that are in the heavens and all that are on the earth. We have, through the power of truth, the very truth, manifested an infinitesimal glimmer of Our impenetrable Mystery, and lo, they that have recognized the radiance of the Sinaic splendor expired, as they caught a lightening glimpse of this Crimson Light enveloping the Sinai of Our Revelation. Thus hath He Who is the Beauty of the All-Merciful come down in the clouds of His testimony, and the decree accomplished by virtue of the Will of God, the All-Glorious, the All-Wise.

Say: Step out of Thy holy chamber, O Maid of Heaven, inmate of the Exalted Paradise! Drape thyself in whatever manner pleaseth Thee in the silken Vesture of Immortality, and put on, in the name of the All-Glorious, the broidered Robe of Light. Hear, then, the sweet, the wondrous accent of the Voice that cometh from the Throne of Thy Lord, the Inaccessible, the Most High. Unveil Thy face, and manifest the beauty of the black-eyed Damsel, and suffer not the servants of God to be deprived of the light of Thy shining countenance. Grieve not if Thou hearest the sighs of the dwellers of the earth, or the voice of the lamentation of the denizens of heaven. Leave them to perish on the dust of extinction. Let them be reduced to nothingness, inasmuch as the flame of hatred hath been kindled within their breasts. Intone, then, before the face of the peoples of earth and heaven, and in a most melodious voice, the anthem of praise, for a remembrance of Him Who is the King of the names and attributes of God. Thus have We decreed Thy destiny. Well able are We to achieve Our purpose.

Beware that Thou divest not Thyself, Thou Who art the Essence of Purity, of Thy robe of effulgent glory. Nay, enrich Thyself increasingly, in the kingdom of creation, with the incorruptible vestures of Thy God, that the beauteous image of the Almighty may be reflected through Thee in all created things and the grace of Thy Lord be infused in the plenitude of its power into the entire creation.

If Thou smellest from any one the smell of the love of Thy Lord, offer up Thyself for him, for We have created Thee to this end, and have covenanted with Thee, from time immemorial, and in the presence of the congregation of Our well-favored ones, for this very purpose. Be not impatient if the blind in heart hurl down the shafts of their idle fancies upon Thee. Leave them to themselves, for they follow the promptings of the evil ones.

Cry out before the gaze of the dwellers of heaven and of earth: I am the Maid of Heaven, the Offspring begotten by the Spirit of Baha. My habitation is the Mansion of His Name, the All-Glorious. Before the Concourse on high I was adorned with the ornament of His names. I was wrapt within the veil of an inviolable security, and lay hidden from the eyes of men. Methinks that I heard a Voice of divine and incomparable sweetness, proceeding from the right hand of the God of Mercy, and lo, the whole Paradise stirred and trembled before Me, in its longing to hear its accents, and gaze on the beauty of Him that uttered them. Thus have We revealed in this luminous Tablet, and in the sweetest of languages, the verses which the Tongue of Eternity was moved to utter in the Qayyúmu'l-Asmá.

Say: He ordaineth as He pleaseth, by virtue of His sovereignty, and doeth whatsoever He willeth at His own behest. He shall not be asked of the things it pleaseth Him to ordain. He, in truth, is the Unrestrained, the All-Powerful, the All-Wise.

They that have disbelieved in God and rebelled against His sovereignty are the helpless victims of their corrupt inclinations and desires. These shall return to their abode in the fire of hell: wretched is the abode of the deniers!