

# Báb, Persian Bayán (excerpt)

The Báb

Translated. Original Persian



## EXCERPTS FROM THE PERSIAN BAYÁN – Selections from the Writings of the Báb

\* EXCERPTS FROM THE PERSIAN BAYÁN \*

IT is better to guide one soul than to possess all that is on earth, for as long as that guided soul is under the shadow of the Tree of Divine Unity, he and the one who hath guided him will both be recipients of God's tender mercy, whereas possession of earthly things will cease at the time of death. The path to guidance is one of love and compassion, not of force and coercion. This hath been God's method in the past, and shall continue to be in the future! He causeth him whom He pleaseth to enter the shadow of His Mercy. Verily, He is the Supreme Protector, the All-Generous.

There is no paradise more wondrous for any soul than to be exposed to God's Manifestation in His Day, to hear His verses and believe in them, to attain His presence, which is naught but the presence of God, to sail upon the sea of the heavenly kingdom of His good-pleasure, and to partake of the choice fruits of the paradise of His divine Oneness. II, 16.[1] [1 The Bayán is divided into vahids and chapters, to which these 1 numbers refer.]

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WORSHIP thou God in such wise that if thy worship lead thee to the fire, no alteration in thine adoration would be produced, and so likewise if thy recompense should be paradise. Thus and thus alone should be the worship which befitteth the one True God. Shouldst thou worship Him because of fear, this would be unseemly in the sanctified Court of His presence, and could not be regarded as an act by thee dedicated to the Oneness of His Being. Or if thy gaze should be on paradise, and thou shouldst worship Him while cherishing such a hope, thou wouldst make God's creation a partner with Him, notwithstanding the fact that paradise is desired by men.

Fire and paradise both bow down and prostrate themselves before God. That which is worthy of His Essence is to worship Him for His sake, without fear of fire, or hope of paradise.



TRANSLATION

Although when true worship is offered, the worshipper is delivered from the fire, and entereth the paradise of God's good-pleasure, yet such should not be the motive of his act. However, God's favour and grace ever flow in accordance with the exigencies of His inscrutable wisdom.

The most acceptable prayer is the one offered with the utmost spirituality and radiance; its prolongation hath not been and is not beloved by God. The more detached and the purer the prayer, the more acceptable is it in the presence of God. VII, 19.

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THE Day of Resurrection is a day on which the sun riseth and setteth like unto any other day. How oft hath the Day of Resurrection dawned, and the people of the land where it occurred did not learn of the event. Had they heard, they would not have believed, and thus they were not told!

When the Apostle of God [Muḥammad] appeared, He did not announce unto the unbelievers that the Resurrection had come, for they could not bear the news. That Day is indeed an infinitely mighty Day, for in it the Divine Tree proclaimeth from eternity unto eternity, 'Verily, I am God. No God is there but Me'. Yet those who are veiled believe that He is one like unto them, and they refuse even to call Him a believer, although such a title in the realm of His heavenly Kingdom is conferred everlastingly upon the most insignificant follower of His previous Dispensation. Thus, had the people in the days of the Apostle of God regarded Him at least as a believer of their time how would they have debarred Him, for seven years while He was in the mountain, from access to His Holy House [Ka'bah]? Likewise in this Dispensation of the Point of the Bayán, if the people had not refused to concede the name believer unto Him, how could they have incarcerated Him on this mountain, without realizing that the quintessence of belief oweth its existence to a word from Him? Their hearts are deprived of the power of true insight, and thus they cannot see, while those endowed with the eyes of the spirit circle like moths round the Light of Truth until they are consumed. It is for this reason that the Day of Resurrection is said to be the greatest of all days, yet it is like unto any other day. VIII, 9.

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THERE is no paradise, in the estimation of the believers in the Divine Unity, more exalted than to obey God's commandments, and there is no fire in the eyes of those who have known God and His signs, fiercer than to transgress His laws and to oppress another soul, even to the extent of a mustard seed. On the Day of Resurrection God will, in truth, judge all men, and we all verily plead for His grace. V, 19.

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GOD loveth those who are pure. Naught in the Bayán and in the sight of God is more loved than purity and immaculate cleanliness....

God desireth not to see, in the Dispensation of the Bayán, any soul deprived of joy and radiance. He indeed desireth that under all conditions, all may be adorned with such purity, both inwardly and outwardly, that no repugnance may be caused even to themselves, how much less unto others. V, 14.

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LIKEWISE consider the manifestation of the Point of the Bayán. There are people who every night until morning busy themselves with the worship of God, and even at present when the Day-Star of Truth is nearing its zenith in the heaven of its Revelation, they have not yet left their prayer-rugs. If any one of them ever heard the wondrous verses of God recited unto him, he would exclaim: 'Why dost thou keep me back from offering my prayers?' O thou who are wrapt in veils! If thou makest mention of God, wherefore sufferest thou thyself to be shut out from Him Who hath kindled the light of worship in thy heart? If He had not previously revealed the injunction: 'Verily, make ye mention of God'[1], what would have prompted thee to offer devotion unto God, and whereunto wouldst thou turn in prayer? [1 Qur'án 8:47; 33:41; 62:10 ]

Know thou of a certainty that whenever thou makest mention of Him Whom God shall make manifest, only then art thou making mention of God. In like manner shouldst thou hearken unto the verses of the Bayán and acknowledge its truth, only then would the revealed verses of God profit thee. Otherwise what benefit canst thou derive therefrom? For wert thou to prostrate thyself in adoration from the beginning of life till the end and to spend thy days for the sake of God's remembrance, but disbelieve in the Exponent of His Revelation for the age, dost thou imagine that thy deeds would confer any benefit upon thee? On the other hand, if thou believest in Him and dost recognize Him with true understanding, and He saith: 'I have accepted thine entire life spent in My adoration', then assuredly hast thou been worshipping Him most ardently. Thy purpose in performing thy deeds is that God may graciously accept them; and divine acceptance can in no wise be achieved except through the acceptance of Him Who is the Exponent of His Revelation. For instance, if the Apostle of God -- may divine blessings rest upon Him -- accepted a certain deed, in truth God accepted it; otherwise it hath remained within the selfish desires of the person who wrought it, and did not reach the presence of God. Likewise, any act which is accepted by the Point of the Bayán is accepted by God, inasmuch as the contingent world hath no other access unto the presence of the Ancient of Days. Whatever is sent down cometh through the Exponent of His Revelation, and whatever ascendeth, ascendeth unto the Exponent of His Revelation. VIII, 19.

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THERE is no doubt that the Almighty hath sent down these verses unto Him [the Báb], even as He sent down unto the Apostle of God. Indeed no less than a hundred thousand verses similar to these have already been disseminated among the people, not to mention His Epistles, His Prayers or His learned and philosophical treatises. He revealeth no less than a thousand verses within the space of five hours. He reciteth verses at a speed consonant with the capacity of His amanuensis to set them down. Thus, it may well be considered that if from the inception of this Revelation until now He had been left unhindered, how vast then would have been the volume of writings disseminated from His pen.

If ye contend that these verses cannot, of themselves, be regarded as a proof, scan the pages of the Qur'án. If God hath established therein any evidence other than the revealed verses to demonstrate the validity of the prophethood of His Apostle -- may the blessings of God rest upon Him -- ye may then have your scruples about Him...

Concerning the sufficiency of the Book as a proof, God hath revealed: 'Is it not enough for them that We have sent down unto Thee the Book to be recited to them? In this verily is a mercy and a warning to those who believe.' When God hath testified that the Book is a sufficient testimony, as is affirmed in the text, how can one dispute this truth by saying that the Book in itself is not a conclusive proof?... II, [1]. [1 Qur'án 29:50 ]

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SINCE that Day is a great Day it would be sorely trying for thee to identify thyself with the believers. For the believers of that Day are the inmates of Paradise, while the unbelievers are the inmates of the fire. And know thou of a certainty that by Paradise is meant recognition of and submission unto Him Whom God shall make manifest, and by the fire the company of such souls as would fail to submit unto Him or to be resigned to His good-pleasure. On that Day thou wouldst regard thyself as the inmate of Paradise and as a true believer in Him, whereas in reality thou wouldst suffer thyself to be wrapt in veils and thy habitation would be the nethermost fire, though thou thyself wouldst not be cognizant thereof.

Compare His manifestation with that of the Point of the Qur'án. How vast the number of the Letters of the Gospel who eagerly expected Him, yet from the time of His declaration up to five years no one became an inmate of Paradise, except the Commander of the Faithful [Imam 'Alí], and those who secretly believed in Him. All the rest were accounted as inmates of the fire, though they considered themselves as dwellers in Paradise.

Likewise behold this Revelation. The essences of the people have, through divinely-conceived designs, been set in motion and until the present day three hundred and thirteen disciples have been chosen. In the land of Sad [Işfahán], which to outward

seeming is a great city, in every corner of whose seminaries are vast numbers of people regarded as divines and doctors, yet when the time came for inmost essences to be drawn forth, only its sifter of wheat donned the robe of discipleship. This is the mystery of what was uttered by the kindred of the Prophet Muḥammad -- upon them be the peace of God -- concerning this Revelation, saying that the abased shall be exalted and the exalted shall be abased.

Likewise is the Revelation of Him Whom God shall make manifest. Among those to whom it will never occur that they might merit the displeasure of God, and whose pious deeds will be exemplary unto everyone, there will be many who will become the personification of the nethermost fire itself, when they fail to embrace His Cause; while among the lowly servants whom no one would imagine to be of any merit, how great the number who will be honoured with true faith and on whom the Fountainhead of generosity will bestow the robe of authority. For whatever is created in the Faith of God is created through the potency of His Word. VIII, 14.

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IN the manifestation of the Apostle of God all were eagerly awaiting Him, yet thou hast heard how He was treated at the time of His appearance, in spite of the fact that if ever they beheld Him in their dreams they would take pride in them.

Likewise in the manifestation of the Point of the Bayán, the people stood up at the mention of His Name and fervently implored His advent night and day, and if they dreamt of Him they gloried in their dreams; yet now that He hath revealed Himself, invested with the mightiest testimony, whereby their own religion is vindicated, and despite the incalculable number of people who yearningly anticipate His coming, they are resting comfortably in their homes, after having hearkened to His verses; while He at this moment is confined in the mountain of Máh-Kú, lonely and forsaken.

Take good heed of yourselves, O people of the Bayán, lest ye perform such deeds as to weep sore for His sake night and day, to stand up at the mention of His Name, yet on this Day of fruition -- a Day whereon ye should not only arise at His Name, but seek a path unto Him Who personifies that Name -- ye shut yourselves out from Him as by a veil. VI, 15.

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AT the time of the manifestation of Him Whom God shall make manifest everyone should be well trained in the teachings of the Bayán, so that none of the followers may outwardly cling to the Bayán and thus forfeit their allegiance unto Him. If anyone does so, the verdict of 'disbeliever in God' shall be passed upon him.

I swear by the holy Essence of God, were all in the Bayán to unite in helping Him Whom God shall make manifest in the days of His Revelation, not a single soul, nay, not a created thing would remain on earth that would not gain admittance into Paradise. Take good heed of yourselves, for the sum total of the religion of God is but to help Him, rather than to observe, in the time of His appearance, such deeds as are prescribed in the Bayán. Should anyone, however, ere He manifesteth Himself, transgress the ordinances, were it to the extent of a grain of barley, he would have transgressed His command.

Seek ye refuge in God from whatsoever might lead you astray from the Source of His Revelation and hold fast unto His Cord, for whoso holdeth fast unto His allegiance, he hath attained and will attain salvation in all the worlds.

'Such is the bounty of God; to whom He will, He giveth it, and God is the Lord of grace abounding.' [1] V, 5. [1 Qur'án 57:21 ]

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YE perform your works for God from the beginning of your lives till the end thereof, yet not a single act is for the sake of Him Who is the Manifestation of God, to Whom every good deed reverteth. Had ye acted in such manner, ye would not have suffered so grievously on the Day of Resurrection.

Behold how great is the Cause, and yet how the people are wrapt in veils. I swear by the sanctified Essence of God that every true praise and deed offered unto God is naught but praise and deed offered unto Him Whom God shall make manifest.

Deceive not your own selves that you are being virtuous for the sake of God when you are not. For should ye truly do your works for God, ye would be performing them for Him Whom God shall make manifest and would be magnifying His Name. The dwellers of this mountain who are bereft of true understanding unceasingly utter the words, 'No God is there but God'; but what benefit doth it yield them? Ponder awhile that ye may not be shut out as by a veil from Him Who is the Dayspring of Revelation. VIII, 19.

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GOD hath, at all times and under all conditions, been wholly independent of His creatures. He hath cherished and will ever cherish the desire that all men may attain His gardens of Paradise with utmost love, that no one should sadden another, not even for a moment, and that all should dwell within His cradle of protection and security until the Day of Resurrection which marketh the dayspring of the Revelation of Him Whom God will make manifest.

The Lord of the universe hath never raised up a prophet nor hath He sent down a Book unless He hath established His covenant with all men, calling for their acceptance of the next Revelation and of the next Book; inasmuch as the outpourings of His bounty are ceaseless and without limit. VI, 16.

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HOW veiled are ye, O My creatures,[1] ... who, without any right, have consigned Him unto a mountain [Máh-Kú], not one of whose inhabitants is worthy of mention... With Him, which is with Me, there is no one except him who is one of the Letters of the Living of My Book. In His presence, which is My Presence, there is not at night even a lighted lamp! And yet, in places [of worship] which in varying degrees reach out unto Him, unnumbered lamps are shining! All that is on earth hath been created for Him, and all partake with delight of His benefits, and yet they are so veiled from Him as to refuse Him even a lamp! [1 In The Promised Day is Come on page 7 Shoghi Effendi affirms that this passage was revealed by the Báb speaking with the voice of God.]

In this Day therefore I bear witness unto My creatures, for the witness of no one other than Myself hath been or shall ever be worthy of mention in My presence. I affirm that no Paradise is more sublime for My creatures than to stand before My face and to believe in My holy Words, while no fire hath been or will be fiercer for them than to be veiled from the Manifestation of My exalted Self and to disbelieve in My Words.

Ye may contend: 'How doth He speak on our behalf?' Have ye not perused the unseemly words ye uttered in the past, as reflected in the text of My Book, and still ye feel not ashamed? Ye have now seen the truth of My Book conclusively established and today every one of you doth profess belief in Me through that Book. The day is not far distant when ye shall readily realize that your glory lieth in your belief in these holy verses. Today, however, when only belief in this Faith truly profiteth you, ye have debarred yourselves therefrom by reason of the things which are disadvantageous unto you and will inflict harm upon you, whereas He Who is the Manifestation of My Self hath been and shall ever remain immune from any harm whatever, and any loss that hath appeared or will appear shall eventually revert unto yourselves. II, 1.

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HOW vast the number of people who are well versed in every science, yet it is their adherence to the holy Word of God which will determine their faith, inasmuch as the fruit of every science is none other than the knowledge of divine precepts and submission unto His good-pleasure. II, 1.

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NO created thing shall ever attain its paradise unless it appeareth in its highest prescribed degree of perfection. For instance, this crystal representeth the paradise of the stone whereof its substance is composed. Likewise there are various stages in the paradise for the crystal itself... So long as it was stone it was worthless, but if it attaineth the excellence of ruby -- a potentiality which is latent in it -- how much a carat will it be worth? Consider likewise every created thing.

Man's highest station, however, is attained through faith in God in every Dispensation and by acceptance of what hath been revealed by Him, and not through learning; inasmuch as in every nation there are learned men who are versed in divers sciences. Nor is it attainable through wealth; for it is similarly evident that among the various classes in every nation there are those possessed of riches. Likewise are other transitory things.

True knowledge, therefore, is the knowledge of God, and this is none other than the recognition of His Manifestation in each Dispensation. Nor is there any wealth save in poverty in all save God and sanctity from aught else but Him -- a state that can be realized only when demonstrated towards Him Who is the Dayspring of His Revelation. This doth not mean, however, that one ought not to yield praise unto former Revelations. On no account is this acceptable, inasmuch as it behooveth man, upon reaching the age of nineteen, to render thanksgiving for the day of his conception as an embryo. For had the embryo not existed, how could he have reached his present state? Likewise had the religion taught by Adam not existed, this Faith would not have attained its present stage. Thus consider thou the development of God's Faith until the end that hath no end. V, 4.

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TWELVE hundred and seventy years have elapsed since the declaration of Muḥammad, and each year unnumbered people have circumambulated the House of God [Mecca]. In the concluding year of this period He Who is Himself the Founder of the House went on pilgrimage. Great God! There was a vast concourse of pilgrims from every sect. Yet not one recognized Him, though He recognized every one of them -- souls tightly held in the grasp of His former commandment. The only person who recognized Him and performed pilgrimage with Him is the one round whom revolve eight Vahids,[1] in whom God hath gloried before the Concourse on high by virtue of his absolute detachment and for his being wholly devoted to the Will of God. This doth not mean that he was made the object of a special favour, nay, this is a favour which God hath vouchsafed unto all men, yet they have suffered themselves to be veiled from it. The Commentary on the Surih of Joseph had, in the first year of this Revelation, been widely distributed. Nevertheless, when the people realized that fellow supporters were not forthcoming they hesitated to accept it; while it never occurred to them that the very Qur'án whereunto unnumbered souls bear fealty today, was revealed in the



midmost heart of the Arab world, yet to outward seeming for no less than seven years no one acknowledged its truth except the Commander of the Faithful [Imam 'Alí] -- may the peace of God rest upon him -- who, in response to the conclusive proofs advanced by God's supreme Testimony, recognized the Truth and did not fix his eyes on others. Thus on the Day of Resurrection God will ask everyone of his understanding and not of his following in the footsteps of others. How often a person, having inclined his ears to the holy verses, would bow down in humility and would embrace the Truth, while his leader would not do so. Thus every individual must bear his own responsibility, rather than someone else bearing it for him. At the time of the appearance of Him Whom God will make manifest the most distinguished among the learned and the lowliest of men shall both be judged alike. How often the most insignificant of men have acknowledged the truth, while the most learned have remained wrapt in veils. Thus in every Dispensation a number of souls enter the fire by reason of their following in the footsteps of others. IV, 18. [¶ This is a reference to Quddús, 'whom the Persian Bayán extolled as that fellow-pilgrim round whom mirrors to the number of eight Vahids revolve'. (God Passes By, p. 49).]

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BETTER is it for a person to write down but one of His verses than to transcribe the whole of the Bayán and all the books which have been written in the Dispensation of the Bayán. For everything shall be set aside except His Writings, which will endure until the following Revelation. And should anyone inscribe with true faith but one letter of that Revelation, his recompense would be greater than for inscribing all the heavenly Writings of the past and all that has been written during previous Dispensations. Likewise continue thou to ascend through one Revelation after another, knowing that thy progress in the Knowledge of God shall never come to an end, even as it can have no beginning. VII, 13.

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O PEOPLE of the Bayán! Be on your guard; for on the Day of Resurrection no one shall find a place to flee to. He will shine forth suddenly, and will pronounce judgement as He pleaseth. If it be His wish He will cause the abased to be exalted, and the exalted to be abased, even as He did in the Bayán, couldst thou but understand. And no one but Him is equal unto this. Whatever He ordaineth will be fulfilled, and nothing will remain unfulfilled. VII, 9.

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SINCE all men have issued forth from the shadow of the signs of His Divinity and Lordship, they always tend to take a path, lofty and high. And because they are bereft of a discerning eye to recognize their Beloved, they fall short of their duty to manifest

meeekness and humility towards Him. Nevertheless, from the beginning of their lives till the end thereof, in conformity with the laws established in the previous religion, they worship God, piously adore Him, bow themselves before His divine Reality and show submissiveness toward His exalted Essence. At the hour of His manifestation, however, they all turn their gaze toward their own selves and are thus shut out from Him, inasmuch as they fancifully regard Him as one like unto themselves. Far from the glory of God is such a comparison. Indeed that august Being resembleth the physical sun, His verses are like its rays, and all believers, should they truly believe in Him, are as mirrors wherein the sun is reflected. Their light is thus a mere reflection. VII, 15.

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O PEOPLE of the Bayán! If ye believe in Him Whom God shall make manifest, to your own behoof do ye believe. He hath been and ever will remain independent of all men. For instance, were ye to place unnumbered mirrors before the sun, they would all reflect the sun and produce impressions thereof, whereas the sun is in itself wholly independent of the existence of the mirrors and of the suns which they reproduce. Such are the bounds of the contingent beings in their relation to the manifestation of the Eternal Being...

In this day no less than seventy thousand people make pilgrimage every year to the holy House of God in compliance with the bidding of the Apostle of God; while He Himself Who ordained this ordinance took refuge for seven years in the mountains of Mecca. And this notwithstanding that the One Who enjoined this commandment is far greater than the commandment itself. Hence all this people who at this time go on pilgrimage do not do so with true understanding, otherwise in this Day of His Return which is mightier than His former Dispensation, they would have followed His commandment. But now behold what hath happened. People who profess belief in His former religion, who in the daytime and in the night season bow down in worship in His Name, have assigned Him to a dwelling place in a mountain, while each one of them would regard attaining recognition of Him as an honour. VII, 15.

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THE reason why privacy hath been enjoined in moments of devotion is this, that thou mayest give thy best attention to the remembrance of God, that thy heart may at all times be animated with His Spirit, and not be shut out as by a veil from thy Best Beloved. Let not thy tongue pay lip service in praise of God while thy heart be not attuned to the exalted Summit of Glory, and the Focal Point of communion. Thus if haply thou dost live in the Day of Resurrection, the mirror of thy heart will be set towards Him Who is the Day-Star of Truth; and no sooner will His light shine forth than the splendour thereof shall forthwith be reflected in thy heart. For He is the Source of all goodness, and unto Him revert all things. But if He appeareth while thou hast turned

unto thyself in meditation, this shall not profit thee, unless thou shalt mention His Name by words He hath revealed. For in the forthcoming Revelation it is He Who is the Remembrance of God, whereas the devotions which thou art offering at present have been prescribed by the Point of the Bayán, while He Who will shine resplendent in the Day of Resurrection is the Revelation of the inner reality enshrined in the Point of the Bayán -- a Revelation more potent, immeasurably more potent, than the one which hath preceded it. IX, 4.

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IT is seemly that the servant should, after each prayer, supplicate God to bestow mercy and forgiveness upon his parents. Thereupon God's call will be raised: 'Thousand upon thousand of what thou hast asked for thy parents shall be thy recompense!' Blessed is he who remembereth his parents when communing with God. There is, verily, no God but Him, the Mighty, the Well-Beloved. VIII, 16.

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AS this physical frame is the throne of the inner temple, whatever occurs to the former is felt by the latter. In reality that which takes delight in joy or is saddened by pain is the inner temple of the body, not the body itself. Since this physical body is the throne whereon the inner temple is established, God hath ordained that the body be preserved to the extent possible, so that nothing that causeth repugnance may be experienced. The inner temple beholdeth its physical frame, which is its throne. Thus, if the latter is accorded respect, it is as if the former is the recipient. The converse is likewise true.

Therefore, it hath been ordained that the dead body should be treated with the utmost honour and respect. V, 12.

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AT the time of the appearance of Him Whom God shall make manifest, wert thou to perform thy deeds for the sake of the Point of the Bayán, they would be regarded as performed for one other than God, inasmuch as on that Day the Point of the Bayán is none other than Him Whom God shall make manifest...

It is for this reason that at the beginning of every Dispensation a vast multitude, who fondly imagine that their deeds are for God, become drowned and ungodly, and perceive this not, except such as He guideth at His behest.

It is better for a man to guide a soul than to possess all that lies between East and West. Likewise better is guidance for him who is guided than all the things that exist on earth, for by reason of this guidance he will, after his death, gain admittance into

Paradise, whereas by reason of the things of the world below, he will, after his death, receive his deserts. Hence God desireth that all men should be guided aright through the potency of the Words of Him Whom God shall make manifest. However, such as are conceited will not suffer themselves to be guided. They will be debarred from the Truth, some by reason of their learning, others on account of their glory and power, and still others due to reasons of their own, none of which shall be of any avail at the hour of death.

Take thou good heed that ye may all, under the leadership of Him Who is the Source of Divine Guidance, be enabled to direct thy steps aright upon the Bridge, which is sharper than the sword and finer than a hair, so that perchance the things which from the beginning of thy life till the end thou hast performed for the love of God, may not, all at once and unrealized by thyself, be turned to acts not acceptable in the sight of God. Verily God guideth whom He will into the path of absolute certitude. VII, 2.

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EVERYONE is eagerly awaiting His appearance, yet since their inner eyes are not directed towards Him sorrow must needs befall Him. In the case of the Apostle of God -- may the blessings of God rest upon Him -- before the revelation of the Qur'án everyone bore witness to His piety and noble virtues. Behold Him then after the revelation of the Qur'án. What outrageous insults were levelled against Him, as indeed the pen is ashamed to recount. Likewise behold the Point of the Bayán. His behaviour prior to the declaration of His mission is clearly evident unto those who knew Him. Now, following His manifestation, although He hath, up to the present, revealed no less than five hundred thousand verses on different subjects, behold what calumnies are uttered, so unseemly that the pen is stricken with shame at the mention of them. But if all men were to observe the ordinances of God no sadness would befall that heavenly Tree. VI, 11.

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THE acts of Him Whom God shall make manifest are like unto the sun, while the works of men, provided they conform to the good-pleasure of God, resemble the stars or the moon... Thus, should the followers of the Bayán observe the precepts of Him Whom God shall make manifest at the time of His appearance, and regard themselves and their own works as stars exposed to the light of the sun, then they will have gathered the fruits of their existence; otherwise the title of 'starship' will not apply to them. Rather it will apply to such as truly believe in Him, to those who pale into insignificance in the day-time and gleam forth with light in the night season.

Such indeed is the fruit of this precept, should anyone observe it on the Day of Resurrection. This is the essence of all learning and of all righteous deeds, should

anyone but attain unto it. Had the peoples of the world fixed their gaze upon this principle, no Exponent of divine Revelation would ever have, at the inception of any Dispensation, regarded them as things of naught. However, the fact is that during the night season everyone perceiveth the light which he himself, according to his own capacity, giveth out, oblivious that at the break of day this light shall fade away and be reduced to utter nothingness before the dazzling splendour of the sun.

The light of the people of the world is their knowledge and utterance; while the splendours shed from the glorious acts of Him Whom God shall make manifest are His Words, through whose potency He rolleth up the whole world of existence, sets it under His Own authority by relating it unto Himself, then as the Mouthpiece of God, the Source of His divine light -- exalted and glorified be He -- proclaimeth: 'Verily, verily, I am God, no God is there but Me; in truth all others except Me are My creatures. Say, O My creatures! Me alone, therefore, should ye fear'. VIII, 1.

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KNOW thou that in the Bayán purification is regarded as the most acceptable means for attaining nearness unto God and as the most meritorious of all deeds. Thus purge thou thine ear that thou mayest hear no mention besides God, and purge thine eye that it behold naught except God, and thy conscience that it perceive naught other than God, and thy tongue that it proclaim nothing but God, and thy hand to write naught but the words of God, and thy knowledge that it comprehend naught except God, and thy heart that it entertain no wish save God, and in like manner purge all thine acts and thy pursuits that thou mayest be nurtured in the paradise of pure love, and perchance mayest attain the presence of Him Whom God shall make manifest, adorned with a purity which He highly cherisheth, and be sanctified from whosoever hath turned away from Him and doth not support Him. Thus shalt thou manifest a purity that shall profit thee.

Know thou that every ear which hearkeneth unto His Words with true faith shall be immune from the fire. Thus the believer, through his recognition of Him will appreciate the transcendent character of His heavenly Words, will whole-heartedly choose Him over others, and will refuse to incline his affections towards those who disbelieve in Him. Whatever one gaineth in the life to come is but the fruit of this faith. Indeed any man whose eye gazeth upon His Words with true faith well deserveth Paradise; and one whose conscience beareth witness unto His Words with true faith shall abide in Paradise and attain the presence of God; and one whose tongue giveth utterance to His Words with true faith shall have his abode in Paradise, wherein he will be seized with ecstasy in praise and glorification of God, the Ever-Abiding, Whose revelations of glory never end and the reviving breaths of Whose holiness never fail. Every hand which setteth down His Words with true faith shall be filled by God, both in this world and in the next, with things that are highly prized; and every breast which committeth

His Words to memory, God shall cause, if it were that of a believer, to be filled with His love; and every heart which cherisheth the love of His Words and manifesteth in itself the signs of true faith when His Name is mentioned, and exemplifieth the words, 'their hearts are thrilled with awe at the mention of God',[1] that heart will become the object of the glances of divine favour and on the Day of Resurrection will be highly praised by God. IX, 10. [1 Qur'án 8:2 ]

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IF at the time of the appearance of Him Whom God will make manifest all the dwellers of the earth were to bear witness unto a thing whereunto He beareth witness differently, His testimony would be like unto the sun, while theirs would be even as a false image produced in a mirror which is not facing the sun. For had it been otherwise their testimony would have proved a faithful reflection of His testimony.

I swear by the most sacred Essence of God that but one line of the Words uttered by Him is more sublime than the words uttered by all that dwell on earth. Nay, I beg forgiveness for making this comparison. How could the reflections of the sun in the mirror compare with the wondrous rays of the sun in the visible heaven? The station of one is that of nothingness, while the station of the other, by the righteousness of God -- hallowed and magnified be His Name -- is that of the Reality of things...

If in the Day of His manifestation a king were to make mention of his own sovereignty, this would be like unto a mirror challenging the sun, saying: 'The light is in me'. It would be likewise, if a man of learning in His Day were to claim to be an exponent of knowledge, or if he who is possessed of riches were to display his affluence, or if a man wielding power were to assert his own authority, or if one invested with grandeur were to show forth his glory. Nay, such men would become the object of the derision of their peers, and how would they be judged by Him Who is the Sun of Truth! III, 12.

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IT is not permissible to ask questions from Him Whom God will make manifest, except that which well beseemeth Him. For His station is that of the Essence of divine Revelation... Whatever evidence of bounty is witnessed in the world, is but an image of His bounty; and everything owes its existence to His Being... The Bayán is, from beginning to end, the repository of all of His attributes, and the treasury of both His fire and His light. Should anyone desire to ask questions, he is allowed to do so only in writing, that he may derive ample understanding from His written reply and that it may serve as a sign from his Beloved. However, let no one ask aught that may prove unworthy of His lofty station. For instance, were a person to inquire the price of straw from a merchant of rubies, how ignorant would he be and how unacceptable. Similarly unacceptable would be the questions of the highest-ranking people of the world in His

presence, except such words as He Himself would utter about Himself in the Day of His manifestation.

Methinks I visualize those who would, prompted by their own deluded conceptions, write to Him and ask Him questions about that which hath been revealed in the Bayán, and He would answer them with words not of His Own, but divinely inspired, saying: 'Verily, verily, I am God; no God is there but Me. I have called into being all the created things, I have raised up divine Messengers in the past and have sent down Books unto Them. Take heed not to worship anyone but God, He Who is My Lord and your Lord. This indeed is the undoubted truth. However, alike shall it be to Me; if ye believe in Me, ye will provide good for your own souls, and if ye believe not in Me, nor in that which God hath revealed unto Me, ye will suffer yourselves to be shut out as by a veil. For verily I have been independent of you heretofore, and shall remain independent hereafter. Therefore it behooveth you, O creatures of God, to help your own selves and to believe in the Verses revealed by Me...' III, 13.

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THE Bayán shall constitute God's unerring balance till the Day of Resurrection which is the Day of Him Whom God will make manifest. Whoso acteth in conformity with that which is revealed therein will abide in Paradise, under the shadow of His affirmation and reckoned among the most sublime Letters in the presence of God; while whoso deviateth, were it even so much as the tip of a grain of barley, will be consigned to the fire and will be assembled neath the shadow of negation. This truth hath likewise been laid bare in the Qur'án where in numerous instances God hath set down that whoever should pass judgement contrary to the bounds fixed by Him, would be deemed an infidel...

In these days how few are those who abide by the standard laid down in the Qur'án. Nay, nowhere are they to be found, except such as God hath willed. Should there be, however, such a person, his righteous deeds would prove of no avail unto him, if he hath failed to follow the standard revealed in the Bayán; even as the pious deeds of the Christian monks profited them not, inasmuch as at the time of the manifestation of the Apostle of God -- may the blessings of God rest upon Him -- they contented themselves with the standard set forth in the Gospel.

Had the divine standard laid down in the Qur'án been truly observed, adverse judgements would not have been pronounced against Him Who is the Tree of divine Truth. As it hath been revealed: 'Almost might the heavens be rent and the earth be cleft asunder and the mountains fall down in fragments.' [1] And yet how much harder than these mountains their hearts must be to have remained unmoved! Indeed no paradise is more glorious in the sight of God than attainment unto His good-pleasure. II, 6. [1 Qur'án 19:92]



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THE One true God may be compared unto the sun and the believer unto a mirror. No sooner is the mirror placed before the sun than it reflects its light. The unbeliever may be likened unto a stone. No matter how long it is exposed to the sunshine, it cannot reflect the sun. Thus the former layeth down his life as a sacrifice, while the latter doeth against God what he committeth. Indeed, if God willeth, He is potent to turn the stone into a mirror, but the person himself remaineth reconciled to his state. Had he wished to become a crystal, God would have made him to assume crystal form. For on that Day whatever cause prompteth the believer to believe in Him, the same will also be available to the unbeliever. But when the latter suffereth himself to be wrapt in veils, the same cause shutteth him out as by a veil. Thus, as is clearly evident today, those who have set their faces toward God, the True One, have believed in Him because of the Bayán, while such as are veiled have been deprived because of it. VI, 4.

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I SWEAR by the most holy Essence of God -- exalted and glorified be He -- that in the Day of the appearance of Him Whom God shall make manifest a thousand perusals of the Bayán cannot equal the perusal of a single verse to be revealed by Him Whom God shall make manifest.

Ponder a while and observe that everything in Islam hath its ultimate and eventual beginning in the Book of God. Consider likewise the Day of the Revelation of Him Whom God shall make manifest, He in Whose grasp lieth the source of proofs, and let not erroneous considerations shut thee out from Him, for He is immeasurably exalted above them, inasmuch as every proof proceedeth from the Book of God which is itself the supreme testimony, as all men are powerless to produce its like. Should myriads of men of learning, versed in logic, in the science of grammar, in law, in jurisprudence and the like, turn away from the Book of God, they would still be pronounced unbelievers. Thus the fruit is within the supreme testimony itself, not in the things derived therefrom. And know thou of a certainty that every letter revealed in the Bayán is solely intended to evoke submission unto Him Whom God shall make manifest, for it is He Who hath revealed the Bayán prior to His Own manifestation. V, 8.

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IN this Revelation the Lord of the universe hath deigned to bestow His mighty utterances and resplendent signs upon the Point of the Bayán, and hath ordained them as His matchless testimony for all created things. Were all the people that dwell on earth to assemble together, they would be unable to produce a single verse like unto the ones which God hath caused to stream forth from the tongue of the Point of the Bayán. Indeed, if any living creature were to pause to meditate he would

undoubtedly realize that these verses are not the work of man, but are solely to be ascribed unto God, the One, the Peerless, Who causeth them to flow forth from the tongue of whomsoever He willeth, and hath not revealed nor will He reveal them save through the Focal Point of God's Primal Will. He it is, through Whose dispensations divine Messengers are raised up and heavenly Books are sent down. Had human beings been able to accomplish this deed surely someone would have brought forth at least one verse during the period of twelve hundred and seventy years which hath elapsed since the revelation of the Qur'án until that of the Bayán. However, all men have proved themselves impotent and have utterly failed to do so, although they endeavoured, with their vehement might, to quench the flame of the Word of God. II, 1.

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THOU beholdest how vast is the number of people who go to Mecca each year on pilgrimage and engage in circumambulation, while He, through the potency of Whose Word the Ka'bah [the sanctuary in Mecca] hath become the object of adoration, is forsaken in this mountain. He is none other but the Apostle of God Himself, inasmuch as the Revelation of God may be likened to the sun. No matter how innumerable its risings, there is but one sun, and upon it depends the life of all things. It is clear and evident that the object of all preceding Dispensations hath been to pave the way for the advent of Muḥammad, the Apostle of God. These, including the Muḥammadan Dispensation, have had, in their turn, as their objective the Revelation proclaimed by the Qá'im. The purpose underlying this Revelation, as well as those that preceded it, has, in like manner, been to announce the advent of the Faith of Him Whom God will make manifest. And this Faith -- the Faith of Him Whom God will make manifest -- in its turn, together with all the Revelations gone before it, have as their object the Manifestation destined to succeed it. And the latter, no less than all the Revelations preceding it, prepare the way for the Revelation which is yet to follow. The process of the rise and setting of the Sun of Truth will thus indefinitely continue -- a process that hath had no beginning and will have no end.

Well is it with him who in every Dispensation recognizeth the Purpose of God for that Dispensation, and is not deprived therefrom by turning his gaze towards the things of the past. IV, 12.

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THE substance of this chapter is this, that what is intended by the Day of Resurrection is the Day of the appearance of the Tree of divine Reality, but it is not seen that any one of the followers of Shí'ah Islam hath understood the meaning of the Day of Resurrection; rather have they fancifully imagined a thing which with God hath no reality. In the estimation of God and according to the usage of such as are initiated into divine mysteries, what is meant by the Day of Resurrection is this, that from the time of

the appearance of Him Who is the Tree of divine Reality, at whatever period and under whatever name, until the moment of His disappearance, is the Day of Resurrection.

For example, from the inception of the mission of Jesus -- may peace be upon Him -- till the day of His ascension was the Resurrection of Moses. For during that period the Revelation of God shone forth through the appearance of that divine Reality, Who rewarded by His Word everyone who believed in Moses, and punished by His Word everyone who did not believe; inasmuch as God's Testimony for that Day was that which He had solemnly affirmed in the Gospel. And from the inception of the Revelation of the Apostle of God -- may the blessings of God be upon Him -- till the day of His ascension was the Resurrection of Jesus -- peace be upon Him -- wherein the Tree of divine Reality appeared in the person of Muḥammad, rewarding by His Word everyone who was a believer in Jesus, and punishing by His Word everyone who was not a believer in Him. And from the moment when the Tree of the Bayán appeared until it disappeareth is the Resurrection of the Apostle of God, as is divinely foretold in the Qur'án; the beginning of which was when two hours and eleven minutes had passed on the eve of the fifth of Jamadiyu'l-Awwal, 1260 A.H.,<sup>[1]</sup> which is the year 1270 of the Declaration of the Mission of Muḥammad. This was the beginning of the Day of Resurrection of the Qur'án, and until the disappearance of the Tree of divine Reality is the Resurrection of the Qur'án. The stage of perfection of everything is reached when its resurrection occurreth. The perfection of the religion of Islam was consummated at the beginning of this Revelation; and from the rise of this Revelation until its setting, the fruits of the Tree of Islam, whatever they are, will become apparent. The Resurrection of the Bayán will occur at the time of the appearance of Him Whom God shall make manifest. For today the Bayán is in the stage of seed; at the beginning of the manifestation of Him Whom God shall make manifest its ultimate perfection will become apparent. He is made manifest in order to gather the fruits of the trees He hath planted; even as the Revelation of the Qá'im [He Who ariseth], a descendant of Muḥammad -- may the blessings of God rest upon Him -- is exactly like unto the Revelation of the Apostle of God Himself [Muḥammad]. He appeareth not, save for the purpose of gathering the fruits of Islam from the Qur'ánic verses which He [Muḥammad] hath sown in the hearts of men. The fruits of Islam cannot be gathered except through allegiance unto Him [the Qá'im] and by believing in Him. At the present time, however, only adverse effects have resulted; for although He hath appeared in the midmost heart of Islam, and all people profess it by reason of their relationship to Him [the Qá'im], yet unjustly have they consigned Him to the Mountain of Máh-Kú, and this notwithstanding that in the Qur'án the advent of the Day of Resurrection hath been promised unto all by God. For on that Day all men will be brought before God and will attain His Presence; which meaneth appearance before Him Who is the Tree of divine Reality and attainment unto His presence; inasmuch as it is not possible to appear before the Most Holy Essence of God, nor is it conceivable to

seek reunion with Him. That which is feasible in the matter of appearance before Him and of meeting Him is attainment unto the Primal Tree. II, 7. [1 22 May 1844 ]

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THE evidence set forth by God can never be compared with the evidences produced by any one of the peoples and kindreds of the earth; and beyond a shadow of doubt no evidence is set forth by God save through the One Who is appointed as His supreme Testimony. Moreover, the proof of revealed verses doth, alone and of itself, conclusively demonstrate the utter impotence of all created things on earth, for this is a proof which hath proceeded from God and shall endure until the Day of Resurrection.

And if anyone should reflect on the appearance of this Tree, he will undoubtedly testify to the loftiness of the Cause of God. For if one from whose life only twenty-four years have passed, and who is devoid of those sciences wherein all are learned, now reciteth verses after such fashion without thought or hesitation, writes a thousand verses of prayer in the course of five hours without pause of the pen, and produceth commentaries and learned treatises on such lofty themes as the true understanding of God and of the oneness of His Being, in a manner which doctors and philosophers confess surpasseth their power of understanding, then there is no doubt that all that hath been manifested is divinely inspired. Notwithstanding their life-long diligent study, what pains do these divines take when writing a single line in Arabic! Yet after such efforts the result is but words which are unworthy of mention. All these things are for a proof unto the people; otherwise the religion of God is too mighty and glorious for anyone to comprehend through aught but itself; rather by it all else is understood. II, 1.

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PRAISE be to God that He hath enabled us to become cognizant of Him Whom God shall make manifest in the Day of Resurrection, so that we may derive benefit from the fruit of our existence and be not deprived of attaining the presence of God. For indeed this is the object of our creation and the sole purpose underlying every virtuous deed we may perform. Such is the bounty which God hath conferred upon us; verily He is the All-Bountiful, the Gracious. Know thou, that thou wilt succeed in doing so if thou believest with undoubting faith. However, since thou canst not attain the state of undoubting faith, due to the intervening veils of thy selfish desires, therefore thou wilt tarry in the fire, though realizing it not. On the Day of His manifestation, unless thou truly believest in Him, naught can save thee from the fire, even if thou dost perform every righteous deed. If thou embracest the Truth, everything good and seemly shall be set down for thee in the Book of God, and by virtue of this thou wilt rejoice in the all-highest Paradise until the following Resurrection.

Consider with due attention, for the path is very strait, even while it is more spacious than the heavens and the earth and what is between them. For instance, if all those who were expecting the fulfilment of the promise of Jesus had been assured of the manifestation of Muḥammad, the Apostle of God, not one would have turned aside from the sayings of Jesus. So likewise in the Revelation of the Point of the Bayán, if all should be assured that this is that same Promised Miḥdí [One Who is guided] whom the Apostle of God foretold, not one of the believers in the Qur'án would turn aside from the sayings of the Apostle of God. So likewise in the Revelation of Him Whom God shall make manifest, behold the same thing; for should all be assured that He is that same 'He Whom God shall make manifest' whom the Point of the Bayán hath foretold, not one would turn aside. IX, 3.

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IN the Name of God, the Most Exalted, the Most Holy. All praise and glory befitteth the sacred and glorious court of the sovereign Lord, Who from everlasting hath dwelt, and unto everlasting will continue to dwell within the mystery of His Own divine Essence, Who from time immemorial hath abided and will forever continue to abide within His transcendent eternity, exalted above the reach and ken of all created beings. The sign of His matchless Revelation as created by Him and imprinted upon the realities of all beings, is none other but their powerlessness to know Him. The light He hath shed upon all things is none but the splendour of His Own Self. He Himself hath at all times been immeasurably exalted above any association with His creatures. He hath fashioned the entire creation in such wise that all beings may, by virtue of their innate powers, bear witness before God on the Day of Resurrection that He hath no peer or equal and is sanctified from any likeness, similitude or comparison. He hath been and will ever be one and incomparable in the transcendent glory of His divine being and He hath ever been indescribably mighty in the sublimity of His sovereign Lordship. No one hath ever been able befittingly to recognize Him nor will any man succeed at any time in comprehending Him as is truly meet and seemly, for any reality to which the term 'being' is applicable hath been created by the sovereign Will of the Almighty, Who hath shed upon it the radiance of His Own Self, shining forth from His most august station. He hath moreover deposited within the realities of all created things the emblem of His recognition, that everyone may know of a certainty that He is the Beginning and the End, the Manifest and the Hidden, the Maker and the Sustainer, the Omnipotent and the All-Knowing, the One Who heareth and perceiveth all things, He Who is invincible in His power and standeth supreme in His Own identity, He Who quickeneth and causeth to die, the All-Powerful, the Inaccessible, the Most Exalted, the Most High. Every revelation of His divine Essence betokens the sublimity of His glory, the loftiness of His sanctity, the inaccessible height of His oneness and the exaltation of His majesty and power. His beginning hath had no beginning other than His Own firstness and His end knoweth no end save His Own lastness. I, 1.

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THE revelation of the Divine Reality hath everlastingly been identical with its concealment and its concealment identical with its revelation. That which is intended by 'Revelation of God' is the Tree of divine Truth that betokeneth none but Him, and it is this divine Tree that hath raised and will raise up Messengers, and hath revealed and will ever reveal Scriptures. From eternity unto eternity this Tree of divine Truth hath served and will ever serve as the throne of the revelation and concealment of God among His creatures, and in every age is made manifest through whomsoever He pleaseth. At the time of the revelation of the Qur'án He asserted His transcendent power through the advent of Muḥammad, and on the occasion of the revelation of the Bayán He demonstrated His sovereign might through the appearance of the Point of the Bayán, and when He Whom God shall make manifest will shine forth, it will be through Him that He will vindicate the truth of His Faith, as He pleaseth, with whatsoever He pleaseth and for whatsoever He pleaseth. He is with all things, yet nothing is with Him. He is not within a thing nor above it nor beside it. Any reference to His being established upon the throne implieth that the Exponent of His Revelation is established upon the seat of transcendent authority...

He hath everlastingly existed and will everlastingly continue to exist. He hath been and will ever remain inscrutable unto all men, inasmuch as all else besides Him have been and shall ever be created through the potency of His command. He is exalted above every mention or praise and is sanctified beyond every word of commendation or every comparison. No created thing comprehendeth Him, while He in truth comprehendeth all things. Even when it is said 'no created thing comprehendeth Him', this refers to the Mirror of His Revelation, that is Him Whom God shall make manifest. Indeed too high and exalted is He for anyone to allude unto Him. II, 8