The Writings and Utterances of the Central Figures of the Bahá'í Faith

Provisional Parallel-Text Study Series

Volume 13:

The Perisan Bayan (Maku, 1847)

Version: 1.0 • Revision date 23-May-2026

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Series preface

This series of volumes presents, in approximate chronological order and, where possible, in parallel-text format, the available writings and reported utterances of the three Central Figures of the Bahá'í Faith: the Báb (1819–1850), Bahá'u'lláh (1817–1892), and 'Abdu'l-Bahá (1844–1921). The majority of the texts appear here in English for the first time.

What follows is an independent scholarly and documentary undertaking, with the purpose of facilitating closer engagement with the textual record of the Bahá'í Faith by readers working across Arabic, Persian, Ottoman Turkish, and English. It is not prepared under the direction of Bahá'í institutions and does not constitute an official edition of the texts. The relevant Bahá'í institutions are the final authority with respect to authenticated texts and authorized translations. Accordingly, this series is envisioned as a provisional research aid and reference tool—a scouting expedition to uncharted domains, that defers to finalized texts and translations wherever these are available.

Altogether, the series comprises over 29,0000 authored works and reported utterances spanning the years 1843 to 1921. Despite its length—over 10,000,000 words without double-counting the translations—it is not a comprehensive corpus. Rather, it represents the material presently known to the compiler to be publicly obtainable in the original and/or in translation. It is estimated to represent somewhat more than half of the known total, the remainder being held in the International Baha'i Archives in Haifa, Israel.

The series proceeds on a principle of maximal inclusion within the constraints of public accessibility. It therefore brings together texts of unequal status and differing degrees of reliability. Some items are authenticated; others are not. Some survive in stable typed or printed form; others are preserved through imperfect transcription, excerpted publication, or secondhand report. The reader should therefore approach the corpus with appropriate source-critical caution. Inclusion in the series should not be taken to imply authenticity, completeness, or accuracy.

Where authorized English translations issued by the Bahá'í World Centre are available in full, they are rendered in blue text and can be regarded as possessing a distinct status from other translations in the series. Such translations embody a high degree of fidelity, terminological consistency, and editorial care. Readers new to the Bahá'í writings are well advised to begin with the World Centre's own published collection of authorized translations, among them the one-volume thematic anthology *Bahá'í Sacred Writings*, available at bahai.org/library. In the present series, newly published authorized translations will be incorporated as they become available. When only a portion of a translation is authorized (individual sentences or paragraphs), it will be demarcated at the paragraph level, although work on this is ongoing.

The remaining translations in the series are provisional. Some are taken from older publications and documents where the English translation may be the only available text; a few are the work

of human translators working independently; the majority have been produced with the assistance of large language models and subsequently reviewed to varying degrees by the compiler. Given the scale of the corpus, the extent of detailed human oversight has necessarily been uneven, and readers should not assume uniform quality across the series. These translations are offered not as definitive renderings but as provisional points of access intended to invite a deeper study of the texts. In the case of difficult, textually uncertain, or context-dependent passages, the original sources should always be consulted where available.

The series will be of greatest benefit to readers able to work comparatively between the English and the original Arabic, Persian, or Ottoman Turkish. Towards this end, translations and original texts have been aligned at the paragraph level where possble. The paragraphing of provisional translations should also be treated as tentative and subject to future revision.

Items representing reported utterances are distinguished typographically—rendered in grey text—from items transmitted as authored texts. This distinction assists the reader in quickly assessing differences of textual status. It does not by itself resolve questions of authenticity or historical reliability, which require separate evaluation.

The original-language texts reproduced here may also contain errors, lacunae, or other imperfections inherited from manuscripts, printed editions, digital transcription, or optical character recognition. This is particularly true of texts deriving from difficult or damaged manuscript sources. The present series is not a critical edition and makes no claim to establish definitive texts through comparison of multiple manuscript witnesses. Rather, it reproduces and organizes the best textual forms available to the compiler, in whatever state, at the time of compilation.

Each item is identified by a code assigned in the Partial Inventory project, including the initial letters BB for the Báb, BH for Bahá'u'lláh, and AB for 'Abdu'l-Bahá, and the optional letter "U" to indicate reported utterances. These codes provide a stable means of reference across the series. Volume assignments, paragraphing, metadata, and translations may change in future revisions, but the Inventory codes are intended to remain constant. A cumulative catalog appended to the end of the series records these items in sequence and may also include further information such as abstracts, notes, subjects, and musical interpretations.

For further technical notes and cautions on the texts and translations, see the appendix to volume 1 of this series.

The volume introductions and study guides which serve as bookends to each volume have also been prepared with the assistance of large language models, and as such merely offer potentially useful points of entry into an otherwise overwhelmingly vast collection of material.

This series is conceived as a living scholarly instrument, subject to continual correction and expansion as new material becomes available and as errors in existing entries are identified. Corrections of significance may be communicated to the compiler at loom.of.reality@gmail.com. Revised versions of individual volumes will be issued as corrections are incorporated. The latest versions can be downloaded at blog.loomofreality.org.

Series outline

The present volume forms part of a larger series arranged, in approximate chronological order, by author, period, and, where useful, by major work or thematic grouping. The outline below is intended to help readers locate the volume within the overall architecture of the series. Titles, chronological placements, and volume divisions remain provisional in some cases and may be revised as the corpus is refined.

The Báb

I. First period (Shiraz, Bushihr and the Hajj)

1. Pre-declaration writings (to May 1844)
2. Qayyumu'l-Asma' (Commentary on the Surah of Joseph, May 1844)
3. Early post-declaration writings (mid-late 1844)
4. The Hajj and Bushihr (late 1844–July 1845)
5. Kitab-i-Ruh (Book of the Spirit, composed at sea)
6. Shiraz: Later writings of the first period (June–August 1845)
7. Shiraz: Period of retirement (later 1845)

II. Second period (Shiraz and Isfahan)

8. Shiraz: Early writings of the second period (early-mid 1846)
9. Tafsir-i-Suratu'l-Kawthar (Commentary on the Surah of Abundance, April 1846)
10. Shiraz: Middle writings of the second period (April–August 1846)
11. Tafsir-i-Suratu'l-Va'l-Asr and Nubuwwat-i-Khassih (Commentaries on Surah of the Afternoon and Specific Prophethood, late 1846)
12. Isfahan: Late writings of the second period (Aug 1846–March 1847)

III. Third period (Maku and Chihriq)

13. Bayan-i-Farsi (The Persian Bayan, Maku 1847)
14. The Seven Proofs and the Arabic Bayan (Maku 1847)
15. Maku: Early writings of the third period (Maku 1847)

16–17. Commentary on the Qur'an I and II (Maku 1847?) (place-holder volumes)

18–19. Kitab-i-Asma' (The Book of Names, Chihriq 1848–1849)

20. Kitab-i-Jaza' (The Book of the Reckoning, Chihriq 1848)
21. Themes of declaration, affirmation and negation (Chihriq 1848–1850)
22. Writings on Tabarsi and Zanjan (Chihriq 1848–1850)
23. Prayers and visitation tablets (Chihriq 1848–1850)
24. Anticipation of He Whom God Will Make Manifest (Chihriq 1848–1850)
25. Panj Sha'n (Book of the Five Modes, 1850)
26. Matters of transition and succession (Chihriq 1848–1850)
27. Misc. works and correspondence

Bahá'u'lláh

I. Baghdad period
- 28. Early Baghdad and Sulaymaniyyih (to 1856)
- 29. Middle Baghdad (1856–1860)
- 30. The Kitab-i-Iqan (The Book of Certitude, 1860)
- 31. Late Baghdad (1860–1863)
- 32. Baghdad, year unknown (to 1863)

II. Edirne period
- 33. Istanbul and early Edirne (mid-1863 to March 1866)
- 34. Middle Edirne and the year of withdrawal (March 1866–Sept. 1867)
- 35. The Kitab-i-Badi' (1866)
- 36. Late Edirne (Sept. 1867–August 1868)
- 37–39. Edirne, year unknown (1864–1868) I-III

III. 'Akka period
- 40. Summons to Kings and Rulers (1868)
- 41–42. Writings in early 'Akka (1868–1873) I–II
- 43–46. Writings prior to 1290 A.H. (< 1873) I–IV
- 47–49. Writings in 'Akka, year ca. 1289 A.H. (1872–1873) I–III
- 50. The Kitab-i-Aqdas (The Most Holy Book, 1873)
- 51. Writings in the year 1290 A.H. (ca. 1873)
- 52. Writings in the year 1291 A.H. (ca. 1874)
- 53. Writings in the year 1292 A.H. (ca. 1875)
- 54–55. Writings in the year 1293 A.H. (ca. 1876) I–II
- 56. Writings in the year 1294 A.H. (ca. 1877)
- 57. Writings in the year 1295 A.H. (ca. 1878)
- 58–59. Writings in the year 1296 A.H. (ca. 1879) I–II
- 60–61. Writings in the year 1297 A.H. (ca. 1880) I–II
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- 66–69. Writings in the year 1299 A.H. (ca. 1881–1882) I–IV
- 70–72. Writings in the year 1300 A.H. (ca. 1882–1883) I–III
- 73–74. Writings in the year 1301 A.H. (ca. 1883–1884) I–II
- 75–76. Writings in the year 1302 A.H. (ca. 1884–1885) I–II
- 77–79. Writings in the year 1303 A.H. (ca. 1885–1886) I–III
- 80–83. Writings in the year 1304 A.H. (ca. 1886–1887) I–IV
- 84–87. Writings in the year 1305 A.H. (ca. 1887–1888) I–IV
- 88–92. Writings in the year 1306 A.H. (ca. 1888–1889) I–IV
- 93–97. Writings in the year 1307 A.H. (ca. 1889–1890) I–IV
- 98. Lawh-i-Ibn-i-Dhi'b (Epistle to the Son of the Wolf, 1891)
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- 101–102. Writings of Bahá'u'lláh in 'Akka, year unknown (1873–1892) I–II
- 103–106. Writings of Bahá'u'lláh in 'Akka, year unknown (1868–1892) I–IV
- 107. Writings of Bahá'u'lláh, year unknown

‘Abdu’l-Bahá

I. Pre- and early ministry

108. Pre-ministry letters and writings (before June 1892)
109. The Secret of Divine Civilization (1875)
110. A Traveller’s Narrative (ca. 1886)
111. Letters and utterances in the year 1892
112. Letters and utterances in the year 1893
113. Letters and utterances in the year 1894
114. Letters and utterances in the year 1895
115. Letters and utterances in the year 1896
116–117. Letters and utterances in the year 1897 I–II
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145–146. Letters and utterances in the year 1910 I–II
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III. Late ministry

163–166. Letters and utterances in the year 1914 I–IV
167–168. Letters and utterances in the year 1915 I–II
169. Memorials of the Faithful (1916)
170. Letters and utterances in the year 1916
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Introduction to volume 13

The Persian Bayan (BB00001), composed principally during the Bab's imprisonment in Maku (1847) and likely completed only after later events in Chihriq following clerical interrogation at Tabriz, presents itself as the "Mother Book" of the Babi dispensation, formally arranged into nine vahids ("unities") of nineteen babs ("gates"), with the final unity left incomplete. Its opening movements establish a sweeping theological frame: God's unknowability is emphasized not as a speculative premise but as a constitutive feature of created existence, and the entire cosmos is read as bearing a sign of the divine through the mediation of the Primal Will—at once the source of origination and the horizon of return. On this basis the text repeatedly re-describes "resurrection" not merely as an end-time event but as a renewed act of creation centered on revelation itself, so that history becomes intelligible as successive divine self-disclosures.

Across its doctrinal expositions, the Bayan is simultaneously a proclamation of the Bab's revelatory authority and a pedagogy of anticipation. It insistently subordinates all religious knowledge to the revealed "Verses," which it treats as the primary meaning of "bayan" and the decisive proof by which God's Cause is known, while prayers, commentaries, learned discourses, and Persian writings are ranked beneath that revelatory core. The community, and indeed the whole symbolic architecture of the book, is oriented toward "the Possessor of the Bayan"—"Him Whom God shall make manifest"—for whose advent the Bayan's patterns of unity, symmetry, and inward illumination are intended to prepare human souls. This forward-facing eschatology is not an appendix to legislation; it is the text's organizing principle, such that even its dense metaphysics of unity and its characteristic polarities (affirmation/negation; paradise/fire; light/shadow) function to train perception toward the next theophany rather than to close doctrine upon itself.

The Persian Bayan is also a strikingly concrete blueprint for a new religious society—abrogating inherited Islamic norms while promulgating new ordinances—yet it repeatedly signals that law must be read as symbol and as a moral-spiritual discipline whose chief danger is precisely that it might become a veil. Its legal material is saturated with the numerological and ethical logic of vahid and the number nineteen, shaping prescriptions for communal order and personal conduct (for example, regulations surrounding separation and return within marriage framed to avoid "duality" and to preserve a vision of unity). The same priority appears in its directives about learning: instruction is redirected away from inherited "contrived" disciplines (logic, juridical principles, and related scholastic arts) toward writings anchored in the Word of God and explicitly marked by the Bab's own "mention," underscoring the Bayan's intent to rebuild authority around revelation rather than clerical mediation. In this way, the volume stands as both a charter for a distinct dispensation and a sustained argument that every ordinance, institution, and mode of knowledge is justified only insofar as it readies hearts to recognize the next Manifestation.

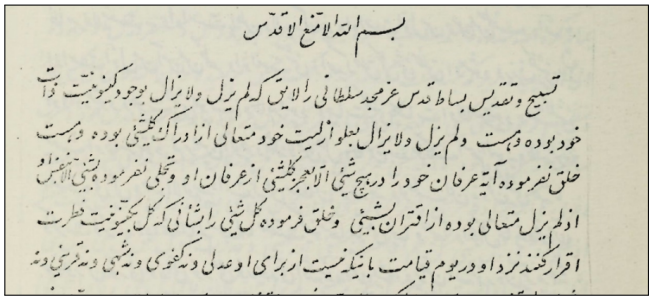
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BB00001

Bayan-i-Farsi (Persian Bayan)


بسم الله الامنع الاقدس
تسبیح و تقدیس بساط قدس عزّ مجد سلطانی را لایق که لم یزل ولا یزال بوجود کینونیت ذات
خود بوده و هست ولم یزل ولا یزال بعلوّ ازلیت خود متعالی از ادراک کلّ شئی بوده و هست
خلق نفرموده آیه عرفان خود را در هیچ شئی الا بعجز کلّ شئی از عرفان او و تجلّی نفرموده بشئی الّا بنفس او
از لم یزل متعالی بوده از اقتران بشئی و خلق فرموده کلّ شئی را بشانی که کل بکینونیت فطرت
اقرار کنند نزد او در یوم قیامت بانکه نیست از برای او عدلی و نه کفوی و نه شبهی و نه قرینی و نه

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1 In the Name of God, the Most Exalted, the Most Holy

1 بسم الله الامنع الاقدس

2 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 Inmost Reality , 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. And he hath not shed upon anything the splendor of His revelation, except through the inmost capacity of the thing itself. He Himself hath at all times been immeasurably exalted above any association with His creatures.

2 تسبیح و تقدیس بساط قدس عزّ مجد سلطانه را لایق که لم یزل ولا یزال بوجود و کینونیت ذات خود بوده و هست و لم یزل و لا یزالبعلّو ازلیّت خود متعالی از ادراك کلّ شئ بوده وهست خلقنفرموده ایه عرفان خود را در هیچ شئ الا بعجز کلّ شئ از عرفان اوو تجلّی نفرموده بشئ الّا بنفس او اذ لم یزل متعالی بوده از اقترانبشئ

3 He hath fashioned the entire creation in such wise that all beings may, by virtue of the inmost reality of their innate nature, 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.

3 و خلق فرموده کلّ شئ ما بشانیکه کلّ بکینونیت فطرت اقرارکنند نزد او در یوم قیامت بانیکه نیست از برای او عدلی و نه کفوبو نه شبهی و نه قرینی و نه مثالی بل منفرد بوده و هست بملیك الوهیتخود و متعزّز بوده و هست بسلطان ربوبیّت خود

4 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 Almighty. And God hath shed upon the Will the splendors of His revelation through the Will Himself, and in accordance with His most august station

4 نشنایخته استاو را هیچ شئ حق شناختن و ممکن نیست که یشناسد او را شئبحق شناختن زیرا که آنچه اطلاق میشود بر او ذکر شیئیت خلقفرموده است او را بملیك مشیّت خود و تجلّی فرموده باو بنفساو در علّو مقعد او

5 He hath moreover deposited within the realities of all created things the emblem of His Will’s recognition that everyone may know of a certainty that the Primal Will is the Beginning and

5 و خلق فرموده آیة مشیّت او را در کنه کلّشئتا آنکه یقین کند باینکه او است اول و آخر و اوست ظاهر و باطنو او است خالق و رازق و او است قادر و عالم و او است سامعو ناظر و او است قاهر

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.

و قائم و او است محیی و ممیت و او استمقتدر و ممتنع و او است متعالی و مرتفع

6 It is the Will Who betokeneth naught but the sublimity of God's Glorification, the loftiness of His sanctification, the inaccessible height of the exaltation of His unity, and the unreachable summit of His magnification His beginning hath had no beginning other than His Own firstness and His end knoweth no end save His Own lastness.

6 و او است که دلالتنکرده و نمیکند الّا بر علّو تسبیح او و سمّو تقدیس او و امتناعتوحید او و ارتفاع تکبیر او و نبوده از برای او اولیّتی الّا باولیّتخود و نیست از برای او اخری الّا باخریّت خود

7 All things, with all that hath been destined, or will ever be destined thereof, have verily attained thingness by virtue of the thingness of the Will, and have achieved reality through His identity. It is to the Will that God hath assigned the Beginning of the creation of all things, and it is unto Him that He hath ordained the return of the creation of all things.

7 و کلّ شئ بما قد قدرفیه او یقدر قد شیئ بشیئیّته و حقّق بانیّته و باو بدء فرمودهخداوند خلق کلّشئ را و باو عود میفرماید خلق کلّشئ را و

8 All the most excellent Names belong to the Will, while the depth of His Essence is sanctified above any Name or praise, the purity (kafur) of His indivisible unity (sadhij) is exalted above any glory or loftiness, and the substance of His transcendence is glorified above any height or sublimity. He is the First, yet not defined by it, and He is the Last, but not described by it. He is the Seen, and not praised by it, and He is Hidden, and not recognized by it.

8 او استکه از برای او کلّ اسماء حسنی بوده و هست و مقدس بوده کنه ذاتاو از هر اسمی و وصفی و متعالی بوده کافور سازج او از هر بهائو علائی و منزّه بوده جوهر مجرّد او از هر امتناعی و ارتفاعی و او استاوّل و لا یعرف به و او است اخر و لا یوصف به و او است ظاهر و لاینعتبه و او است باطن و لا یدرك به

9 He is the First to believe in Him Whom God shall make manifest, and He is the First Who hath believed in Him Who hath been manifested. He is the True One Being, by Whose creation all things are created, by Whose Provision, all things receive provision, by Whose death, the death of all things is manifested, by Whose life, the quickening of all things is manifested, and by Whose rising up, the resurrection of al things is made manifest.

9 و او است اول من یؤمن بمنیظهره الله و او است اوّل من آمن بمن ظهر و او است شئ واحد که خلقکلّشئ بخلق او میشود و رزق کلّشئ برزق او داده میشود و موتکلّشئ بموت او ظاهر میشود و حیات کلّ شئ بحیات او ظاهر میشودو بعث کلّ شئ ببعث او ظاهر میشود

10 The eyes of existence have never seen the like of Him, neither aforetimes, nor hereafter. He is the Name of the Unseen Essence , and the Countenance of Lordship, Who abideth beneath the Face of Divinity and refereth unto the Sovereignty of Divine Oneness.

10 طلعة لم یرعین الوجود بمثله لا منقبل و لا من بعد ذلك اسم الهویّة و طلعة الرّبوبیّة المستقرّة فی ظلّوجهة الالوهیّته و المستدلّة علی سلطان الوحدانیّة

11 Were I to know that all things will taste His love, I would never mention the word hellish fire, inasmuch as the inmost reality of fire came into existence, with all his attributes and nature, by virtue of his refusal to bow down before Him. Otherwise, to the extent that all things partake of His love, they are all light, from light, within light, towards light, and upon light.

11 و لو علمتان یذو قّن کلّ شئ حبّه ما ذکرت ذکرها و اذ انّها لما لم یسجّد لهاخلقت کینونیّتها بما هی فیها و علیها و الّا کلّ لما یذوقّن من حبّهنور من نور فی نور الی نورعلی نور یهدی الله لنوره من یشاء و یرفعنّالله لنوره من یرید انّه مبدء و معید

God would guide through His light whomever He willeth, and He raiseth unto His light whomever He pleaseth. He verily is the Cause of the Beginning of things, and their Return.

12 It is for the Will, and through the manifestation of His own Self, that God hath created, out of His Self, eighteen souls, ere the creation of all things; and He hath enshrined the sign of their recognition in the inmost reality of all things, that all, from the depth of their essence, may bear witness that He is the Primal Unity and the Eternal Ever-Living. For He hath enjoined upon His contingent beings naught but the recognition of His own Self, and the celebration of the Unity of the quintessence of His Inmost Reality. For all besides Him are mere created beings before the court of His glory, who are created by His Cause. Behold! His are the kingdoms of Revelation and that of creation, aforetimes and hereafter. Verily He is the Lord of all worlds.

12 و او است که خداوندواحد احد از برای او بظهور نفس او هجیده نفس که خلق شده اندقبل کلّ شئ از نفس او و خلق فرموده معرفت ایشان را در کینونیّتکلّشئ مستقّر فرموده تا آنکه کلّ بکنه ذات خود شهادت دهندکه او است واحد اوّل و حیّ لم یزل و حکم نفرموده احدی از ممکنات راالّا بعرفان نفس خود و توحید کند کینونیت خود از کلّ ما سواه خلقعنده قد خلق بامره الا له الخلق و الامر من قبل و من بعد ذلك ربّالعالمین

13 He who beholdeth these words should know that God hath returned and renewed the very creation of the Qur'an, in the Day of Resurrection, by virtue of manifesting, therein, His very own Self. Then He fashioned all things as a new wondrous creation, as if all things hath come into existence at that very moment. For every things hath been created for the sake of the day of the Manifestation of God, inasmuch as He is the supreme Purpose of all things, and the ultimate End of all things. Thus when He was manifested through the revelation of the verses of His inimitable power, all things have undoubtedly achieved the utmost perfection attainable to them, the presence of God.

13 و بعد مخفی نباشد بر ناظر این کلمات که خداوند خلققرآن را عود فرمود در روز قیامت بظهور نفس خود در او و بعدخلق فرمود خلق کلّشئ را بدعاً کأنّ کلّشئ حیئنذٍ قد خلق زیرا که هر شئ که خلق شده از برای یوم ظهور الله بوده زیرا که او استما ینقطع الیه کلّشئ و ما ینتهی الیه کلّ شئ و بعد که ظاهر شد بظهورایات قدرت خود شبهه نیست که کلّشئ بکمال ما یمکن ان یوصلبلقاء الله رسیدند

14 Then once again God, glorified and exalted be Him, created the Primal Will, and created all things through Him. Inasmuch as at this very moment, the creation of all things was described as a New Creation, it becometh evident that His creation hath always existed and will continue forever to exist. For there hath never been a time when God hath been adored, with no creature to worship Him. God verily hath always been in the sublimity of His sanctity, while all besides Him have been confined to the abyss of their limitation.

14 دو مرتبه خلق فرمود خداوند عزّ و جل مشیةاولیّه را و خلق فرموده باو کلّشئ را و چونکه الان خلق کلّشئ در خلقبدیع ذکر شد دلیل است که خلق او لم یزل و لا یزال بوده اذ لم یکن شانکان الله الها و لم یکن خلق یعیده و انّ الله لم یزل کان فی علّو قدسّةو ما دونه فی دنّو حدّه

15 And the very beginning of the creation of all things is taking place in this hour, a Friday, through these very words that are being uttered by God. The Lord of Majesty hath fashioned this new wondrous creation by virtue of His own Command, and He hath made it abide beneath His shadow, until such time when He will return it. For it is beyond whatever doubt that it is God Who hath brought this creation into being and it is Him Who afterwards cause it to return. God is verily potent over all things.

15 و اوّل خلق کلّشئ در این آن که ان یوم جمعه استلما یذکره الله شده و حضرت ربّ العزّه این خلق بدع را بامر خودخلق و مستقّر در ظل او فرموده الی ان یعیده زیرا که شبهه نیستکه الله یبدء ذلك الخلق ثم یعیده و انّ الله کان علی کلّ شئ قدیراً

16 God hath organized the creation of all things in accordance with the number of all things (kull shay'=361), by virtue of the commandments which have been revealed from the court of His holiness, and have shone forth out of the Day Star of His grace, that all things may attain perfection through the remembrance of all things within all things, for the manifestation of the Next Resurrection. At that Hour, He shall recompense everything according to its due right. Should it be one of negation, it would be by His justice, and should it be one of affirmation, it would be by His mercy.

16 و منظّم فرموده خلق کلّشئ را بعدد کلّشئ باوامری که نازل فرمودهاز ساحة قدس خود و مشرق ساخته از شمس جود خود تا آنکه کلّشئبذکر کلّ شئ در کلّ شئ متکمل در کمال گشته از برای ظهور قیامتاخری تا آنکه جزا دهد هر شئ را جزای کل شئ ان کان من نفسا بعدلهو ان کان من اثباتا بفضلا

17 For His knowledge of all things before the existence of all things, is like His knowledge of all things after their existence. Likewise, His power over all things before the existence of all things, is like His power over them after their existence. God hath always known all things and hath always been potent over all things. His are the Excellent Names, aforetimes and hereafter. All that is in the heavens, on earth, and in that which lieth between them ceaselessly glorify His praise. None other God is there but Him, the Almighty, the Best-Beloved.

17 اذ علم او او بکلّشئ قبل کلّ شئ مثل علماو است بکلّشئ بعد کلّ شئ و قدرت او قبل کلّشئ بر کلّ شیئ بمثل قدرتاو است بعد خلق کلّ شئ بر کلّ شئ لم یزل الله کان عالماً بکلّ شئ و قادراعلی کلشیئ له الاسما الحسنی من قبل و من بعد یسبح له من فی السّموات و منفی الارض و ما بینهما لا اله الّا هو العزیز المحبوب

18 Behold with the eyes of certitude that the gates (chapters) of the religion of the Bayan is arranged in accordance with the number of all things. Beneath the shadow of each gate (chapter), all the angels of the heavens, the earth, and that which lieth between them, are, by the leave of God, immersed in glorification and magnification, sanctification and celebration of divine praise, and deeds and exaltation. Yet in the Day of the Revelation of God, which is the very Revelation of the Point of the Bayan in His Resurrection, unto Him all gates shall return.

18 و بعین یقین نظرکن که ابواب دین بیان مترتب گشته بعدد کلّ شئ و در ظلّ هر بابملائکة السّموات و الارض و ما بینهما باذن الله مسبّحند و مکبّرو مقدّسند و ممّجد و عاملند و معظّم و کلّ در یوم ظهور اللّهکه ظهور نقطه بیان است در اخرت او راجع باو خواهند شد

19 Should 361 exalted souls, the number of all things, turn unto Him, the fruit of all things would be manifested before Him. Well is it with him who is gathered in the day of Resurrection before God, who is accepted by Him as one of the gates (chapters) of the all things (The Bayan), inasmuch as he is the very exalted soul, unto whom shall return all who have believed in the Bayan through their fulfillment of the commandment of that very gate. Therefore, hasten ye unto this lofty bounty, then hasten ye, hasten ye, hasten ye, and hasten ye. For God is the Most Swift in reckoning.

19 وهر گاه بعدد کلّ شیئاز نفوس ممتنعه راجع باو شوند ثمره کلّشیئنزد او ظاهر گشته فطوبی لمن یحشر یوم القیمة بین یدی الله و لیقبلةالله عن باب من ابواب کلّ شئ اذ انّه ذات نفس قد رجع الیها کلّ قدوان بالبیان بما قد عمل فی ذلك الباب فلتسرّعن فی ذلکمّ و لتسرّعن ثمّ و لتسرّعن ثمّ و لتسرّعن ثمّ و لتسرّعن زیرا که خداوند اسرع کل حاسبین است

20 Who knoweth, it could be that the gates of all things will not all attain His presence, and yet He may ordain the return of the creation of the Bayan, and to wrap up, in His grasp, all the heavens that are raised in the Bayan. Even as in the Qur'an, countless number of the gates (chapters) have been infinitely multiplied amongst the believers , and yet at the time that God hath renewed the creation of the Qur'an, none was present before Him except a single soul, who is accounted before Him

20 چه بسا که حاضر نشود نزداو کلّ ابواب کلّ شی و حکم فرماید بعود خلق بیان و سمواتی که در بیانمرتفع شده کل را مطوی فرماید در قبضه خود بمثل آنکه در قرانبا لا عدّ ابواب متکثّرة در نزد مؤمنین باو متکثّر شده و درحینی که خداوند عود خلق قران فرموده بنور نزد او الایات نفس واحدهکه یك باب از ابواب ذکر میشود و نزد او

as one gate (chapter) among all the gates of the divine law. Thus, God doeth what He willeth, and it is He Who ordaineth and wisheth , and He may not be questioned of that which He doeth, while all are questioned of all things.

كذلك يفعل الله مايشاء و يحكم ما يريد لا يسئل عما يفعل و كلّ عن كلّ شئ يسئلون

21 At this time when the entire creation of the Qur'an hath returned, and the creation of all things hath begun within the Bayan, the habitation of the Point, Who is the Manifestation of Lordship, lieth upon the land called by the name Basit, where all the heavens that have been raised in the Qur'an are all wrapped up and returned unto the Primal Point. Yet none hath witnessed unto this Resurrection save God and he who is present before Him.

21 و در انوقتکه عود کلّ قران شد و بدء خلق کلّشئ در بیان شد مقر نقطه که مظهرربوبیت است بر ارض اسم باسط بود که سمواتی که در قران مرتفعشده بود کلّ مطوی شد و راجع شد بنقطه اوّل و لم یشهد علی ذلکالّا الله و من عنده

22 Notwithstanding the fact that God hath not revealed in the Qur'an any matter of more significance than the Day of Resurrection and being brought before Him, yet at the Hour of Return, of all the countless souls who believed in the Qur'an, whose number is only reckoned by God, only one soul hath been present before God. That was the Hour when all things have returned, and all things have been created in the resurrected life, at the behest of the Exalted God.

22 مع آنکه نازل نفرموده بود در قران امری اهمّاز امر قیامت و عرض بر او خداوند محصی است عدد کلّ نفوسیکه متدیّنشده بودند بدین قران و در حین رجع از کلّ این نفوس یك نفسبین یدی الله بوده که عود کلّ شئ شده و خلق کلّشئ در نشأه اخربامر الله متعالی گشته

23 Therefore, take heed and watch yourselves O the people of the Bayan, not to be shut out as by a veil from God, your Lord, despite your yearning, day and night, to attain holiness.

23 فلتراقبن انفسکم ان یا اولی البیانان لا تَحتجبّن عن الله ربکم و انتم باللیّل و النهار تحبون او تتقدسونَ

24 In the Gate One of the number of all things , that which is enjoined by God, glorified and exalted be Him, is the recognition of this word: "There is none other God but God, the Absolute Truth, the Utter truth." For the entire Bayan returneth unto this word, and the gathering of the Next Creation shall proceed thereof. But the recognition of this word dependeth upon the recognition of the Point of the Bayan, Whom God hath ordained the Lord of the seven letters.

24 در باب اول از عدد کلّشئ امری که خداوند عزّ و جلّ فرض نموده کلمهلا اله الّا الله حقاً حقاً از کلّ بیان راجع باین کلمه خواهد شد و نشرخلق آخر از این کلمه خواهد شد و معرفت این کلمه منوط است بمعرفت نقطهبیان الّذی قد جعله الله ذات حروف السبّع فیه

25 Whoso knoweth of a certainty that He is the Point of the Qur'an manifested in His Resurrection, and the Point of the Bayan in His first Revelation, and that He is the Primal Will Who existeth by Himself, the Self-Subsistent, while all things are created by His bidding, and exist by Him, he is numbered among those whose inmost realities have testified unto the unity of his Lord. For he who recognizeth Him not, he is a letter of negation, and he will enter the hellish fire, and what fire is more remote than the very being of he who faileth to believe in Him? And he who believeth in Him, he entereth the heaven of affirmation, and what paradise is more exalted than the very soul who recognizeth Him?

25 و من یوقن انهانقطة القران فی اخریّها و نقطة البیان فی اولیّها و انّها هی مشیّةالأولیّة الی انّها هی قائمة بنفسها و کلّ شئ یخلق بامرها و قائم بهافاذا قد شهدت کینونیّته علی توحید ربّه اذ من لم یؤمن بها نفی یدخل فی النارو ایّ نار بعد ممن لم یؤمن بها و من یؤمن بها یدخل فی الاثّبات و ایّ جنّةاعلی ممن یؤمن بها

26 That is the Word Who verily hath glorified, exalted, magnified, sanctified, and praised His Lord in the day time and in the night season.

26 تلك كلمة قد سبّحت و عظمت و كبرّت و قدسّت و مجدّت ربّهابالغدّو و الاصال

27 Gaze not upon this Word, except as thou beholdest the sun in the heaven; and see not he who believeth in Him, save as thou lookest at the mirror. For the inmost reality of any one who believeth in the Lord of the seven letters, is derived from one of the Names of God, glorified and exalted be Him, while his outward manifestation is a leaf amongst the leaves of the Tree of Affirmation. All things return unto this Indivisible One Being (shay'-I-vahid), and all things are created by this Indivisible One Being.

27 و نظر مكن در اين كلمه الا بمثل اينكه نظر ميكنى در شمس سماءو نظر مكن بمن يؤمن بها الّا بمثل اينكه نظر ميكنى در مرات اذ كلّ منيؤمن بذات حروف السبّع كينونيته يستمدّ باسم من اسماء الله عزّ و جلّو ظاهره ورقة من ورقة شجرة الاثبات كلّ شئ راجع باين شئ واحدميگردد و كلّشئ باين شئ واحد خلق ميشود

28 In the next Resurrection, this Indivisible One Being is naught but the very being of Him Whom God shall make manifest, Who, under all conditions, proclaimeth: "I, in very truth, am God! None other God is there but Me, the Lord of all things, and all besides Me are only My creation. Then adore Me, O My creation!"

28 و اين شئ واحد در قيامتبعد نيست الّانفس من يظهره الله الّذى ينطق فى كلّ شأن انّنانا الله لا اله الّا انا ربّ كلّشئ و انّ ما دونى خلقى ان يا خلقايّاى فاعبدون

29 Know thee that He is the Supreme Mirror of God, out of Whose Revelation is manifested the worldly Mirror, Which is naught but the Letters of the Living, and naught is seen in that Supreme Mirror of God but God. Whoso speaketh in the Dispensation of the Bayan the word "There is none other God but God," he hath turned unto God through Him, even as the Beginning of his creation hath been caused through Him, and it is through Him that the Return of his creation shall be carried out.

29 الّا آنكه او است مرات الله كه متجلّى ميشود از او مراتُملك كه حروف حىّ باشند و ديده نميشود در او الّا الله و هر كسدر بيان كلمه لا اله الّا الله ميگويد باو متوجه الى الله ميشودچنانكه باو بدء خلق او شده باو عود خلق او ميشود

30 The fruit of this true knowledge is this, that in the Day of Resurrection, ye would not say that we bear witness unto the word "There is none other God but God," and that this is the root pillar of religion. For all that ye bear witness is merely a shadow of His Transcendent Sun, which hath been manifested in His first Revelation , while He Himself is more true to this word, than the truth of the inmost realities of all created beings to their own being. For should a mirror say that the Sun is present in me, it would be evident before the True Sun that it is only Its shadow that the mirror is speaking of.

30 ثمره اين عالم اين استكه در وقت ظهور من يظهره الله نگويند كه ما لا اله الّا الله ميگوئيو اصل دين اين است زيرا كه آنچه ميگويند شبحى است از شمس اوكه در ظهور اولاى او متجلى شده و او است احق باين كلمه از كينونياتكلّ خلق بنفس خود زيرا كه مرات بگويد در من شمس است در نزد در نزد شمسظاهر است كه شبح او است كه او ميگويد در

31 O ye the created beings of the Bayan! We verily have made you recognize the uttermost excellence of your existence which lieth in the word of your Lord, that ye may not be veiled from Him Whom God shall assuredly make manifest, in truth, in the Day of Resurrection. For verily all that ye speak is a mere image of His revealed word within your hearts, whereas that which He proclaimeth is what God hath testified unto Himself,

31 قد عرفناكم ان يا خلق البيانعلّو وجودكم فى كلمة ربّكم ان لا تحتجبّن بمن يظهرنه الله يوم القيمةبالحق فان ما انتم تنطقون مثل ظهوره فى افئدتكم و ما ينطق بهذلك ما قد شهد الله على نفسه على انه لا اله الّا هو المهيمنالقيّوم

that, “verily there is none other God but Him, the Omnipotent, the Self-Subsisting.”

32 Today, amongst the followers of the Qur’an, he who witnesseth unto this word, which is the essence of all faith, he undoubtedly speaketh this word solely by virtue of the previous affirmation of this same word by Muhammad, the Apostle of God, blessings of God rest upon Him. For the True Sun of this supreme word hath been effulging in His heart, and it is a mere shadow thereof that is manifest in today’s speakers of that word. Therefore, all expressions of this word return unto Muhammad in His next Revelation, which is the manifestation of the Point of the Bayan, and not in His first Revelation.

32 و امروز هر نفسی که در قران این کلمه که جوهر کلّ دین استمیگوید شبهه نیست که بقول محمّد رسول الله صلّی الله علیه و اله منقبل میگوید و شمس اینکلمه در فواد او بوده که شبح ان در قائلین امروزمتجلی است و لذا راجع میشود باو در ظهور اخری او که ظهور نقطهبیان است نه اولای او

33 For in His First Revelation, the Tree of divine Unity, had not yet been exalted in the inmost realities of the created beings, but now that 1270 years have passed, this Tree hath attained the stage of yielding fruits. Whoso findeth in himself a shadow of that Sun, the Point of the Furqan, Who is the very Point of the Bayan Himself, he must manifest it today before the holy court of the Point of the Bayan.

33 زیرا که در ظهور اولای او شجره توحید در کینونیاتخلق مرتفع نشده بود و حال که هزار و دویست و هفتاد سالگذشت این شجره بمقام ثمر رسیده هر کس در او هست شبحی از آن شمسنقطه فرقان که عین نقطه بیان است در نزد او لابد ظاهر خواهد کرد

34 I used the example of the most exalted word, upon which resteth the faith of all, whose utterance confirmeth the beginning of religion, and it is proclaimed by all at the time of their death, after which they then return unto Him. For the shadows present in the mirrors, return not, except unto that form which they have proceeded. Therefore, when the mirror is removed, that which it containeth of the image of the Sun, returneth unto the True Sun, inasmuch as it hath proceeded therefrom. Yet neither its return nor its resurrection taketh place, except at the level of its mirrorness.

34 مثل زدم باعلا کلمه که دین کلّ قائم بان است و بقول آن اول دینثابت میشود و کلّ در وقت موت همین را میگویند و باو راجع میشونداذ اشباح المرایا یرجع الّا الی ما قد بدء و اذا ارتفعت المرایات فیهامن مثال الشمس یرجع الیها اذ بدئت منها و لم یکن رجها و لا عودهاالّا فی حدّ مراتیّتها

35 Where the uttermost height of the word of the Furqan, in the past, and the utmost summit of the word of the Bayan, in the future, is of this ephemeral character before the Sun of the Truth, how much less must be the station of the manifold tokens which are derived from this same word, including those of the knowledge of the Names of God, knowledge of the Prophet, knowledge of the Imams of guidance, that of the Gates of guidance, and those of the infinite, and countless secondary questions.

35 جائیکه علو کلمه فرقان من قبل و علوّ کلمه بیانمن بعد نزد شمس حقیقت این قسم باشد چگونه است شئونی کهمتفرّع بر این کلمه است از معرفة اسماء الله و معرفت نبی و معرفت ائمههدی و ابواب هدی و مسائل فروعیه که لا یعد و لا یحصی هست

36 Whoso is shut out from His recognition on account of any of the above, he hath been veiled from that Inmost Reality, out of Whom hath proceeded his very existence, and unto Him he shall return. This assumeth that he hath in truth belonged to the Tree of Affirmation, and therefore, his witnessing unto the verse of unity was indeed referring unto the Sun. Otherwise,

36 هر نفسی بیکی از آنها محتجب شده از کینونیّتی که بدء وجود او از اوبوده و راجع میشود باو در صورتی که از شجره اثبات بوده و ایهتوحید او مدلّ بر شمس بوده و اگر العیاذ بالله که مدلّ بر او نبودهکه لایق ذکر نیست

if, God forbid, his testimony fail to refer unto Him, he would not even be worth mentioning.

37 For amongst those who claim allegiance to the Qur'an, how many judgments are prevalent, which contradict that which is revealed by God. And this non-mentioning before God pertaineth to their inmost realities, and not to that which is derived thereof. For that derivative which refereth unto the non-truth, returneth unto his inmost reality, and inasmuch as his inmost reality faileth to point towards God, it is not even mentioned before Him. Likewise that which is derived from the inmost realities that are endued with truth, returneth unto them. Should these inmost realities be signs that are securely established within the mirrors of their heart, and not the mere transitory and borrowed ones, they would return unto their true habitations, in both the Beginning and the Resurrection.

37 زیرا که نفوسی که خود را منسوب بقران کرده چهقدر حکم بغیر ما انزل الله در ایدی ایشان هست و این دو ذکرکینونیّت انها بود نه در ذکر ما یتفرع علی الکینونیّات اذ ما ینتفرّعالی ما دون الحق یرجع الی کینونیّته و کینونیّته لما لم یدّل علی اللّهلا یذکر عند الله و آنچه ما یتفرع بکینونیات حقه است راجع میشودبانها و انها اگر ایات مستقره باشند در مرایای افئده خودنه مستودعه در بدء و عود راجع میشوند بمقاعد خود و

38 Inasmuch as the Sun is bound to shine forth forever, those mirrors will never cease to seek reflection in their own limited stations. The effulgence of God hath never been and will never be interrupted or exhausted.

38 لمّا کانالشّمس لم یزل مشرقه تلك المرایا لا یزال مستدلّه و نبوده است ازبرای فیض خداوند در هیچ شان تعطیل و نفادی

39 Whoso saith, "God! God is my Lord, I join no partner with Him. Verily the Lord of the seven letters is the Gate of God, and I will not call unto any Gate besides Him," and he will recognize Him Whom God shall make manifest, he hath then attained unto this first gate of the first unity. Well is it with those who have attained, for their share of the wondrous splendor of the Mighty Day. That is the Day in which all are brought before God, their Lord.

39 من یقل اللّهاللّه ربّی و لا اشرك بربّی احدا و ان ذات حروف السّبع باب اللّهلن ادعو معه بابا و یؤمن بمن یظهره الله فاذاًقد فاز بذلك الباب ألاّول من الواحد الاول و طوبی للفائزین من حسن یوم عظیمذلك یوم کلّ علی الله ربّهم یعرضونَ

40 Gate Two of the First Unity

40 الباب و فی من الواحد الاول

41 The substance of this gate is this, that Muhammad, blessings of God rest upon Him, and the Manifestations of His Self, have all returned to this world. They were the first amongst the servants Who stood in the presence of God in this Day of Resurrection, acknowledged His unity, and proclaimed the verses of His Bab unto all mankind. Therefore, God hath fulfilled the promise He made in the Qur'an, "And We desire to show favour to those who were brought low in the land, and to make them spiritual leaders (Imams) among men, and to make of them Our heirs," and made Them Imams (spiritual leaders).

41 ملخّص این باب آنکه رجوع محمّد صلّی و مظاهر نفس او بدنیا شد وایشان اوّل عبادی بودند که بین یدی الله در یوم قیامت حاضرشدند و اقرار بوحدانیّت او نموده ایات باب او را بکلّ رسانیدنو خداوند بوعده که فرموده بود در قران و نرید ان نُمنّ علی الّذیناستضعفوا فی الارض و نجعلهم ائمة و نجعلهم الوارثین ایشان راائمة گردانید

42 And by the very same proof which aforetimes the prophethood of Muhammad, blessings of God rest upon Him, was vindicated, Their return to the world is also proven in the sight of God and those who are endued with knowledge. That supreme proof is naught but the revelation of the verses, which is beyond the power of all dwellers on earth to produce the like thereof.

42 و بهمان دلیل که نبوّت محمّد صلّی از قبل ثابت استبهمان رجوع ایشان بدنیا عند الله و عند اولی العلم ظاهر استو ان دلیل ایات الله است که ما علی الارض از ایتان بمثل انها عاجزمی باشند

43 There should be no doubt that man's glory is in witnessing unto God's unity, recognizing Him, acknowledging His justice, obeying Him, and seeking His good pleasure. It is, however, certain that these sacred Souls have attained, prior to everyone else, unto that which is the quintessence of all excellence and glory, inasmuch as any one who ponderth , he beholdeth no glory in anything except in the good pleasure of God. And there can be no doubt that They were the first Lights Who bowed down before God, accepted the verses He hath revealed unto His Bab, and proclaimed them to the world.

43 و شبهه نیست که شرف عبد بتوحید خداوند و معرفتاو است واقرار بعدل و طاعت و رضای او و شبهه نیست کهاین نفوس مقدّسه قبل از هر نفسی بانچه جوهر کلّ علّو و عزّت استفائز گردیده زیرا که هر ذی روحی که تصوّر کند عزّی مشاهدهنمیکند الّا برضای خداوند و شبهه نیست که ایشان اوّل انواربودند که بین یدی الله سجده نموده و اياتی که نازل فرموده بودبر باب خود قبول نموده تبلیغ انها را فرموده

44 No excellence in the world is more exalted than this glorious state that the heart of the servant would ceaselessly refer unto God, and never be veiled from His Beloved even for an infinitesimal moment (a ninth of a ninth of a tenth of a tenth of a ninth of a moment). For in all deeds performed by anyone in his life, he desireth naught but the good pleasure of God, inasmuch as this is the uttermost end of all. But it is undoubtedly true that the good pleasure of God shall not be manifested save through the good pleasure of the One unto Whom God hath conferred His supreme testimony.

44 و هیچ علّوی درامکان اعلی از این نیست که فواد عبد مدّل علی الله باشد وبقدر تسع تسع عشر عشر تاسعه از محبوب خود محتجب نباشد زیرا کههر نفسی آنچه در حیات خود میکند اراده نمیکند الا رضاء الله رازیرا که این است منتهی مقصد کلّ و شبهه نیست که رضاء اللّهظاهر نمیشود الا برضای آنکسی که خداوند باو حجت خودرا عطافرموده باشد

45 Without a doubt, these holy Lights were blessed with the attainment, prior to all other things, of the good pleasure of God, and that is the most exalted excellence above any excellence, and the most glorious sublimity above any sublimity. There should also be no doubt that Their Return in the Next Revelation is far greater in the sight of God than Their First Revelation in the past. Thus, that which aforetimes hath proven the station of prophethood, today vindicateth the station of Viceregency.

45 و شبهه نیست که این انوار مقدّسه برضای خداوندقبل کلّشئ مسترضی شده و همین است علّو اعلی فوق هر علّوی و سمّوابهی فرق هر سمّوی و شبهه نیست که رجع ایشان در ظهوراخرتاعظم تر است نزد خداوند از ظهور بدء ایشان در قبل و بانچهقبل نبوّت ثابت شده امروز ولایت ثابت میشود

46 Although the Revelation of the Point of the Bayan is exactly the very Revelation of Muhammad in His Return, yet, inasmuch as He hath been manifested as the Revelation of God Himself, therefore, it is only beneath His glorious shadow that all Names can refer unto God. For He is the First and the Last, and the Seen and the Hidden. As for the Most Excellent Names, God hath singled out, in This Dispensation, Their names as the 18 Letters of the Living.

46 اگر چه ظهورنقطه بیان همان بعینه ظهور محمّد است و رجع ان و لکن چونظاهر شده بظهور الله کلّ اسماء در ظل و مستدّل علی الله هستندزیرا که او است اوّل و آخر و ظاهر و باطن و از برای او است اسماءحسنی مخصوص گردانیده خداوند اسماء ایشان را در این کور بحروفیّ

47 For They consist of fourteen sacred Souls, and the Hidden, Well-Guarded Name, Whose four letters are called by various names including the Four Gates, the Lights of the Throne, and the Bearers of creation, provision, death, and life. Together They comprise the number of the word the Living (hayy=18), Who are the most near Names unto God. All others besides Them are guided through Their guidance, inasmuch as God hath proceeded the creation of the Bayan from Them, and hath ordained that unto Them they shall return.

47 زیرا که چهار ده نفس مقدّس بوده و اسم مکنون مصونکه باسماء ابواب اربعه یا انوار عرش یا حوامل خلق و رزق و موتو حیات مذکور میشوند که کلّاً عدد حیّ 12میشود که اقرب اسماءبوده اند الی اللّه و ما سوای انها مهتدی هستند بهدای ایشانزیرا که بدء فرموده خداوند خلق بیان را بایشان و رجع خواهدفرمود خلق بیان را بایشان

48 They are the Lights Who have ever been, and will continue forever to be, kneeling before the Throne of God. In each Dispensation, They are called by different Names amongst the people, and in each Revelation, Their physical names are also changed. Yet, the names of Their inmost realities, which refer unto God, and are manifest in Their hearts- without which They could not attain the presence of God by virtue of the nearness of their inmost realities-, have always existed and will continue forever to exist.

48 و ایشان انواری بوده ند که لم یزلو لا یزال نزد عرش حقّ ساجد بوده و هستند و در هر ظهوری باسمهذکور نزد خلق بوده و در هر ظهوری تغییر اسماء جسدیّه از برایشان بوده و لکن اسماء کینونیّت که مدّل علی الله بوده و در افئدهایشان ظاهر بوده و اگر نبود تقرّب کینونیّت خود نتوانستندبین یدی الله حاضر شوند که لم یزل و لا یزال بوده و هست

49 Although there are infinite names for God, yet it was through Their Names that all have received the divine effulgence. Thus all were guided through Their guidance. Naught is seen in the hearts of These Names but God. Nay, rather, naught is seen in the heart of any believer, male or female, except the Name through Whom his heart seeketh help from God, and naught is seen in that Name save God alone.

49 و ازبرای خداوند اسماء ما لا نهایة بوده و هست و لکن کلّ بایناسما متجلّی گشته چنانکه هدایت کلّ بهدایت اینها شده و در افئدهاین اسماء دیده نمی شود الا الله بل در فوأد هیچ نفس مؤمنی و مؤمنهدیده نمی شود الّا آن اسمی که فؤاد ان مستمدّ باو است از خداوندو در او دیده نمیشود الّا انّه الله وحده

50 Behold! His is the kingdom of creation, and His is the kingdom of Revelation, aforetimes and hereafter. There is none other God but Him, the Ever-Living, the Self-Subsistent.

50 الّا له الخلق و الامر من قبلو من بعد لا اله الا هو الحّی القیّوم

51 Whoso had recognized Muhammad, blessings of God rest upon Him, together with the believer in the one other than Him, he hath returned beneath His shadow. All shall be recompensed for that which they have done, For God is a witness unto all things.

51 و هر نفسی که مؤمن بمحمّد صلی بودهیا دون او رجع نموده در ظل او و ان کّلا یجزی بما کسبوا و اللّهعلی کلّ شئ شهید

52 Gate Three of the First Unity

52 الباب الثالث من الواحد الاوّل

53 On this, that ‘Ali, peace be upon Him, hath returned to the world, together with all His faithful, and all who believed in the one other than Him. He is, after the letter Sin, the Second to believe in the Point.

53 در اینکه علی علیه السّلامراجع شد بدنیا با آنچه مؤمن باو بودند و دون ان و او ثانی من آمنبالنّقطه است بعد از سین

54 Gate Four of the First Unity

54 الباب و الرابع من الواحد الّاول

55 On this, that Fatimih, the blessings of God rest upon Her, hath returned to the world, together with all Her faithful, and all who believed in the one other than Her.

55 در اینکه فاطمه صلوات الله علیها راجع شد بحیات دنیا با هر کس کهمؤمن باو بوده و دونها و

56 Gate Five of the First Unity

56 الباب الخامس من الواحد الاول

57 On this, that Hasan, peace be upon Him, hath returned to the world, together with all His faithful, and all who believed in the one other than Him.

57 در اینکهحسن علیه السلام راجع شد بحیات دنیا با هر کس که مؤمن بان بوده و دونان

58 Gate Six of the First Unity

58 الباب السّادس من الواحد الاول

59 On this, that Husayn, peace be upon Him, hath returned to the world, together with all His faithful, and all who believed in the one other than Him.

59 در اینکه حسین علیه السّلام راجع شد بحیات دنیا با هرکس که مؤمن بان بود و دون ان

60 Gate Seven of the First Unity

60 الباب السّابع من الواحد الاوّل

61 On this, that ‘Ali the Son of Husayn, peace be upon Him, hath returned to the world, together with all His faithful, and all who believed in the one other than Him.

61 در اینکه علیّ ابن الحسین علیه السّلام راجع شد بحیات دنیابا هر کس که مؤمن بان بود و دون ان

62 Gate Eight of the First Unity

62 الباب الثامن من الواحد الاوّل

63 On this, that Muhammad the Son of ‘Ali, peace be upon Him, hath returned to the world, together with all His faithful, and all who believed in the one other than Him.

63 در اینکه محمّد ابن علی علیهما السّلام راجع شد بحیات دنیا با هر کس کهمؤمن بان بود و دون ان

64 Gate Nine of the First Unity

64 الباب التّاسع من الواحد الاوّل

65 On this, that Ja’far the Son of Muhammad, peace be upon Him, hath returned to the world, together with all His faithful, and all who believed in the one other than Him.

65 در اینکه جعفر ابن محمّد علیهما السّلام راجع شد بحیات دنیا با هر کس که مؤمن بان بود و دون ان

66 Gate Ten of the First Unity

66 الباب العاشر من الواحد الاوّل

67 On this, that Musi the Son of Ja’far, peace be upon Him, hath returned to the world, together with all His faithful, and all who believed in the one other than Him.

67 در اینکه موسی ابن جعفر علیهما السّلام رجوع فرمودند بدنیا با هر کس که مؤمن بان بود و دون ان

68 Gate Eleven of the First Unity

68 الباب الحادی و العشر من الواحد الاوّل

69 On this, that ‘Ali the Son of Musa, peace be upon Him, hath returned to the world, together with all His faithful, and all who believed in the one other than Him.

69 در اینکه علی ابن موسی علیهما السّلام رجوع فرمودند بدنیا با هر کس که مؤمن بان بود و دون ان

70 Gate Twelve of the First Unity

70 الباب الثانی و العشر من الواحد الاوّل

71 On this, that Muhammad the Son of ‘Ali, peace be upon Him, hath returned to the world, together with all His faithful, and all who believed in the one other than Him.

71 در اینکه محمّد ابن علی علیهما االسّلام رجوع فرمودند بدنیا با هر کس مؤمن بان بودو دون ان

72 Gate Thirteen of the First Unity

72 الباب الثالث و العشر من الواحد الاوّل

73 On this, that ‘Ali the Son of Muhammad, peace be upon Him, hath returned to the world, together with all His faithful, and all who believed in the one other than Him.

73 در اینکه علی ابن محمّد علیهما السّلام رجوع فرمودند بدنیا با هرکس که مؤمن بان بود و دون ان

74 Gate Fourteen of the First Unity

74 الباب الرابع و العشر من الواحد الاوّل

75 On this, that Hasan the Son of ‘Ali, peace be upon Him, hath returned to the world, together with all His faithful, and all who believed in the one other than Him.

75 در اینکه حسن ابن علی علیهما السّلام رجوع فرمودند بدنیابا هرکس که مؤمن بان بود و دون ان

76 Gate Fifteen of the First Unity

76 الباب الخامس و العشر من الواحد الاوّل

77 On this, that the Qa’im, the Testimony of God, peace be upon Him, hath been manifested with verses and conclusive

77 در اینکه حضرت حجّت علیه السّلام ظاهر شد به آیات و بیّنات بظهورنقطه بیان که بعینه ظهور فرقان است

evidences, through the Revelation of the Point of the Bayan, which is exactly the very Revelation of the Point of the Furqan.

78 Although the Point of the Bayan was mentioned in the first gate, the Point of the Furqan in the second, and the revelation of the Qa'im in the fifteenth gate, the truth of this mystery lieth in the fact that the Point in Its station of pure transcendence, which is naught but the very utter Revelation of God Himself and is manifested by the name Divinity, is mentioned in the first gate. But the same Point in Its station of determination, which is the rank of the Primal Will, is mentioned in the second gate. Finally, the manifestation of the Point in Its station of standing supreme over (qa'imiyyat) all souls, which is a glory confined to the Revelation of the Fourteenth Sacred Soul, was mentioned in the fifteenth gate.

78 اگرچه نقطه بیاندر اوّل ذکر شد و نقطه فرقان در ثانی و ظهور حضرت در بابخامس عشر سرّ آن اینکه نقطه در مقام مُجرّد که صرف ظهور الله استباسم الوهیّت ظاهر است در مقام اوّل ذکر شد و در مقام تعیّنکه مشیّت اوّلیّه است در مقام ثانی ذکر شد و در مقام قائمیّتبر کلّ نفس که مخصوص بظهور رابع عشر است در باب خامس عشر ذکرشد

79 The Point in Its Primal station of Firstness hath ever been, and will continue forever to be. He is more true and befitting to be praised by all Names, than the praise of any Name for Itself. For instance, when the Name Divinity is present, the Name Lordship, and all other Names are also present therein, even though He Who is manifest by the Name of Divinity, He hath always been, and forever will continue to be, mentioned as the Divinity in the lofty station of the Point, while the Images of all Names remain manifest solely in the sublimity of Their own habitations. For He is the First at the time that He is the Last, and He is the Hidden at the time that He is the Manifest, and He is the One Who is praised by all the Names, at the very time that He is glorified above the praise by any Name. There is none other God but Him, the Upright Qa'im, the Self-Subsistent Qayyum.

79 و نقطه در مقام اوّلیّت لم یزل و لا یزال هست و او است احّقبذکر کلّ اسما از نفس اسمأبنفسها و مثال این در وقتی که اسم الوهیّتهست اسم ربوبیّت هم هست و کلّ اسما هم هست مع آنکه ظاهر باسمالوهیّت لم یزل و لا یزال در مقام نقطه مذکور است و امثله کلّ اسماءدر علّو امکنه خود ظاهر از هو الاوّل فی حین الّذی هو الاخر و هو الباطنفی حین الّذی هو الظّاهر و هو الّذی ذکر باسم کلّ اسم فی حین الّذلم یذکر باسم لا اله الا هو القائم القیّوم

80 Gate Sixteen of the First Unity

80 الباب السادس و العشر

81 On this, that the first Gate hath returned to the world, together with all His faithful in truth, and all who believed in the one other than Him.

81 در اینکه باب اوّل رجوع فرمودند بدنیا با هر کس که باو مؤمن بود منحق و دونه

82 Gate Seventeen of the First Unity

82 الباب السابع و العشر

83 On this, that the second Gate hath returned to the world, together with all His faithful in truth, and all who believed in the one other than Him.

83 در اینکه باب ثانی رجوع فرمودبدنیا با هر کس که باو مؤمن بان بود من حقّ دونه

84 Gate Eighteen of the First Unity

84 الباب الثامن و العشردر

85 On this, that the third Gate hath returned to the world, together with all His faithful in truth, and all who believed in the one other than Him.

85 اینکه باب ثالث رجوع فرمود بدنیا با هر کس که باو مؤمن بود من حقّو دونه

86 Gate Nineteen of the First Unity

86 الباب التاسع و العشر

87 On this, that the fourth Gate hath returned to the world, together with all His faithful in truth, and all who believed in the one other than Him.

87 در اینکه باب رابع رجوع فرمودبدنیا با هر کس که باو مؤمن بود من حق دونه

88 Gate One of the Second Unity

88 الباب الاوّل من الواحد الثانی

89 On Recognition of Testimony and Proof.

89 فی بیان معرفة الحجّة و الدّلیل

90 The substance of this gate is this, that in each Dispensation, the Lord of the universe, glorified and magnified be His station, manifesteth His incontrovertible testimony, according to that which is the pride and glory of the most exalted amongst the renown of that Dispensation. Thus at the time of the revelation of the Qur'an, all claimed glory in the eloquence of speech, and therefore God revealed the Qur'an in the utmost height of eloquence, and ordained it to be the miracle of the Apostle of God, blessing of God rest upon Him.

90 ملخّص این باب آنکه خداوند عالم عزّشأنه در هر کور بانچه اعلی علوّ اهل ان کور تفاخرمی نمایند حجّت را نازل میفرماید چنانچه در زمان نزول قرانافتخار کلّ بفصاحت کلام بود ازین جهت خداوند قران را باعلیعلوّ فصاحت نازل فرمود و او را معجزه رسول الله صلی قرار داد

91 Indeed in the entire Qur'an, God hath not adduced any proof to vindicate the truth of the Apostle of God, blessings of God rest upon Him, and the religion of Islam, except through the divine verses, which are the most mighty evidence. What proveth this supreme superiority of the verses is that all the people speak with the same letters of alphabet, and yet the Lord of the universe, hath revealed the words of the Qur'an in such wise that should all the dwellers on earth combine together and desire to bring forth one comparable verse in refutation of the verses of the Qur'an, they would be powerless to do so, and they all would fail.

91 و در قرآن خداوند اثبات حقیّت رسول الله و دین اسلام رانفرموده الّا بایات که اعظم بیّنات است و دلیل بر اعظمیّتان آنکه کلّ بحروف هجائیه تکلم میکنند و خداوند عالم کلماتقرآنیّه را بشأنی نازل فرموده که اگر ما علی الارض جمع شوند وبخواهند ایه در مقابل ایات قران بیاورند نمیتوانند و کلّ عاجزمیشوند

92 The wonderful mystery of this lieth in the fact that God hath revealed the Qur'an out of the Tree of the Will, which is the inner truth of Muhammad Himself, through the tongue of the Apostle Himself. But that supremely exalted Tree revealeth no letter, unless He bringeth into existence, at that very moment of revelation, the spirit of the same letter. For example, should He reveal, "We verily have called into being the proceeding of this creation, by virtue of Our behest, for verily We are supreme over all things," then the utterance of proceeding is attached unto all that is called by the name all things. For none besides God encompasseth all things, that its word could dominate all thing, and by its utterance all creatures would be called into existence.

92 و سرّ ان آنکه خداوند نازل فرموده قران را از شجره مشیّتکه حقیت محمّدیّه باشد بلسان خود حضرت و ان شجره ممتنعهیچ حرفی نازل نمی فرماید الّا و اخذ روح ان میکند در حین نزولمثلاًاگر نازل فرماید انا قد بدئنا ذلك الخلق امراً من لدنّاعلی کلّشئ قائمین فاذا ذکر البدء یتعلّق بکلّ ما یذکر به اسم کلّشئزیراکه غیر خداوند محیط بکلّشئ نیست که کلام ان مهیمن باشدبر کلّشئ و نزد قول او کلّ خلق بدء شوند

93 Likewise, should God reveal, "We verily shall return this creation, according to a promise from Us, for We are potent over all things," the same would be true. For at the moment of the revelation of this word, the spirits pertaining to the return of all things are brought in to existence before the Manifestation

93 و کذلك ان ینزّل اللّهو انّا لنعبدّن ذلك الخلق وعداً علینا انّا کنّا علی کلّشئ قادرینزیرا که حین نزول این کلمه اخذ ارواح عود کلّشئ در مظهر این آیهمیشود که در یوم قیامت بین یدی الله حاضر شود که عود کلّ شئصدق نماید

of this same verse, so that in the Day of Resurrection He would attain the presence of God to fulfil the return of all things.

94 None besides God hath the power to do so, inasmuch as that which is uttered by God out of the Tree of the Truth, would instantly create, by itself, the inmost reality of the thing mentioned. Should it pertain to the non-sublime paradise, it would become one of the letters of negation, and should it belong to the letters of the sublime paradise, it would become one of the letters of affirmation. For the word of God is utterly True, and whatever that is mentioned by it, acquireth thingness at once, that it could partake of "truth", and that, therefore it would refer to His utter Truth.

94 و غیر الله مقتدر بر این نیست زیرا که آنچه خداوندتکلّم میفرماید از شجره حقیقت بنفسها کینونیّته شئ خلق میشوداگر در دون علّیّین است از حروف نفی میشود و اگر از حروفعلّیین است از حروف اثبات میشود زیرا که قول الله حقّ استو در هر شئ که نازل شود شیئیت تعلق میگیرد که ذکر حق شودو دلالت کند بر اینکه او حق است

95 It is for that reason that it is revealed in the past, "Verily the fire is true, and the paradise is true." The exposition of the mode of the creation of the spirit pertaining to the truth-creating Word is made in its own place. Whoso ponderth upon it, he would assuredly witness that the spirits of truth are generated within the inmost realities of the souls and the universe, by the Revelation of the Primal Point through the divine verses. Even as God hath revealed, aforetimes, in this verse of the Qur'an: "We will surely show them Our signs in the world and within themselves, until it becometh manifest unto them that He is the Truth."

95 و علی هذا قد نزل من قبل انّالنّار حقّ و الجنّة حقّ و بیان خلق روح کلمه حق در مقام خود شدهو هر نفسی که تفکّر در ان نماید بیقین مشاهده میکند که ارواححقّیه بظهور نقطه اولّیه بایات الله در کینونیّات انفس وآفاق متذوّت میگردد چنانکه خداوند قبل در قران در ایه سنریهمایاتنا فی الافاق و فی انفسهم حتّی یبین لهم انّه الحقّ ذکر فرمود

96 And unless one fixeth his gaze upon the inmost reality of all things, which is the spirit of his heart, he will not comprehend the true realisation of, "Behold! Verily the Word of God is true," that it is by the very utterance of the Word that the true thing acquireth truth and reality in its inmost reality. This sublime creative meaning is confined to God, glorified and exalted be Him, inasmuch as none besides Him is the Creator, the Provider, the Slayer, and the Quickener of things.

96 هو تا آنکه کسی ناظر بکینونیّة کلّ شئ نشود که روح فوادش باشدادراك تحقّق علی انّ قول الله حقّ نمیکند بر اینکه بذکر قول تحقّقحقّ میشود در کینونیّت شئ و این معنی مخصوص است بخداوندعزّ و جلّ از غیر او خالق شئ و رازق شئ و ممیت شئ و محیّ شئنیست

97 Likewise, in the kingdom that is created by the Word of God, each authoritative word that would negate the letter of negation and affirm the letter of affirmation, is solely a shadow of the verses that are revealed by Him. Nay, rather, those words of authority are naught but that which is manifested from the Manifestations of the divine verses or from Their Words. For at the very moment that God mentioneth the word faithful, he is at once fashioned by that utterance, and when He revealeth the letters of the non-sublime paradise, their spirits are thereby readily created.

97 و هر کلمه که در ملك او باو نفی یا اثبات اثبات شوددر ظلّ آنچه او نازل فرموده از ایات حشر میشود بلکه نیست انکلمات بعینه الّا آنچه از مظاهر ایات الله و کلمات ان ظاهر میگرددزیرا که حینی که خداوند ذکر مؤمن میفرماید خلق او بان میشودو حینیکه دون حروف علّیّن نازل میفرماید خلق ارواح انبان میشود

98 This is the wonderful reason why the verses of God are the supreme incontrovertible testimony unto all beings, and why they constitute the most mighty clear evidence and the most great conclusive token to vindicate His power and knowledge.

98 این است سرّ آنکه ایات الله حجّت است بر کلّ خلق و اعظم بیّنات و اکبر ظهورات است بر اثبات قدرت و علم او

99 There is no doubt that in the Dispensation of the Point of the Bayan, the pride and glory of those endued with understanding is in their knowledge of the divine unity, the subtleties of inward knowledge, and the exalted expressions of those who are faithful to the viceregency of the Imams. Therefore, the Lord of the universe hath ordained His testimony to lie, even as the testimony of the Apostle of God, in the very revelation of the verses themselves, and hath streamed forth from His lips words concerning the utmost summit of divine unity and the uttermost height of transcendence, in such wise that anyone who is endued with the spirit of divine unity hath shown forth his fidelity unto Him, except those who fail to comprehend His words of love with His Beloved.

99 و شبهنیست که در کور نقطه بیان افتخار اولولالباب بعلم توحید و دقائقمعرفت و شئونات ممتنعه نزد اهل ولایت بوده از این جهت خداوندعلم حجّت او را مثل حجّت رسول الله خدا در نفس ایات قرار دادهو در علّو توحید و سمّو تجرید کلماتی از لسان او جاری فرموده کههر ذا روح توحیدی نزد او خاشع شده الاّ کیسکه درك نمایدآنچه او با محبوب خود تکلم فرموده

100 Likewise God hath manifested from Him endless modes of true wisdom and knowledge, that none besides God hath appreciated or recognised their value. Although the very manifestation of the Day Star of the Truth is by Itself that which barreth all the contingent beings from the lofty station of recognising Him, but He drawth all the beings by virtue of the radiance of His illuminating effects, through the words and verses that God hath enshrined within Him.

100 و شئون حکمیّه علمیّه مالا نهایهاز نزد او ظاهر فرموده که غیر الله قدر انرا نداسته و عارف نگشتهاگر چه ظهور شمس حقیقت بنفسها مسدّد کلّ ممکنات استاز علّو عرفان او و لکن بچیزیکه خداوند در او گذاشته از آیات وکلمات خود بجذب کلّ موجودات بضیاء اثار خود

101 Otherwise, Hath He any equal to be recognised by, or any peer to be praised by, or any like to be likened unto, or any associate to be associated with, or any simile to be resembled to? Glorified then Be God above such claims, a most mighty glorification! For naught is seen in Him but God, while We all verily adore Him.

101 هل یکن له من عدللیعرف به او من کفو لینعت به او من شبه لیشبّه به او من قرینلیقترن به او من مثل یماثل به فسبحان الله عن ذلك تسبیحاً عظیماًاذ لا یری فیه الّا الله و انّا کلّ له عابدون

102 In this Revelation the Lord of the universe hath deigned to bestow His mighty utterances and resplendent signs upon the Point of the Bayan, 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 Bayan. 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.

102 و در این کور خداوند عالمبنقطه بیان آیات و بیّنات خود را عطا فرموده و او را حجّت ممتنعهبر کلّشئ قرار داده و اگر کلّ ما علی الارض جمع شوند نمتوانند آیةبمثل ایاتی که خداوند از لسان او جاری فرموده ایتان نمایندو هر ذی روحی که تصّور کند بیقین مشاهده میکند که اینایات از شان بشر نیست بلکه مخصوص خداوند واحد احد استکه بر لسان هر کس که خواسته جاری فرموده و جاری نفرموده و نخواهدفرمود الّا از نقطة مشیّت زیرا که او است مرسل کلّ رسل و منزلکلّ کتب

103 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'an until that of the

103 و هر گاه این امری بود که از قوّه بشر ظاهر میشد از حین نزولقران تا حین نزول بیان که هزار و دویست و هفتاد سال گذشتباید کسی

Bayan. 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.

باید ایتان کرد باشد با وجودی که کلّ با علّو قدرت خودخواستند که اطفاء کلمة الله را نمایند ولی کلّ عاجز شده و نتوانستند

104 Should today anyone ponder, he would assuredly witness that those who have acknowledged the sufficiency of the testimony of the verses, and have proclaimed them unto all mankind, they are the testimonies of God. Even if the binding testimony of these holy souls may not be outwardly manifest, but the utmost excellence of their inner understanding and mystic knowledge is not concealed to anyone. For the lowest disciples of the late Siyyid hath excelled in their depth of understanding the most renowned of the highest leaned and philosophers on earth. Furthermore, those who have recognised the sufficiency of the testimony of My verses, be of Siyyid's disciples or not, are the ones whose utmost righteousness no one hath doubted.

104 و امروز اگر کسی قصور کند از اوّل نزول بیان تا امروز بیقینمشاهده میکند که انهائی که اعتراف بحجیّت ایات نموده و تبلیغانها را بکلّ فرموده حجج الله بوده و اگر ظاهر نبوده حجّیت ایشانولکن علّو عرفان ایشان نزد هیچ کس پوشیده نیست زیراادنای تلامذه مرحوم سید ع اعلا علّو علما و حکمای روی ارض راپشت و پا نزده و در اشخاصی که تصدیق بحجّیت آیات نموده اندچه ازین طائفه چه غیر انها نزد هیچ کس شبه در علوّ تقوای ایشاننبوده و نیست

105 However, such mention is due to the feebleness of the people, otherwise the testimony offered by God can never be compared with that which is testified by any one of the peoples and kindreds of the earth; and beyond a shadow of doubt the testimony witnessed by God is not manifested 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.

105 اگر چه ذکر این از جهة ضعف مردم است و الّا آنچهخداوند شهادت دهد معادل نمیشود با شهادت کلّ ما عللارض و شبهه نیست که شهادت خداوند ظاهر نمیشود الّابشهادت کسی که حجّت قرار داده است او را و کافی است شهادتنفس ایات بعجز ما علی الارض از کلّ شئ زیرا که این حجّتی است باقیهمن عند الله الی یوم القیمة

106 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.

106 و هر گاه کسی تصوّر در ظهور این شجرهنماید بلا ریب تصدیق در علّو امر الله می نماید زیرا که از نفسی کهبیست و چهار سال از عمر او گذشته و از علومی که کلّ بانها متعلمیگشته متعرّی بوده و حال بان نوع که تلاوت ایات می نمایدبدون فکر و تامّل و در عرض پنج ساعت هزار بیت در مناجاتمینویسد بدون سکون قلم و تفاسیر و شئون علمیّه در علوّمقامات معرفت و توحید ظاهر می نماید که کلّ علما و حکما در انموارد اعتراف بعجز از ادراك انها نموده شبهه نیست که کلّ ذلك منعند الله است

107 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.

107 علمائي که از اول عمر تا اخر اجتهاد نمودهچگونه در وقت نوشتن بسطری عربی دقّت نموده و اخر الامرکلماتی است که لایق ذکر نیست کلّ اینها از جهت حجّت خلق بودهو الّا امر الله اعزّ و اجّل ازین است که بتوان او را شناخت بغیر اوبل غیر او شناخته میشود

108 By the Essence of God Who hath been Peerless, and will forever remain Incomparable! The Writings of that Sun of the Truth is more radiant than the lights of sun in the daytime, while the works of those who are guided by His supreme guidance, should they attain the most exalted summit of knowledge and true recognition, resemble the light of stars in the night season.

108 باو قسم بذات خداوندی که وحده وحدهبوده و هست که اثار ان مضیی تر است از ضیاء شمس در نهارو آثار آنهائیکه مهتدی شده اند بعلّو هدایت او اگر باعلی علّودرجه علم و عرفان واصل گردند مَثَل اثار آنها مَثل نور کواکب استدر لیل

109 I beg the pardon of God for this comparison! For how the Eternal Ocean can be known through the originated sea, and how the Primal Utterance (dhikr) can be recognised by the utterance of limitations? Immeasurably glorified and exalted be God above all that is described by allusions in the kingdoms of earth and of heavens!

109 و استغفر الله من ذلك كيف يدرك بحر الازل بحر الحدوثو كيف يعرف ذكر الاوّل بذكر الحدود سبحان الله و تعالى عن كلّ ما يذكربه الاشارات فى ملكوت الارض و السمّوات

110 All these were mentioned on account of people's limitation. Otherwise, that which shall be adduced as binding testimony in the Day of Resurrection, is naught but the verses, even as it was adduced as sufficient proof in this Day of Resurrection.

110 كلّ اينها نظر بمقاماتحدوديّه خلق بود كه ذكر شد و الّا آنچه احتجاج ميشود يوم قيامتاين است چنانكه بهمين احتجاج شد

111 Thus in this Resurrection, God hath asked through the lips of His Word, "Whose Book is the Qur'an?" All His faithful replied: "It is God's Book." Then He asked them, "Is there any difference seen between the Furqan and the Bayan?" to which those endued with understanding heart answered, "Nay! By God! All are from our Lord, and none will take heed except those who are endued with vision."

111 در اين قيامت چنانچه خداوندسئوال فرمود بلسان لسان خود كه آيا قرآن كتاب كيست كلّ مؤمنينباو گفتند كه كتاب الله هست بعد سئوال كرده شد كه آيا فرقى درميان فرقان و بيان ديده ميشود او لو الافئده گفتند لا و اللّهكلّ من عند ربّنا و مايتذّكر الّا اولو الابصار

112 Then thus was revealed by God: "That was My Word through the tongue of Muhammad, the Apostle of God, blessings of God rest upon Him, and This is My Word through the tongue of the Lord of the seven letters, the Gate of God. He who hath believed in That, he hath no place to flee to, should he desire to remain firm in faith, except to believe in These verses, otherwise his inmost reality and his deeds would be dissipated and lost, as it was in the day in which naught was mentioned before God." He then revealed this:

112 بعد خداوند عالم نازلفرمود كه آن بود كلام من بلسان محمّد رسول الله صلى و اين است كلامن بلسان ذات حروف السّبع باب الله صلى و هر كس بان ايمان آوردهمفرّى از براى او نيست اگر بخواهد در ايمان خود ثابت باشدالّا آنكه ايمان آورد باين آيات و الّا باطل خواهد شد كينونيّت اوو اعمال او كيوم لم يكن شيئاً مذكور بعد نازل فرمود

113 "O My Creatures! Ye all perform, throughout your lives, with utmost striving and endeavour, my commandments for the sake of attaining My good pleasure. If ye observe the derivative precepts, that is solely because I have revealed them in the Book; if ye recognise the Imams of guidance, or seek My nearness through visiting Their shrines, that is merely because Their names have been alluded to in the Qur'an, if ye acknowledge unto the prophethood of Muhammad, the Apostle of God, blessings of God rest upon Him, that is only because He was My Messenger; if ye circle around Ka'bih, that is merely because I have called it My House, and if ye magnify the Qur'an, that is solely because It is My Word.

113 اى خلق منكلّ از اوّل عمر تا آخر عمر بمنتهاى جدّ و جهد عمل ميكنيد از برارضاى من اگر امرى از امور فرعيّه را عامل هستيد لاجل آن استكه من در كتاب خود نازل كرده و اگر بائمّه هدى ايمان آورده ايديا آنكه بزيارت قبور ايشان تقرّب بسوى من ميجوئيد بواسطهآن است كه در قرآن برمز آسمانى آنها نازل شده و اگر اقرار بنبوّتمحمّد رسول الله ميكنيد بواسطه آن است كه رسول من بودهو اگر در حول كعبه طواف ميكنيد بواسطه آن است كه من او را بيتخود خوانده و

اگر قرآنرا معظم میدارید بواسطه آن است کهآن کلام من است

114 Likewise, in general, whatever praise any of My servants addresseth towards anyone, even if he is just a man amongst the community of men, it is solely because of his bearing allegiance unto Me, as it is understood by My servant. Yet, notwithstanding all this, he hath been shut out by a veil, hath erred grievously, and hath been veiled from My Next Manifestations.

114 و بر هر نفسی اگر چه از نفس امّت آدم باشد لابدآنچه میکند بواسطه نسبت او است بمن چنانکه نزد خود چنین فهمیدهو حال آنکه محتجب شده و خلاف واقع تصوّر کرده و از ظهوراتبعد من محتجب شده

115 For nothing existeth, except its reality ultimately returneth unto the human temple that is fashioned by My Command, and the reality of human temple returneth, through successive stages of mediation, unto My prophet, and the prophethood of that Prophet is not vindicated, except by the Book that is revealed unto Him, and the testimony that is conferred upon Him. But, today is the Day of My own Revelation, appearing by My Self.

115 زیرا که هیچ شئ نیست مگر آنکه راجع میشود حکماو باین هیکل انسانی که خلق شده است بامر من و آن هیکل راجعمیشود درجه بدرجه تا آنکه میرسد بنبّی من واز نبّی ثابت نمیشودنبوّت او الّا بکتابی که نازل شده بر او و حجّتی که باو عطا شده

116 However, this mention of My Revelation as "by My Self" is like the mention of Ka'bih, when I have called it My House. Otherwise, My Essence is sanctified above any firstness or lastness, and it is exalted beyond any manifestation or concealment. Rather, today, that which returneth unto this sacred Soul Who reciteth, on My behalf, My verses, shall return unto Me, and that which returneth not unto Him, shall not return unto Me. This is the meaning of "My Revelation by My Self", and "My concealment by My Essence". For none else is possible at the rank of the contingent reality, and nothing higher can be conceived in the realm of true exposition and knowledge.

116 و امروزکه یوم ظهور من است که بنفسه ظاهر شده و این ذکر بنفسهمثل ذکر کعبه است که بیت خود خوانده و الّا از برای ذات مننه اوّلی است و نه آخری و نه ظهوری است و نه بطونی بلکه امروزآنچه راجع باین نفسی که از قبل من آیات مرا تلاوت می نماید شودراجع بمن میشود و آنچه راجع باو نمیشود راجع بمن نمیشود این استظهور من بنفسه و بطون من بذاته زیرا که عین این ممکن در امکانیست و اعلای از این متصوّر در بیان نمیشود

117 How veiled are ye, O My creatures, that by virtue of bearing allegiance unto Me, ye all assume, within your habitations, to be blessed with My good pleasure, and yet without any right, ye have consigned the Supreme Sign which refereth unto Me, He Who reciteth, by My leave, My verses of power, hidden in the treasury of His innate Nature, unto a mountain [Maku], not one of whose inhabitants is worthy of mention.

117 چه قدر محتجبهستید ای خلق که کلّ بنسبت بمن در مقاعد خود چنان تصورمیکنید که در رضای من هستید و آیه که دلالت بر من میکندو آیات قدرت مرا که خزائن آن فطرت او است باذن من تلاوتمی نماید بغیر حقّ او را در جبلی ساکن کرده اید که احدی از اهلآن قابل ذکر نیست

118 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!

118 و در نزد او که در نزد من است غیریکنفس که از حروف حیّ کتاب من است نیست و بین یدی او که بینیدی من است و دلیل یك مصباح مضیئی نیست و حال آنکه بمقاعدیکه بتعدّد درجات باو میرسد مصابیح متعدّده مشرف و ماعلی الارض که از برای او خلق شده بالاء او متلذّذ و از او بقدریك مصباح محتجب

119 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.

119 این است که من شهادت میدهم در اینروز بر خلق خود و دون شهادت من نزد من لا شئ بوده و هستو هیچ جنّتی از برای خلق من اعلای از حضور بین یدی نفس منو ایمان بایات من نیست و هیچ ناری اشّد از احتجاب ایخلق بمظهر نفس من و ایمان نیاوردن بایات من نبوده و نیست

120 Ye may contend: 'How doth He speak on My 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.

120 اگر میگویید از قبل من چگونه نفعکم می نماید نمیبینید آیات مرابانچه قبل در کتاب من گفتید حال هم حیا نمیکنید و حال آنکهدیدید که ثابت شد کتاب من و امروز کلّ باو مؤمن بمن هستیدو عن قریب خواهید دید که افتخار شما بایمان باین آیات استولکن امروز که نفع میدهد انفس شما را اظهار ایمان بما لا ینفعکمو یضرّکم محتجب شده اید و هیچ ضرر نرسیده و نخواهد رسید بر مظهر نفس من و آنچهضرر رسیده و میرسد بانفس خودتان راجع میگردد

121 Take pity upon yourselves. Ye ascend to heaven if ye assume that therein lieth My good pleasure, and now that My good pleasure is vindicated by the very testimony that proveth the faith of all, ye have been veiled therefrom, on account of those who bear allegiance to the Qur'an! . By My Holy Essence! I affirm that no paradise is more sublime for these creatures than My Revelation and My verses, while no fire will ever be fiercer for them than being veiled from My exalted Self and disbelieving in My Words.

121 ترحّم بر انفس خود نموده و در هوائکه گمان رضای من میکنید عروج نموده و در جای که محقّق است رضای من بحجّتکه دین کلّ باو ثابت است از منسوبین بقرآن محتجب شده ایدقسم بذات مقدّس خود که هیچ جنّتی از برای این خلق اعلا از ظهورمن وآیات من نیست و هیچ ناری اشدّ از احتجاب بمن و آیات منیست

122 And if ye contend: 'We are not yet convinced of our powerlessness." Traverse the East of the earth and the West thereof! Even though this is a meaningless word, inasmuch as today the truth of all who dwell on earth returneth unto the realms of Islam, and the very impotency of the most eloquent of these realms is a sufficient proof of the powerlessness of all.

122 و هر گاه میگوئید عجز ما نزد ما ثابت نیست سیر نمودهدر شرق ارض و غرب ارض اگر چه این کلمه ایست بلا معنی زیرا که امروزحقّ ما علی الارض راجع میشود بقطع اسلام و هر گاه فصحای اینقطع عاجز هستند دلیل است که کلّ عاجز هستند

123 And if they claim that they are not powerless, then why they fail to produce a single verse like Our verses, from the primordial innate nature, and not through acquisition or theft? Although before each Manifestation of Truth, it is expected that the contenders bring forth that which they can, to the extent that the sorcerers did at the time of Moses. But praise be to God that from the Day of Revelation until today, not even that much hath been brought forth by the divines of these realms. They think that they traverse the path of utmost good

123 و اگر اینها میگویند ما عاجز نیستیم چرا ایتان نمی نمایند بایه مثل آیاتما از فطرت نه بنحو تکسّب و سرقت اگر چه در نزد هر حقّی لابد است که بقدرسحره در زمان موسی اظهار آنچه در نزد خود است نمایندو حمد خداوند را که از زمان ظهور تا امروز از علمای این قطعبقدر این هم ظاهر نشده بزعم خود در علّو رضای حق سیر می نمایندو از محقّق حقّ بایات قدرت خود محتجب هستند

pleasure of the Truth, and yet they are shut out as by a veil from He Who confirmeth the Truth by His inimitable verses of power!

124 This disgrace sufficeth the learned divines of Islam, that they exhibit Islamic knowledge on account of their bearing allegiance unto Islam, and yet they are veiled from the One Whose Word hath fashioned and confirmed Islam itself! Had they been content to veil themselves, had they wronged no one, and had they decreed naught but that which is in the Qur'an, they would have been guilty for casting their own souls in fire. But now, besides their own torment, the torments of those who have considered them the learned of Islam, nay, rather the punishments of all who have been veiled from the Manifestation of God, would be theirs.

124 و همین ذلّعلمای اسلام را بس که بنسبت اسلام اظهار علم اسلام رامینمایند و از کسیکه کلام او محقّق اسلام بوده و هست محتجبمیشوند و اگر باحتجاب خود راضی میبودند و ظلم بر نفسی نمیکردندو حکم بغیر آنچه در قرآن نازل شده بود نمیکردند خود را بناراندا‌خته بودند و حال خود را و اشخاصی که ایشانرا علمای اسلامدانسته بلکه هر کس از ظهور الله محتجب گشته و میشود عذابآنهااز برای ایشان است

125 Were they to ponder upon the incontrovertible verses of God, they would have seen the impotency of their own souls. Then neither the king of Islam, nor those beneath his authority, would have been content to be shut out as by a veil from God. For the glory of all people is in obedience unto God, and had they refused to distort the truth before them, matters would not have ended in this way.

125 و هر گاه ایشان تفکّر در آیات اللّهنموده عجز خود را مشاهده می نموده و ان وقت نه سلطاناسلام و نه اشخاصی که در ظلّ او بودند راضی باحتجاب از حق نمی شدهزیرا که افتخار کلّ باتباع حقّ است و هر گاه مشتبه کاری هم نزدانها ننموده امر باینجا منتهی نگشته

126 However, there should be no doubt that ultimately God shall make the Truth, through the sufficiency of His supreme testimony, manifest and victorious unto all. Even as today, should anyone who beareth allegiance unto Islam, either of those endued with authority or of those endued with leaning, desire to vindicate the conclusive and binding testimony of the verses, he would be able to do so in less than the twinkling of an eye:

126 چنانچه شبهه نیست که احقّالامر خداوند حقّ را بر کلّ ظاهر خواهد فرمود بحجیّت او چنانچهامروز هم بخواهد کسیکه خود او منسوب باسلام می داند چهاز صاحبان حکم و چه از صاحبان علم اثبات حجیّت آیات را نمایداقرب از لمح بصر میشود

127 If he hath the power to do so, he would assemble together all the learned, and would tell them: 'It was because of your decrees that I have become veiled from the One Who is invested with verses. There can be but two options: Either ye claim to produce verses like His, in that case His Book and verses are available, and if not, this single verse that is inscribed here is sufficient: "Glorified be Thou O My God! Thou verily art the King of all kings. Thou assuredly bestowest kingdom unto whomsoever Thou willest, and Thou divestest it from whomsoever Thou pleasest; Thou assuredly exaltest whomsoever Thou willest, and Thou abasest whomsoever Thou pleasest; Thou assuredly assistest whomsoever Thou willest, and Thou assuredly disgracest whomsoever Thou pleasest; and Thou assuredly enrichest whomsoever Thou willest, and Thou strikest with poverty whomsoever Thou pleasest. Thou undoubtedly renderest victorious whomsoever Thou willest against whomsoever Thou pleasest. In Thy grasp lieth the kingdom of all

127 چنانچه اگر اقتدار دارد کلّ علما را حاضرمی نماید و میگوید بانها بفتاوی شما من کسیکه صاحب آیاتبوده محتجب نموده حال امر از دو شق بیرون نیست یا آنکهشماها اتیان کرده اید کتاب و آیات او حاضر است و اگر نیستاین آیه که در اینجا نوشته شده کافی است سبحانكّ اللّهمانّك انت سلطان السّلاطین لتؤتینّ السلطنته من تشاءو لتنزعّنها عمّن تشاء و لتعزّنّ من تشاء و لتذلّ منتشاء و لتنصرنّ من تشاء و لتخذلنّ من تشاء و لتغنینّمن تشاء و لتفقرنّ من تشأو تنظهرّن من تشاء علی منتشأفی قبضتك ملکوت کلّشئ تخلق ما تشاء بامرك انّککنت علّاماً مقتدراً قدیراً تکلّم نمایید بمثل آنچه او تکلّم نمودهبر فطرت و بنویسید بمثل آنچه او نوشته بلا تأمل و سکون قلم

things. Thou createst whatsoever Thou willest at Thy behest. Thou verily art the Omniscient, the Omnipotent, the Almighty." Now speak as he hath spoken, from innate nature, and write as he hath written, without any deliberation or stillness of the pen.

128 On the other hand, if ye fail to bring forth verses like Him, it conclusively proveth that all your decrees have been false and wrong, and that the One invested with these verses is the Truth from God.""

128 و هر گاه نمیکنید دلیل است بر آنچه کرده اید بغیر حق شده وصاحب این ایات حقّ است من عند الله

129 There is no doubt that the Almighty hath sent down these verses unto Him [the Bab], 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.

129 و شبهه نیست در اینکهخداوند این ایات را نازل فرموده بر او بمثل آنکه بر رسول خدانازل فرموده چنانچه حال بمثل این ایات بقدر صد هزاربیت در میان خلق منتشر است بغیر صحف مناجات او و صورعلمیه و حکمیّه او و در عرض پنج ساعت که هزار بیت از نزد او ظاهرمیگردد یا باسرع طوری که کاتب نزد او بتواند تحریر نماید آیاتاللّه قرائت مینماید میتوان میزان گرفت که هر گاه از اول ظهورتا امروز میگذاشتند چه قدر از اثار از نزد او منتشر شده بود

130 If ye contend that these verses cannot, of themselves, be regarded as a proof, scan the pages of the Qur'an. 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. Whereas God hath revealed: "None dispute concerning the verses of God save those who disbelieve, so let not their turn of fortune in the land deceive Thee. The people of Noah...rejected the signs before them. Each nation hath plotted darkly against their Messenger to lay violent hold on Him, and disputed with vain words to invalidate the truth, therefore I seized them; how was then My retribution! And thus did the word of Thy Lord prove true against those who disbelieved, that they are the inmates of the fire."

130 و هر گاه میگوئید که این آیات بنفسها حجّت نمیشود نظر کنیددر قران هر گاه خداوند در مقام اثبات نبّوت رسول خدا صلّی اللّهعلیه و اله بغیر ایات احتجاج فرموده شما هم تأملّ نمایبدو حال آنکه خداوند نازل فرموده ما تجادل فی ایات الله الاالّذی کفروا فلا یغررّك تقلّبهم فی البلاد کذبت قبلهم قوم نوحو همّت کلّ امّة برسولهم لیاخذوه و جادلوا بالباطل لیدحضوابه الحقّ فاخذتهم فکیف کان عقاب و کذلك حقّت کلمة ربّکعلی الّذین کفروا انّهم اصحاب النّار

131 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?

131 و در مقام کفایت کتاب نازلفرموده اولم یکفهم انا انزلنا علیك الکتاب یتلی علیهمانّ فی ذلك لرحمة و ذکری لقوم یؤمنون و جائی که خداوند شهادتداده بکفایت کتاب بنفس ایات چگونه کسی میتواند بگوید کفایتنمیکند حجیّت کتاب بنفسه

132 Should the people say about the incontrovertible verses that which hath been said by those gone before them, it could be naught but one of the two: Either, their purpose is to refuse

132 و اگر گفته میشود در ایات آنچه اولینگفتند از دو شق بیرون نیست یا آنکه غرض ایشان تصدیقحق نکردن است که از برای ایشان ثمری

to acknowledge the truth, in which case, no proof would profit them, even as God hath revealed, “Even if they see all signs of power, they will never believe in them,” and elsewhere hath revealed, “Surely those against whom the word of Thy Lord has proved true will not believe, even if every sign should come to them, until they witness the grievous torment.”

ندارد هیچ دلیلی چنانچهخداوند نازل فرموده و ان یروا کلّ آیة لم یؤمنوا بها و در جای دیگرنازل فرمود انّ الّذین حقّت علیهم کلمة ربّك لا یؤمنونو لو جائتهم کلّ آیة حتی یروا العذاب الالیم

133 Or, their purpose is to be cautious in matters of faith, in which case, attaining certitude would be easy to accomplish, “But in what revelation will they believe, if they reject God and His verses?” He can attain that certitude either by standing before His court, and requesting answer, in the mode of the verses, to whatever question in any topic he desireth, to hear with his own ears that before the Supreme Origin, there is no deliberation, forging, or artificial consideration of rhymes. Or, he can send someone to sit in His presence for an hour, and to write down that which is revealed of the verses of God. Then he should ponder upon those words to understand, beyond the shadow of doubt, that such verses cannot be produced out of human meditation and a mere rhyming of the words. And had it been possible to produce such verses, surely someone should have done it against the Qur’an, from the beginning of Islam until today, just as there would have been one, from the beginning of this Cause until today, to take this path of rebuttal.

133 و اگر غرض احتیاط دردین است که فهم این سهل است فبّای حدیث بعد الله و ایاتهیؤمنون یا خود حاضر میشود و از آنچه میخواهد از مطالبنهج ایات سئوال می نماید تا آنچه خود بشنود که در نزد مبدءتأملی و ترکیبی و ملاحظه اقترانات نیست و یا آنکه کسی را میفرستدکه در نزد او ساعتی نشسته و آنچه تلاوت میکند از ایات اللّهنوشته بعد تفکر در آنها نموده تا یقین نماید که از فکر و اقتراناتکلمات با هم نمیشود واگر میشد از صدر اسلام تا امروز درقران شده بود و از اول ظهور این امر تا امروز کسی در مقابلازین سبیل بر آمده بود

134 Likewise, should there be any hair-splitting objection based upon syntax, pronunciation, or Arabic grammar, it has to be readily rejected, inasmuch as these rules are themselves derived from the words of God, whereas the revelation of the verses is not bound by them. There is no doubt that the Author of these verses hath disclaimed these rules, and the knowledge thereof, for Himself. Nay, rather, no testimony is more weighty and conclusive before those endued with true understanding, than the very absence of such knowledge, and the revelation of this unconventional form of verses and words. For the fruit of the conventional kinds of knowledge is the understanding of the Book of God, and therefore, knowing them hath never been, nor will ever be, necessary for the Exalted Tree Who revealeth the supreme Book Itself. Rather, all rules of grammar attain binding authority by virtue of that which is revealed by God.

134 و او اگر نکته گیری در اعراب قرائت یا قواعدعربیّه شود مردود است زیرا که این قواعد از ایات برداشتهمیشود نه ایات بر انها جاری میشود و شبهه نیست که صاحبایات نفی این قواعد و علم بانها را از خود نموده بل که هیچ حجّتنزد اولو الالباب از عدم علم بانها و اظهار این نوع ایات و کلماتاعظم تر نیست زیرا که ثمره این علوم فهم کتاب الله هست وبر شجرهکه کتاب الله نازل می نماید علم باین علوم لازم نبوده و نیست بلکهکل قواعد و اعراب بر آنچه خداوند نازل فرموده ثابت است

135 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. How these types of knowledge could be fruitful by themselves, when those possessing them have appeared amongst the Arabs more frequently than amongst the Persians, whereas there is no excellence and glory

135 و چه بساازاشخاصی که صاحب کلّ علوم هستند ولکن ایمان ایشان بایمانبایات الله ثابت است زیرا که ثمره علوم علم باوامر الله است نهدون واتباع مرضات او که اگر بنفسه این علوم مثمر بود صاحبانان در عرب بیشتر از عجم ظاهر شده اند و حال آنکه شرفی نیستدر اینها بلکه شرف برضای

in such matters. Instead, true excellence is in attaining the good pleasure of God, knowledge of His unity, and abiding beneath the shadow of obedience and acquiescence unto His Will.

خداوند و علم توحید او است واستقراردر ظلّ طاعت و رضای

136 There is no doubt that whatever that is done by most of the people is motivated by their private desire to attain the good pleasure of God. Whereas not many can recognise that which is the good pleasure of God, except those who recognise that which is the good pleasure of His Supreme Testimony. Today, the good pleasure of God is solely confined to the good pleasure of His Supreme Testimony and those who abide beneath His shadow, even though those besides them "think that they verily are rightly guided."

136 و شبهه نیست که اکثر آنچه میکنندما بین خود و او قصد نمیکنند الا رضای او را و حال آنکه رضاباو کم کسی مطّلع میشود مگر کسی که برضای حجّت او مطّلع شود و امروزرضاء الله منحصر است برضای حجّت او و مستقرّین در ظلّ او و اگرچه دون انها یحسبون انهم مهتدون

137 However, that which is testified by God will remain enduring forever, and that which is done by the non-followers of the Cause of God will be dissipated. If today there is any mention of those who in the early days of Islam rejected the Qur'an, of the Christian monks and the eloquent Arabs, there would also remain in future, some mention of those who are veiled today.

137 ولکن آنچه خداوند شهادتمیدهد ثابت می ماند و آنچه غیر متبعّین امر الله میکنند مضمحلمیگردد هرگاه امروز ذکری از اشخاصی که تکذیب قران را در صدراسلام نموده اند هست از رهبان نصاری و فصحای عرب ذکرهم از محتجبین امروز خواهد ماند

138 Today no deed is of more profit to man than to gaze with justice and fairness upon the verses of the Bayan and to behold with the eyes of certitude the utter truth of the Truth, that haply he may not be shut out as by a veil from attaining the presence of this Manifestation, Whose presence is the very presence of God and Whose good pleasure is the same as His good pleasure. For all have been fashioned for this glorious purpose, as God hath revealed: "It is God Who hath reared the heavens without pillars thou canst behold; then mounted His throne, and imposed laws on the sun and moon: each traveleth to its appointed goal. He ordereth all things. He maketh His signs clear, that ye may have firm faith in the Presence of your Lord."

138 و امروز هیچ عملی انفع از برابعد نیست که بطور انصاف نظر در آیات بیان نموده که حقیتحقّ را بعین یقین مشاهده نماید تا آنکه از لقای مظهری کهلقای او لقاء الله هست و رضای او رضاء الله هست محتجب نماندزیرا که کلّ خلق شده اند از برای همین چنانکه خداوند نازل فرمودهالله الّذی رفع السّموات بغیر عمد ترونها ثمّ استوی علی العرشو سخّر الشمس و القمر کلّ یجری لاجل مسّمی یدّبر الامر یفصّل الایاتلعلکّم بلقاء ربّکم توقنون

139 There is no doubt that any mirror that turneth unto the Sun, it will be radiated, otherwise, the Sun riseth and setteth by itself. But the supreme excellence of all things is to achieve the glorious fruit of their very existence, which is the attainment of the presence of God as well as the faith in His words. Otherwise all things come to naught, by themselves.

139 و شبهه نیست که هر مراتی که مقبل شمس شودخود مستشرق میشود و الا او بنفسه طالع میشود و غاربمیگردد و عزّ کلّ است که بثمره وجود خود که فوز بلقاء الله و ایمانبایات او است برسند و الّا خود شئ باطل میگردد بنفسه

140 And it was this very Exalted Tree Who planted the Tree of the Qur'an in the hearts of the people, for the sake of this glorious Day. Today, all the people boast and pride in bearing allegiance unto Him, and yet they are committing against Him that which they are doing! In the realm of the religious matters, this is the meaning of the sacred utterance, "There is no power nor strength except in God. " For should they repudiate

140 و همینشجره است که غرس شجره قران را در افئده مردم نمود از برای امروزو امروز کلّ خود را بنسبت باو معزّز و مفتخر میدانند و میکنندآنچه میکنند و این است معنی لا حول و لا قوّة الا بالله در تشریعو الّا اگر این نسبتی که حقیقت ندارد از خود سلب نمایند بقدرذبابه قوّت ندارند و همین

their confession of faith, which is not a true allegiance, they would be more feeble than a helpless fly. And this disgrace sufficeth those who are veiled that they commit their shameful deeds by virtue of bearing allegiance unto Him, and instead of harvesting the fruit of their existence, which is rendering His Cause victorious, they refuse to assist Him. Nay, they are not even content with non-assistance, for had they been content therewith, the habitation of this exalted Tree would not have lied in this mountain.

ذلّ بس است محتجبین را که بنسبتباو میکنند آنچه میکنند و عوض ثمره جود خود را که امروز نصرت اواست نصرت نکرده بلکه بعدم نصرت هم راضی نیمشوند واگراضی میشدند مقر این شجره در این جبل نمیشد و

141 God sufficeth all the people. He judgeth amongst them in justice. And His judgement is the very same judgement that is now revealed in these words, which separateth, until the Day of Resurrection, between those who have turned unto Him, and those who have turned to one other than Him. Whatsoever that is decreed by God shall be fulfilled. He is the best Helper, the best Protector, the best Reckoner, and the best Judge.

141 خداوند کافی استکلّ عباد را حکم خواهد فرمود بقسط و حکم او همین حکم استکه الان در این کلمات ظاهر میشود که تا یوم قیامت فصل می نمایدما بین مقبلین بسوی او و دون او و آنچه قضایای خداوندی استجاری خواهد شد و او است بهترین ناصرین و حافظین و بهتریحاسبین و حاکمین

142 Gate Two of the Second Unity

142 الباب الثانی من الواحد الثانی

143 On this, that none can encompass the knowledge of that which God hath revealed in the Bayan, except Him Whom God willeth.

143 فی ان لا یحیطبعلم ما نزّل الله فی البیان من احد الا من شاء الله

144 The substance of this gate is this, that none will encompass that which God hath revealed in the Bayan except Him Whom God shall make manifest, or the One that is taught such knowledge by Him (Him Whom God shall make manifest), as well as the Exalted Tree from Whom the Bayan hath shone forth. For should all the oceans in the heavens and on earth turn into ink, all the beings pen, and all the souls those who reckon and describe, they would be powerless to interpret, in its truth, even a single letter of the Bayan, inasmuch as God hath destined neither a beginning nor an end for any letter thereof.

144 ملخّص این باب آنکهکسی احاطه بانچه خداوند نازل فرموده در بیان نمی نماید الّا من یظهرهالله او من علّمه علمه و مثل ذلك شجره که بیان از او طالع شدهزیرا که اگر جمیع ابحر سموات وارض مداد شوند و کلّ اشیاء قلم و کلّ انفسمحصی شوند نتوانند حرفی از حروف بیان را علی ما هو علیه تفسیر کنندذ ما جعل الله لحرف منه اوّلاً و اخراً

145 And none is permitted to interpret in regard to that which is revealed by God in the Bayan, the Letters of the sublime paradise except as Him Whom God shall make manifest and His Letters of the Living, and the letters of non-sublime paradise except as the gates of His fire. For all the Letters of the sublime paradise will be gathered beneath His shadow, and all the letters of the non-sublime paradise shall be assembled beneath the shadow of negation.

145 و اذن نیست از برای احدی که تفسیرکند بانچه خداوند در بیان نازل فرموده الا کلّ حروف علّیینرا بمن یظهره الله و حروف حّی او و کلّ حروف دون علّیین را بابوابنار او زیرا که کلّ حروف علّیین در ظلّ او محشور خواهند شد و کلّحروف غیر علّیین در ظلّ نفی محشور خواهند شد

146 And the past Dispensation is like the future Dispensation, for there is no change in the Cause of God, even as the Dispensation before that of the past is like the Dispensation after that of the future. The entire Qur'an hath consisted of 114 Surih, and each six Surih hath been revealed in praise of the exalted station of one of the letters of the word "In the Name of

146 و قبل مثل بعد استلا تبدیل لامرالله چنانچه قبل قبل مثل بعد بعد است کلّ قران صد و چهاردهسوره بوده و هر شش سوره در علوّ شأن هر حرفی از حروف بسم اللّهالرّحمن الرّحیم نازل

God, the Most Gracious, the Most Merciful." (Bism-i-llahi'R-Rahmani'R-Rahim) Thus the first six Surih are the praise of the Point, and the last six Surih describe the letter Mim.

شده که شش سوره اول از نقطه بودهو شش سوره اخر از میم

147 Therefore, all the letters of the sublime paradise refer unto these nineteen Manifestations, and all the letters of the non-sublime paradise revert unto the nineteen manifestations of the gates of fire, and all the nineteen gates of fire return unto the first gate of fire, even as all the Gates of paradise return unto the Primal Gate.

147 و کلّ حروف علّیین راجع بمظاهر تسعه عشرابواب نار میشود و کلّ ابواب نار راجع میشوند بباب اوّل چنانچه کلّ ابواب جنّت راجع میشوند

148 Thus all the gates of fire and paradise are gathered together in the word "There is none other God but God." All letters of the non-sublime paradise are combined in the utterance of negation (there is none other God), while all the letters of the sublime paradise are present in the utterance of affirmation (but God). The entire Qur'anic letters of non-sublime paradise perish beneath the shadow of the first gate of fire, whereas the entire Qur'anic letters of the sublime paradise are immortalised beneath the shadow of the Word of Affirmation. Thus God bringeth to naught whomsoever He willeth, and immortaliseth whomsoever He pleaseth, for He is the All-Powerful, the Almighty, the Omnipotent.

148 باب اوّل که کلّ در کلمه لا اله الّا اللّة جمع میشود آنچه از دون حروف علّیین است در نفی و آنچهاز حروف علّیین است در اثبات و کلّ حروف دون علّیین قرآندر ظلّ اوّل باب نار و فانی شده و کلّ حروف علّیین قرآن در ظلّکلمه اثبات باقی مانده کذلك یغنی الله من یشاء و یبقی من یریدانه قوی مقتدر قدیر

149 It is not permissible to interpret the Bayan except by this interpretation that is manifested by its Tree. Therefore, all the good names revealed in the Bayan befit the lights that radiate in the hearts of its believers, while all the letters of the non-sublime paradise revealed therein, stream forth in the essences of its non-believers.

149 و جایز نیست تفسیر بیان الّا بانچه تفسیر شدهاز نزد شجره او و کلّ اسما خیر او در انوار افئده مؤمنین باولا یق و کلّ حروف دون علّیین او در حقایق دون مؤمنین باوجاری

150 The Bayan hath always resembled, and will forever continue to resemble, the human soul, endued with life, and all its letters of light and fire are illustrated within the universe and in the souls. Therefore, today, anyone who desireth to distinguish the letters of light from those of fire can do so, inasmuch as this is the Day of the Revelation of God. However, after the ascension of the Exalted Tree, none can make such distinction in real truth, except in accordance with the appearance. Whoso transgresseth not the precepts of the Bayan, he is to be taken as amongst the letters of the sublime paradise, and whoso transgresseth them, he is to be numbered as those of the non-sublime paradise, until the Day when God shall save this creation, by manifesting His own Self in the day of Resurrection. At that time, that which is judged by the Point of the Bayan in His Resurrection, is the real truth of His prior creation: He who recognizeth Him, he is assuredly numbered amongst the letters of the sublime paradise, and he who faileth to recognise Him, is registered in very truth amongst those of

150 و لم یزل و لا یزال مثل بیان مثل نفس انسانی است که حیّ استو کلّ حروف نور و نار ان در آفاق و انفس مبین چنانچه امروزهر کس بخواهد تمیز دهد چونکه یوم ظهور الله است مقتدرولی بعد از ارتفاع شجره لا یقدر احد ان تمیّز بحقیقة الواقعالّا علی حکم الظاهر من لم یتعد حدود الله فیه فهو من حروفالعلّیین و من یتعدّ فمن دونه الا ان یفرجنّ الله عن ذلکالخلق بظهور نفسه یوم القیمة فاذا ما یحکم نقطة البیانفی اخریها من احکام الواقعیّة الاوّلیّة من یؤمن بها فمن حروف العلّیینو من لم یؤمن بها فمن دونها و الله یفصّل بینهما بالحقّ انّه هو خیرالفاصلین

the non-sublime paradise. Thus God separateth between the two in truth, for verily He is the best Discriminator.

151 And it will come to a point where there would remain no mention of the letters of the non-sublime paradise except in the Book, and the very tree of negation would reckon himself as one of the letters of the sublime paradise, and unknowingly will curse his own soul, until the Day Star of Truth shineth forth, and then his disbelief will be made manifest.

151 و امر بجای میرسد که از حروف غیر علّیین دیگر ذکرنمی ماند الا در کتاب و همان شجره نفی خود را از حروف علّیین میداند و بر نفسخود من حیث لا یعلم لعن میکند تا آنکه طالع شود افتاب حقیقتکه آنوقت بروز میکند عدم ایمان او

152 Even as those who have been present in this Resurrection, have witnessed this truth with the eyes of certitude, for today all declare that they believe in God and the words of the Qur'an, whereas the Exalted Tree of Truth Who is the Revealer of the Qur'an resideth in this mountain, alone with only one soul in His presence. How manifestly, in the Revelation of the Sun of Truth, the hidden truth is disclosed, and the veils lifted! Those who would not even conceive of non-resignation to the good pleasure of God, decree against the Mine of radiant acquiescence, that which the pen is ashamed to mention! Whereas the good pleasure of God can only be manifested through His good pleasure. Be warned O ye the men of insight, and fear the Cause of God.

152 چنانچه هر کس در این قیامتبود این مطلب را بعین یقین ملاحظه نمود چنانچه کلّ میگویندامروز که ما مؤمن بالله و ایات قران هستیم و حال آنکه شجرهحقیقت که منزل قران بوده در این جبل ساکن است با یکنفس وحده این قسم در ظهور شمس حقیقت حقایقها منکشفمیگردد و حجبها مرتفع نفوسی که خطور بر ایشان نمیکرد دونرضاء الله فتوی بانچه قلم حیا میکند از ذکر ان بمعدن رضا که رضاء الله ظاهر نمیشود الا برضای او میدهند فلتعبترّنَیا اولی الابصار ثمّ من امر الله تتقّونَ

153 Gate Three of the Second Unity

153 الباب و الثالثمن الواحد الثانی

154 concerning this, that what is in the Bayan containeth the judgment of All Things.

154 فی بیان ما فی البیان بان فیه حکم کلّ شئ ملخّص

155 The substance of this gate is that two proofs have been appointed unto all people on the part of the Lord: the Verses of God, and the One upon Whom these Verses have descended. The former is the Lasting Proof, which is manifest until the Day of Resurrection; while the latter is a proof that is manifest for as long as the Manifestation liveth, while after His concealment it is a proof unto All Things in a manner known to none. From the time of His setting He hath witnesses, who are guides unto the Lasting Proof, which is the Bayan, and become, by virtue of His word, which He now sendeth down, proofs until the Day of His appearance.

155 این باب آنکه از جانب خداوند بر کلّ ناس دو حجّت است ایات اللّهو نفسی که این آیات باو نازل شده و اوّل حجّت باقیه ظاهرهالی یوم القیمة است و ثانی حجت ظاهره است تا وقت ظهور وحین بطون حجّت است بر کلّشئ من حیث لا یعلم احد و از برای او ازحین غروب شهدای هست که اولی هستند بر حجت باقیه که بیاتباشد که ایشان بقول او که الان نازل میکند حجت میشوند تایوم ظهور او

156 Woe unto them if at the time of the Revelation they remain shut out as by a veil from the One Who hath constituted them proofs! Even as is the case with the divines of this day, who, on the basis of the reported utterance of one of the Imams – peace be upon them – who said "Look to whoever relateth our Traditions," regard themselves as judges on behalf of the Imam, and attribute to themselves names that do not beseem them. Yet, were they correct in their claim, they would not have remained shut out from the One by Whose word both Vicegerency and Prophethood are established. Nay more, when they perceived

156 و بل از برای ایشان اگر در وقت ظهور محتجب شونداز کسیکه ایشانرا حجّت کرده بمثل آنکه علمای امروز بقول یکاز ائمة علیهم سلّم که فرموده انظروا الی من روی حدیثنا خود را ازقبل امام حاکم میدانند و اسمائی که لایق نیست ایشانرا بخود نسبتمیدهند و اگر صادق میبودند در قول از کسیکه بقول اواثبات ولایت و نبوّت میشود محتجب نمی ماندند بلکه چون ملاحظهکردند ظهور حق منافی با مقام ایشان

that the appearance of the True One was incompatible with their stations – construed according to their pretended relation to the Imam, in virtue whereof they had constituted themselves judges – they even pronounced sentence against God; whereas the Lord had sent down in the Qur'an naught sterner than in respect of "him who is admonished with the Verses of God, and turneth away therefrom."

هست بنسبتی که خود رامنتسب نموده و حکم نموده اند فتوا هم علی الله داده و حال آنکهدر قران خداوند نازل نفرموده شئ اشّد عمّن ذکر بایات اللّهفاعرض عنها

157 There is no doubt that the Verses of God are the Verses shining forth from this Tree, for the Eternal Essence hath ever been, and ever shall be, in a single state, while the Verses are an aspect of Innovation, which is the province of the Primal Will, wherein naught is seen but God alone. Although in this day the people do not deign to look upon the Verses of the Lord, erelong shall they speak of these same Verses with the utmost deference, and, producing copies of the Bayan worth a thousand mithqals of gold, shall pride themselves thereon, regarding themselves as related thereby unto God. Even as in the case of this same Qur'an, which was revealed over a period of twenty-three years, nobody could at first be found to write down its original, until his Holiness the Commander of the Faithful – may the blessings of God be upon him – inscribed it on the shoulder blades of sheep, and other surfaces that came to hand, as is recorded in the Tradition of the Robe. Yet today, one may see that innumerable copies of the Qur'an have been transcribed, ranging in value (Baha') from a million dinars at the highest level to a thousand at the lowest, a printed copy at this price (Baha') being found in the possession of most people. Such is the limit of the people in the sight of God.

157 و شبهه نیست که آیات الله ایات مشرقه از اینشجره است زیرا که ذات ازل لم یزل و لا یزال بر حالت واحدهبوده و آیات شان ابداع است در مشیّته اوّلیّه باشد که در اودیده نمیشود الّا الله وحده اگر چه امروز نظر در ایات خداوندنمیکنند ولی عن قریب همین ایات را باعلا علّو ذکر نمودهو بیانهای هزار مثقال ذهبی تمام نموده و بان افتخار کرده وخو را منسوب الی الله دانسته چنانچه همین قران در بیست و سهسال نازل شد کسی بهم نرسید که اصل او را بنویسد تا آنکه حضرت امیر المؤمنین علیه سلم بر شانه گوسفند و الواح ممکنه دیگرثبت فرمود چنانچه در حدیث رداء مذکور است و امروز دیدهمیشود که بما لا عدّ له قران نوشته شده از بها الف الف گرفتهتا بهزار دینار ختم میشود چنانچه چاپی ان باین بها در عضداکثر خلق هست این است حد خلق عند الله

158 There is no doubt that the Lord hath sent down the elaboration of All Things – in the highest form such elaboration can take – in the Lasting Proof. If there be anyone who claimeth that there is aught whose predicament, in respect of its true nature and condition, is not contained in the Bayan, it is absolutely certain that he hath not believed therein. For All Things are subsumed under one of only two heads: either they are mentioned under the head of Negation, or they are mentioned under the head of Affirmation. That which God loveth not reverteth unto the former; while that which God loveth reverteth unto the latter. Every other-than-true name is mentioned under the first, while every true name is mentioned under the second. This is the axis of the understanding of all things in the Bayan. Whosoever testifieth thereto will assuredly testify that We have neglected naught therein; and God, verily, encompasseth all things.

158 و شبهه نیست کهخداوند تفصیل کلّشئ را باعلاء علّو تفصیل از حجّت باقیه نازلفرموده و هر کس بگوید که شئ هست که حکم آن بما هو فیه و علیه دربیان نباشد ایمان باو نیاورده بیقین قطع زیرا که کلّشئ خارجاز دو باب نیست یا در باب نفی مذکور است یا در باب اثباتو آنچه ما لا یحبّه است راجع بان و آنچه ما یحبّه الله است راجع باینمیشود و کلّ اسم دون حقّ در اوّل ذکر و کلّ اسم حقّ در ثانی ذکراین است مداد عرفان کلّ شئ در بیان و من یشهد علی ذلك لیشهدنبانا ما فرطنا فیه من شئ و کان الله بکلّ شئ محیطا

159 و هیچ شاننیست مگر آنکه از برای کتاب صامت کتاب ناطقی خداوندمقدّر فرموده لم یکن هذا

159 There is no matter for whose silent book the Lord hath not appointed also a speaking book. The former cannot exist without the latter, nor the latter without the former. Whoever transgresseth not the silent book is, verily, the speaking book; while the Speaking Book is, verily, Him Whom God shall make manifest; and all, verily, revert unto Him. Whoever transgresseth not the bounds fixed in the Bayan is, verily, a servant who hath obeyed Him, and a witness unto Him on His part ere His appearance. Howbeit, when He appeareth, the belief of every believer is rescinded, save only those who believe in Him: and if belief itself be rescinded, how can the testimony of the witnesses remain valid, when this is a subsidiary of belief? Fear God, then, O ye witnesses, and take heed that ye pass not sentence against God, your Lord, even as they who are witnesses on the part of the Qur'an have done so against myself: for whoever passeth sentence against myself doth, verily, pass sentence against God, his Lord: and such as these have not so much as the ninth of the ninth of the tenth of the tenth of a grain of mustard seed of commendation before God; and they truly are the transgressors.

الا بهذا و لا هذا الّا بهذا و من لم يتعدّعن كتاب الصّامت و فاذا انّه هو كتاب النّاطق و ان كتاب النّاطقمن يظهره الله فان كلّ يرجع اليه ان لم يتجاوز احد من حدود البيانفذلك عبد قد اطاعه و من عنده شهيد عليه قبل ظهوره و لكاذا ظهر ينقطع الايمان عن كلّ ذا ايمان الا من يؤمن به فاذا ينقطعالايمان كيف يبقى الشّهادة للّذين هم شهداء و انّ هذا فرعالايمان فلتتقنّ الله يا ايّها الشهدآء ان لا تحكمنّ على اللّهربّكم بمثل ما قد حكموا الّذين هم شهدآء من عند القران علىّ فانّ منيحكم علىّ فانّما على الله ربّه و ما لهولاء من تسع تسع عشر عشرخردل من ذكر خير عند الله و اولئك هم المعتدون

160 Gate Four of the Second Unity

160 الباب الرابعمن الواحد الثانى

161 in explanation of the references to the "Exalted Letters," and to other than they.

161 فى بيان ذكر حروف العلّيين و دونها

162 The substance of this gate is that the Lord hath sent down no letter that hath not had, or doth not now have, a spirit attaching thereto. It is for this reason that at the mention of Paradise and the good pleasure of God the believer becometh joyful; whereas at the mention of the Fire and other than the good pleasure of God he becometh agitated, to the degree that one would say the former was in a state of felicity, and the latter in a state of torment. All the words that the Lord hath sent down in the Bayan fall under one of only two categories: either they are Exalted Words, or they are other than they. If they are Exalted Words, their spirits are in Paradise; and if they are other than they, their spirits are in the Fire.

162 ملخّص اين باب آنچه هيچ حرفى خداوند نازل نفرموده الّا آنكه از براى اوروحى بوده و هست كه متعلّق باو است و از اين جهت استكه مؤمن بذكر جنّت و رضا الله فرحناك ميگردد و بذكرنارو دون رضاء الله متأثر ميگردد بشانيكه گويا اوّل متلّذذو ثانى متعذّب ميگردد و كلّ كلماتى كه خداوند در بيان نازلفرموده از دو نوع بيرون نيست يا كلمات علّيّن استيا دون آنها آنچه كلمات علّيين است ارواح انها در جنّت استو آنچه دون انها بوده ارواح انها در نار است

163 All the other-than-exalted letters revert unto "There is no God;" and all the Exalted Letters to "but Him;" even as the beginning of all the other-than-exalted letters was from the former Word; and the beginning of all the Exalted Letters from the latter. The latter ascend ever upwards into the loftiest heights of Paradise, while the former fade ever away into nothingness beneath the sod. Even as in this day, were anyone to look into the origin of the Tree of the Qur'an, he would perceive with certainty how the Five Letters of Negation – who are "the First," "the Second," "the Third," "the Fourth," and "the Fifth" – have faded away into nothingness beneath the

163 و كلّ حروفدون علّيين راجع ميشود بلا اله و كلّ حروف علّيين بالا هوچنانچه بدء كلّ حروف دون علّيين از اين كلمه شده و بدء كلّحروف علّيين از ان كلمه لم تزل ان در اعلى علّيين جنّتمرتفع ميشود و ان در تحت الثّرى مضمحل ميگردد چنانچه اگر امروزكسى نظر در بدء شجره قران كند بيقين مشاهده ميكند كه پنج حرفنفى چگونه در تحت الثّرى مضمحل شده كه اول و ثانى و ثالث و رابعو خامس باشد و پنج حروفى كه دلالت بر

sod; and how by contrast the Five Letters who guide unto Affirmation – who are Muhammad, ‘Ali, Fatimih, Hasan, and Husayn – have ascended upwards into the loftiest heights.

اثبات میکند چگونه در اعلعلّیین مرتفع شده که محمّد و علی و فاطمه و حسن و حسین باشد

164 When the Five Letters of the Fire branch out, they become nineteen, even as the Lord hath sent down “Over it [the Fire] are nineteen [custodians].” In like manner, when these Letters of the “Five Names” branch out, they become the number Vahid. Just as the other-than-exalted letters revert unto this Word, all the Exalted Letters too revert unto the Word of Affirmation. The Lord of the world hath created Negation, and sentenced it to the Fire; and hath created Affirmation, and sentenced it to Paradise. For Negation guideth not unto Him, and Affirmation guideth unto Him.

164 پنج حرف نار چونکه حروف او منشعب شود نوزده میشود چنانکهخداوند نازل فرموده علیها تسعة عشر و کذلك این حروف اسماءخمسه که منشعب شود عدد واحد میشود چنانچه دون حروفعلّیین راجع باین کلمه میشود کلّ حروف علّیین هم راجع بکلمهاثبات میشوند خداوند عالم نفی را خلق فرموده و حکم کردهاز برای او بنار و اثبات را خلق فرموده و حکم فرموده از براواو بجنّت زیرا که نفی دلالت بر او نمیکند و اثبات دلالت بر اومیکند

165 The foregoing was as touching the creational aspect of Negation and Affirmation, to which the revelatory aspect too conformeth: whatsoever had branched out from the Word of Negation reverted on the Day of Resurrection unto the Word of Negation, and all the other-than-exalted letters, with the spirits attaching thereto, were gathered under the shadow of this same Word. In like manner, whatsoever had branched out from the Word of Affirmation reverted on the Day of Resurrection unto the Word of Affirmation, and all the Exalted Letters, and the spirits attaching thereto, were gathered under its shadow. Whoever passed away in Negation is in the Fire of God until the Day of Him Whom God shall make manifest; and whoever reposed in the shadow of Affirmation is in the Paradise of God, until the Day of Him Whom God shall make manifest.

165 این ذکر تکوین نفی و اثبات بود تدوین هم طبق تکوین استو آنچه کلمه نفی منشعب شد در یوم قیامت راجع بکلمه نفی شدو کلّ حروف دون علّیین با ارواح متعلّقه بان در ظلّ همینکلمه حشر شدند و همین قسم آنچه منشعب شده بود از کلمه اثباتدر یوم قیامت راجع بکلمه اثبات گشته و کل حروف علّیین وو ارواح متعلقه بان در ظلّ آن حشر شده هر کس در نفی رفت درنار الهی است الی یوم من یظهره الله و هر کس در ظلّ اثبات مستقرشد در جنّت الهی است الی یوم من یظهره الله

166 The exaltation of the servant consisteth in this, that, in considering the branching out of these two Words, he should behold how to an infinite degree the one is brought to naught, while to an infinite degree the other is exalted. The proof of the Lord is the same for both, inasmuch as the Verses of the Lord were presented to both: the manifestations of Negation accepted them not, and were negated; while the manifestations of Affirmation accepted them, and reposed in the shadow of Affirmation.

166 و علّو عبد اینااست که نظر در انشعاب کلمتین نماید که چگونه بما لا نهایه اومعدوم میشود و بما لا نهایه او مرتفع میگرددو حجّت خداوند بر هر دو سواء است زیرا که ایات خداوند بر هر دوعرض مظاهر نفی قبول نکرده منفی شدند و مظاهر اثبات قبولکرده در ظلّ اثبات مستقّر شدند

167 There is no fiercer fire than the manifestation of the Word of Negation; nor is there a greater Paradise than the Manifestation of Affirmation: inasmuch as the former is the axis around which revolve the other-than-exalted letters, while the latter is the axis around which revolve the Exalted Letters, until all revert on the Day of Him Whom God shall make manifest unto Him. If they then turn unto Him they are of the Exalted Letters, and otherwise of other than they. Blessed, therefore, the one who layeth hold upon the Cord of God, and relieth on

167 هیچ ناری اشدّ اذ مظهر کلمهنفی نیست و هیچ جنّتی اعظم از مظهر اثبات علی الاوّل یدورحروف دون العلّیین و علی الاخر یدور حروف العلّیینتا آنکه کلّاًراجع میشود در یوم من یظهره باو اگر مقبل شداز علّیین میشود و الا از دون ان فطوبی لمن یعتصم بحبل اللّهو یتوکّل علی ربّه ان لا یدخلن النّار و یدخلنّ فی الجنّة باذن ربّهفانّ ذلك لهو الفضل العظیم

his Lord, that he may not enter the Fire, but enter into Paradise, by the leave of his Lord: for this, verily, is the supreme bestowal.

168 It is for this reason that the servant, on reciting the Exalted Letters, becometh tranquil, for the spirits thereof attach to him; and this is the highest Paradise of them that attribute glory, sanctity, unity, grandeur and majesty unto the Lord. Whensoever he mentioneth the other-than-exalted letters, however, he desireth the justice of the Lord to descend upon them, for the spirits thereof attach to him; whereupon he must seek refuge in the Lord – glorified be His mention – that he may be preserved from their spirits. For all to whom in the Qur'an the Lord had promised Paradise on the Day of Resurrection, He hath caused to revert unto the Tree of His love. This is the highest degree of Paradise: that they should attain unto the good pleasure of God, and delight in confessing His Unity. Those, however, to whom the Lord had promised the Fire, he hath caused to revert unto the Word of Negation; in which Negation they have been sore afflicted, inasmuch as there is no greater torment than to be shut out as by a veil from God, and from belief in Him; nor is there a greater Paradise than to believe in the Lord, and in His Verses.

168 و از این جهت است عبد که حین کهحروف علّیین را تلاوت می نماید ساکن میگردد زیرا که ارواحآنها متعلّق باو میگردد و این است اعلی جنّت مستجین و مقدّسینو مهلّلین و مکبّرین و معظّمین و هر وقت ذکر دون علّیینمی نماید دوست میدارد عدل خداوند بر انها نازل شود زیرا که ارواح انها متعلّق باو میگردد باید پناه برد در آنوقتاز خداوند عزّ ذکره تا آنکه از ارواح انها مامون گردد زیرا کههر کس را که خداوند در قران وعده جنّت داده بود در یوم قیامتراجع بشجره محبّت خود فرمود و این است اعلی علّو درجات جنّتکه برضاء الله فائز گردند و باقرار بتوحید او متلّذذ و آنهائیکهخداوند وعده نار فرموده بود راجع بکلمه نفی فرمود و آنها در اننفی معذّب شده زیرا که هیچ عذابی اعظم از احتجاب عن الله وایمان باو نیست و هیچ جنّتی اعظم از ایما ن بخداوند و آیات باونیست

169 Were a person of insight to look with discerning vision, he would see how the people of Paradise have preceded all others in entering Paradise, even though they fed upon the leaves of trees; while the people of the Fire have entered into the Fire by their own volition, in virtue of the benefits which they have derived from the Word of Negation, whereon they pride themselves, and whereby they are tormented in the Fire, remaining the while unconscious of their plight. Even as the Lord hath sent down: "They consume in their bellies fire." In this wise, the other-than-exalted letters revert unto their own spirits, and the Exalted Letters revert unto their own spirits.

169 و هر گاه نا نظری نظر کند میبیند که چگونه اهل جنّت سبقتبدخول جنّت گرفته اند اگر چه اکلّ ایشان ورق درخت بود و اهلنار داخل در نار شده برضای خود بشئونیکه از نزد کلمه نفی متنفعشدند که بان افتخار میکنند و بهمان در نار معذّبند و مشعرنیستند چنانچه خداوند نازل فرموده و یأکلون فی بطونهمناراً این قسم حروف دون علّیین راجع بارواح خود میشوندو حروف علّیین راجع بارواح خود

170 There is no soul but that when he maketh mention of the Exalted Letters, the spirits of the angels attaching thereto look upon him, and send down blessings upon him on the part of God; and when he maketh mention of the other-than-exalted letters, if it be in the love of them, the spirits of the demons of the Fire look upon him, and – if he seek not refuge in the Lord – instil into him their own dispositions, be it through an intimation of the heart. If, however, he seek refuge in the Lord, and invoke vengeance upon them, they have no way of reaching him, nor can they inflict so much as the ninth of the ninth of the tenth of the tenth of a grain of mustard seed of spiritual harm upon him.

170 هیچ نفسی نیست مگر اینکهحروف علّیین را که ذکر میکند در انوقت ارواح ملائکه متعلقه باننا ظر باو میشوند و صلوات بر او میفرستند من قبل الله و درحین ذکر دون حروف علّیین اگر بحبّ انها باشد ارواح شیاطیننار ناظر باو میشوند و اگر استعاذه نجوید از خداوند از شئونخود باو میرسانند اگر چه بخطور قلبی باشد و اگر پناه برد بخداوندو طلب نقمت کند بر انها سبیلی از انها بسوی او نیست و بقدر تسعتسع عشر عشر خردلی ضرر دینی باو نتوانند رسانید

171 Methinks, however, I see that the Letters of Negation in the Revelation of Him Whom God shall make manifest shall seek refuge from Negation, notwithstanding that they are the root thereof. At that time, none shall grant them refuge from His Fire save Him Whom God shall make manifest. For if the servant, when repeating "I seek refuge in God," be not within the religion of the Bayan, he is not granted refuge from the Fire. (Nay, he repeateth not this Word save in virtue of having entered the fold of belief, inasmuch as those that have entered not the fold of belief in the Qur'an repeat it not.) For to seek refuge in the Lord is to seek refuge in His Proof. Everyone who believed in Muhammad – may the blessings of God and His salutations be upon Him – aforetime was granted refuge from the Fire of the Lord: yet the Letters of the Fire themselves repeat this same Word, whereas it profiteth them not, for they seek not refuge in the Proof.

171 اگر چه گویامی بینم که حروف نفی در ظهور من یظهره الله پناه می برند از نفو حال آنکه خود اصل ان هستند ان وقت ایشانرا پناه نمیدهداز نار خود الا من یظهره الله زیرا که عبد در حین گفتن اعوذ بالله اگرداخل در دین بیان نباشد پناه داده نمیشود از نار بلکه این کلمهرا نمیگوید مگر بواسطه دخول در دین چنانچه اشخاصی که داخل در ایمانبقرآن نشده نمیگویند زیرا که پناه بخداوند پناه بحجّت او است هر کسایمان بمحمّد آورد از قبل پناه داده شد از نار خداوند اگر چه خودحروف نار همین کلمه را میگویند و حال آنکه نفع نمیبخشد زیرا که پناهبحجّت نمی برند

172 The reason for this is that the Lord sent down in the Qur'an "Whoso believeth not in God," and conjoined this with His Word thereafter. Now, however, the embodiment of the Word himself readeth it, yet noticeth not its application to himself; just as, at the beginning of Islam, this same Word was interpreted as applying to "the Second," notwithstanding that this latter was wont to read the whole of the Qur'an: for at that time, the manifestation of the Sign of Godhead was the Commander of the Faithful – peace be upon him; and had "the Second" sought refuge in him, he would have been delivered from the purport of the Word occurring in the text thereafter.

172 لاجل آنکه خداوند در قرآن نازل فرموده و من یؤمنباللّه و مقترن فرموده بکلمه بعد او و حال آنکه نفس کلمه را خودشمیخواند و ملتفت نمیشود چنانچه در صدر اسلام تفسیر باین کلمهدر ثانی شده و حال آنکه کلّ قرآن را میخواند از وقت مظهر آیة الوهیّتامیر الموءمنین علیه سلم بود اگر پناه باو می برد نجات می یافت از کلمهبعد او

173 Thus it is that all, up to the Day of Him Whom God shall make manifest, shall seek refuge in the Lord and the Point of the Bayan; but on that Day it shall profit them not, for to seek refuge in the Lord on that Day is to seek refuge in Him; and to seek refuge in the Point of the Bayan is to seek refuge in Him. In like manner, from the first appearance of this Tree, all have been repeating "I seek refuge in God;" whereas they are dwelling in the Fire, save those whom God hath willed to spare, who have recognized the Manifestation of this name – to Whom they have in reality borne witness – and thus remained protected from the very essence of fire. Otherwise, each soul repeateth this Word countless times each day, yet without obtaining thereby any deliverance.

173 و این است که کلّ الی یوم من یظهره الله پناه می برند بخداوندو نقطه بیان ولی امروز ثمر نمی دهد ایشانرا زیرا که پناه بخداونددر آنروز پناه باو است و پناه بنقطه بیان پناه باو است چنانچهاز اوّل ظهور این شجره کلّ اعوذ بالله میگویند و حال آنکه در نارساکن هستند الّا من شاء الله که شناخته اند مظهر این اسم را که پناهباو که برده اند از نار محض محفوظ مانده و الا این کلمه را بما لا عدّلهاهر نفسی هر روز میگوید و حال آنکه نجاتی از برای او نیست

174 For the Lord hath conjoined seeking refuge in Himself with seeking refuge in His Apostle; and seeking refuge in the Apostle with seeking refuge in His Viceregents; and seeking refuge in His Viceregents with seeking refuge in the Gates of His Viceregents. Neither doth the first of these avail without the last, nor yet the manifest of them without the hidden. For to seek

174 زیرا کهخداوند مقترن فرموده پناه بخود را به پناه برسول خود و پناهبرسول را به پناه باوصیای او و پناه باوصیای او به پناه بابواباوصیای او و نفع نمیدهد اوّل الّا باخر و نه ظاهر الّا بباطن زیرا که پناه برسول عین پناه بخدا است و پناه به ائمّه عین پناه رسول استو پناه بابواب عین پناه باعداست

refuge in the Apostle is identical to seeking refuge in God; and to seek refuge in the Imams is identical to seeking refuge in the Apostle; and to seek refuge in the Gates is identical to seeking refuge in the Imams.

175 Whoever in this day entereth the fold of the Bayan is granted refuge from the Fire; even as the Letters of the Alif (Evangel) were not granted refuge from the Fire save at the time when they joined the number of the Letters of the Qur'an. As for the Letters of the Bayan, until the Day of Him Whom God shall make manifest the Exalted Letters thereof are in Paradise, while the other-than-exalted letters dwell in their own abodes. On that Day, however, whosoever entereth into His Book shall have obtained deliverance from the Fire; otherwise, he shall no more be profited by continuance in the Bayan than are the Letters of the Alif by continuance in the Alif after the revelation of the Qur'an, or the Letters of the Qur'an after the revelation of the Bayan.

175 و هر کس امروز داخل در بیانشود پناه داده میشود از نار چنانچه حروف الف پناه دادهنشدند از نار الا در وقتی که داخل حروف قران شده و حروفبیان الی یوم من یظهره الله علّیین ان در جنّت است و دونعلّیین در مقاعد خود و ان روز هر کس داخل در کتاب او شد ازنار نجات یافته و الا ثمری نبجشد او را بقای در بیان چنانچهثمر نمیبخشد حروف الف را بقای در الف بعد از نزول قران وحروف قران را بعد از نزول بیان

176 For as long as God willeth, the Exalted Letters shall ascend upwards in their state of highest exaltation, while the other-than-exalted letters shall be annihilated at the level of their own non-existence. Blessed the one whose heart is sustained by the Exalted Letters; and who, should he make mention of other than they, seeketh refuge in God, his Lord: for He, verily, shall protect him. It is inevitable that the believers, in making mention of various matters, should make mention of the other-than-exalted letters: nor doth such mention harm them; even as those who believed in the Qur'an made mention of those to whom the Book had been given aforetime. In such wise God elaborateth the Verses, that perchance ye may be firmly persuaded of the truth of His Verses.

176 و الی ما شاء الله یترقی العلیونفی اعلی علّوها و ینفی دونها فی حد انعدامها فیا طوبی لمن یرزقفواده بحروف العلّیین و ان یذکر دونه یستجیر بالله ربّهفانّه لیعصمنّه و لابدان یذکرها الذاکرون و لا یضرّهم ذکرهابمثل الّذین امنوا بالقران ذکر الّذین اوتوا الکتاب من قبل لذلکیفصّل الله الایات لعلکم بایات الله توقنون

177 Gate Five of the Second Unity

177 الباب الخامسمن الواحد الثانی

178 On this, that any good name that verily God hath revealed in the Bayan, refereth, in its primary truth, unto Him Whom God shall make manifest, while any evil name that is verily revealed therein by God, intendeth, in its primary truth, he who will be in His Day, the letter of negation.

178 فی ان کلّ اسم خیر قد نزّله الله فی البیان کان مرادهمن یظهره الله بالحقیقة الاوّلیّة و کلّ اسم شرّ قد نزله الله فی البیانکان مراده من یکون یومئذ حرف النفی عنده بالحقیقة الاولیّ

179 The substance of this gate is this, that any good name that is revealed in the Bayan, refereth, in its primary meaning, unto Him Whom God shall make manifest, then in its secondary meaning, unto the First to believe in Him, until it reacheth the last level of existence. For example, where the word earth is to be mentioned in the Bayan, it meaneth the earth of His Soul, and then it descendeth in stages, till it reacheth the earth

179 ةملخص این باب اینکه هر اسم چیزی که در بیان نازل شده مراد منیظهره الله هست بحقیقت اولیّه ثمّ فی الحقیقة الثانویّة اوّلمن یؤمن به الی ان ینتهی الی اخر حدّ الوجود بمثل آنکه آنجا که ذکر ارضشده مراد ارض نفس او است و کم کم تنزل میکند تا آنکه میرسدبارض ترابی که منسوب باو است و مقّر او است که اعلی غرف جنّت استدر کتاب الله

of the physical dust that is associated with Him, His habitation, which is, in the Book of God, the loftiest chamber of the Paradise.

180 In like manner, any non-good name that is revealed therein, intendeth, in its primary meaning, the tree who is negated for opposing Him. And should there be a reference to earth in relation to an inmate of the non-sublime paradise, it would refer to his soul, and it would descend in stages till it reach the earth of the dust that is his habitation, which is the nethermost abyss of hell in the earth of fire, even though the throne of power may lie upon it.

180 و همین قسم هر اسم دون خیری که در ان نازل شدهبحقیقت اوّلیّه مراد شجره ایست که مقابل او نفی شود و اگر ذکرارضی شده در دون علّیین مراد ارض نفس او است و کم کم تنزلمیکند تا میرسد بارض ترابی که مقرّ او است که منتهای انتهانار است در ارض نار اگر چه او فوق سریر عزّت باشد

181 Even as any mention of the good that is revealed by God in the Qur'an, intendeth, in its primary meaning, the Apostle of God, and any mention of the non-good, refereth to the first negation, which hath opposed the First Affirmation. And if the earth of the inmate of the sublime paradise is mentioned, it meaneth the earth of His soul, until it endeth in the earth of the dust that hath been the habitation of His body. However, they all return unto the Qa'im, a descendent of Muhammad, peace be upon Him. For any good name that is mentioned in the Qur'an, it intendeth, in its primary meaning, the Qa'im, even as it is interpreted in the Bayan, as Him Whom God shall make manifest.

181 چنانچههر ذکر خیری که در قران نازل فرمود خداوند بحقیقت اولیّهمراد رسول الله هست و هر ذکر دون خیر مراد اول است که در مقابلاثبات اوّلیّه واقع شده و اگر ذکر ارض علّیین شده مراد ارضنفس او بوده تا منتهی شود بارض ترابی که مقر جسد او بوده کهکلّ راجع میشود بقائم ال محمّد علیه اسلام که آنچه ذکر خیر در قران استمراد او است بحقیقت اوّلیّه چنانچه در بیان بمن یظهره الله تفسیرشد

182 Likewise, any mention of the non-good that hath been revealed in the Qur'an, though it be the mention of the earth, hath intended the first to turn away from the Qa'im. The same principle that is true in the Qur'an, is also confirmed before God in the Bayan. For whatever good name is embraced by the Knowledge of God, refereth, in its primary truth, unto the Primal Will, even as that of the non-good intendeth he who faileth to recognise Him. Thus, today, any earth that is mentioned in the world of existence, refereth unto the Point of the Bayan, descending from the earth of His Heart to the earth of His Spirit, and from the earth of His Spirit to the earth of His Soul, and from the earth of His Soul to the earth of His Body, and from the earth of His Body to all things, gradually and in stages, till it endeth in this very earth above this mountain, which is three by five shibr units. At this time, this same place is the jewel and essence of all types of dust-earth. Should His habitation change, such earth would change as well, until He is established in a permanent Seat.

182 و هر ذکر دون خیری که در قران نازل شده اگر چه ذکر ارضباشد مراد ارض نفس اوّل من لم یقبل الیه بوده و همین قسم کهدر قران محقّق است در بیان هم عند اللّه ثابت است و آنچهاسم خیر در علم الله هست بحقیقة اوّلیّه نقطه مشیّة استو دون ان بمن لم یقبل الیها چنانچه آنچه ذکر ارض در وجود شدهراجع میشود امروز بنقطه بیان تا آنکه از ارض فواد بارضروح میرسد و از ارض روح بارض نفس و از ارض نفس بارضجسد و از ارض جسد بکلّ شئ الاقرب فالاقرب الی ان ینتهی الی ذلکالارض فوق الجبل الّذی ثلثه شین فی اربعه هذا جوهر کلّ اراضالتّرابیّه حینئذ و ان یتغیّر المقعد بتغیّر الامر الی ان یستقّرالی ما لا یتغیّر

183 The same principle applieth to that which is the hellish shadow of the inmates of the sublime paradise, letter by letter and point by point. Therefore, this is the loftiest earth of paradise, and that is the nethermost abyss of fire. I seek refuge in God

183 و لذلك فی ظلّ العلّیین الحرف بالحرف و النقطةءبالنّقطة هذا اعلی ارض الرّضوان و ذلك ادنی ارض النار اعوذبالله عمّا لا یحبّه الله و لا سئلّن الله عن کلّ ما یحیط انّه فضّالکریم

from that which is not loved by God, and I Beseech God, for all that He loveth. He verily is the Generous, the All-Bountiful.

184 But the Qur'anic good names shone forth, in stages, from the Apostle of God, upon each of His Viceregents, while the same happened amongst the inmates of non-sublime paradise. Thus, the loftiest earth of paradise reached the seat of the martyrdom of the Prince of Martyrs, peace be upon Him, whereas the nethermost abyss of fire became the throne of the kingdom of the one who opposed Him. This is the irrevocable judgement before God.

184 و کم کم اسماء خیر قرانیّه از رسول الله بدرجاتها متجلّی شدهبیك یك از اوصیای او و بمثل ذلك در دون علّیین تاآنکه رسید اعلا علّو ارض جنّت بمقرّ شهادت سیّد الشهداءو ادنای نار بمقرّ سلطنت نفس مقابل این است حکم نزد خداوند

185 The same is true in each of the Revelations of the Supreme Testimonies of God. Today, all the good names, in its primary meaning, lieth in the Point Himself, including even the earth that was mentioned as an example. Then in its secondary meaning, it lieth in the Letter of Sin, until it reacheth to the last level of existence. Fear then God, O ye all the People!

185 و همین قسم در ظهور هر یك از حجج الله جاری است امروز کلّاسماء خیریّه بحقیقت اولیّه در نفس نقطه است حتی ذکر ارضکه مثال زده شد و بحقیقة ثانویه در حرف سین است الی اینتهی الی اخر الوجود فلتتقنّ الله ان یا ایّها النّاس کلّکماجمعون

186 Gate Six of the Second Unity

186 الباب السّادس من الواحد الثّانی

187 On this, that the Bayan shall constitute the unerring balance from God until the Day of Him Whom God shall make manifest. He who followeth it, he is registered as light, and he who deviateth from it, he is recorded as fire.

187 فی انّ البیان میزانمن عند الله الی یوم من یظهره الله من اتبعه نور و من یخرف عنه نار

188 The substance of this gate is this, that the Bayan 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'an 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, with all the manifold torments that pertaineth to such category.

188 ملخّص این باب آنکه بیان میزان حقّ است الی یوم القیمةکه یوم من یظهره الله باشد هرکس مطابق آنچه در او است عمل نمودر جنّت است و در ظل ثبات و حروف علّیین عند الله محشورخواهد شد و هر کس منحرف شود اگر چه بقدر سر جوی باشد در نارو در ظل نفی محشور خواهد شد چنانچه این معنی در قران هم ظاهربوده که در مواقع معدوده خداوند نازل فرموده که هر کس بغیرآنچه خدا نازل فرموده حکم کند کافر است و ما رجع الی تلك الکلمةمن شئونها

189 This is the decree against those who transgress the commandment of God. Then how much more grievous it must be the judgement against those who wrong the very Manifestation of God, when He hath revealed, "I have not created the jinn, and the men, except that they may adore Me." There should be no doubt that no act of obedience is accepted except by obeying the Supreme Testimony of God. Otherwise the deeds of those who have shown enmity against the Family of God, would have been mentioned before God, whereas today all concede that their acts of worship have come to naught, and their

189 و حکم کسی که تعدّی از حکم خداوند کند این است چگونه استهر گاه تعدی بر نفس ظهور الله کند بعد از آنکه خداوند نازلفرموده ما خلقت الجنّ و الانس الّا لیعبدون و شبهه نیست کهاطاعت مقبول نیست الّا باطاعت حجّت خداوند و الاعملهائیکه ...با اهلبیت دشمنی نموده عند الله ذکر میشد و حال آنکه امروزکلّ حکم میکنند که از برای انها عبادتی نبوده و ثمره در اعمال ایشانیست چنانچه غیر شیعه امروز

deeds have been in vain. Even as today the non-Shi'ih act in conformity with the laws of the Qur'an, but their very deviation from the Viceregency of the Imams, rendereth their deeds naught before God.

بحکم قرآن عامل است همینکهمنحرف از ولایت گشته عند الله باطل شده

190 In these days how few are those who abide by the standard laid down in the Qur'an. 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 Bayan; 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.

190 و امروز کم کسی استکه بمیزان قرآن عمل نماید بلکه دیده نمیشود الّا من شاء الله و اگرکسی باشد و داخل میزان بیان نشود ثمر نمیبخشد تقوای او او راچنانچه ثمر نه بخشید تقوی رهبان الف را و وقوف بر میزانیّتاو در نزد ظهور رسول الله

191 Had the divine standard laid down in the Qur'an been truly observed, adverse judgements would not have been pronounced against Him Who is the Tree of divine Truth. As it hath been revealed:

191 و اگر بمیزان قران عامل می بوندددر باره شجره حقیقت این نوع حکمها نمیشد

192 "Almost might the heavens be rent and the earth be cleft asunder and the mountains fall down in fragments." And yet how much harder than these mountains their hearts must be to have remained unmoved!

192 تکاد السّموات انیتفطرّن و تنشقّ الارض و تخرّ الجبال هذا و قلوب انها از این جبالسخت تر است که متأثر نمیشوند

193 Indeed no paradise is more glorious in the sight of God than attainment unto His good-pleasure. Praise be to God that this glorious bounty is today singled out for the people of the Bayan, and henceforth he who will not deviate from its precepts, he will remain in such bounty until the Day of Him Whom God shall make manifest. And he who, God forbid, will transgress, he shall wrong none but himself, inasmuch as the All-Possessing God is independent from all beings. And after the commencement of His Revelation, all the Bayan is naught but utter obedience unto Him, and clinging to no balance besides Him. Even as in the Day of the Revelation of the Apostle of God, blessings of God rest upon Him, all the Christian religion was the very obedience unto Him, and not staying with the Christian balance, inasmuch as in that Day staying with the previous balance shall be judged as falsehood. Whoso chooseth to be guided, he benefiteth, and whoso chooseth to be veiled, he perisheth, for the All-Possessing God is independent of all beings.

193 هیچ جنّتی نزد خداوند و علای ازبودن در رضای او نیست و حمد مراورا که امروز این فضل منحصرباهل بیان است و من بعد هر کس از حدود ان تجاوز نکند باینفضل باقی است الی یوم من یظهره الله و اگر نعوذ بالله منحرف شودظلم نکرده الّا بر نفس خود و الله غنّی عن العالمین و در اول ظهور اوکلّ بیان اطاعت او است نه غیر او چنانچه کلّ دین یوم الف حینظهور رسول الله اتباع او بود نه وقوف در میزان خود زیرا که انوقت حکم دون حق بر وقوف در ان میشود من یهتدی فلنفسهو من یحتجب فعلیها و الله غنی عن العالمین

194 Gate Seven of the Second Unity

194 الباب السّابعمن الواحد الثانی

195 On the Exposition of the Day of Resurrection.

195 فی بیان یوم القیمة

196 The substance of this gate 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

196 ملخّص این باب آنکه مراد ازیوم قیامت یوم ظهور شجره حقیقت است و مشاهده نمیشودکه احدی از شیعه یوم قیامت را فهمیده باشد بلکه

followers of Shi'ih 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.

همه موهومااامری را توهم نموده که عند الله حقیقت ندارد و آنچه عند الله و عندعرف اهل حقیقت مقصود از یوم قیامت است این است که از وقتظهور شجره حقیقت در هر زمان بهر اسم الی حین غروب ان یوم قیامت است

197 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 Muhammad, 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 Bayan appeared until it disappeareth is the Resurrection of the Apostle of God, as is divinely foretold in the Qur'an; the beginning of which was when two hours and eleven minutes had passed on the eve of the fifth of Jamadiyu'l-Avval, 1260 A.H.,[22 May 1844] which is the year 1270 of the Declaration of the Mission of Muhammad. This was the beginning of the Day of Resurrection of the Qur'an, and until the disappearance of the Tree of divine Reality is the Resurrection of the Qur'an. 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 Bayan will occur at the time of the appearance of Him Whom God shall make manifest. For today the Bayan 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 Qa'im [He Who ariseth], a descendant of Muhammad–may the blessings of God rest upon Him– is exactly like unto the Revelation of the Apostle of God Himself [Muhammad]. He appeareth not, save for the purpose of gathering the fruits of Islam from the Qur'anic

197 مثلا از یوم بعثت عیسی تا یوم عروج ان قیامت موسی بود که ظهورالله در انزمان ظاهر بود بظهور آنحقیقت که جز او هر کس مؤمنبموسی بود بقول خود و هر کس مؤمن نبود جزا داد بقول خود زیرا کهما شهد الله در انزمان ما شهد الله فی الانجیل بود و بعد از یومبعثت رسول الله صلّی الله علیه و آله تا یوم عروج آن قیامت عیسی بودکه شجره حقیقت ظاهر شده در هیکل محمّدیه و جزاء داد هر کس کهمؤمن بعیسی بود و عذاب فرمود بقول خود هر کس که مؤمن بان نبودو از حین ظهور شجره بیان الی ما یغرب قیامت رسول الله هستکه در قران خداوند وعده فرموده که اول ان بعد از دو ساعتو یازده دقیقه از شب پنجم جمادی الاول سنه 1260 که سنه 1270از بعثت میشود اوّل یوم قیامت قران بوده و الی غروب شجرهحقیقت قیامت قران است زیرا که شئ تا بمقام کمال نرسدقیامت آن نمیشود و کمال دین اسلام الی اوّل ظهور منتهی شدو از اول ظهور تا حین غروب اثمار شجره اسلام آنچه هست ظاهرمیشود و قیامت بیان در ظهور من یظهره الله هست زیرا کهامروز بیان در مقام نطفه است و در اول ظهور من یظهره اللّهاخر کمال بیان اسن ظاهر میشود که ثمرات اشجاری که غرس کردهبه چیند چنانچه ظهور قائم ال محمّد بعینه همان ظهور رسول اللّههست ظاهر نمیشود الا انکه اخذ ثمرات اسلام را از ایاتیکه(ایات)قرانیه که در افئده مردم غرس فرموده نماید و اخذ ثمره اسلام نیستالّا ایمان باو و تصدیق باو و حال که ثمره بر عکس بخشیده دربحبوحه اسلام ظاهر شده و کل بنسبت باو اظهار اسلام میکندو اورا بغیر حقّ در جبل ماکو ساکن میکنند و حال آنکه در قرانخداوند کلّ را وعده بیوم قیامت داده زیرا که ان یومی است کهکلّ عرض بر خدا میشوند که عرض بر شجره حقیقت باشد و کلّبلقاء الله فائز میگردند

verses which He [Muhammad] hath sown in the hearts of men. The fruits of Islam cannot be gathered except through allegiance unto Him [the Qa'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 Qa'im], yet unjustly have they consigned Him to the Mountain of Maku, and this notwithstanding that in the Qur'an 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.

که لقاء او باشد زیرا که عرض بذاتاقدس ممکن نیست و لقای او متصّور نه و آنچه در عرض لقاءممکن است راجع بشجره اولّیه است

198 God hath ordained dust to be His House, that in the day of Resurrection, those who are brought forth before the Exalted Tree of Truth, may not find it difficult to acknowledge that they are brought forth before God, or that attaining His presence is attaining the presence of God.

198 و خداوند طین را بیت خودقرار داده که کسی که یوم قیامت عرض بر شجره حقیقت میشوداز اقرار بعرض او و از لقای او بلقای او مستبعد نگشته

199 An infinitesimal part of a moment (A ninth of a ninth of a tenth of a tenth of a moment) within the Day of resurrection is better than all the years that pass between the two Resurrections. For the fruit of those years is manifested in the Day of Resurrection. Thus the fruit of 1270 years of Islam is to be manifested from the inception of this Revelation till the end thereof, which is the beginning of the setting of the DayStar of Truth. Likewise, the fruit of this Dispensation, from the inception of this Revelation until the Revelation of Him Whom God shall make manifest, returneth unto the Next Resurrection, which is His manifestation.

199 و تسعتسع عشر عشر آنی از یوم قیامت بهتر است از آنچه سنین ما بیناز آن سنین میگذرد زیرا که ثمره این سنین در یوم قیامتظاهر میشود چنانچه ثمره هزار و دویست هفتاد سال اسلاماز اوّل این ظهور تا اخر این ظهور که اوّل غروب شمس حقیقت استخواهد شد و اوّل این ظهور تا ظهور من یظهره الله راجع میشودثمره ان بقیامت اخری که در ظهور او است

200 O people of the Bayan! Take pity on yourselves, and bring not to naught in the Day of Resurrection, the entire duration of your Night, even as did the veiled ones of the Qur'an, who gloried for 1270 years in allegiance to Islam, and yet in the Day of Harvest, which is the Day of Resurrection, they were judged as non-Muslim, rendering them naught until the Next Resurrection.

200 ای اهل بیان ترحمبر خود نموده و طول لیل خود را در یوم قیامت باطل نکردهچنانچه محتجبین قران کرده که هزار و دویست هفتاد سالافتخار باسلام کنند و در یوم اخذ ثمره که یوم قیامت استحکم بر غیر اسلام بر ایشان شود که ایشان بهمین حکم باطلمیشوند الی قیامة الاخری

201 How many a soul who, all his life, hath imposed upon himself austerities and earnest strivings to attain unto God's good pleasure, and were he to see the Qa'im, a descendant of Muhammad, in his dream, he would glory in the dream. Yet now that the Qa'im hath appeared with the Revelation of God, which is more manifest than any manifestation, with the testimony of

201 چه بسا نفسی که از اوّل عمر ریاضتهاکشیده و مجاهدها نموده از برای رضای خدا و اگر قائم ال محمّد رادر خواب میدید بخواب افتخار مینمود حال که ظاهر شد بظهور اللّهکه اظهر از هر ظهوری است بایات بیّناتی که دین اسلام بانثابت

verses and resplendent evidences that have been the very proof of Islam, he not only refuseth to attain the presence of God, not only faileth to manifest the fruit of his faith, and not only refraineth to rise for that which is the purpose of his creation, but worse, he pronounceth judgement against the same One that through Whom he turneth unto God, day and night, and uttereth "Thee we worship." And were he to be content with that, his transgression would have ended there, but he would not even do so, instead he would desire to inflict grief upon the favoured ones of God!

است عرض بر خدا که نمیشود در جای خود ثمره ایمانخود را که ظاهر نمیکند در جای خود از برای آنچه که خلق شدهقائم نمیشود بر جای خود فتوی میدهد بر کسیکه شب و روزباو توجه بخداوند میکند وایاك نعبد میگوید و اگر باین همراضی شود باز در جای خود باین هم راضی نمیشود بلکه بر اولیاحق میخواهد حزن وارد اورد

202 O people of the Bayan! Refuse ye to do that which is done by the people of the Qur'an, and bring not to naught the fruits of your Night. Should all ye who believe in the Bayan, proclaim, in the time of the Revelation of His verses, 'God is our Lord, and we join no partner with Him. For verily this is what God hath promised us through the Manifestation of His Self. Therefore, we shall not call unto anything besides Him,' and should ye all obey Him, with all your being, then ye would manifest the fruits of the Bayan, otherwise ye are not even worthy of mention before God.

202 ای اهل بیان نکرده آنچه اهل قرانکردند که ثمرات لیل خود را باطل کنید اگر آنچه که مؤمن ببیانهستید در حین ظهور ایات او گفتید الله ربّنا و لا نشرکبه احدا و انّ هذا ما وعدنا الله من مظهر نفسه لن ندعو معهشیئا و بانچه بر او هستید اطاعت او کردید ثمره بیان راظاهر کرده اید و الا لایق ذکر نیستید نزد خداوند

203 Take pity on yourselves. Even If ye rise not to assist that Manifestation of Lordship, at least refuse to inflict grief upon Him. For He will be manifested as I have been manifested, and shall resurrect the creation of the Bayan, at a time that ye cannot even conceive to lose your faith. Hasten ye, in that Hour, to acknowledge God and recognise His verses, for they are naught but acknowledging Him Whom God shall make manifest, and recognising His words.

203 ترحم بر خودکرده اگر نصرت نمیکنید مظهر ربوبیت را محزون نکرده کهظاهر میشود بمثل آنکه ظاهر شدم و عود میفرماید خلقبیان را و حال آنکه در قلوب شما خطور نکرده دون ایمانخودتان سرعت کنید در اجابت خداوند و تصدیق بایات اوکه او است اجابت من یظهره الله و تصدیق کلمات او

204 Let nothing whatsoever shut you out as by a veil from your Beloved, for any judgement that is pronounced by His words, shall remain binding till the Day of Resurrection, and it is by virtue of that judgement that the inmates of paradise will partake of the delights in heaven, while the inmates of hell will be tormented in fire.

204 و هیچ شئاز محبوب خود محتجب نگشته که اگر از کلام ان حکمی صادر شود الی یومالقیمة خواهد بود و بهمان اهل جنّت در جنّت متنعم و اهلنار در نار معذّب خواهند بود

205 And now that is the Day of Resurrection, the Seat of the decisive separating Decree lieth in this mountain. Notwithstanding that all perform their deeds for the sake of what they think is His good pleasure, yet they now desire hardships for Him that they never desire for themselves! Therefore, should ye covenant with your God that ye desire naught for any soul, but that which ye desire for yourselves, then in the Next Resurrection, even if ye fail to attain God's presence, at least ye would not sadden the Supreme Sign of God either. If ye renounce harming Him, He would forgo whatever benefit that is due to Him from all those who believe in the Bayan! Although I know that ye will not do so, even as in this Resurrection, I

205 و حال که یوم قیامت استمحل فصل القضا در این جبل است و کل بگمان رضای او میکنندآنچه میکنند و بر او راضی میشوند بر آنچه بر نفس خود راضی نمیشوندو اگر عهد کنید با خداوند خود که راضی نشوید بر هیچ نفسی الاآنچه از برای نفس خود راضی میشوید لعل در قیامت اخری اگر بلقاءالله فائز نمیگردید ایات الله را هم محزون نکرده باشید از نفعکلّ متدیّنین ببیان میگذرد هر گاه شما از ضرر باو بگذریدا گر چه میدانم نخواهید گرد چنانچه من در این قیامت از نفعمتدیّنین

forsook the benefit due to Me from the believers in the Qur'an, but ye failed to renounce harming yourselves. And before God there is no fire more grievous for you than this, that ye turn to God, day and night, through Me, and yet ye sentence Me to that which ye will never desire for yourselves! Soon God will judge between Me and you in justice, for He verily is the best of judges.

بقران گذشتم ولکن شما ها از ضرر رساندن خودنگذشتید و هیچ ناری اشدّ نیست از برای شما عند الله کهشب و روز توجّه کنید بمن بسوی خدا و حکم کنید بر من آنچه بر نفسخود راضی نمیشدید و سیحکم الله بینی و بینکم بالحقّ انّه هو خیرالحاکمین

206 Gate Eight of the Second Unity

206 الباب الثامن من الواحد الثانی

207 On the Exposition of the truth of death, that it verily is true.

207 فی بیان حقیقة الموتبانّه حقّ

208 The substance of this gate is this, that before God there are infinite meanings, in endless grades of being, for death, that none besides Him can reckon. Only one of these meanings, in the common outward usage, is the death that is known by all, which is the moment of the seizure of human soul. However, whatsoever that is designated by the name death before God, is true. But that which men are enjoined to acknowledge its truth, is not this commonly understood death amongst the people. Rather, it is to die of all things other than the Exalted Tree of Truth, at the Hour of His Revelation.

208 ملخّص این باب آنکه از برای موت اطلاقات ما لا نهایهما لا نهایه عند الله هست که غیر او کسی محصی نیست و یکی از آناطلاقات در عرف ظاهر موتی است که کل ادراك مینمایندکه از حین قبض روح انسانی است و بهر اطلاقی که عند الله موتاطلاق شود حقّ است و آنچه کلّ مکلّف هستند بر اقرار باین کهان حق است نه این موت معروف نزد خلق است بلکه ان موتنزد ظهور شجره حقیقت است از ما دون

209 But this true death can only be realised in five stations: Either by the word 'There is none other God but Him,' or 'There is none other God but Me,' or 'There is none other God but God,' or finally 'There is none other God but God unto Whom all are confident believers.' And the truth of the death is this, that at the time of the manifestation of the Exalted Tree of Divine Unity, where the above five stations of divine unity are merely His five stations, all die by negating the letter of negation, and affirming the Letter of Affirmation.

209 و ان ثابت نمیشودالّا در پنج مرتبه یا بکلمه لا اله الّا هو یا لا اله الّا انا یا بلا الهالّا الله یا بلا اله الّا انت یا بلا اله الّا الّذی کلّ به موقنونو حقیقت موت ان است که در حین ظهور شجره توحید که این مراتبخمسه مراتب او است کلّ میّت شوند باینکه نفی نفی نمایند و اثباتاثبات

210 Should all the oceans in the heavens, on earth, and in that which lieth between them, turn into ink, they would be unable to sufficiently inscribe this most subtle mystery. However, its essence is this, that he whose will is naught but the Will of Him Whom God shall make manifest, his wish naught but His Wish, his destiny naught but His destiny, his decree naught but His Decree, his permission naught but His Permission, his term naught but His Term, and his book naught but His Book, he is truly taken by death. For His Will is the very Will of God, His Wish is the very Wish of God, His Destiny is the very Destiny of God, His Decree is the very Decree of God, His Permission is the very Permission of God, His Term is the very Term of God, and His Book is the very Book of God.

210 و ذکر این سرّ دقیق بحر سموات و ارض و ما بینهما اگر مدادشود نتواند احصا نمود و جوهر مطلب آنکه هر که مشیّت او نباشدالّا مشیّت من یظهره الله و اراده او الّا اراده او و قدر او الّا قدراو و قضا او الّا قضاء او واذن او الّا اذن او و اجل او الّا اجلاو و کتاب او الا کتاب او انوقت ادراك موت نموده زیرا مشیّتاو ذات مشیّة الله است و اراده او ذات ارادة الله و قدراو ذات قدر الله و قضاء او ذات قضاء الله و اذن او ذاتاذن الله و اجل او ذات اجل الله و کتاب او ذات کتاب الله

211 Thus he who has attained annihilation in the Point of the Bayan, he hath truly acknowledged that death is true. Otherwise, that which he hath recited from the Qur'an and the

211 چنانچه در نقطه بیان هر کس میت شد اقرار کرد باینکه موتحقّ است و الّا از آنچه در قرآن و دعا خواند ثمری باو نبخشیدچه بسا اشخاصی

که میگفتند موت حقّ است و مشیّت ایشانغیر مشیّت او شد و باطل شدند و کذب قول ایشان نزد خداوندظاهر شد

prayers hath not yielded him any fruit. How many the men who were saying that death is true, but their will failed to become His Will, and therefore, they came to naught, and the falsehood of their word was manifested before God.

212 و همین قسم تا اینکه برتبه کتاب منتهی شود تا آنکهکتاب او که عین کتاب الله بود بر اشخاصی که خود را اعلم انزمان میدانستندنازل شد و قلم حیا میکند از آنچه کردند ذکر شود و حال آنکه شبو روز میگفتند که انّ الموت حقّ و بکتاب قبل او عمل میکردند واظهار دین اسلام می نموده و علم خود را خرج میدادند و بنسبةمنقطعه که خود را نسبت میدادند آنچه خداوند از برای او در قرانمقدّر فرموده بود میگرفتند

212 The same principle is true with regard to the other stages till it reacheth the station of the Book. Thus when His Book, which was the very Book of God, was revealed for those who considered themselves the most learned of their time, they committed that which the Pen is ashamed to even mention. They did so, notwithstanding that, day and night they were saying 'verily death is true,' performed the laws of His previous Book, bore allegiance to Islam, accepted payment for their learning, and by virtue of a claim to a broken relation to the Qa'im, they received that which God hath ordained for Him in the Qur'an

213 و حال آنکه نفسهای انها بر انهاحلال نبود زیرا که از روی ایمان بخدا نمیکشیدند این است ثمرهعلم بلا عمل در کتاب الله و اگر موت را فهمیده از اقرار خود تخلّفنمیورزیده باینکه اقرار کند که او حق است و از شئون محقّقحقّ محتجب شود

213 Whereas even the very air they breathe is not lawful unto them, for that is not inhaled out of the faith in God! This is the result of knowledge devoid of action, according to the Book of God. Had they understood death, they would not have deviated from their confession. For they say that the death is true, and yet they are veiled from all various modes of revelation of the Exalted One Who hath created the very truth itself!

214 و این موتی است که در یوم قیامت نفع میبخشد کلّ رابعد از ان در برزخ الی ان یطلع الله شمس الحقیقة و انما المرادبالبرزخ بین الظّهورین لا ما هو المعروف بین النّاس بعد موتاجسادهم فان هذا دون ما یکلّف به الناس لانّ بعد موتهم لا یعلمما یقضی علیهم الّا الله و ان ما هم به یؤمرون لا بدان یعلمون

214 This is the death that in the Day of Resurrection benefiteth all, and after the end of such Day, is the Night of Isthmus, till God revealeth the Sun of Truth. Verily that which is intended by Isthmus is the interval between the two Revelations, and not what is commonly understood by the people as something that happeneth after the death of their physical bodies. For verily knowledge of that which succedeth this earthly life is not enjoined upon men by God, inasmuch as none besides God knoweth what He shall hath destined for men after their death, whereas that which they are enjoined to do, they must be able to comprehend.

215 و هر گاه کسی در بحر موت سیر نماید عجایب ما لا نهایه بما لا نهایهملاحظه می نماید مثلا اگر در زمان رسول خدا کسی میّت شده بودمیدید کلّ شئونی که بمن لم یؤمن بمحمد راجع میشود از عالم تجرد گرفتهتا عالم تحدّد نفی محض و نار بحت است و کلّ شئونیکه بمن یؤمنبمحمّد صلی راجع میشود از عالم تجرّد الی منتهی التحدّد از شئون شجره اثباتو جنّة نبوّت بوده و او میت نبوده و ثانی میّت بوده و اوّلچونکه میّت نشده وفانی شده در نفی و ثانی چونکه میت شدهباقی مانده در اثبات چه امروز ظاهر است ثمره میّت شدنمؤمنین که چگونه ذکر ایشان محبوب است

215 Should one submerge in the sea of true death, he would witness infinite marvellous wonders in endless levels. For example had one attained death at the time of the Apostle of God, he would have seen that all attributes that pertain unto one who disbelieveth in Muhammad, from the world of detachment till the realm of limitation, are utter negation and pure fire, whereas all attributes that pertain unto He Who Believeth In Muhammad, from the world of detachment till the realm of limitation, are the attributes of the Tree of Affirmation, and the Paradise of Prophethood. Thus the first has not attained death, whereas the Second hath. The first hath perished in negation inasmuch as he hath failed to attain death, and the Second hath been

immortalised in affirmation by virtue of His annihilation. Today the fruit of the death of those believers is manifest, for the mention of those early believers is beloved before God and before His faithful creatures. Nay, rather, all today's believers are multiplied by them. Likewise, the result of the non-death of the non-faithful is that there is no mention of them anymore, and if there are people who have been multiplied by them, they themselves are not content with this relation, instead they recant it. Should today anyone testify against the truth of the First Tree, the same thing that was testified by them against Him in the Day of His Revelation, they themselves would reject such a person and implore God's tormenting wrath for him.

نزد خداوند و خلقمؤمن بلکه از تکثّر آنها است کلّ مؤمنین امروز و ثمره میّت نشدندون مؤمنین بانکه ذکری از ایشان نیست و اگر تکثّری از ایشانشده خود ایشان راضی نمیشوند باین نسبت بلکه تبّری میجویندازنسبت خود بایشان زیرا که امروز اگر بر شجره اوّل دون حقّنگویند آنچه در آن گفته می شد بنفسه تبّری میجوید و طلب نقمتاز خداوند میکند از برای او

216 But in fact in the year 1270, just as the Exalted Tree of Truth hath advanced and ascended, in like manner the letters of negation have become more abased and fiercer in their opposition. But since their outward appearance hath changed, none can distinguish them except the Supreme Testimony Who is now manifest by the bidding of God. For He discerneth all things in their real habitations, and were He to desire to discriminate between the atom of fire and the atom of paradise, He would assuredly be potent to do so. Should anyone conceive in his heart that which is not worthy of the Point of the Bayan, he would be judged, at once and at that very moment, as amongst those who have not attained death. To this delicate degree is the subtlety of this Cause, nay, rather, it is even more subtle than this, and none is warned save those endued with sight.

216 و حال انکه در سنه 1270همین قسم کهشجره حقیقت ترقّی نموده انهم تنزّل نموده و اشدّ تر شده ولیچون مظاهر مختلف شده تمیز نمیدهد الّا حجّتی که من عند اللّهظاهر است که او می شناسد کلّ شئ را در امکنه خود و اگر بخواهدذرّه نار را از ذرّه جنّت تمیز دهد میتواند و اگر بر نفسی خطورکند دون آنچه که لایق است بر نقطه بیان حین خطور حکم میتبر او نمیشود و امر این قدر ادقّ است بل ادّق ازین و لا یتذکر الّااولوالابصار

217 But the idea of death can be applied to diverse levels of being, from the supreme essence of divine unity to the lowest station of limitation. Therefore, should one find in place of the letter Alif, the letter Ba, and then he erase it and correct the mistake, such deletion would indeed be a function of the angle of death, which thus appear at the level of the letter Ba,. For the letter Ba, in order to turn to that which it must, ceaselessly beseecheth God, to seize it, and then quicken it. When God willeth to grant its call, He inspireth one of His loved ones to seize the spirit of the letter Ba from it, and to confer upon it the spirit of the letter Alif, so that the word may be read correctly. For verily before such change, the meaning of the word is distorted, inasmuch as in the phrase "God is the Most Great (a'zam)," the word God must be succeeded by the letter Alif, and if instead, the letter Ba is written, the intended meaning would not be manifested.

217 و از جوهر علم توحید اطلاق موت صحیح است الی منتهیمقام التحدّد بحیث لو یجد احد فی مقام الالف الباء فاذا یرفعهو یصلحه فاذاًذلك من شئون ملك الموت حیث قد ظهر عنه هذاو ان یجعله علی شانه لم یزل البأیدعوا الله ربّه ان تقبضنی و تحینفاذا اراد الله ان یستجیب دعائه فاذا یلهم احدا من اولیائه انیقبض عنه روح البائیّه و تؤتینّه روح الالفیّة فاذا یمکن انیقرء لان قبل ذلك یتبدّل معنی الکلمة لان بعد الله اعظم لانّهالالف و ان یکتب البألم یظهر ما یراد به

218 The same rule applieth to all phenomena, universal or particular, as it is understood by anyone who is endued with discernment. Thus, shouldst thou find on top of this paper, any visible trace of non-whiteness, and thou efface it, then such

218 و ان بمثل فلك فی کلّ کلّو جزئی حیث لا یدرکه اهل النّظر حتی من لو نجد فوق ذلك القرطاسعلی ما یحصی ذکر دون البیض ان یحو عنه فاذا موت

dying therein would indeed be the life of this tablet, a death pertaining to its own station, like fading away from man's soul that which is harmful to his faith.

فیه حیاة ذلکاللوح و ان هذا فی مقامه بمثل ما یرفع عن نفس الانسانیّه ما یضّرعن ایمانها

219 Should there be a scroll before one who disbelieveth in God, it would be incumbent upon anyone who claimeth to have attained true death, to die from it, and never gaze upon it, inasmuch as that scroll is verily one of the tokens of fire and is placed therein. Likewise, should he behold a tablet before one who believeth in God, it would be incumbent upon him to preserve it as he preserveth his own soul, inasmuch as that tablet is one of the tokens of light.

219 و ان یکن عنه ممن لم یؤمن بالله لوح فمن یقل انی میّتلابدان یمیت عنه و لا ینظر الیه لانّه من شئون النّار و فیها و انیری لوحا عند من یؤمن بالله لابدان یحفظه بمثل ما یحصی نفسهاذ انّه من شئون النوّر

220 Verily the truth of the Cause is the most hidden above all the hidden, at the same time that it is the most manifest above all the manifest. He who recogniseth death, he ceaselessly attaineth death before God, by willing naught but that which is willed by God, and that death is naught but his annihilation before the Point of the Bayan, inasmuch as the Will of God is not manifested save through His Will.

220 و ان الامر حین ما هو اظهر فوق کلّ ظهورابطن فوق کلّ بطون و من یعرف الموت لم یزل میّت عند اللّهبان لا یشاء الا ما شاء و ذلك موته عند نقطة البیان اذ ماشاءاللّة لا یظهر الا بمثبّتها

221 This is the truth of death for those who desire to annihilate in God. God hath not fashioned in the world of creation, anything more glorious than the death before Him. For all will yearn to will naught but the Will of Him Whom God shall make manifest, yet in the Day of His Revelation, they shall fail to stand faithful to their own love and word. Even as all those who were faithful to the Qur'an, reared themselves according to this principle that should Muhammad, blessings of God rest upon Him, return to this world, they would never question His word, saying why or wherefore. But He indeed hath now returned with an incontrovertible Revelation that is more exalted than His First Revelation, inasmuch as verily this Revelation is the very Resurrection of His previous Revelation. Yet the very same people who bear witness "Verily Muhammad is the Messenger of God," all have been shut out as by a veil, and they have failed to acknowledge Him. Nay, rather, they even refuse to acknowledge for Him the very allegiance to Islam that they claim for themselves, for had they acknowledged it for Him, they would not have inflicted upon Him the sufferings they have assailed Him, for verily this is not what a Muslim would desire for a Muslim.

221 هذا حقّ الموت لمن اراد ان یمت فی الله و ما خلقاللّة فی الابداع شیئا اعزّ من الموت عنده کلّ یمنّون ان یکونمشیّتهم مشیّة من یظهره الله و لکن اذا ظهر لا یؤتون بحبهم و قولهمبمثل کلّ من قد مان بالقران قد جعلوا انفسهم علی شان لو رجع محمّدالی حیوة الاولی اولا یقولنّ فی قوله لم وهم و قد رجع باعلی ما قد ظهرفی اوّل ظهوره لان ذلك النشّاة الاخرة عند نشاة الاولو انّ الّذین یقولون ان محمّداً رسول الله کلّ قد اجتمعوا و لم یصدّقوهبل لا یرضوا له بمثل ما یرضون لانفسهم من نسبة الاسلام و انیرضوا له ما اکتسبوا فی حقّه ما اکتسبوا لانّ هذا مما لم یرضالمسلم للمسلم

222 This is the disgraceful estate of these people before God. Though the same testimony that once proved His previous Revelation, vindicateth His truth in this Day, yet all are veiled from Him. None can reckon the number of the myriad who bear allegiance unto His religion, but all have failed to recognise Him in His return, save those willed by God, until happened the shameful things that happened.

222 هذا شان الخلق عند الله و ان بما یثبت نبوتهمن قبل حینئذ یثبت و لکن کلّ محتجبون لا یحصی عدد من ینسبنفسه الی دینه و ما امن به فی رجعه الّا من شاء الله حتّظهر ما قد ظهر

223 As for those who have not recognised Him, there is no fire more grievous than this, that they are veiled from the very One Who ordained Islam to be their religion, and the Qur'an to be their Book. For the glory of Muhammad in His Resurrection is in this, that He verily hath attained the presence of His Lord, hath transmitted His messages, and hath wholly devoted unto Him with all that is in His power. This is the glory that is the source of all pride for all beside Him.

223 و ما للّذين لا يعرفوه نار اشدّ عن احتجابهم عمّن جعلالاسلام لهم دينا و جعل القران لهم كتابا و ليس له عزّ من اخريهالا و قد فاز بلقاء ربّه و بلّغ رسالاته وانقطع اليه بما يقدرعليه هذا عزّ كلّ به يفتخرون

224 Should anyone say, "we could not recognise Him in the inception of His Revelation," it would be replied: "it is assuredly known to all that He was the First to respond affirmatively in the world of dharr, when God said 'Am I not Thy Lord?', and He replied, 'Yea, glorified art Thou, none other God is there but Thee, for Thou verily art the Lord of all worlds."'

224 و اگر نفسی گويد كه ما نشناختيماو را در اول ظهور جواب گفته ميشود كه در نزد كلّ محقّق استكه او است اوّل من اجاب فی الذّر حين ما قال الله له الست ربّكقال بلی سبحانك ان لا اله الّا انت انّك انت ربّ العالمين

225 Were they to say, "we could not recognise the Revelation of God," it would be again unacceptable, for the Qur'an, which was undoubtedly the Book of God, and they all acknowledge today that it is the Book of God, is available to all. Therefore, the mere hearing or seeing that divine verses are manifested from a Soul, should leave no doubt for the possessors of heart, that such Soul is the Manifest Self of God, and that the previous verses were from Him, even as the later verses are also from Him. Therefore, today He Who first hath responded is the First amongst the creatures, even as they said aforetimes, that Muhammad, blessings of God rest upon Him, was the One Who first responded, and He was the First amongst the creatures, as this is attested today by all.

225 و اگر گويند كه ظهور الله را ندانستيم قران كه كتاب الله بودو كلّ ميگويند امروز كه كتاب الله هست در نزد كلّ بود و همينقدر كه شنيدند يا ديدند كه ايات اللّة از نفسی ظاهر شدهشبهه در بين از برای ارباب افئده نمی ماند كه آن نفس نفس اللّهظاهر بوده و ايات قبل از او بوده چنانچه ايات بعد از او استو من اجاب او اوّل خلق است چنانچه قبل ميگفتند كه من اجاباوّل محمّد بوده واوّل خلق بوده چنانچه امروز متعرف اند

226 Should they contend, "that response hath occurred in the First world of Dharr," it would be evident that this is indeed the First world of Dharr, inasmuch as the lofty realm above the Throne of heaven, is exactly the very earth which is the sacred habitation of the Manifestation of God. For the nearness or remoteness of God hath always been, and will continue forever to be, of equal degree in relation to all beings. Nothing is nearer than any other thing in relation to God, be it the Throne above the heavens, as it is imagined by the superstitious, or the sacred habitation of the Exalted Tree Who speaketh forth from God.

226 اگر ميگويند دراجابت در اوّل بوده اين است ذّر اوّل زيرا كه فوق عرشسماء بعينه ارض مقّر ظهور الله هست و خداوند لم يزل و لا يزالقرب و بعد او بكلّ اشياء بر حدّ سوأ رسول بوده هيچ شئ بالنّسبةباو اقرب از شئ نيست يا ابعد چه عرش در فوق سموات باشدبزعم متوهّمين يا مقرّ شجره كه عن الله ناطق است

227 Therefore, such false supposition is naught but pure idle fancy and vain imagination. Otherwise, according to the view of the dwellers of the concourse of truth, the First world of Dharr refereth to the very Dayspring of Revelation. Even as all recite, when visiting the shrine of the Prince of Martyrs, this written tradition: "Whoso hath visited Husayn, in utter recognition of His truth, is like a man who hath visited God upon His Throne." It is manifest unto those who are endued with understanding heart, that the same Seat hath been the Throne of God, which

227 و حال آنكهاين اعتقاد محض وهم و خيال است بلكه در عرف سكان ملأ حقيقتقصد همان محلّ ظهور است چنانچه كلّ در زيارت سيّد الشهداميگويند بانچه در حديث مسطور است من زادالحسين عليه سلامعارفا بحقّه لمن زاد الله فوق عرشه و نزد اولو الافئده ظاهر استكه همان مقر عرش الله بوده و او است عرش محمّد رسول الله صلّىالله عليه و اله

is naught but the Throne of Muhammad, the Apostle of God, blessings of God rest upon Him.

228 Methinks, none can be seen who hath ascended beyond the world of limitation. For all that is heard of all the worlds, are fashioned in this world. Thus the mere fact that in this world, the Commander of the Faithful, peace be upon Him, becometh the First to believe in Muhammad, blessings of God rest upon Him, is the conclusive proof that He hath been faithful in all worlds. For all worlds are realised beneath the shadow of this world, and therefore, before those endued with understanding heart, they are all manifest therein. Well is it with him who beholdeth all things in their truth, who refuseth to imagine a vain idea that is utterly false before God and before men of truth.

228 گویا دیده نمیشود که کسی از عالم حد ترقّی کردهباشد آنچه شنیده می شود از کلّ عوالم در این عالم متذوّقمیگردد چنانچه در این عالم که امیرالمؤمنین علیه سلام اوّل من آمنبمحمّد شد دلیل است که در کلّ عوالم مؤمن بوده است و کلّ عوالمدر ظلّ همین عالم متحقّق میشود و در همین عالم ظاهر استنزد اولوا الافئده فیا طوبی لمن یری کلّ شئ بحقیقته و خیالنکند امر موهومی را که عند الله و عند اولوا الافئده حقیقت ندارد

229 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’an He asserted His transcendent power through the advent of Muhammad, and on the occasion of the revelation of the Bayan He demonstrated His sovereign might through the appearance of the Point of the Bayan, 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. This is the true Throne wherein God mounteth, and not this supposed physical throne, be it the seat or the couch upon the earth, or the empyrean sphere, or the firmament sphere (the Couch) in the heavens.

229 ذات الهی لم یزل و لا یزال ظهور ان عین بطون او است بطوناو عین ظهور او است و آنچه از ظهور اللّة ذکر میشودمراد شجره حقیقت است که دلالت نمیکند الّا بر او و ان شجره ایستکه مرسل کلّ رسل و منزل کلّ کتب بوده و هست واو لم یزل ولایزال عرش ظهور و بطون او در میان همین خلق بوده که در هرزمان بانچه خواسته ظاهر فرموده چنانچه حین نزول قرانبظهور محمّد ص اظهار قدرت خود فرموده و حین نزول بیانبنقطه بیان اظهار قدرت خود فرموده در نزد ظهور من یظهرهالله باو اثبات دین خود خواهد فرمود کیف یشاء بما یشاءلما یشاء و او است که مع کلّشئ بوده و هیچ شئ با او نبودهو اواست که در شئ نیست و در فوق شئ نیست و باشئ نیستو آنچه ذکر میشود از استواء او بر عرش استواء ظهور او استبر قدرت نه این عرش جسد که سریر یا کرسی در فوق ارض باشدیا فلك اطلس یا فلك کرسی در سموات

230 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

230 لم یزل و لا یزال بودهو هست و کسی او را نشناخته و نمی شناسد زیرا که ما دون اومخلوق شده اند بامر او و مخلوق میشوند بامر او و او است متعالاز هر ذکری و ثنائی و مقدّس از هر نعتی و مثالی لا یدرکه من شئو انّه هو مدرك کلّ شئ حتی آنچه گفته میشود لا یدرکه من شئ بمراتظهور او راجع میشود که من یظهره الله باشد

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. And He Whom God shall make manifest is the First amongst His creatures, while here the word “His” refereth unto His Heart, and both He and His Heart are created by Him. God hath always been the Lord, without the existence of any servant, the One God without anyone to adore Him, the Omnipotent without the existence of any subject, the Omniscient with nothing to be known, and the Lord of Unity without anything to be numbered.

و او است اجلّ و اعلاز اینکه ذا اشاره بتواند اشاره کند بسوی او و من یظهره الله اوّلخلق او است و ذکر ضمیر او راجع بفواد او میگردد و او و فؤاد اوهر دو خلق او هستند لم یزل الله کان ربّا و لا مربوب لم یزل اللّهکان الها و لا مالوه لم یزل الله کان قادرا و لا مقدور لم یزل اللّهکان عالما و لا معلوم

231 Even when it is said, “God hath always been the Lord of Unity without anything to be numbered,” it refereth to a time after the revelation of Him Whom God shall make manifest, when Souls numbering the word unity (vahid=19) have recognised Him, Souls Whose hearts point to naught but His Unity, and without the existence of any one besides Them to be numbered amongst the faithful. The same is true with regard to all the names and Attributes.

231 لم یزل الله کان واحدا و لا معدود و آنچهذکر میشود لم یزل الله واحدا و لا معدود در وقتی است که در ظهورمن یظهره الله عدد واحد باو ایمان اورده باشد که افئدهایشان دلالت میکند بر وحدانیّت او و معدودی غیر انها نیست و بمثل این کلّ اسما و صفات

232 But gaze not upon the realm of limitations. For God hath always been the Lord of Unity. Even if thou failest to acknowledge this truth with regard to this Revelation, thou readily attestest thereun in relation to the previous Revelation, and witnessest all the Names and Attributes in the very Apostle of God. Shouldest thou say ‘He is verily the king,’ thou wouldst recognise that there is a king within His community, who considereth himself one of His servants. Yet the kingdom of His Soul is far exalted to be associated with the name of this king. Shouldest thou say, ‘He verily is the powerful,’ thou wouldst behold many men endued with power, who are beneath the shadow of obedience unto Him, all glorying in bearing allegiance unto Him. Yet the power of His Essence is immeasurably sanctified to be associated with this power. Shouldst thou say, ‘He verily is all-knowing,’ thou wouldst witness many men endued with knowledge, who glory in bearing allegiance unto Him. Yet the knowledge of His Essence is far glorified to be associated with the knowledge of these learned. And shouldest thou say, ‘He verily is the ruler,’ thou wouldst readily see miriyad of those endued with authority, who are honoured by such rule beneath the shadow of His sovereign command. Yet the sovereignty of His Inmost Reality is immeasurably magnified above any association with these rulers who merely rule on His behalf.

232 و نظر بحدود مکن که لم یزل الله کانواحد اگر در این ظهور مؤمن نیستی در ظهور اوّل الان مقرّبو از برای رسول خدا مشاهده میکنی کلّ اسماء و صفات را اگر بخواهبگوئی انّه سلطان می بینی که در امت او هست که خود را یکی ازعبید او میداند و حال آنکه سلطنت نفس او متعالی است ازاینکه مقترن شود بذکر این سلطان و اگر بخواهی بگوئی انّهمقتدر مشاهده میکنی اولوا الافئده او را در ظلّ طاعت او کهبذکر اینکه ما از امّت او هستیم مفتخر هستند و حال آنکه اقتدارذات او متعالی است از آنکه مقترن شود با این اقتدار و اگربخواهی بگوئی انّه عالم می بینی اولوا العلم که بنسبت بسوی اوافتخار میکنند و حال آنکه متعالی است علم ذات او از اقترانبا علم این علما و اگر بخواهی بگوئی انّه حاکم می بینی اولو الحکم بسیارکه در ظلّ حکم او مفتخر هستند بحکومت و حال آنکه متعالی استحکومت کینونیّت او از اقتران بمظاهر این احکام از قبلاو

233 In like manner, gaze upon all the Names and Attributes with thy own very eyes. Therefore, when God’s servant knoweth

233 و بمثل این کل اسماء و صفات را بعین خود مشاهده کن کهعبد در حینیکه عالم است نیست

anything, there is none Who knoweth except Him, and when he is potent over anything, there is none Who is potent save Him. For in each Dispensation, all who are guided by that Revelation, are naught but the modes of that Manifestation of God. Therefore, wert thou to look at all Revelations from the First, which was that of Adam, till the infinity, thou wouldst not see anything endued with thingness except through God. But thou art unable to recognise the Manifestation of Divinity except through the Exalted Tree of His Revelation, which is naught but the Primal Will, inasmuch as none else is possible in the contingent world.

عالم الّا او و اگر قادر بر امری استنیست قادر الّا او زیرا که در هر ظهوری آنچه مهتدی بان ظهور میشودشئون او است چنانچه اگر نظر کنی از ظهور اوّل که آدم اوّل باشدالی ما لا نهایه ذا شیئیتی نمی بینی الّا بالله و نمیتوانی عارف شوی بمظهرالوهیّت الّا از شجره ظهور او که مشیّته اوّلیّه باشد زیرا که غیراین در امکان ممکن نیست

234 This is the meaning of the word of the Prince of the Martyrs, peace be upon Him: "O my God! I have recognised through the diversity of tokens, and the alteration of states, that Thy purpose for me is to recognise Thy revelation in all things, that I may not ignore Thee in anything."

234 این است معنی قول سیّد الشّهدا علیه سلامالهی علمت باختلاف الاثار و تنقلّات الاطوار انّ مرادکمنّی ان تتعرّف الّی فی کلّ شیئ حتّی لا اجهلك فی شئ

235 For this is the fruit of the existence of any man, that he may see all things dependent in existence upon the Primal Will, and that he may witness in everything naught but the revelation of God, in accordance with the degree of the thingness of the thing which beareth the divine revelation. Otherwise, the relation of the Revelation Itself to all beings is one and the same. For one kind of Revelation is the revelation of the verses of God. But the same Source that revealeth verses which affirm the prophethood of the Prophet, revealeth verses which attest to what befiteth the one who is other than the Prophet. However, the relation of such Revelation to the two is but the same, except that the former abideth in the uttermost sublimity of affirmation, whereas the latter dwelleth in the nethermost abyss of negation. Shouldest thou comprehend this truth in the revelation of words, thou wouldst be able to behold the same truth in the realm of the revelation of the inmost realities of all beings.

235 زیرا که این استثمره وجود کلّ شئ که کلّ شئ را قائم بمشیّت اولیّه بداند و در هیچ شئملاحظه نکنند الّا ظهور الله را بقدر شیئیّت شیئ که متحمّل ظهور شدهو الّا نسبت ظهور بکلّ اشیاء سوآء است زیرا که یك نوع ظهورایات الله است و از همان مبدء که ایات اللّه صادر میشوددر نبوّت نبی در دون ان هم بانچه لایق است است نازل میشود و نسبتاین ظهور باین دو شئ مساوی است الّا آنکه این از اعلا علوّاثبات است و آن از ادنی دنوّ نفی و اگر مشاهده این معنی را در ظهورکلامی نمود در ظهور کینونیّتی هم خواهی نمود

236 It is not intended thereby that thou shouldst behold the Essence of God in every thing – for this is impossible. Exalted be His remembrance! He is immeasurably above being in a thing, or with a thing, or before a thing, or after a thing, or above a thing, or beneath a thing.

236 نه مراد این است کهدر هر شئ ذات الله را مشاهده کنی زیرا که این ممتنع است و او عزّذکره متعالی است از اینکه در شئ باشد یا با شئ باشد یا قبلشئ باشد یا بعد شئ باشد یا فوق شئ باشد یا دون شئ باشد

237 That whereby a thing attaineth unto its thingness is through His Will; and that Will subsisteth by itself. From everlasting to everlasting all names have abided beneath its shadow, while it itself abideth beneath the shadow of God. The station of the Will is the station of the Point of Exposition, which appeareth in no thing save as a mode among the modes of the manifestation of the Command – not that the speaker by these words

237 و آنچه شیئیّت باو متحقّق است بمشیّت او است و او بنفسهاقائم است و لم یزل و لایزال کلّ اسماء در ظلّ او بوده و او در ظلّ اللّهمستقرّ است و مقام مشیّت مقام نقطه بیان که در هیچ شئظاهر نیست الّا شأنی از شئون ظهور امر نه اینکه مراد

intendeth that the very Essence of the Will be seen in every thing, which would be the Essence of the Messenger of God.

قائل اینکلام این باشد که در هر شئ ذات مشیّة دیده میشود که ذاترسول الله باشد

238 Rather, what is seen in every thing is that its thingness is realized through it. For example, if a man were to expend a thousand mithqals of gold in a single breath in the path of the House of God, there would be perceived therein nothing save that ordinance which the Messenger of God pronounced on behalf of God.

238 بل در هر شئ دیده میشود که شیئیت اوباو متحقّق است مثلا اگر هزار مثقال ذهب یك نفس در سبیلبیت الله صرف کند در این دیده نمی شود الّا آن امری که رسول اللّهفرموده از قبل الله

239 Likewise, if thou shouldst ask how the being of the gold came to be, it must needs be referred to a matter which itself returneth unto the Tree of Reality, even though it appeared in one of its manifestations. For there is no thing to which the designation of "thingness" may be applied except that its thingness is realized through the Will; and that Will subsisteth by itself, through God – exalted and glorified be He.

239 و همین قسم اگر بگوئی کینونیّت ذهب چگونهبهم رسید لابد راجع میشود بامری که ان امر راجع میشود بشجره حقیقتاگر چه در یك ظهوری از ظهورات او بوده زیرا که هیچ شئ نیستکه اطلاق شیئیّت شود زیرا بر او الّا آنکه متحقّق الشیئیّه است بمیشیّتو او است قائم بنفس خود بالله عزّ و جلّ

240 The Will is the "Circular letter Kaf," which hath always circled, and will continue forever to circle, around His own Self. It is He Who hath never referred, nor will ever refer, to aught but God, glorified and exalted be Him, unto Whom belongeth the Most Excellent Names in the kingdoms of the heavens, the earth and that which lieth between them. None other God is there but Him, the Omnipotent, the Best-Beloved. But for each divine Name there is one who beareth that Name. For instance when it is said 'God, glorified and exalted be Him,' there should be two manifestations of these two names (glorified, exalted) to be mentioned before the Primal Will, existing from the everlasting till the everlasting, that they may refer unto naught but Him.

240 و او است کاف مستدیرهکه لم یزل و لازیزال حول نفس خود طائف است و او است که دلالتنکرده و نمیکند الّا علی الله عزّ و جلّ الّذی له الاسماء الحسنی فی ملکوتالسمّواتو الارض و ما بینهما لا اله الّا هو العزیز المحبوب واز برای هر اسمی مسمّائیاست مثلا اگر گفته میشود خداوند عزّ وجلّ اللابد دو مظهر هستکه در نزد مشیّت اوّلیه ذکر شوند و لم یزل و لا یزال مستقرّ باشندکه دلالت نکنند الّا بر او

241 Well is it with him who beholdeth naught except he witnesseth the revelation of His Lord therein, who tranquiliseth in naught but God, who gazeth upon naught save his Lord, and who never believeth about God that which he believeth about His creatures. For verily God, glorified be He, have never been in anything, from anything, upon anything, or towards anything. He is never praised through anything, while all things besides Him are His mere creation. None other than Him will ever know Him in His inner being, and none will ever celebrate befittingly the unity of His Essence, except Himself. All that the Will hath verily known is naught but His knowledge of Himself, and all that all things have verily comprehended is naught but their knowledge of the splendours of the revelation of the Will in themselves.

241 فطوبی لمن لا یری من شئ الا ویری فیه ظهورربّه و لا یسکن بشئ الّا بالله و لا یری من شئ الّا ایّاه و لا یعتقدفی الله ما یعتقد لخلقه لانّ الله سبحانه لم یکن فی شئ و لا من شئ و لاعلی شئ و لا الی شئ و لا یذکر بشئ و کلّ شئ دونه خلق له لن یعرفه بکنههاحد دونه و لا یوحّده بذاته احد سواه و کلّ قد عرفت المشیّةما عرفت الّا نفسها و کلّ ما قد عرفت الموجودات ما عرفت الّا ما قدتجلّت المشیّة فیها و

242 انّ اللّة عزّ و جلّ بذاته لن یعرف و لا یدرك و لنیسبتح و لن یقدّس و لا سبیل لاحد الیه

242 As God, glorified and exalted be Him, is exalted in His Essence, He verily can never be recognised, known, glorified, or sanctified. There is no path unto Him for any one except through confessing his utter powerlessness to recognise Him, and abiding beneath the shadow of His oneness and absolute independence. All things have always belonged to Him by virtue of His Inmost Reality, His Essence, His Substance, His Transcendence, His Firstness, His Lastness, His Seenness, His Hiddenness, His absolute Purity (kafuriyyat), and His indivisible Unity (sadhijiyyat), while verily in the utmost sublimity of His sovereign Self-Subsistence, and the utter glory of His majestic Sanctity, He remaineth glorified above any praise and description, and sanctified above any attribute and exaltation.

الّا بالعجز عن عرفانه و الاستقرارفی ظلّ وحدانیّته و استقلاله لم تزل کلّشیئ له بکینونیّته و ذاتیّتهوجوهریّته و مجرّدیّته و اوّلیّته و آخریّته و ظاهریّته و باطنیّته وکافوریّة و سازجیّته و انّه هو فی اعلی علّو سلطان قیومیّتهو ابهی سمّو ملیك قدّوسیّته متعال عن کلّ ذکر و ثناء و مقدّسعن کلّ نعت و علاء

243 He is, and hath from everlasting been, one and alone, without peer or equal, everlasting, incomparable, ever-living, self-subsistent, ever-abiding, eternal, and ever-faithful. He hath assigned no companion or child unto Himself, while all besides Him are His mere creatures, created by Him through His Command. He verily hath always been, and will continue forever to be, independent from His Self, by virtue of His Self! Then how can He be not independent from all besides Him? And He hath been from time immemorial till everlasting, independent from His Essence by virtue of His Essence, then how can He be not independent from aught but Him? Glorified and exalted be Him, as it behoveth the sublimity of His sanctity, and the glory of His praise. He verily is the Most Exalted, the Most Sublime.

243 لم یزل الله کان الها و احدا احدا صمدا فرداحیّا قیّوما دآئما ابدا معتمدا لم یتخذ لنفسه صاحبة و لاولداو ان ما دونه خلق له قد خلقه بامره و انه لم یزل و لایزال غنّی عننفسه بنفسه و کیف لا یکون غنیّاً عن دونه و مستغنیّاً عن ذاتهبذاته و کیف لا یکون مستغنیاً عن غیره سبحانه و تعال بما ینبغلعلّو قدسه و سموّ ذکره انّه کان علیّا علیّا

244 Gate Nine of the Second Unity

244 الباب التّاسعمن الواحد الثانی

245 concerning the reality of the Grave.

245 فی بیان حقیقة القبر

246 The substance of this gate is that for each spirit hath been ordained a Grave within the limits of its own particular place and station: all of which culminate, at the time of the appearance of Him Whom God shall make manifest, in that Soul in Whose resurrection is involved the resurrection of all; and in His gathering up the gathering up of all; and in His creation the creation of all; and in His emergence from His Grave the emergence of all from out their Graves. Even as is the case with the Point of the Bayan: at the time when the Manifestation of Divinity resurrected from His Self the Apostle of God, the resurrection of all who are gathered together under His shadow is involved in His resurrection. For whatsoever on earth is subject to the law, is today subject to the law of Islam: whence the very moment that the decree of resurrection befell with respect to the Apostle of God – may the blessings of God and His salutations be upon Him – it must with greater reason befall also with respect to those who are subject to His law.

246 ملّخص این باب آنکه از برابر روحی قبری در حدّ امکنه خود مقدّر و کلّ منتهی میگردد در حینظهور من یظهره الله بنفسی که بعث او بعث کلّ میشود و حشر اوحشر کلّ و خلق او خلق کلّ و خروج او از قبر او خروج کلّ از قبر خود چنانچه در نقطه بیان حینیکه مظهر الوهیّت بعث رسول الله رااز نفس او فرمود بعث آنچه در ظلّ او محشور میشود نزد بعث اومیشود چنانچه در فوق ارض آنچه حکم کرده میشود امروز بر دیناسلام میشود همینکه حکم بعث بر رسول الله شد بمدینبدین او بطریق اولی خواهد شد

247 All the true spirits who are guided by the Bayan revert unto that Primal Soul Who on the Day of Resurrection, in the First Primordial Gathering, respondeth to the Command of God, and confesseth His Unity; while all the other-than-true spirits revert unto the Tree of Negation, at the time of his appearance: even as whatever untrue spirits there were in the Qur'an were all, when he was resurrected, raised up under his shadow; while the true spirits thereof, when the Tree of Affirmation was lifted up, were all lifted up under His shadow. It is not that the spirit of any one who is endowed with spirit becometh connected unto another spirit: nay, all remain within the bounds of their own proper stations. For example, the Letters of the Living remain within the bounds of their own hearts, and, even though their resurrection is involved in the First Resurrection, it is not that their spirits transgress their own proper bounds. The same is true likewise of all the believers who are in the shadow of these Letters.

247 و کلّ ارواح حقّه که مهتدی ببیانمیشوند راجع میشود بنفس اوّلیه که در یوم قیامت در ذرّ اوّلاجابت امر الله میکند واقرار بوحدانیّت او و کلّ ارواح دونحقّه راجع میشود بشجره نفی در زمان ظهور او چنانچه آنچه ارواحدون حقّه قرانیّه بود چونکه او مبعوث شد کلّ در ظلّ او مبعوثشدند و ارواح حقّه چون شجره اثبات مرتفع شد کلّ در ظلّاو مرتفع نه این است که روح ؟... نا روحی بروح دیگر متّصل گرددبلکه کلّ در امکنه مقامات خود هستند مثلاً حروف حیّ درامکنه افئده خود هستند به بعث اوّل آنها مبعوث میشوندنه این است که ارواح آنها از امکنه خود تجاوز نماید و هم چنیناًنچه در مؤمنین در ظلّ این حروف هستند

248 As for the Grave wherein all are asked of their belief: this applieth quintessentially in the contingent realm unto the interrogation of the First Remembrance, diversifying thereafter into innumerable subordinate expressions; and so likewise in the case of them who are in the shade: whatever of other than good the knowledge of God embraceth is asked of the Tree of Negation. This is the meaning of the Tradition according to which the Commander of the Faithful – peace be upon him – is represented as confessing on the Sirat before God on the Day of Resurrection, "Whatever there is of good, is of me;" while the second of the Letters of Negation confesseth, "Whatever there is of evil is of me." The manifestations of good multiply endlessly in the world, and so likewise the manifestations of falsehood.

248 و قبری که کلّ در اوسئوال کرده میشوند در جواهر امکانیّه در ذکر اوّل سئوال کرده میشودتا آنکه بشئونات ما لا نهایه مغضل میگردد و همین قسم درظلّ آنچه دون خیر علم الله باو احاطه فرموده از شجره نفسئوال میشود این است معنی از حدیث ظاهر که در یوم قیامتامیر المؤمنین علیه السّلام بر صراط بین یدی الله اقرار میفرماید که آنچهخیر بوده از من است و ثانی حروف نفی اقرار میکند که آنچهشرّ بوده از من است شئون خیریّه الی ما لا نهایه در ملك متکثّرهو کذلك در شئون افکیّه

249 For example, if one thousand years later a soul inflicteth sadness upon another, this is in virtue of that sadness which the Second Letter of Negation occasioned at the beginning of the Revelation; and all the diversified manifestations of negativity revert unto him. All the positive manifestations of good revert likewise unto the first to believe; while He reverteth unto God: for were the Lord not to raise Him up, never would He be raised up of His own accord. The Tree of Negation too, within his proper bounds, reverteth unto God: for were the Lord not to raise him up by stating "This is the First Tree," neither he would be aware of the fact, nor any other. This is the universal Grave, which diversifieth thereafter according to the conditions of each particular soul.

249 مثلاً اگر هزار سال نفسی بر نفسی حزنوارد آورد بواسطه حزنی است که حرف ثانی نفی در اوّل ظهوروارد آورده و کلّ شئون متکثّره منفیّه راجع باو میشود وکلّ شئون مثبته خیریّه راجع باوّل من آمن میشود و او راجعالی الله میشود چنانچه اگر خداوند او را مبعوث نفرماید بنفسهمبعوث نمیگردد از نفس خود و شجره نفی هم در حدّ خود راجعالی الله میشود زیرا که اگر خداوند او را مبعوث نفرماید که این استشجره اوّل نه خود میداند و نه دیگری این است قبر کلیّه بشئون کلّانفس متکثّره است

250 In this day, if any soul be asked of his belief in God, and of His Verses in the Bayan, and respond affirmatively, his Grave shall

250 هر روز از هر نفسی که سئوال کرده شود ازایمان بالله و آیات او در بیان و او اجابت نماید قبر او مملوّ

become full of light, and the angels of mercy shall descend upon him; and should he not respond affirmatively, his Grave shall become full of fire, and the manifestations of vengeance shall descend upon him – in respect, that is, of his particular soul, since this is a manifestation of that universal soul associated with the Fire; just as the one who respondeth to the True One is a manifestation of that Universal Soul associated with the Light. In the latter case, the angels "Bashir" and "Mubashshir" are referred to; and in the former case, other than they. Thus it is that each soul is profited by the confession "The Grave is true:" for if he be a manifestation of the Soul associated with the Exalted Letters, he shall return unto Him; whereafter, in the Latter Creation, he shall once more be diversified from Him.

ازنور میگردد و ملائکه رحمت بر او نازل میشوند وهر گاه اجابت نکندقبر او مملوّ از نار میگردد و مظاهر نقمت بر او نازل میشوند در نفسجزئیّه زیرا که شأنی است از شئون آن نفس کلیّه ناریّه چنانچهمجیب حقّ شأنی است از شئون نفس کلیّه نوریّه واز برای او بشیرو مبشّر ذکر میشود و از برای او دون ذلك این است که ثمر میدهداز برای هر نفسی از اقرار باینکه قبر حقّ است زیرا که اگر از شئون حرفیه نفسعلّیین است راجع باو و بعد در نشانه اخری از او منفصل میگردد

251 It is not that his soul becometh His soul. To illustrate this: anyone who believed in the Book of Alif (Evangel) reverted unto belief in the Book of Qaf (Qur'an), whence he was scattered abroad again in the new creation instituted by that Book. He was then reared in the religion of Islam, until little by little the day thereof culminated in the Day of the revelation of the Bayan; whereupon he reverted thereunto, and was scattered abroad therefrom again in the Latter Creation. Thereafter, for as long as God willeth, he shall continue to grow and develop in this Paradise, until the Day of Him Whom God shall make manifest; whereupon he shall revert unto His Book: after which he shall be scattered abroad therefrom again in the Latter Creation, even for as long as God shall will, inasmuch as there is no limit to the grace of God and His bounty.

251 نه اینکه نفس او نفس او میشود چنانچه هر کس مؤمن بکتاب الف بودراجع شد بایمان بکتاب قاف و از انجامنتشر شد خلق او و در دیناسلام مربّی شد و کم کم تا آنکه منتهی شد یوم او بیوم نزول بیان راجعشد باو و از او منتشر شد در خلق اخر الی ماشاء الله در این جنّتنشو و نما مینماید تا یوم من یظهره الله آنوقت راجع بکتاب او میشودو بعد از او منتشر میگردد در خلق اخر الی ماشاء الله حیث لاحدلفضل الله وجوده

252 The same is true likewise of them who are in the shade: if one of the Letters of the Alif became not a believer, he reverted unto the first not to believe in the Apostle of God – may the blessings of God and His salutations be upon Him. Having then been diversified from him, he remained with the other-than-exalted letters of the Furqan beneath the sod, until he reverted unto the first of the Letters of Negation of the Bayan. Thereafter, having been diversified from him, he shall continue to travel in his own state of extinction, until in the course of time he shall revert unto the first not to believe in Him Whom God shall make manifest; after which he shall be diversified again from Him.

252 و هم چنین در ظلّ اگر نفسی از حروف الفیّهمؤمن نبوده راجع شده باوّل من لم یؤمن برسول الله و از او منفصلگشته در دون علّیین بیان در تحت الثری بوده تا آنکه راجع شدهباوّل حرف نفی از بیان و بعد از او منفصل شده و سیر میکنددر فنای خود تا آنکه راجع میشود باوّل لم یؤمن بمن یظهره اللّهو بعد منفصل میگردد

253 In all these worlds his raiment is of fire, even though it be of silk; and his abode is the Fire, even though he be seated upon the most exalted spots on earth. His food too is of a like nature. By contrast, the raiment of other than he is of whatsoever hath been created in Paradise; his seat is the loftiest chambers of Ridvan; and his food is the most exalted fruits of Paradise –

253 و در کلّ این عوالم لبس او نار میشود اگر چهحریر باشد و مقرّ او نار میشود اگر چه اعلا امکنه فوق ارض باشدو اکل او مثل ذلك و بر عکس لباس دون آن از آنچه در جنّت خلقشده میشود مقعد او اعلی غرف رضوان میگردد و اکل اواعلی ثمرات جنّت میشود اگر

even should he never have worn aught but cotton; nor ever have been seated but on the earth; nor ever have partaken of aught but lettuce leaves.

چه نپوشیده الّا قطن و نه نشستهالّا بر تراب و تناول نکرده الّا برك کاهو

254 There is no believing soul but that, when he is caused to expire, his grave becometh one of the gardens of the Eternal Paradise, wherein all that he loveth hath been created by the Lord, and is made ready for him near at hand. In like manner, there is no soul who believeth not in the Bayan but that the pen hath not endurance to set forth the various forms of vengeance that touch him on the part of God, exalted and glorified be He. Should anyone wish to behold in this world what bounties have been sent down in respect of the Tree of Affirmation – lo, the subordinate manifestations of this Tree also, each according to his own situation, enjoy this same Divine bestowal. In like manner, should he wish to behold the vengeance of the Lord, let him consider what He hath sent down in respect of the Tree of Negation, the subordinate manifestations whereof also shall suffer a torment like unto his, even as those who have proliferated from the Soul associated with the Exalted Letters shall enjoy a felicity like unto His.

254 و هیچ نفس مؤمنی نیستکه روح او قبض شود الّا آنکه قبر او روضه میشود از ریاض جنّتخلد و آنچه دوست دارد در او خداوند خلق فرموده و نزد او بیضاء استو هم چنین هیچ نفسی نیست که مؤمن ببیان نباشد الّا و آنکهقلم طاقت ندارد آنچه بر او میرسد از نقمت الهی عزّ و جلّ و هر گاهبخواهد نفسی که در این عالم مشاهده کند بانچه فضل در حقّ شجرهاثبات نازل شده شئون متکثّره ازین شجره هم هر نفسی بما هعلیها بانچه خداوند عطا فرموده متلذّذ و هم چنین بخواهد نغمتخداوند را مشاهده کند نظر کند باآنچه در حق شجره نفی نازل فرمودهکه شئون متکثّره از او بمثل او معذّب خواهند بود چنانچه شئونمتکثّره از علّیینّ بمثل او متنعّم خواهند بود

255 This is the explanation of the reality of the Grave, which none would appear to have believed in as it truly is, or to have understood the confession that it is true. Whoever hath understood the explanation of God concerning the term “Truth” will acknowledge likewise the truth of the confession, “Verily, the Grave is true.”

255 این است بیان حقیقتقبر که احدی مشاهده نمیشود که اعتقاد بر حقّ واقع نموده باشدو اقرار بر اینکه قبر حقّ است فهمیده باشد هر کس بیان الله را در ذکرحقّ فهمیده تصدیق این کلمه هم ان القبر حقّ میکند و

256 The spirit of no thing transgresseth its proper bounds. For example, the spirit that attacheth unto the creature is ever identified with God’s creation, and the spirit that attacheth unto the True One is ever identified with the Truth; while the spirit that guideth unto God doth so ever, nor hath it any bounds or limitations. There is no soul but that at the time of his death the Lord of the world – glorified be His sovereignty – commandeth those angels who extol His glory, sanctity, unity, and grandeur to lift him up, so that they may bestow him in the loftiest habitation of Paradise and the most ineffable horizon of Ridvan. Nor, to the least degree that can be mentioned, shall he behold sadness after his death, provided that he hath believed in all that God hath sent down in the Bayan: up to the time of His appearance; at the beginning whereof this will not be acceptable.

256 روح هیچ شئاز حدّ خود تجاوز نمیکند مثلاً روحی که تعلّق بخلق میگیرد لم یزلخلق است و روحی که تعلّق بحقّ میگیرد لم یزل حقّ است و روحی که مدّلعلی الله بوده لم یزل مدلّ است و از برای او امکنه و حدود نیستو هیچ نفسی نیست که در وقت موت او شود الّا آنکه خداوند عالمعزّ سلطانه امر میفرماید ملائکه مسجّین و مقدّسین و موحدّینو مکبّرین را که او را مرتفع ساخته تا آنکه بمحلّ اعلای از جنّت وافق امنع از رضوان جا دهند و بقدر ذکر شئ نخواهد دید حزنبعد از موت اگر مؤمن بوده بانچه خدا در بیان نازل فرموده الظهور او که اوّل ظهور این مقبول نخواهد بود بمثل نفوسیکه آناوّل ظهور این امر بدون ایمان ببیان قبض روح شده که و آنچهاز جنّت برایشان نمیوزد

257 For whatever souls, from the beginning of the revelation of this Cause, were caused to expire without having believed in the

257 و همین قسم اگر نفسی بعد از ظهور منیظهره الله بقدر اینکه بگوید بلی یا آنکه اشاره کند بر اینکه او

Bayan, no breath of Paradise shall waft over them; and in like manner, if a soul, after the appearance of Him Whom God shall make manifest, allow the slightest interval to elapse ere he utter "Yea," or signify his confession of His truth, his belief in the Bayan shall avail him naught. There is no soul who is caused to expire without having believed in the Bayan but that he shall not taste, to the least degree that can be mentioned, of aught good after his death; and the pen is fearful to record aught of that which hath been made ready for him. Blessed is he who is caused to expire while believing in Him Whom God shall make manifest and His words, for he it is who is a believer in the Bayan, and whatsoever is in the Bayan.

حقّ استو فاصله شود ثمر نمیبخشد از برای او بیان و هیچ نفسی نیست کهبدون ایمان ببیان قبض روح شود الّا آنکه بعد از موت نمی چشدبقدر ذکر شئ از خیر حسن و قلم خائف میشود که ذکر کند از آنچهاز برای او مهیّا شده طوبی از برای کسی که قبض روح شود و مؤمنبمن یظهره الله و کلمات او باشد که او است مؤمن ببیان و آنچهدر بیان است

258 The outpouring of the grace of the Lord upon the believers hath no end or limit: the denizens of Paradise remain ever in Paradise, save him whom God willeth. Even as the people of the Furqan remained in the Furqan: and this "save him whom God willeth" became apparent at the time of the revelation of the Bayan, inasmuch as it is through the Will of the Point of the Bayan that the Will of God is made apparent. The people of the Fire likewise abide eternally in the Fire, "save him whom God willeth:" and the Will of God intended in this instance is, in the eyes of those endowed with understanding, established in the Revelation of Him Whom God shall make manifest.

258 و از برای فیض خداوند از برای مؤمنین حدّی و منتهائنیست لم یزل اهل جنّت از جنّت هستند الّا من شاء الله بمثل آنکهاهل فرقان در فرقان بودند و الّا من شاء الله در حین ظهور بیانظاهر زیرا که بمشیّة نقطه بیان مشیّة الله ظاهر میگردد و اهلنار در نار خالد الّا من شاء الله و این مشیّت در ظهور من یظهرهالله نزد اولوالعلم ثابت میگردد

259 For example, the Letters of the Evangel, before the inception of the Prophetic Mission of the Apostle of God – may the blessings of God and His salutations be upon Him – were in Paradise, provided that they observed all that had been sent down by the Lord; while at the time of the inception of that Mission they are sentenced to the Fire. If in the meantime, however, one of them becometh rightly guided, the words "him whom God willeth" apply in his case, so that, having been delivered from the Fire, he entereth into Paradise. The believers in the Qur'an, and all that is sent down therein, remain for their part in Paradise, "save him whom God willeth" – which expression now applieth to the time when one of the souls associated therewith believeth not in the Bayan: whereupon he entereth into the Fire, and departeth out of Paradise.

259 مثلا حروف انجیلیّه قبل ازبعثت رسول الله در جنّت بوده اگر بانچه خداوند نازل فرمودهعامل بوده و حین بعثت حکم نار میشود بر آنها و اگر درین بینننفسی از ایشان مهتدی شود من شاء الله در حقّ او صدق میکندکه از نار نجات یافته داخل در جنّت شده و مؤمنین بقرآن و آنچهنازل در او است در جنّت بوده الّا من شاء الله آن وقتی است که یکاز نفوس آن مؤمن ببیان نشود که داخل در نار میشود وازجنّت خارج میشود

260 The Universal Manifestation of the Will hath ever, in each Resurrection, been manifest and exalted; while with the onset of the Night – which is referred to by the term "Barzakh" ("Ishthmus") – the Will of God is hidden. He causeth whomsoever He willeth to enter into His Paradise, and preventeth whomsoever He willeth from entering into His Paradise. None hath knowledge thereof: unless it be a soul who transgresseth not the bounds fixed in the Bayan – in which case it is befitting that

260 و لم تزل مظهر کلّیه مشیّت در هر قیامتی ظاهر ومرتفع و در طلوع لیل که بذکر برزخ ذکر میشود مشیّة الله باطنهیدخل من یشاء فی جنّته و یمنع من یشاء عن جنّته کسی را علم نیستباو الّا آنکه کسیکه از حدود بیان تجاوز کند که آن وقت لایق استکه مشیّت او مشیّتی از مشیّت قبل او باشد و الّا او در هر یوم در شأنی است

his will should bespeak the former Will of God. For otherwise, His ways differ every day.

261 Who knoweth but that that same Manifestation of the Universal Will may in the Barzakh open up to the witnesses on His behalf a door of knowledge such that they are unable to sustain it! Even as from the beginning of the revelation of the Apostle of God – may the blessings of God and His salutations be upon Him – up to the inception of His Prophetic Mission this very state of affairs existed; and before this revelation too, from the time of the ascension of Jesus, this Cause existed in a state of latency. In like manner, from the time when the Apostle of God was caused to expire, up to the beginning of the revelation of the Bayan, this latent Will was present amongst men: yet none knew It, for It hath ever been, and ever shall be, abidingly in the station of the Primary Point; while the Letters of the Living in their proper stations, and the rest of the Letters – whether Exalted or otherwise – in their proper stations – all draw sustenance therefrom. It knoweth them all; yet no one knoweth It. Howbeit, should anyone devote himself entirely thereto, It shall unfailingly sustain him without his knowing It. He, verily, is the Almighty, the All-Glorious, and the All-Powerful, the All-Knowing.

261 چه بسا همان مظهر مشیّ کلیّه در برزخ بشهدأ از قبل خود بابواز معرفت را مفتوح نماید که نتواند متحمّل شد چنانچه از اوّل ظهوررسول الله الی بعثت همین حال بوده و قبل از این ظهور از حینعروج عیسی این امر متبطن بود چنانچه از حین قبض روح رسول اللّهصلی الله علیه و اله لا اوّل نزول بیان مشیّة متبطنه در میان خلق بودو کسی نمیشناخت او را زیرا که او لم یزل و لا یزال در مقام نقطهاولّیه باقی بوده و هست و حروف حیّ در امکنه خود و سایر حروفاز علّیینّ و دونها در امکنه خود کلّ مستمّد از او هستند و او میشناسدکلّ را ولکن کسی او را نمیشناسد ولی هر کس منقطع شود بسوی اولابد مدد میدهد او را من حیث لا یعرفه اذ انّه هو القادر السّبحانو المقتدر العلّام

262 Gate Ten of the Second Unity

262 الباب العاشر من الواحد الثانی

263 concerning the interrogation by the angels in the Grave.

263 فی بیان سئوالا لملائکة فی القبر

264 The substance of this gate is that on the Day of Resurrection the believers in Him Whom God shall make manifest shall ask of men: “By what is your religion proven?” Ye shall make reply: “By the proof constituted by the Bayan.” If on that Day they are believers in the Verses of God, they shall respond to the angels on the basis of that proof which the Lord had aforetime sent down, and taught unto them. Otherwise the proof of God shall have been made perfect before them, and, since they believed not, the Word of Vengeance shall take effect in their regard.

264 ملّخصّ این باب آنکه یوم قیامت مؤمنین بمنیظهره الله از مردم سئوال میکنند که آیا دین شما بچه چیز ثابت استجواب میگویند بحجیّت بیان و اگر ان روز مؤمن هستند بایات اللّهجواب ملائکه را بحجیّتیکه خداوند قبل نازل فرموده و تعلیم ایشانموده میدهند و الّا حجة اللّة بر ایشان بالغ میشود و چونایمان نیاورده کلمه نقمت در حقّ ایشان ثابت میگردد

265 Thereafter, the angels, having returned unto the Lord, shall present before Him an account of their condition; whereafter, if the one questioned have responded in a manner signifying belief in Him, the Lord of the world shall send down in his regard Verses expressive of mercy; and if he have responded otherwise, He shall send down in his regard words expressive of vengeance. Whatever the Lord sendeth down on that Day in his regard shall be effective; just as whatever the Point of the Bayan sent down in respect of anyone shall remain in force until the Day of Resurrection – the manifestations of Negation continuing in the Fire, and the manifestations of Light in Affirmation; the former

265 بعد ملائکهرجوع نموده بحضور خداوند عرض حال ایشان را نموده بعد خداوندعالم اگر جواب داده از ایمان باو آیات رحمت در حقّ او نازل میفرمایدو الّا کلمات نقمت و آنچه خداوند نازل فرماید در آن روز در حقّاو جاری میشود مثلا آنچه نقطه بیان نازل فرموده در حقّ هر کسالی یوم القیامة ثابت می ماند مظاهر نفی در نار و مظاهر نور دراثبات و اوّل در دون حروف علّیینّ معذّب و ثانی در رحمتخداوند که در حروف

being tormented among the other-than-exalted letters, and the latter being caused to abide eternally in the mercy of the Lord, which He hath sent down for the Exalted Letters – the which is an incomparable bounty – until the Day of Resurrection.

علّیینّ نازل فرموده مخلّد و این فضلی استکه از برای او مثل نیست الی یوم القیامة

266 Whatever be his sentence in this Grave applieth also to him in his physical grave. Should the one questioned be a believer, it is one of the gardens of Paradise; and if other than a believer, one of the seats of the Fire: even as in his life also, in the eyes of those endowed with understanding, he is effectually dead. Should a believer sit upon the dust of the earth, that spot becometh a part of Ridvan, on the Day of Resurrection, by the leave of God, exalted and glorified be He; while in the reverse case it becometh a part of the earth of the Fire, through the command of God, exalted and glorified be He.

266 و آنچه در این قبر حکم او شوددر قبر جسدی راجع باو میگردد ا گر مؤمن است روضه ایست از ریاضجنّت و اگر دون مؤمن است مقعدی است از مقاعد نارچنانچه در حین حیات هم در نزد اولوالعلم حکم ممات است اگرمؤمنی بر ارض تراب نشیند آن قطعه از قطع رضوان میگرددر یوم قیامت باذن الله عزّ و جلّ و الّا از ارض نار میگردد بامر خداوند عزّ و جلّ

267 By the return of the angels unto God, and their presenting before Him an account of those whom they have questioned, is intended the return of those who guide unto Him Whom God shall make manifest, unto Him; for none hath ever had, or ever shall have, a way unto the Eternal Essence, neither in the beginning nor in the return. Glorified be God above all to which the term "thing" applieth aforetime and hereafter. His are the creation and the Command in the kingdom of earth and heaven and whatsoever is between them. No God is there but Him, the All-Compelling, the Most High.

267 و مراد از رجوع ملائکه الی الله و عرض بر او رجوعادلّاء بر من یظهره الله هست بسوی او و سبیلی از برای احدی بسوذات ازل نبوده و نیست نه بعد و نه در عود سبحان الله عن کلّما یذکر به اسم شئ من قبل و من بعد له الخلق و الامر فی ملکوت الارضو السّموات و ما بینهما لا اله الّا هوالمتکبّر المتعال

268 Gate Eleven of the Second Unity

268 البابالحادی و العشر من الواحد

269 explaining that the Resurrection is true.

269 فی بیان ان البعث حقّ

270 The substance of this gate is that the Lord hath created all through that which He hath sent down in the Book, whether of the Exalted Letters, which attach unto the Letters thereof, or of the other-than-exalted letters, which attach unto the letters thereof. Everything to which the term "thing" applieth is raised up on the Day of Resurrection; and the resurrection of each thing is accomplished through the word of Him Whom God shall make manifest, uttered on that Day, for the creation of that thing too was first accomplished through His word, albeit it was uttered in His previous Manifestation.

270 ملخص این باب آنکه خداوندکلّ را خلق فرموده بانچه در کتاب خود نازل فرموده از ارواح علّیینکه متعلّق بحروف آنها است و دون آنها که متعلّق بحروف آنها و هر شئ که اطلاقشیئیت بر او شود در یوم قیامت مبعوث میگردد و بعث هر شئ بذکر من یظهره اللّهاست در ان روز زیرا که خلق آن شئ هم در اول بذکر او بودهاگر چه در ظهور قبل او بوده

271 For example, this crystal cup and saucer, which are now set before God, shall be raised up on the Day of Resurrection – in their being, their self, their entity, and their individuality – at the time when the Tree of Truth announceth "This cup and saucer are the same as those." Whatever cup and saucer be so pronounced, they shall become the same as those; even as they had previously owed their existence to the word of the Point of the Bayan. An example hath been cited at the level of the

271 مثلا این فنجان و نلبکین بلورکه الّان بین یدی الله است گذارده در یوم قیامت مبعوثمیشود بکینونیّته و ذاتیّت و نفسانیّة ذاتیّة در وقتی که شجرهحقیقت تنطق فرماید که این فنجان و نلبکین بعینه او استئدر هر فنجان و نلبکین که حکم شود آن می شود چنانچه قبل وجود اوبقول نقطه بیان بوده مثل در حدّ جماد زده شده تا در کلّ عوالمکلّ درك نمایند

mineral world, so that all may understand how the principle in question applieth in all the worlds.

272 For example, in this Dispensation He hath appointed the Letters of the Living through His word: in that Resurrection too He shall raise up these Letters from whomsoever He willeth through His word, inasmuch as naught but His word is able to create a thing in its inmost essence. Since His word is the Word of God, at the time when it is uttered the inmost essence of the thing is brought into being: which effect is wrought, if it be of the Exalted Letters, through the mention that it is true; and if it be of the other-than-exalted letters, through the reverse. For whatever the Apostle of God appointed in the Qur'an, everything subsisteth through the Verses of God; and in like manner, in this Day, which is the Day of the resurrection of the Qur'an, all are raised up, and subsist, through the Command of God; and all that are on earth stand in the presence of God.

272 مثلاً در این کور حروف حیّ قرار داده بقول خوددر آن قیامت هم در هر نفسی که بخواهد این حروف را مبعوث می فرمایدبقول خود زیرا که غیر قول او خلق شئ نمیکند بکینونیّت و چونکهقول او قول الله است در حین قول کینونیّت شئ متکوّن میشوداگر در علّیین است بذکر حقّ و اگر در دون علّیین است بدوناو زیرا که آنچه در قرآن رسول خدا قرار داده کلّ بایات الله قائم استو همین قسم امروز که روز بعث قرآن است کلّ بامر الله مبعوثو قائم میشود و کلّ ما علی الارض بین یدی الله هست

273 The resurrection of all is accomplished with respect to the essence of all, in the sense that just as the creation of all was accomplished through that of a single soul, so too the resurrection of all is accomplished through that of a single soul. At the time when a single soul is resurrected, the resurrection of All Things, item by item, each in its own station, is effected; even should it be through the word of God, whereby the Lord sendeth down that a certain thing hath been resurrected, and none but Him know it; yet afterwards, in virtue of the testimony of God, all bear witness unto the same.

273 و بعث کلّبر جوهر کلّ میشود چنانچه خلق کلّ بر نفس واحده میشود بعثکلّ هم بر نفس واحده میشود در حینیکه نفس واحده بعث میشودکلّ شئ فرداً فرداً در امکنه خود میشود اگر چه بذکر الله باشد که خداوندنازل فرماید بعث شئ را و کسی غیر از او نداند و بعد بشهادة اللّهکلّ شهادت دهند

274 For example, this carpet upon which the Primal Will is seated, although it is none other than that which can now be seen, yet hath no beginning, and may be spoken of as connected in its own right with each and every Revelation: to the extent even that it may be identified as the selfsame carpet upon which the Apostle of God – may the blessings of God and His salutations be upon Him – had Himself been seated.

274 مثل آنکه این بعینه بساطی است که مشیّةاولیّه بر روی او نشسته و حال آنکه اوّلی از برای او نبوده و ذکرهر ظهور بنفسه در حقّ او میشود تا آنکه بعینه این بساطکه بر روی او نشسته بود رسول خدا

275 This is the meaning of the circumstance related in the Traditions that whatsoever had been possessed by the Prophets is possessed also by the Qa'im of the House of Muhammad, in whatever instances He decreeth. For whatsoever all possess is from Him: and whatsoever He decreeth about any thing, it is the same as that aforetime; even though at the beginning of Islam the particular circumstances, and type of Revelation, of Muhammad the son of 'Abdu'llah – may the blessings of God and His salutations be upon Him – may have been of that description, while today they are of this.

275 و این است سرّ آنچه در احادیثمذکور است که آنچه در نزد نبیّین بوده در نزد قائم آل محمّد هستدر امکنه که حکم فرماید زیرا که آنچه کلّ دارند از او است و آنچه حکم فرمایددر حقّ هر شئ همان شئ بوده اگر چه در صدر اسلام محمّد ابن عبد اللّهبر آن وصف و بر آن نوع ظهور بوده و امروز بر این وصفبر این نوع ظهور است

276 Until a person looketh unto the Point of Truth, he cannot comprehend the resurrection of All Things in a single soul: notwithstanding that if anyone who is endowed with spirit reflect upon the matter, he may obtain all that is required of him in the way of belief in the Resurrection, up to the Day of the appearance of Him Whom God shall make manifest. Then, whoso returneth unto Him shall be raised up among the Exalted Letters, and beneath the shadow of the Tree of Affirmation; otherwise he shall be raised up among the other-than-exalted letters, and within the Tree of Negation.

276 و تا آنکه کسی ناظر بنقطه حقیقت نشودادراك بعث کلّشئ را در نفس واحده نتواند کرد اگر چه هر ذی روحا گر تفکّر نماید بتواند آنچه مکلّف است از اعتقاد ببعث اخذ کندتا یوم ظهور من یظهره الله که هر کس بسوی او راجع شد بعث اودر علّیین و در ظلّ شجره اثبات میگردد و الّا بعث آن در دونعلّیین در ظلّ شجره نفی میگردد

277 Should the resurrection of any thing not be mentioned by name, the very moment that He announceth "We have raised up All Things," all are resurrected, each in its own station, under the shadow of a Single Point: if it be among the Exalted Letters, then through the Tree of Affirmation; and if it be of the other-than-exalted letters, then through the Tree of Negation. Nothing whatsoever escapeth the knowledge of God, neither in the heavens, nor in the earth, nor in whatsoever is between them. He raiseth up all things through His Command. He, verily, is powerful over all things.

277 واگر شئ باسم ذکر بعث او نشودهمین قدر که میفرماید مبعوث کردیم کلّ شئ را کلّ مبعوث میگردنددر امکنه خود در ظلّ نقطه واحده اگر در علّیین است شجره اثباتو اگر در دون ان است بشجره نفی و لا یعزّب من علم الله من شئ لا فالسّموات ولا فی الارض و لا ما بینهما یبعث کلّ شئ بامره انه کان علکلّ شئ قدیراً

278 No soul is resurrected from a lifeless frame, in the sense of its coming forth out of the physical grave; nay rather, all are resurrected from the living of the age in question: if it be of the Exalted Letters, then from the believers of that age; and if of the other-than-exalted letters, then from other than they. There is no escape for any thing but that it must be raised up on the Day of Resurrection in the eyes of the Lord, exalted and glorified be He: for God beginneth this creation, then causeth it to return. He hath determined the creation of all things, then raiseth them up; and God is powerful over all things.

278 او بعث هیچ نفسی از نفس میّت نمیشود که از قبر ترابیرون آید بلکه بعث کلّ از نفس احیاء آن زمان میگردد و اگر ازعلّیین است از مؤمنین و اگر از دون علّیین است از دونآن و مرّدی نیست از برای بعث هر شئ در یوم قیامت نزد خداوندعزّ و جلّ اذ انّ الله یبدء ذلك الخلق ثمّ یعیده و قدر خلق کلّ شئثمّ یبعثه و الله علی کلّ شئ قدیر

279 Gate Twelve of the Second Unity

279 الباب الثانی و العشر من الواحد الثانفی

280 in explanation of the Sirat, and that it is true.

280 بیان الصراط و انّه حقّ

281 The substance of this gate is that the intention of the "Sirat" in each age is the Revelation of God, and His Cause. Whoso remaineth steadfast is on the true Sirat; else is he on another path. The likeness of the Sirat is that of the Revelation of the Point of the Bayan, which for the believers therein is wider than the heavens and the earth: nay, is more manifest than the heaven of things accepted and the earth of receptivities.

281 ملخّص این باب آنکه مراد از صراط در هر زمانی ظهورالله و امر او بوده هر کس مستقرّ بوده بر صراط حقّ بوده و الّا بر دون صراطو مثل صراط مثل ظهور نقطه بیان بود که از برای اشخاصی که ایمانباو آورده از سموات و ارض اوسع بل از سماء مقبولات وارضقابلیّات اعلی تر و

282 Those who are caused to pass over this Sirat, which is the Verses of the Bayan, are of different degrees. Some, upon hearing them, responded "Yea, by our Lord! This, verily, is the truth from God: no doubt is there about it, a Revelation from the Lord of all worlds." These passed over the Sirat in a shorter

282 ممرّین بر این صراط که آیات بیان باشد بدرجاتبوده بعضی در نزد استماع گفتند بلی و ربّنا هذا الحقّ من عند اللّهلا ریب فیه تنزیل من ربّ العالمین ایشان از صراط اقرب گذشته از وصلبنفس وصل و بعضی بدون استماع کلمات

space than that between the word “reunion” and its own self. Some, without even hearing the words, but merely by glancing upon them, became believers. These passed over the Sirat in a yet shorter space than that between the “Kaf” and “Nun” of “Kun” (“Be”). And some, having hearkened unto the Verses of God, hesitated for no greater a space than that to which the name “thing” can be applied. These remained upon the Sirat in a state of bewilderment for a period of no less than two hundred and two thousand (202,000) years.

بنظر بر او ایمان آوردهو ایشان از صراط گذشته اقرب از کاف کن بنون ان و بعضایات اللّة را شنیده و بقدر ما یطلق علیه اسم الشئ تأمل نمودهایشان بر صراط حیران مانده دویست و دو هزار سال

283 Nay, this is but to assign a limit to the period for which, upon the dawning of the Sun of Lordship, they halted upon the Sirat; for otherwise the days, years and months are cut off from the one who halteth upon the Sirat: inasmuch as the Revelation of God hath no beginning, that it should be determined by a limit; and all the Divine Manifestations revert in this day unto the Point of the Bayan. Thus it is that the one who hesitateth upon the Sirat hath hesitated in the world of the limitless; while the one who hath been enabled to traverse it hath passed from the world of the limitless swifter than the twinkling of an eye, and proceeded with his journey. The longer anyone hesitateth upon the Sirat, the period of his halting upon the Sirat is to that degree longer. How many are those who remain upon the Sirat even unto the following Resurrection! – like unto the Letters of the Book of Alif (Evangel), who have remained upon the Sirat of the Book of Qaf (Qur’an) until this day, whereas the Resurrection thereof hath passed.

283 بلکه این از جهت ذکر حدّی است که در مقام طلوع شمس ربوبیّتواقف شده و الّا ایّام و سنین و شهور منقطع است از واقفزیرا که اولی از برای ظهور اللّه نبوده که محدود بحد شود و کلّمظاهر ظهور راجع میشود امروز بنقطه بیان این استکه در عالم لاحد متأمل تأمل نموده و مسیّر از عالم لاحد اقرب ازلمح بصر گذشته و سیر نموده اگر چه درجه بدرجه هر کس زیادهتأمل نموده بر صراط وقوف او بر صراط زیاده چه بسا اشخاص کهبر صراط می ماند الی قیامت دیگر مثل حروف کتاب الف که بر صراطکتاب قاف مانده الی الان و حال آنکه قیامت آن گذشت

284 Were anyone to look with the eye of his inner nature, he would behold now the realization of whatsoever is recorded in the Traditions on the subject of the Sirat. For the other than believers, the Sirat is finer than a hair and sharper than a sword; inasmuch as they cannot escape the proof constituted by the Verses aforetime; neither can they produce their like; nor – such is the remoteness of their souls – can they acknowledge the Truth. Thus it is that for them the Sirat becometh sharper than a sword and finer than a hair, while for the believers it becometh broader than Paradise. For they say: “Our religion was established by the Qur’an, which was the Book of the Lord, not one of whose Verses anyone hath been able to reproduce. Today, that same Tree Who gave utterance unto the Qur’an giveth utterance unto the Bayan. All is from God: no doubt is there about it, a Revelation from the Lord of all worlds. The same inimitability of the Qur’an with respect to everyone is beheld also in the Bayan, and we shall not hesitate even for so long as it taketh for the “Kaf” to be connected to the “Nun” in believing in the Lord and His Verses, and in confessing the truth of His Gate and His Words.”

284 و آنچه احادیث در باب صراط وارد است اگر مشاهده کند کسی بعینفطرت کلّ را میبیند واز برای دون مؤمنین ادّق از شعر واحداز سیف است صراط زیرا که نمیتوانند که از حجیّت ایات قلبیرون روند و نه اتیان بمثل نمایند و نه ازبعد نفوس خود اقراربحقّ کنند این است که از برای ایشان احدّ از سیف و ادّق از شعرمیگردد و از برای مؤمنین اوسع از جنّت میگردد زیرا که میگویندین ما بقرآن ثابت بود و آن بود کتاب خداوند که کلّ عاجزاز اتیان بایه از آیات بمثل آن بودند وامروز همان شجره که قرآنرا تکلّم نمود تکلّم ببیان میفرماید کلّ من عند اللّه لا ریب فیه تنزیلمن ربّ العالمین و عجزی که کلّ را بود در قران در بیان مشاهدهمیشود و از برای ما قدر وصل کاف بنون تأمل نیست در ایمانبخداوند و آیات او و اقرار بحقیقیّت باب او و کلمات او

285 How many are they who have passed over the Sirat, and who enter into Paradise! How many are they who at the time of passing over fall into the Fire! And how many are they who halt upon the Sirat, and are unable to pass over! Those who are caused to pass over it are saved; whilst those who either deviate or halt – both, are accounted as in the shadow of the Fire: that is, of the Tree of Negation, not other than he. How many a man, from the beginning of his life until the end of his life, engageth in worshipping God; yet when he heareth the Verses of God, he believeth not therein. Whoso hesitateth to believe in the Verses, halteth thereby upon the Sirat, and is raised up in the shadow of the Fire; while if he repudiateth them, he entereth into the Fire.

285 چه بساانفس که از صراط گذشته و داخل جنّت میشوند و چه بسا از انفسکه در حین گذشتن بنار می افتند و بسا اشخاص که واقف میشوندو نمیتوانند بگذرند و ممرین ناجی هستند و منحرفین یا واقفینهر دو در ظلّ نار ذکر میشود ای شجرة النّفی لا دونها و چه بسانفسی که از اوّل عمر الی اخر عمر عبادت خدا میکند و حینیکه آیات خدارا میشنود تصدیق نمیکند و اگر تامّل کند بر صراط واقف میشوددر ظلّ نار حشر میشود و اگر جحد کند داخل نار میشود

286 Today, it would require a reckoner to reckon that none hath passed safely over the Sirat save him whom God willeth; and that all, through halting, or lack of belief, have been raised up in the shadows of the Fire, albeit they have no knowledge thereof. The Lord hath sent down their sentence; and whatever the Lord hath sent down shall remain in force until the Day of Resurrection. Yet still, in their own conceit, they continue at the same exalted level of piety as before, knowing not that the sentence of the Fire hath been pronounced against them on the part of God, and that by the terms of that sentence they shall be tormented in their respective abodes even unto the Day of Resurrection. Howbeit when the Lord establisheth the Sirat, all may understand that He hath done so; yet each person is shut out as by a veil by some matter which in the eyes of God hath never been, nor ever shall be, possessed of any substance. Even as in this day the Sirat of God is the Verses, which all can understand constitute conclusive proof: yet they shut themselves out as by a veil by some matter that profiteth them not.

286 و امروزمحصی میخواهد که احصا کند که از صراط خالص نگذشته اند الّامن شاء الله و کلّ بوقوف یا دون ایمان در ظلال نار حشرشدهو خود خبر نشده و خداوند حکم ایشانرا نازل فرمود و تا یوم قیامتثابت می ماند آنچه خداوند نازل فرموده و ایشان هنوز بزعمخود در علوّ تقوای خود متّقی هستند و خبر ندارند که حکم نار درحقّ آنها از قبل الله شد و بهمان حکم الی یوم القیامة در مقاعد خودمعذّب خواهند شد اگر چه وقتی که خداوند صراط را بر پا میداردکلّ میفهمند ولی هر کس بچیزی محتجب میگردد که نزد خداوند بلامشیّت بوده و هست چنانچه امروز صراط الله آیات استو کلّ میتوانند حجیّت انرا بفهمند و محتجب مینمایند خود را بچیزیکه نفع نمیبخشد ایشانرا

287 Glorified art Thou, O my God! Take Thou, through Thy grace, on the Day of Resurrection, the hands of those who have believed in the Bayan, by causing them to pass over the Sirat swifter than All Things. Thou, verily, art watchful over All Things.

287 سبحانك اللّهم لتأخذن ایدیالّذین امنوا بالبیان یوم القیامة بفضلك علی ان تمرّتهمعلی الصّراط اقرب من کلّ شئ انّك کنت علی کلّ شئ رقیبا

288 Gate Thirteen of the Second Unity

288 الباب الثالث و العشر من الواحد الثانی

289 concerning the reality of the Balance, and that it is true.

289 فی حقیقة المیزان و انه حق

290 The substance of this gate is that in each Revelation, from the Point of the Primal Will unto the end that hath no end, the “Balance” is that same Point of Truth, and the ordinances shining forth from the sun of His bounty. The highest level of the Balance is the Word, or formula, expressive of the Unity of God, “There is no God but Him.” Whoever entereth the

290 ملخصاین باب آنکه از نقطه مشیّت اولیّه الی ما لا نهایه در هر ظهورمیزان همان نقطه حقیقت هست واوامر مشرقه از خود او واعلی مراتب میزان در توحید کلمه لا اله الّا هو است و هر کس داخلمیزان نفی شود داخل در میزان نار و هر کس داخل میزاناثبات شد داخل میزان

balance of Negation is within the balance of the Fire; while whoever entereth the balance of Affirmation is within the balance of Paradise. Entrance into Negation is not effected save through allegiance unto the Gates of the Fire; while entrance into Paradise is not effected save through allegiance unto the Gates of Paradise: notwithstanding, the whole of Negation culminateth in a single tree; and the whole of Affirmation culminateth in a single Tree.

جنّت و دخول نفی متحقّق نمیشود الّابولایت ابواب نار و دخول در جنّت متحقّق نمیشود الّا بولایت ابواب جنّت اگر چه کلّ نفی منتهی میشود بیك شجره و کلّ اثباتمنتهی میشود بیك شجره

291 Thus, for example, should anyone wish to behold the previous Balance, let him observe the Balance constituted by the Revelation of the Apostle of God – may the blessings of God and His salutations be upon Him. From the time of the inception of His Prophetic Mission until today, innumerable souls have, in the scale of His justice, gone into the Fire, and innumerable souls have, in the scale of His grace, gone into Paradise.

291 چنانکه کسی خواهد میزان قبل رامشاهده کند نظر کند در میزان ظهور رسول الله از حینیکهبعثت آنحضرت بوده تا امروز الی ما لا نهایه در کف عدل او بناررفته و الی ما لا نهایه در کف فضل او بنجّت رفته

292 In this day, the Balance is the Bayan. Whoever deviateth not therefrom is in Paradise, and in the scale of grace; else is he in the scale of justice, and in the Fire. For in respect of the origin of their creation, both the Fire and Paradise are realized through the Point of Truth: when He passeth sentence on the one who believeth in Him, light is thereby created; and when he doth so on other than he, fire is thereby created.

292 و امروز میزانبیان است هر کس منحرف از او نیست در جنّت و در میزان فضلو الّا در کف عدل و در نار زیرا که مبدء خلق نار و جنّت هر دواز نقطه حقیقت متحقّق میگردد حکم بر مقبل میکند خلق نور میشودو حکم بر غیر مقبل که میکند خلق نار میگردد

293 The Lord is the creator of both fire and light, through the Will, which is the Point; and the possessor of both justice and grace, through the justice and grace that are made manifest from that Tree. For if in the case of the Tree of the Point of the Qur'an, the Vicegerency of the Commander of the Faithful – peace be upon him – had not been ordained, the creation of Paradise would not have been effected; and likewise in the shade, had He sent down "The one who followeth me not is astray," the creation of the Fire would not have been effected. Wherefore, whatever manifestations there be of good revert, through His word, unto the Tree of Affirmation; while whatever manifestations there be of other than good revert unto the Tree of Negation.

293 و خداوند خالق نارو نور است بمشیّت که آن نقطه باشد و مالك عدل و فضل استبعدل و فضلی که از این شجره ظاهر میگردد زیرا که اگر در شجره نقطهقرآن حکم بولایت امیر المؤمنین علیه السلام نشده بود خلق جنّت متحقّقنمیشد و همین قسم در ظل اگر نازل نفرموده بود که کسی که متبعمن نیست بر حق نیست خلق نار متحقّق نمیشد حال آنچه شئونخیر است بقول اوراجع بشجره اثبات میگردد و آنچه شئون دونخیر است راجع بشجره نفی میگردد

294 The reality of the "Balance" is in the primary sense the First Tree, in the shadow whereof innumerable other applications of the term have been destined in the knowledge of God. For example, if today someone acteth according to the ordinance of the Apostle of God – may the blessings of God and His salutations be upon Him – aforetime, he is one of the manifestations of that Balance; whereas someone who speaketh otherwise than in accordance therewith is in the scale of justice of the Balance.

294 و حقیقت میزان در حقیقتاوّلیّه شجره اولی است الی ما لا نهایه اطلاقات در ظلّ ان در علم اللّهگذشته مثلا اگر امروز بحکم رسول الله من قبل عمل نماید شأناز شئون آن میزان است و کسی که دون آنرا بگوید در کفعدل میزان است

295 After the appearance of the Bayan, All Things were raised up in the shadow of the Primary Point: whosoever believeth

295 و از ظهور بیان کلّ شئ در ظلّ نقطه اوّلیّهمبعوث شدند هر کس مقبل شد در کف فضل و اثبات

in Him shall remain preserved in the scale of grace and Affirmation; while whosoever deviateth from Him by so much as a barley seed shall perish in the scale of justice: up to the Day of Him Whom God shall make manifest, when He is the Balance; and His Command is the Balance; and His circumstances are the Balance; and His words are the Balance; and His standards are the Balance.

ثابتیگردد و هر کس قدر سر جوی منحرف در کف عدل فانی میگردد۔الی یوم من یظهره الله که او است میزان و امر او است میزان و احوالاو است میزان و اخلاق او است میزان و صفات او استمیزان و شئون او است میزان و ظهور او است میزان و کلماتاو است میزان و دلالات او است میزان

296 Whatsoever is related unto the Balance is the Balance, if the relation have been established in the Book: otherwise, to the extent that the relation is severed, the identification is weakened, until all connection is removed. Negation abideth in the Fire, and We all, verily, seek refuge in God, the One, the Source of eternal light, from the mention of every Fire. There is no Command but from God, the One, the Creator.

296 ما ینسب الی المیزانمیزان اذا تحقّق النّسبه فی الکتاب و الّا علی قدر ما یقطعالنّسبة یقطع الحکم الی حین یرفع کلّ النّسبة و یبقی النفی فی النّارو انّا کلّ لنستعیذنّ بالله الواحد النّوار عن کلّ ذکرنار و لا امرالّا من عند الله الواحد الفطّار

297 Gate Fourteen of the Second Unity

297 الباب الرّابع و العشرمن الواحد الثانی

298 in explanation of the Judgment.

298 فی بیان الحساب

299 The substance of this gate is that the judgment of all is in the hands of God; and none but God is capable of judging all. The Lord of the world judgeth All Things according as the Tree of Truth judgeth them, in each age, through His appearance; while at the time of His concealment He continueth to judge all, albeit His sentence is not made outwardly apparent, but only during the time of His appearance.

299 ملخّص این باب آنکه حساب کلّبید الله هست و غیر الله مقتدر بر حساب کلّ نیست و خداوندعالم حساب میفرماید کلّ شئ را بانچه حساب میفرماید شجره حقیقتدر هر زمان بظهور او و در حین بطون او حساب میفرماید کلّ راولی حکم ظاهر نمیگردد الّا در حین ظهور و

300 He judgeth all on the Day of Resurrection through a single Word. Even as in this Resurrection He judged all creatures through a single Word; which is: “Verily, I am God, no God is there but Me, the Lord of All Things!” Whoever hesitated to accept it was in justice sentenced to the Fire of Negation; while whoever acknowledged it as true was in grace sentenced to the Light of Affirmation.

300 حساب میفرماید کلّ رادر یوم قیامت بیك کلمه واحد چنانچه در این قیامت کلّخلق را حساب فرموده بیك کلمه و این است انّنی انا اللّهلا اله الّا انا ربّ کلّ شیّ هر کس تأمّل نمود در نار نفی بعدل حسابکرده شد و هر کس تصدیق کرد بنور اثبات بفضل حسابکرده شد

301 For of all that are on earth, the discerning among them revert unto those who believe in the Qur’an; inasmuch as other than they were judged in the Resurrection of the Apostle of God – may the blessings of God and His salutations be upon Him – and perished – perished, that is, in respect of their belief, not of their bodies: for otherwise the whole earth is filled with their bodies. In the eyes of those who believe in the Qur’an, there is no more powerful proof of the truth of their religion than the Book of God. It is for this reason that the Lord made manifest the Tree of Truth with that same proof whereby the religion of these believers was vindicated, and sent down this Word, whereby the judgment of all was effected, and shall continue to be effected until the Day of Resurrection, in the same language

301 زیرا که سوای ما علی الارض نفوس مستدرکه از ایشانراجع میشود بنفوس مؤمنه بقرآن زیرا که غیر آنها در قیامترسول خدا حساب کرده شدند و فانی گشتند فنای ایمانی نهجسدی و الّا کلّ آن ارض از اجساد ایشان پر است و نفوس مؤمنبقرآن هیچ حجّتی نزد ایشان بر صحّت دین ایشان اقوی از کتابالله نبود و از این جهت خداوند شجره حقیقت را ظاهر فرمودبان حجّت که دین این نفوس مؤمنه بان ثابت بود و این کلمهکه حساب کلّ بان شد و الی یوم القیمة میشود بهمان لسانایات قرآنیّه که لسان عربی است و افصح الکلّ السن است نازلفرمود

as that of the Verses of the Qur'an, which is the Arabic tongue, and the most eloquent of all tongues.

302 Most were sentenced in justice, and, in the Fire of Negation, were reduced to naught; while those who confessed the Unity of the Lord, as enunciated in this Word, were sentenced in grace, and were rewarded with the finest of recompenses, consisting in Verses that shall endure permanently until the Day of Resurrection.

302 و اکثر بعدل حساب کرده شده در نار نفی لا شئ گشتهو نفوسیکه اقرار بتوحید خداوند نموده در این کلمه بفضلحساب کرده شده و جزا داده شدند باحسن جزا

303 All good hath been sent down in these Verses, and shall continue to come to their recipients until the Day of Resurrection: for the Lord hath sent down no Verse but that the spirits attaching thereto are under its shadow, and revert unto those souls for whom the Lord sent down these Verses as a recompense, throughout the whole length of the Darkest Night, which is the period betwixt the two Revelations.

303 بایاتی که الیوم القیمة باقی است و کلّ خیر در همین آیات نازل شدهو الی یوم القیمة بایشان میرسد زیرا که هیچ آیه خداوندنازل نفرموده الّا ارواح متعلّقه بان در ظلّ آن هستند و راجعبان نفسی که خداوند در جزای ایشان این ایات را نازلفرموده میکردند در طول لیل الیل که ما بین الظّهوري

304 Should anyone object "We are not certain that this Word is the word of God," it may be replied, "This very Word was sent down in the Qur'an; and before that was uttered by the Tree on Sinai, as the Lord hath sent down in the Qur'an in the voice of the Apostle of God – may the blessings of God and His salutations be upon Him – Who recited this Word; and ye were certain that it was uttered on the part of God. By that same proof, then, the truth of the matter may be ascertained here too: for if in that case it was said that all that are on earth are incapable of producing its like, here too those who are possessed of knowledge have beheld, and still behold, the selfsame feature.

304 ن استو اگر نفسی گوید که ما یقین نکردیم که این کلمه قول خدا استجواب گفته میشود که همین کلمه بعینها در قرآن نازل شدهو قبل از شجره طور بمثل آنکه خداوند در قرآن نازل فرمودهذکر شده بانچه از قول رسول الله که این کلمه را تلاوت فرمودیقین نمودید که از قبل الله هست بهمان حجّت اینجا اثبات یقینمیشود زیرا که در انجا میگفتند که ما علی الارض از ایتانباو عاجز هستند در اینجا هم اولوا العلم مشاهده این امر رانموده و می نمایند

305 "By what proof can one be certain that this is not the utterance of the Lord? If it is on account of someone's having produced its like, where are his productions? Should a scribe of sufficient capacity be found, he could take down from the Tree of Truth in a single day no less than two thousand verses; or else however many he was able to write: and whatever he took down would all be Verses of this description, such as to leave no doubt to those endued with understanding that they are uttered on the part of God. For of themselves they bear witness that they are the utterance of God, and that no mortal ability could give utterance unto their like. And that is none other than the utterance of the Will, which is the utterance of God: for the Eternal Essence hath ever been, and ever shall be, in a single state, while utterance belongeth to the realm of creation and innovation; and since in the Will naught is seen but God alone, this utterance is accordingly attributed unto God: for none but God is able to produce its like.

305 بچه حجّت یقین نکرده که این کلام خداوندنیست اگر بایتان نفسی کو ایتان او واز شجره حقیقت اگرکاتبی بتواند نوشت در یك روز دو الف مینویسد و الّا بقدریکه بتواند مثل این نوع آیات که شبهه از برای اولو الافئده نیستکه من قبل الله هست زیرا که بنفسها شهادت میدهد کهکلام الله است مثل او تنطق نتواند نمود و ان کلام نفس مشیّت استکه کلام الله باشد زیرا که ذات ازل لم یزل و لا یزال بوده و هستکلام در مقام خلق و ابداع است و چونکه در مشیّت دیده نمیشودالا الله از این جهت است که این کلام منسوب الی الله میگرددزیرا که غیر الله مقتدر بر مثل او نیست

306 “Anyone who hath been, or will be, in the presence of this Tree hath discerned that this utterance is solely in virtue of His innate capacity, and that for Him it is easier and readier at the time of utterance than the modes of Prayers, Addresses, Science, and Persian Modes: for this is the utterance of His inner nature, which guideth not but unto the Lord alone. It is for this reason that one saith ‘the Verses of God,’ and referreth to ‘the Utterance of God:’ for the Eternal Essence hath ever been, and ever shall be, in a single state, while the state of speaking, and the states precedent or subsequent thereto – all three modalities are attributes of the Primal Will; and the Lord is too great and glorious to be characterized by such attributes, or qualified by such constructs.”

306 و کسی که با این شجره بودهیا خواهد بود تمیز داده که این کلام بر محض فطرت او است و نزداو اسهل تر و اقرب است حین تکلّم از شئون مناجات و خطبو علم و شئون فارسیّه زیرا که این است کلام کینونیّت او کهدلالت نمیکند الّا بر خداوند وحده از این جهت است ایات اللّهگفته میشود و کلام الله ذکر میشود زیرا که ذات ازل لم یزلو لا یزال بر حالت واحده بوده و حالت تکلّم و قبل از تکلّم یابعد از تکلّم شئون ثلثه صفت مشیّة اولیّة است و خداونداجلّ و اعظم است از اینکه متّصف باین صفت گردد و منعوثباین هندسه

307 By whatsoever arguments, on the basis of such a Word, all protest against the Qur’an, so too they protest against the Bayan. Thus it is that men have had no fear of the judgment of the Lord: of the eventuality that their whole life, from its beginning until its end, should be marked out by the Pen of God as of no account. How fearful is a person in attending to these worldly accounts, which affect but his worldly condition, not his belief! Yet in a matter that affecteth his belief; and in respect whereof his confession of the Unity of God, and whatsoever he hath wrought, shall not be accepted, whence he shall revert unto everlasting perdition – he will not be counselled. Whereas those endued with understanding would give all that is on earth in order that on the Day of Resurrection the Tree of Truth might utter in their regard the word “Yea,” and not “Nay:” for judgment is effected by these two words.

307 و بهر حجّتی که در مثل این کلمه کلّ در قران محتج میشونددر بیان هم محتج میشوند این است که مردم از حساب خداوندباك نداشته که از اوّل عمر تا آخر عمر قلم لا شئ گرفته شودبر ایشان چه قدر نفس خائف است در این محاسبات دنیویّهکه مقدار آن مقدار دنیا است نه دین ولی در جائی که مقداردر دین است و توحید و اعمال او مقبول نمیگردد راجع بفنانابدی میگردد متذّکر نمیشود و حال آنکه اولوا الافئده کلّ ما علىالارض را میدهند که در یوم قیامت شجره حقیقت در بارهایشان کلمه بلی بفرمایند لا لا زیرا که حساب باین در کلمه کردهمیشود

308 Praise be to God that today there is no discerning person to behold the grandeur of the Day of Judgment! For the veiled people have been fearful in respect of their worldly accounts – this because the Lord loveth not that anyone should owe a debt to another: wherefore they take such extraordinary pains to avoid becoming so encumbered; heedless the while of their own soul, and of that for which they were created: of the eventuality that for one thousand two hundred and seventy years they should have been acting according to the precepts of the Qur’an, but that on the Day of Recompense and Judgment they should be marked out by the Pen of God with a circle as of no account. Thus it is that the people are devoid of spiritual understanding, for otherwise they would give all that is on earth in order that their sentence should be delivered in grace, not in justice: for in justice they will be tormented in the Fire until the Day of Resurrection; while in grace they will enjoy felicity in Paradise until the Day of Resurrection.

308 و حمد مر خدا را که امروز نفس بصیری نیست که عظمتیوم حساب را مشاهده نماید چه نفوس محتجبه از محاسباتدنیویّه ترسیده که راجع میشود باین که که خداوند دوستنمیدارد که کسی در ذمّه او حقّ کسی باشد و اینقدر اهتمامکلّ مینمایند در اینکه شغل الذّمة نفسی نگردند ولی غافلنداز نفس خود و آنچه از برای او خلق شده اند که هزار و دویستو هفتاد سال در قران عمل نمایند و یوم جزا و حساب قلم لا شئبر دور ایشان کشیده شود این است که از برای مردم شعورایمانی نیست که اگر شعور ایمانی می بود ما علی الارض را می دادکه حساب ایشان بفضل کرده شود نه عدل زیرا که بعدل درنار الی یوم القیمة معذّب میگردند و بفضل الی یوم القیمة در جنّتمتنّعم میگردند

309 The Year Seven of the Revelation of Him Whom God shall make manifest is the Year of Judgment. Notwithstanding, should He so wish it, He would appoint the seventh month; or else the seventh week; or else but seven days. He doeth what He willeth, and ordaineth what he pleaseth. He is not to be asked concerning aught that He doeth, while all else are to be asked concerning all that their hands have wrought.

309 و سنه سبع از ظهور من یظهره الله سنهحساب است اگر چه خواهد شهر سبع قرار میدهد و الّا اسبوعسبع و الّا ایّام سبع یفعل ما یشاء و یحکم ما یرید لا یسئل عمّایفعل و کلّ بما اکتسبت ایدیهم یسئلون

310 Gate Fifteen of the Second Unity

310 الباب الخامس و العشرمن الواحد الثّانی

311 in explanation of the Book, and that it is true.

311 فی بیان الکتاب و انّه حقّ

312 The substance of this gate is that the intention of the "Book" is that which is revealed by the Point of Truth; for the Eternal Essence hath never been, nor ever shall be, subject to change or alteration. Nay, the book of the Point of the Bayan is the Book that guideth unto God, for none but God is capable of producing such a book.

312 ملخّص این باب آنکهمراد از کتاب انچیزیست که از قبل نقطه حقیقت ظاهر شودزیرا که از برای ذات ازل لم یزل و لا یزال تبدیلی و تغییری نیستبلکه کتاب نقطه بیان کتابی است که مدّل علی الله است زیرا کهغیر الله قادر بر آن کتاب نیست

313 The term applieth to everything of this description, ranging from a single letter at one extreme, to the end that hath no end at the other; for whatever is disseminated from the Point of Truth is referred to as a "Book;" while whatever "Book" He Whom God shall make manifest shall write in His own hand is a book that hath been written in the hand of God, inasmuch as it hath ever been, and ever shall be, related unto God.

313 و آن از یك حرف گرفته الی مالا نهایه ذکر میشود چه آنچه از نقطه حقیقت منتشر گردد ذکرکتاب میشود و آنچه من یظهره الله کتاب بخط خود نویسد کتابی استکه بخط الله نوشته شده زیرا که منسوب الی الله بوده وهست

314 For His Book is true: that is, the spirits attaching to the word "Truth" in the words He sendeth down, in whatever mode they may be – whether in that of Verses, which are the "limpid water" of Ridvan; or Prayers, which are its "unaltered milk;" or Commentaries on the Verses, which are its crimson "wine;" or Responses and Commentaries on the Prayers, which are its "refined honey" – are in the Book of God. The Persian Modes are precisely identical to those of the Verses, for all flow out from the Sea of Truth: and should someone look into the Persian Words with the eye of his heart, he would behold the selfsame eloquence of the Verses, and would be certain that none but God hath been, or is, capable of utterance of this description.

314 زیرا کهکتاب او حقّ است ای ارواح متعلّقه بکلمه حقّ در کلماتی که نازل می فرمایداز هر شأن که باشد سوای آنکه آیات باشد که ماء عین استرضوان است و مناجات که لبن لم یتغیّر و تفاسیر آیات که خمر حمرو اجوبه و تفاسیر مناجات که عسل مصفّی است در کتاب اللّههست و شئون فارسیّه بعینه مثل شئون آیات است زیرا کهکلّ از بحر حقیقت جاری میگردد و اگر کسی در کلمات فارسی بعین فؤادنظر کند فصاحت آیات را بعینها مشاهده می نماید و یقینمیکند که غیر الله قادر بر این نوع کلام نبوده ونیست

315 Yet how many are those who confessed the Book to be true, but remained shut out as by a veil from Him by Whom the truth of Truth itself is established! And how oft is it the case that the Point of Truth, Whose Book is the Book of God – nay, Whose Book is more precious than All Things; nay, one letter of Whose Book is more precious than All Things – becometh, on account of the contumacy of the people, afraid of them, so that He is loath to send unto them His Book, whereby they may be delivered from the Fire, and gain admittance into Paradise!

315 و لی چهبسا اشخاصی که اقرار کردند بر اینکه کتاب حقّ است ولی از محققّحقّ محتجب مانده و چه بسا که نقطه حقیقت که کتاب او کتاب اللّههست بل اعزّاست کتاب او از کلّ شئ بل یك حرف از کتاب او اعزّ استاز کلّ شئ از استکبار مردم خائف از ایشان میشود که کتابخود را بر ایشان نازل فرماید و از نار نجات یابند و داخل جنّتشوند و چه بسا از ملاحظه علّو و رحمت خود نازل میفرمایدولی بر آنکسی که نازل

And how oft, out of the sublimity of His grace and mercy, doth He still dispatch His Book; yet the one unto whom it is dispatched perceiveth not its nature: nay, the Pen is ashamed to mention his response! Yet night and day he had recited "O my God, give me my book in my right hand!" Now, however, that the Lord hath given him it, he taketh it not: nay, he would, if he were able, inflict upon the bearer, who is but a messenger on His behalf, that which the Pen is ashamed to recount.

میشود ملتفت نمیشود بلکه قلم حیا میکندکه ذکر کند و حال آنکه شب و روز میخوانده اللّهمّ اعطنی کتابی بیمینحال که خدا عطا فرمود نمیگیرد بلکه معطی را که رسولی است از رسولان اواگر تواند از آنچه قلم حیا میکند در حق او مرتکب میشود

316 Yet the book is the Book of his God, and the messenger His messenger; while out of the sublimity of grace and bounty He hath revealed it for him in such a manner that he may be certain that it is the Book of God, and none but He is able to produce its like. For the religion of all is today vindicated by the Verses of the Qur'an: and whatsoever the Tree of Truth hath sent unto all is in the mode of its Verses; yet none have adverted to the matter. Notwithstanding, all have confessed, and still do, that the Book is true.

316 و حال آنکه کتابکتاب خدای او بوده و رسول رسول او و از علوّ فضل وجود بر اونازل فرموده بشأنی که بتواند که یقین کند که کتاب الله است و غیراو قادر بر مثل آن نیست چنانچه دین کلّ امروز بایات قرآنمحقّق است و بنهج آیات او شجره حقیقت بر کل نازل فرموده و کسمطلع نشد و حال آنکه کلّ اقرار کرده و میکند بر اینکه کتاب ح

317 With each successive manifestation of the Tree of Truth, the believers in Him and His Book aforetime are tested by Him and His Book in their latter manifestations in such wise that none remaineth save the true believer; while he is rarer than the philosopher's stone. Thus, for example, had those who believed in Jesus, the Son of Mary, and His Book, recognized that the manifestation of Muhammad – may the blessings of God and His salutations be upon Him – was identically that of Jesus in a nobler guise in the after life, and that His Book was the selfsame Evangel in a nobler guise, not one of the Christians would have apostatized his faith, and all would have believed in the Apostle of God, and acknowledged the truth of His Book. In like manner, were the believers in the Apostle of God – may the blessings of God and His salutations be upon Him – and His Book to be certain that the manifestation of the Qa'im – peace be upon Him – is the selfsame manifestation of the Apostle of God – may the blessings of God and His salutations be upon Him – in a nobler guise in the after life, while this Book, the Bayan, is that identical Furqan, which hath been sent down in a nobler guise in the after life, not one of the believers in the Qur'an would have abandoned his faith, and, swifter than the twinkling of an eye, would have believed, and acknowledged the truth of the Bayan.

317 قّ استدر نزد هر ظهوری از ظهور شجره حقیقت مؤمنین باو و کتاب اواز قبل بظهور او و کتاب او از بعد ممتحن میشوند بحیثیّتی که نمی ماندالّا مؤمن خالص و او اعزّاز کبریت احمر است چنانچه نفوسی که بعیسی ابنمریم و کتاب او ایمان آورده اند اگر شناخته بودند که ظهور محمّدبعینه همان ظهور بوده بنحو اشرف در اخرت و کتاب او همانانجیل بوده بنحو اشرف احدی از نصاری از دین خود بر نشگته و کلّبرسول الله ایمان و بکتاب او تصدیق نموده و همین قسم اگر مؤمنبرسول الله و کتاب او یقین کنند که ظهور قائم علیه السلام و بیان همانظهور رسول الله است بنحو اشرف در اخرت و این کتاب بعینه همانفرقان است که بنحو اشرف نازل شده در اخرت احدی از مؤمنینبقران خارج از دین خود نشده واقرب از لمح بصر ایمان آوردهو تصدیق ببیان نموده

318 The fact, however, that they are uncertain in this respect is rejected in the sight of God. Nay, that whereby certitude itself is constituted such hath been afforded them: for were they to reflect upon the proof whereby the religion of Islam hath been established, they would behold that identical proof in

318 و حال آنکه عدم یقین ایشان عند اللّهمردود است بلکه آنچه ما یحقّق به الیقین است از برای ایشانشده زیرا که اگر تفکّر نمایند در حجّتیکه بان دین اسلام ثابتشده مشاهده می نمایند بعینه همان

a nobler guise. The mere fact, then, that they acknowledge not the truth, and are uncertain thereof, is a sign that their very natures are of the Tree of Negation, and revert thereunto; and that their faiths, and the works they have wrought in the religion of Islam, are of a temporary, not permanent, nature, and shall not benefit them to the extent of a grain of mustard seed. If the works of the Letters of the Book of Alif (Evangel) today benefit them, then their works too shall benefit them, even should they adhere to that which hath been sent down by God without the alteration of a single letter. Most of the mujtahids and muftis, indeed, have applied this same principle to themselves, regarding it as impermissible to adhere to the word of a deceased person. Notwithstanding, the truth of every question is evident in the sight of God, and reverteth unto the Tree of the Bayan. Whatever decree hath been revealed from that Source – the same informeth all the understandings of the mujtahids and muftis.

حجّت را بنحو اشرف همینقدر که تصدیق و یقین نمیکند علامت این است که کینونیّاتایشان از شجره نفی بوده و راجع باو میشود ایمانهای ایشانو اعمالی که کرده اند در دین اسلام مستودع بوده نه مستقّر و بقدرخردلی نفع بایشان نمی بخشد اگر اعمال حروف کتاب الف امروزنفع بایشان می بخشد اعمال آنها هم نفع می بخشد اگر چه بانچهما نزّل الله بوده بلا تغییر حرفی عمل کنند چنانچه این مطلب رااکثر مجتهدین و مفتین راجع بانفس خود نموده وعمل بقول مشیّت رابعد از فوت او جایز ندانسته اگر چه حقّ واقع عند الله ظاهر استو راجع میشود بشجره بیان و همان مطلع حکم که از ان مطلع ظاهرگشته جاری است در کلّ مدارك مجتهدّین و مفتین

319 Whosoever seeth in this decree naught else but God hath been, and is, correct in his perception: and even should differences arise, since it reverteth unto God it is accepted. Notwithstanding, there hath not been, nor is there, any difference in aught that hath been sent down in the Bayan on the part of God: for each decree in its own context is true: while differences only arise when it is applied in particular cases. Yet even here, if differences arise, they do so only as the particular circumstances in each case – the multitudinous different places, hours, conjunctions and standards – themselves differ. Ever at all times hath God instituted a novel way, a new creation and a fresh decree: notwithstanding, all that hath been revealed from the Point of Truth until this day hath been, and is, from God. Yet to outward appearance in each religious law one may say that innumerable differences exist among its followers, even while it is indubitably established that there is no difference in aught that cometh from God.

319 و هر کس درحکم غیر الله نمی بیند مصاب بوده و هست اگر چه مختلفین باشدچون راجع الی الله میگردد مقبول میشود اگر چه اختلاف نبودهو نیست در آنچه نازل در بیان شده من عند الله زیرا کههر حکمی در مقام خود صدق است و اختلاف وقتی است که درمورد خاص شود اگر چه انوقت هم بتعدد امکنه و ساعات واقترانات و الات اگر مختلف شود مختلف میگردد و لم یزل اللّهفی شان بدیع و خلق جدید و حکم حدیث اگر چه آنچه از نقطه حقیقتالی امروز ظاهر شده کلّ من عند الله بوده و هست و حال آنکه بظاهردر هر شریعتی اختلافات ما لا نهایه در بین اهل ان ذکر میشود ومحقّق است که آنچه من عند الله است در او اختلافی نیست

320 As far as the eye can see the mystery of this subtle matter is apparent: for the likeness of the decrees of God is that of the creation of men's inner natures: ever are they in a state of renewal and inception, and in respect of the object of His Command, swifter than the twinkling of an eye a new creation and a novel state are made apparent. Howbeit in the eyes of His creatures this process is from Revelation to Revelation: for at the time of Concealment the matter reverteth unto that which had been revealed at the time of Revelation. Notwithstanding, the Hidden Truth sustaineth All Things at the time of His Concealment, albeit He doth so by means of that whereby He had sustained them at the time of His Revelation; for otherwise,

320 بانبساطبصر سرّ این نقطه ظاهر است زیرا که مثل احکامات مثل خلقکینونیات است لم تزل در تجّدد و حدوث است و اقل از طرف بصردر مورد امر خلق بدیع و شان حدیث ظاهر میگردد ولی نظرخلق از ظهور الی ظهو راست زیرا که در بطون رجع میشود بانچهدر ظهور ظاهر شده اگر چه حقیقت باطنیّه ممدّ است کلّ شئ رادر حین بطون خود ولی بانچه در حین ظهور مدد فرموده زیرا کهغیر ان از برای نفسی یقین حاصل نمیگردد الّا من شاء الله انه علّامقدیر

none could be certain of His intention, save Him whom God willed. He, verily, is All-Knowing, All-Powerful.

321 Gate Sixteen of the Second Unity

321 الباب السادس و العشر من الواحد الثانی

322 explaining that Paradise is true.

322 فی بیان انّ الجنّه حقّ

323 The substance of this gate is that until today no one, excepting only the Manifestations Whom the Lord hath assigned unto Himself, hath understood either “Paradise” or the “Fire,” and that which is connected to the term “Paradise,” in this world, which is at once the origin and the final destination of all the worlds – all of which are comprehended in the station of the Throne of Truth, through Whose effulgence the first Divine Effulgence is vouchsafed. Even as is mentioned in the Prayer of ‘Arafih: “O Thou who hast established Thyself in Thy mercy upon the Throne, whereupon the Throne became a mystery within itself, even as the worlds became a mystery within Thy Throne.”

323 ملخّص اینباب آنکه تا امروز کسی غیر از مظاهری که خداوند مخصوص بخود فرموده کسی نهجنّت را فهمیده و نه نار را و آنچه متعلّق بذکر جنّت است در اینعالم که مبدء کل عوالم و منتهی الیه کلّ عوالم است که کلّ در مقام عرشحقیقت باشند که اوّل متجلّی بتجلّی او است چنانچه در دعای عرفهاین مطلب ذکر شده یا من استوی برحمانیّته علی العرش فصار العرشغیبا فی ذاته کما صارت العوالم غیبا فی عرشه

324 In the Dispensation of the Qur’an, the manifestation of Mercifulness is, in the eyes of the people of the Bayan, restricted in the primary sense to the Commander of the Faithful: for the origin of whatsoever there is in all the worlds was from him, even as their return is likewise unto him. For example, from the Day of Adam until today, in each successive revelation of the Manifestation of Truth the opening of the Gates in Truth and in other than truth hath been effected through the first to believe in Him, until the essence of all Truth hath culminated in this Revelation, while the essence of other than truth likewise hath been realized through this Revelation.

324 و در قران در نزد اهلبیان مظهر رحمانیّت بحقیقت اوّلیه محضر است بامیر المؤمنینعلیه لسلم زیرا که آنچه در کلّ عوالم است مبدء او از او شده و رجع او بسوباو میشود مثلاً از یوم آدم تا امروز نزد هر ظهور حقیقتی باوّلمن امن باو فتح ابواب بحقّ و دون آن شده تا آنکه جوهر کلّ حقّمنتهی میشود باین ظهور و دون آن متحقّق میشود باین ظهور

325 Thus it is that were someone to look with the very essence of discerning vision, he would observe that all the worlds originate in the station of the Purpose, which is begotten by the Will, while this Latter subsisteth by Itself, and encompasseth all the worlds in virtue of Its rank in the world of creation: for anyone who is possessed of any rank in this Dispensation of the Bayan confesseth the exaltation of Its rank in his own soul: inasmuch as the world of the souls conformeth unto the world of the horizons. For example, when, in the Revelation of Muhammad – may the blessings of God and His salutations be upon Him – it became apparent in the world of the horizons that He was the First of Creation, in the world of the souls too all the believers in Him became assured that He had ever been, and ever would be, the First of Creation.

325 چنانچه اگر کسی بجوهر نظر نظر کند می بیند که کلّ عوالم مبدء آنها در مقاماراه بوده که او مشیّت موجود میگردد و او بنفسها و او است محیطبر کلّ عوالم باحاطه رتبه کینونیّتی زیرا که هر صاحب رتبه در اینبیان صاحب رتبه باشد اقرار بعلوّ رتبه او در نفس خود میکندزیرا که عالم انفس طبق عالم آفاق است که ظاهر شدظهور محمّد باینکه اوّل خلق است در انفس کلّ مؤمنین باو موقنمیشوند که او اوّل خلق بوده وهست

326 Now that this matter hath been indubitably established, let no one have any doubt that in the knowledge of God there hath

326 بعد از ین که این مطلب محقّقگشته شبهه از برای هیچ نفسی نباشد که در علم الله هیچ جنّتی ازظهور الله در نقطه مثبّت اعظم تر

not been, nor is there, a greater Paradise than the manifestation of God in the Point of the Will; whence from Revelation to Revelation the Paradise of the Former Revelation is in the Latter, until all the Revelations culminated in the Point of the Qur'an. From the inception of His Prophetic Mission, there was in the knowledge of God no greater Paradise than that peerless Soul, in that Revelation, for such is the case in the world of the souls. In this day, no one, betwixt himself and God, knoweth one greater, after the Lord, than His Apostle; and the sign thereof in their souls was not realized save through the appearance of that Primal Soul.

نبوده ونیست چنانچه ازهر ظهوری بظهوری جنّت آن ظهور بوده در آن ظهور تا آنکهکلّ ظهورات منتهی شد بنقطه قرآن از حین بعثت هیچ جنّتدر علم خدا از آن نفس ممتنعه اعظم تر نبوده در آن ظهورزیرا که در انفس مثل این است امروز بعد از خداوند کسی ما بین خودو او اعظم از رسول خدا نمی داند و تحقیق آیه در انفس ظاهرنشد الّا بظهور آن نفس اوّلیه

327 Thereafter, there is in the knowledge of God no greater Paradise than the Commander of the Faithful – peace be upon him – even as in the realm of the souls no one, after the Apostle of God, looketh but to Him. In like manner, stage by stage, the ranks of the Gates of Paradise multiply, until the process culminateth in the Letters of the Vahid. For example, upon the appearance of the Fifth Paradise, no Paradise, after those precedent to him, was, at the end of His Life, greater then he: at which time he was alone in the land of Taff (Karbila), while the denizens of Paradise at that time were 'Ali Ibn Al-Husayn, and the captives. In like manner do thou regard all the Paradises, until they culminate in the Letter "Mim," thereafter returning unto the Point.

327 و بعد هیچ جنّتی در علم خدا اعظم تراز امیر المؤمنین علیه السلام نبود چنانچه در انفس بعد از رسول خدا کسنظر نمیکند الّا باو و همین قسم درجه بدرجه مراتب ابواب جنّتمتعدّد میگردد تا بحروف واحد منتهی میشود مثلا در ظهورجنّت خامس هیچ جنّتی بعد از جنّات سابقه بر آن در حین آخرحیات او اعظم تر نبوده که آن وقت وحیده بوده در ارض طفو سکّان جنّت از وقت علّی ابن الحسین علیهما السّلم و آنرا بودهو همین قسم مشاهده کن کلّ جنّات را تا بحرف میم منتهی شودبعد راجع میگردد بنقطه

328 From the time of the appearance of this Cause, the first moment thereof, without the lapse of so much as the ninth of the ninth of a minute, or the smallest fraction of time that can be computed, marked the beginning of the appearance of the Paradise of the Point of the Furqan in His after life, which is that of the Point of the Bayan in His present life. At that time, there was in the knowledge of God no greater Paradise than this: and even until the Day of the appearance of Him Whom God shall make manifest, there shall be no greater Paradise than this. Howbeit, at the time of His appearance, the Former Paradise of the Point of the Bayan shall be converted into His Latter Paradise.

328 و از حین ظهور این امر بتسع تاسعهدقیقه آن و آنچه احصا توان نمود اوّل ظهور جنّت نقطهفرقان بوده درآخرت او که جنّت بیان باشد در اولای اواز حین در علم خدا جنّتی اعظم تر از او نبوده و الی یوم ظهورمن یظهره الله جنّتی از ان اعظم تر نیست و حین ظهور اومبدّل میشود جنّت اولای نقطه بیان بجنّة اخرای او

329 After this Paradise, the Paradises of the Letters of the Living, who are the souls who believed before all others, are the greatest of Paradises: which Paradises culminate, at the end of the Revelation, with the Paradise of the Letter "Sin." It is not that with the appearance of each new Paradise, the previous Paradise doth not remain in his own place. For example, at the time of the appearance of the Paradise of "Sin," the Paradise of "Ba"' is established upon His Throne. Such too is the case with all the Letters.

329 و بعداز ان جنّت جنّات حروف حیّ که نفوس مؤمنه قبل کلّ انفسباشند اعظم جنّات است و منتهی میشود آخر ظهور بجنّتسین نه این است که در حین هر ظهوری جنّت قبل در مقرّخود نباشد مثلاً در حین ظهور جنّت سین جنّت یا بر عرشخود است و همین قسم است حکم کلّ احرف

330 The Lord hath appointed for each Paradise, in the sense of the appearance of the Will by Its own Self, Nineteen Gates: for the circumstance that in this Revelation such a decree hath been exalted is a sign that on each and every appearance of the Will the same is true. Even as in the Qur'an, all revert unto the Gates; and the Gates unto the Holy Family; and the Holy Family unto the Apostle of God; and the Apostle of God unto the Lord, exalted and glorified be He. Thus it is that the Fourth Name is sustained through God by the Third Name; and the Third Name by the Second Name; and the Second Name by the First Name, which is the Name itself.

330 و خداوند از برای هرجنّتی که ظهور مشیّته بنفسها باشد نوزده باب قرار فرمودندچنانچه در این ظهور که این حکم مرتفع شده دلیل است که در هر ظهورمشیّت این قسم بوده چنانچه در قران کلّ راجع میشوند بابواب و ابوابباهل بیت و اهل بیت برسول خدا و رسول خدا بخدا این استکه اسم رابع ممدّ است من الله باسم ثالث و اسم ثالث باسم ثانو اسم ثانی باسم اوّل که نفس اسم باشد

331 The person who first entered within this Paradise was the Holy Spirit, who before all other spirits attained the meeting with God, and confessed His Unity: inasmuch as no quintessence of pleasure in existence can be conceived of more precious and delightful than to confess the Unity of God, and to glorify and sanctify Him. Just as, if a person attain in this world unto the utmost happiness that could befall him, if it be in the way of Truth, his utmost delight is to yield thanks to God for the bounty that He hath bestowed upon him. For example, if the Lord cause a servant to attain unto the rank of Gate, Imam, or Prophet, the most delightful fruit of which he can partake is to yield thanks to God, saying, "Thanks be to God, Who hath caused me to attain unto this bounty." So too in respect of material matters: for whatever servant the Lord place upon the throne of sovereignty, he can experience no higher pleasure than when he looketh unto his God, and saith, "Thanks be to Him for having honoured me with this bestowal."

331 و کسی که اوّل داخل این جنّتشد روح القدس بود که قبل کلّ ارواح بلقاء الله فائز گردیدهو اقرار بوحدانیّت او نموده چنانچه هیچ جوهر خطّی در امکان متصوّرنیست که اعزّ و الذّاز توحید خدا بوده باشد وتسبیح و تقدیساو چنانچه آن نفسی که در این عالم بمنتهی مأیول خود فائز گردد در سبیلحقّ منتهای لذّت او ادای شکر خدا است او را بر نعمتی که باو عطافرموده مثلا عبدی را خداوند بدرجه بابیّت یا امامت یانبوّت فائز گرداند غایت ثمره لذت او اداء شکر خدا است که میگویدحمد خدای را که مرا باین نعمت فائز گردانید و همین قسم در شئونظاهریّه هر بنده را که خداوند بر کشتی سلطنت جا دهد منتهالذّت او در وقتی است که نظر بخدای خود میکند و میگوید حمد او را که مرا باین عطیّه مفتخر فرموده

332 Thus it is that all pleasures revert unto the Second Pillar, which is the station of Thanks. Just as the inner natures revert unto that most sacred station, so too words, in their own distinctive manner, revert thereto. It is for this reason that in the eyes of those endued with understanding, the fruit of the last is already apparent in the first: for the one who, after the appearance of God's bounties, yieldeth such thanks, received permission to do so from the Source of Glory. Thus it is that the first spirit, at the time of entering into the first Paradise, hath arrived at the fullest measure possible in the contingent world of every gracious bestowal: for as was explained, the fruit of all reverteth unto the Word, or formula, expressing thanks to God, the bearer of whose spirit is that soul; while whatsoever beatific manifestations branch out therefrom branch out from him, ranging from the essence of understanding at one extreme to material matters at the other. Even the wearing of silken garments is through him: and whatsoever delight is enjoyed in Paradise is enjoyed through him. He, however, taketh

332 و این است که کلّ لذّات راجع میشودبرکن ثانی که محلّ حمد باشد همین قسم که کینونیّات راجع بان محلّاقدس میگردد الفاظ هم بما هی علیها راجع میگردد و این است که درنزد اولو الافئده ثمر آخر در اوّل ظاهر زیرا که از حمدی که بعد از ظهورمواهب الهّیه ظاهر گردد اذن بان نوع حمد از مصدر عزّت از براحامد شده این است که روح اوّل در حین دخول در جنّت اولّیه بانچهممکن است در امکان از هر فیضی رسیده چنانچه ثمره کلّ را بیان نمودهکه راجع بکلمه حمد میگردد که آن نفس حامل همان روح باشد و آنچهمنشعب گردد از او منشعب میگردد از ظهورات جنّیته از جوهرعرفان گرفته تا بظاهر جسد منتهی شود حتّی لباس حریر باو پوشیدهمیشود و آنچه ما یتلذّذ در جنّت هست او

delight in naught but his own Revealer, Who occupieth the station of the Point; while this latter is the "Circular Kaf" which hath ever moved, and ever shall move, about Its own Self, and hath neither beginning nor end, neither final goal nor ultimate destination.

متلذّذ میشود و اوبنفسه متلذّذ نمیشود الّا بجلی خود که که محلّ نقطه باشد و اوکاف مستدیره است که لم یزل و لا یزال بر حول نفس خود حرکت می نمایدو نیست از برای او نه اوّلی و نه آخری و نه منتهای و نه غایتی

333 For indeed, as is apparent unto whoever entered into the Paradise of the Furqan, whatsoever bounty he witnesseth is from the heaven of the generosity of the Apostle of God – may the blessings of God and His salutations be upon Him: to the degree even that if, for example, someone were to inherit a ruby, this would be due to naught but the bestowal of that Primal Reality Who decreed in this wise: for had He decreed otherwise – ordaining that another than the present heir should inherit the ruby – who would be able to ask why or wherefore? Thus it is that whatsoever all beings possess, from the point of their coming into existence even unto the utmost limit of their ascent, is due to His bestowal, which is none other but the bestowal of God. No thing possesseth any substance, in respect of which it may be termed a "thing," save in virtue of His grace and bounty. For example, if in this Paradise someone weareth silk, this is due solely to His bestowal, naught else, inasmuch as previously, although able to wear silk, he could not do so. Thus it is that were anyone to open the eye of his heart, he would see the whole of existence as naught but a scattering from the hand of His bounty.

333 چنانچههر کس داخل در جنّت فرقان شد آنچه مشاهده نعمت کند می بیندکه از سماء جود رسول الله بوده حتی اگر آنکه موروثی دانه یاقوتی ارثبرد نیست الّا بعطیّه آن حقیقت اوّلیه که حکم فرموده بان و اگر حکمبر غیر آن کرده بود که غیر آن نفس که الان ارث می برد برد کی میتوانستبگوید لم او بم این است که کلّ وجود آن نقطه وجود خود الی منتهاصعود خود آنچه دارند از عطیّه او است که عطیّة الله هستهیچ شئ شیئیّت ندارد الّا بفضل وجود او مثلاً اگر در اینجنّت کسی لباس حریر پوشد نیست مگر محض عطای او چنانچه قبلمقتدر بر پوشیدن بود و نمیتوانست این است که اگر چشم فؤادخود را باز نماید نمیبیند کلّ وجود را الّا کفی از جود او

334 All who entered into the Paradise of the Furqan are sheltered beneath the shadow of the First Gate, Who is the Apostle of God; while the other Gates of Paradise are held within the grasp of this Gate. Nay, He hath unlocked these through His bounty. For example, should anyone ascend with respect to the Last Letter to the furthest possible extent, and material benefits accrue to him to a degree that naught more splendid could be conceived of in this world, this is due to naught but the permission of Him Who said, "This is one of the Gates of Paradise, and of my guidance." Even as that which hath been made outwardly manifest in the Paradise of the tomb of the Eighth Imam is due to naught but the announcement of the Apostle of God – may the blessings of God and His salutations be upon Him, "He is mine Eighth Viceregent." Although at present, naught of this nature is to be witnessed at his tomb, yet all such manifestations have never been, nor ever shall be, but in the grasp of His bounty, and the hand of His power.

334 و آنچه کهدر جنّت فرقان داخل شدند کلّ در ظلّ باب اوّلیه که رسول الله باشدمستظلّند و ابواب دیگر جنّت در قبضه این باب است بلکه اواینها را فتح فرموده بجود خود مثلا هر کس در حقّ حرف آخر عروج نمایدبمنتهای عروج و ظاهر شود از برای جسد او آنچه که فوق ان متصوّرنیست در این عالم نیست الّا از اذن آن که فرموده این است یکاز ابواب جنّت و هدایت من چنانچه آنچه بظاهر در جنّت تربتامام ثامن ظاهر شده نیست الّا بانچه رسول خدا فرموده که وصّیعاشر من اگر چه الان نزد تربت او این نوع ظهورات نیستولی کلّ این ظهورات نبوده ونیست الّا در قبضه جود او و کفّ قدرتاو

335 Beneath the shadow of each of the Gates of Paradise there have been, and are, innumerable subordinate Gates: even as each soul who entereth into the allegiance of one of the Gates of Paradise is in himself a Paradise, for his sake, in his own

335 و در ظلّ هر بابی از ابواب جنّت ابواب ما لا نهایه بوده وهستچنانچه هر نفسی که در ولایت یکی ازابواب جنّت آمده بنفسه جنّتی استاز برای

degree. To an illimitable extent the operation of this mystery is evident and effective.

او در رتبه خود و الی ما لا نهایه این سرّ ظاهر بوده جاری است

336 Whatsoever delight can today be conceived of is in this Paradise; while from the Former Paradise all delight hath been cut off: even as at the time of the appearance of the Apostle of God – may the blessings of God and His salutations be upon Him – all delight was cut off from the Paradise of the Evangel. For the whole of Paradise consisteth in confessing the Unity of God; in knowing Him, and winning His good pleasure; and in obeying the Manifestations of His Cause: wherefore, when a person is cut off therefrom, what Paradise can there be? Even were he to enjoy throughout his whole life the utmost possible delight, he would in the end return unto the fire of extinction. If in the inner realities of the Letters of the Evangel there be a sign of the Truth, which is the culmination of delight, yet this sign – albeit it existed in the Revelation of Jesus – hath today been removed; and it is only under the misapprehension of its continuance that he hath tarried in his Paradise until now. For were all the Letters of the Evangel to know with certainty that the manifestation of the Apostle of God – may the blessings of God and His salutations be upon Him – is the selfsame manifestation of Jesus in a nobler guise, not one of them would remain in his Evangel, or take delight in that Paradise.

336 و آنچه امروز لذّت متصوّر است در این جنّت است و از جنّتقبل کلّ لذّت قطع شده چنانکه حین ظهور رسول الله کلّ لذّتاز جنّت انجیلیه قطع شد زیرا که کلّ در جنّت در توحید خدا و عرفانورضای او و طاعت مظاهر امر او است بعد از آنکه منقطع باشدنفسی از آن چه جنّتی است اگر چه درعمر خود بمنتهای لذّت ممکنه متنعمگردد که آخر راجع بنار فنا میگردد واگر در کینونیّات حروف انجیلیّهآیتی از حقّ باشد که منتها الیه لذّت است اگر چه در ظهور عیسی بودهولی امروز ان ایه مرتفع شده واو بگمان بقاء است که تا حال صبرنموده چنانکه اگر کلّ حروف انجیلیّه بیقین بداند که ظهور رسول اللّههمان ظهور عیسی بوده بنحو اشرف احدی از حروف انجیلیه درانجیل خود باقی نخواهد ماند و در آن جنّت متلذّذ نخواهد

337 Such too is the case following the completion of the Dispensation of the Furqan: if today any of its followers conceive himself to have experienced any sensation of delight, this hath no reality: for if betwixt himself and God he performeth an act "for God," and conceiveth himself to have taken any delight therein, yet in the sight of God he hath performed it for other than Him. Under the same misapprehension that hath caused the Letters of the Evangel to tarry in their Paradise, these too have tarried in theirs. For the Mirror of God hath dawned in another Paradise, whence all delight is cut off, save from him who recognizeth God alone, and believeth in Him; and recognizeth His Proof, and believeth in Him; and recognizeth His Book, and believeth therein; and recognizeth that which hath been sent down in His Book, and believeth therein.

337 شدو همین قسم بعد از فرقان که اگر امروز گمان لذّتی میکند حقیقتندارد زیرا که اگر بین خود و خدا عمل میکند لله و گمان تلذّذ می بردعند الله از برای دون آن کرده و بهمین گمانی که حروف الفیّه ماندهآنها هم مانده اند زیرا که مرآت لله طالع شد در جنّت دیگر این استکه کلّ لذّت منقطع است الّا لمن عرف الله وحده و امن به و عرف حجّتهو امن به و عرف کتابه و امن به و عرف ما نزّل فی کتابه و امن به

338 In like manner, the denizens of this Paradise shall take delight therein up to the beginning of the Revelation of Him Whom God shall make manifest. I swear by the Divine Essence that there shall be for them at the time of His appearance no greater Paradise than to believe in Him, and to obey Him; while all delight shall be cut off from the people of the Bayan. Blessed is he who entereth beneath His shadow, and taketh delight in His remembrance, for he shall abide as long as He Himself abideth, even unto the following Revelation. Then, if he believe in Him,

338 و همینقسم اهل این جنّت در این جنّت متلذّذ هستند الی اوّل ظهورمن یظهره الله قسم بذات الهی که از برای ایشان در حین ظهور ایشانهیچ جنّتی اعظم تر از ایمان باو و اطاعت او نیست و کلّ لذّاتاز اهل بیان منقطع میگردد طوبی لمن یدخل فی ظلّه و یستلذّبذکره فانّه یبقی ببقائه الی کرّة الاخری و انّا لو امن به و یستلذّبذکره یدرك

and take delight in His remembrance, he shall have attained the Revelation after that following; neither shall there be any end or limit to this process. If, however, he remain in any Revelation, both his faith and delight shall be cut off from him at the time of the following Revelation.

كرة اخرى بعد الاخرى و لا غاية له و لا منتهى و ان بقى فظهور فينقطع الايمان و اللذّة عنه حين ظهوره

339 I counsel all the people of the Bayan that if, at the time of the appearance of Him Whom God shall make manifest, ye all succeed in attaining that Most Mighty Paradise and Most Great Meeting, then blessed are ye; then blessed are ye; then blessed are ye! Otherwise, if, from the time of the Name of God "Aghyath," ye hear that One hath been made manifest with the same Verses as before, do ye all enter therein. Yet if He have not appeared by then, and the time wear on till the Name of God "Mustaghath;" whereupon ye hear that a Point hath appeared, but ye are not all assured that it is He – have then mercy upon your own souls, and, if ye have not all entered beneath the shadow of that Manifest Point, do ye all, with your whole being, seek shelter therein.

339 وصيّت می كنمكلّ بيان را كه اگر در حين ظهور من يظهره الله كلّ موّفق بان جنّتاعظم و بلقای اكبر گرديد طوبی لكم ثمّ طوبی لكم ثمّ طوبی لكم و الّا اگر شنيديد ظهوری ظاهر شده بايات قبل از عدد اسم اللّهالاغيث كه كلّ داخل شويد واگر نشده و بعدد اسم الله المستغاثمنتهی شده و شنيده ايد كه نقطه ظاهر شده و كلّ يقين نكرده ايدرحم بر انفس خود كرده و كلّ بكلّيه در ظل ان نقطه ظاهره كه كلّ داخلنشده ايد مستظل گرديد

340 Should ye hear that a Soul hath been made manifest having the ability to reveal Verses, and that the learned of that age have confessed His truth – not those who are merely famed for learning, but rather those who look with scrutinizing gaze (even as was the case in this age, when the former were shut out as by a veil, whereas those who looked with scrutinizing gaze and penetrating vision, although arrayed in the raiment of poverty and wretchedness, were the first to enter into Paradise, whence they attired themselves in silk; while the former have remained until now in their previous state) – should ye hear of such a Soul, then hesitate not, but enter ye all beneath the shelter of His shadows: for He is the First and the Last; and He is the Manifest and the Hidden. Should ye, however, not hear such tidings, do ye resort to ardent prayer and supplication, that haply the grace of God may not be cut off from you up to "Mustaghath."

340 و اگر بشنويد ظاهر شده صاحب نفسی بآيّاتو اولوا العلم آن زمان تصديق او نموده نه معروفين از اولوالعلمبلكه مدتّقين نظر بمثل اين زمان كه آنها محتجب مانده و مدتّقين نظرو صاحبان منظر اگر چه بر لباس فقر و مسكنت بود سبقت بدخولدر جنّت گرفته و لباس حرير پوشيده و ايشان هنوز در حكم قبل باقمانده تأمل نكرده و كلّ داخل شوند در ظلّ ظلال او كه او است اوّل و آخرو او است ظاهر و باطن و اگر نشنيديد در تضّرع وابتهال بر آمدهكه فضل خدا الی مستغاث از شما مقطوع نگشته

341 Should ye, ere "Mustaghath," hear that He Who is my Beloved and your Beloved, my King and your King, hath been made manifest, then tarry not even for so long as it taketh to draw breath, but all of you, without exception, enter beneath the shadow of God, nor ask why or wherefore, for this is among my weightiest commandments unto you, in order that I may deliver you from the fire of your remoteness, through having granted you this permission. O people of the Bayan, do ye all give thanks: for should anyone, after two thousand and one years, tarry for the space even of a single breath, unquestionably he is not in the religion of the Bayan, and is within the Fire; unless

341 و اگر شنيديدالی مستغاث كه ظاهر گشته من هو محبوبی و محبوبكم و مليكی و مليكمفاذا لا تصبرّن قدر ما ينتفّس نفس و لتدخلّن كلّكم اجمعونفی ظلّ الله و لا تقولنّ لم و بم فانّ هذا اعظم امری ايا كم قد خلقتكمعن نار بعدكم بما قد اذنت لكم بهذا ان يا اهل البيان كلّ تشكرونكه اگر نفسی بقدر تنفّسی صبر بعد از دو هزار و يك سال نمايد بلا شبههدر دين بيان نيست و داخل در نار است الّا آنكه ظهور الله ظاهرنشود كه آن وقت كل مكلّف بابتهال و تضّرع هستيد

the Manifestation of God appear not, in which case ye are all charged to resort to ardent prayer and supplication.

342 I wish not that ye should tarry like the Jews after the advent of Jesus – peace be upon Him; or that, like the Christians, Muhammad should arrive, and ye should tarry; or that, like the people of Muhammad – may the blessings of God and His salutations be upon Him – the Qa'im of the House of Muhammad – may the blessings of God and His salutations be upon Him – should appear, and ye should tarry. Were my heart to consent that any of those in the Bayan should thus tarry, I would declare, "The Point of the Bayan hath come in His Latter Manifestation, and ye, verily, continue as ye were before!" I swear by Him Whom God shall make manifest that in the knowledge of God there hath not been, nor is there, a more grievous matter: for should He appear, and anyone tarry in the Bayan, the whole vengeance of the Bayan shall light upon him in double measure, for today the vengeance of the Furqan upon those who entered not into the Bayan is doubled, even as was the vengeance of the Evangel upon those who had entered not into the Qur'an, while the vengeance of the Qur'an too was doubled in their case.

342 نه این استکه بمثل یهود مانده که عیسی بیاید و بمانید و نه بمثل نصاری که محمّد بیایدو بمانید و نه بمثل امّت محمّد که قائم آل محمّد ظاهر شود بمانید و آن یرضفؤادی بان یبقی من البیان احد لا قولّن جائت نقطة البیان فی آخریهاو انتم علی ما انتم علیه لباقون قسم بمن یظهره الله که هیچ قسمی در علم خداازآن اعظم تر نبوده ونیست که اگر ظاهر شود واحدی در بیان باقماند کلّ نقمت بیان از برای او هست بضعف زیرا که امروز نقمتفرقانیّه از برای اشخاصی که داخل بیان نشده مضاعف است چنانچهنقمت انجیلیّه از برای اشخاصی که داخل قرآن نشده بود بوده نقمت قرآنیهم در حقّ ایشان مضاعف شده

343 Should any such soul exist, he hath never been within the fold of the Bayan, nor ever entered beneath the shadow of the Tree of the Possessor of the Seven Letters; even as, if any of the Letters of the Qur'an should thus tarry, through not entering beneath the shadow of the Bayan, he had never entered within the fold of the Qur'an, nor ever sheltered beneath the shadow of the Tree of Muhammad: for otherwise he would not have held aloof from His manifestation in nobler guise in His after life. The same too may be said of the Evangel, for if a soul had truly believed in Jesus, he must needs have believed in Muhammad – may the blessings of God and His salutations be upon Him: whence the mere fact that he hath not done so is an indication that he had never believed in the Evangel, or in Jesus. In like manner, if anyone today looketh at the Traditions concerning the trial and temptation of the believers, he will observe what pains the supporters of the Truth have taken to insure the deliverance of this people on the Day of Revelation: even as those writers who look with scrutinizing gaze have mentioned in their works that the appearance of His Holiness – peace be upon Him – is none other but the appearance of that "Truth" concerning which, as recorded in the Tradition of Kumayl, the Commander of the Faithful was once questioned. Howbeit, God guideth whomsoever He willeth, and causeth to enter into Paradise whomsoever He desireth.

343 و اگر چنین نفسی باشد ابداً داخلدر بیان نبوده و در ظلّ شجره ذاتّ حروف السّبع داخل نشده چنانچهاگر کسی در حروف قرآن ماند که در ظلّ بیان داخل نشود داخل قرآن نگشتهو در ظلّ شجره محمّدیّه مستظّل نشده و الّا تخلّف از ظهور اشرف او در آخرتمیکرد و همین قسم در انجیل گفته میشود که اگر نفس مؤمن بعیسی بود لابدایمان بمحمّد می آورد همین قدر که نیاورد دلیل است که ایمان بانجیل وعیسی نداشته چنانچه اگر امروز کسی در احادیث فتنه و امتحان نظرنماید مشاهده می نماید که چه قدر اولیای حق از برا ی نجات این خلقدر یوم ظهور اهتمام فرموده چنانچه مدّقین نظر در کتّاب خود ذکرنموده که ظهور حضرت علیه لسلم ظهور حقیقت مسئول عنها استکه در حدیث کمیل مذکور است ولی یهدی الله من یشاء و یدخل الجنّةمن یرید

344 Such is the reality of Paradise in this present life; while after death, none but God is apprised thereof: therein is what eye hath not seen, nor ear heard, nor human heart conceived. Therein hath God created everything whereof everyone beseecheth, through His bounty, to receive a portion. Were the seas of the heavens to be converted into ink, and all things into pens, and all who are endowed with spirit into scribes, assuredly they would be unable to apprehend aught of what is contained in the Paradise after death. The axis around which this Paradise revolveth is that same Paradise which, as mentioned, existeth during the lifetime of the servant. If, during this present life, he have entered into the Paradise of the Revelation of God, he shall after his passing likewise enter into the Paradise of the life to come. Otherwise, he shall enter into the Fire at the time when he is caused to yield up his soul. I seek refuge in God from such a fate! I have not seen in this Paradise aught else but God; nor within it aught else but Him; nor before it aught else but Him; nor after it aught else but Him; nor above it aught else but Him; nor below it aught else but Him. His are the creation and the Command aforetime and hereafter. No God is there but Him, the Living, the Help in Peril, the Self-Subsisting.

344 این است حقیقت جنّت در عالم حیات و بعد از موت لا یعلمالا الله هنالك ما لا عین رات و لا اذن سمعت و لا خطر علی قلببشر قد خلق الله فیها من کلّ ما کلّ عنه سائلون و اگر ابحر سمواتمداد گردد و کلّ اشیاء قلم و کلّ ذی روح کاتب هر اینه شئ از اشیاءجنّت بعد از موت را نتواند درك نمود و مدار ان مدار همینجنّتی است که در حیات عبد ذکر شد اگر در این حیات داخل در جنّتظهور الله گشته داخل در جنّت آخرت هو بعد از موت خواهد شدو الّا داخل نار خواهد شد حین ما قبض اعوذ بالله عن ذلکما رایت فی تلك الجنّة الّا اللّة و لا فیها الّا ایّاه و لا من قبلها الّاایّاه و لا من بعدها الّا ایّاه و لا من فوقها الّا ایّاه و لا من دونها الّاایّاه له الخلق و الامر من قبل و من بعد لا اله الا هو الحیّ المهیمن القیّ

345 How oft it chanceth that a soul is in one Revelation among the most exalted ranks of the denizens of Paradise, while at the time of the following Revelation, he descendeth to the lowest ranks of the people of the Fire! Seek ye refuge in God, and lay fast hold upon the cord of the Point of the Bayan, both in His Former and in His Latter Manifestation: for He needeth not that anyone should believe in Him, or enter into His Paradise. Nay all, if they enter not, shall but go into the Fire; otherwise, if they enter into Paradise, they shall do so to their own behoof. Wherefore 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.

345 وموجه بسانفسی در ظهوری از اعلی علوّ اهل جنّت است و حین ظهور بعد از ادنی دنّواهل نار میگردد پناه برده بخدا و اعتصام ورزیده بحبل نقطه بیان در اولی واخراو که او است غنّی از اینکه کسی ایمان باو آورد یا داخل درجنّت او شود بل کلّاگر نشوند در نار میروند و الا خود فائز بجنّت میگردند این است که اگر نفسی نفسی راهدایت نماید بهتر است از برای او از اینکه مالك شود ما علی الارضکلاًرا زیرا که اگر هدایت نمود ان نفس را تا آنکه آن نفس در ظلّشجره توحید است رحمت خداوند بهر دو میرسد و الّا تملّك ما علیالارض حین موت از او منقطع میگردد ولی سبیل هدایت از روبحبّ و رأفت بوده نه شدّت و سطوت هذا سنّة الله منقبل و من بعد یدخل من یشاء فی رحمته انّه ولّی کریم

346 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. Yet, praise be

346 و هیچ جنّتی اعظم تراز برای هیچ نفسی نیست که در حین ظهور الله ادراك نماید او راو ایات او را بشنود و ایمان اورد بلقاء الله او که لقاء الله هستفائز گردد و در رضای او که بحر محیط بر رضوان است سیر نمایدو بالای جنّت فردانیّت

to God that all in this day are shut out as by a veil from this Paradise, and take delight in that which, at the time when they are caused to expire, shall be cut off from them, and cause them to enter into the Fire; and withal that they are shut out as by a veil from that for the sake whereof they were created!

متلّذذ گردد و حمد خدا را که کلّ امروز ازینجنّت محتجب بانچه حین قبض روح ایشان منقطع میشود وداخل در نار میکند متلذذ و از برای آنچه خلق از برای او شدهمحتجب

347 Would, indeed, that they were but shut out as by a veil therefrom, and not opposed thereto! And would that they were but opposed thereto, and had not inflicted upon the Tree of Truth that which, in relation to Him, beseemeth not His station! All believe through Him, yet have confined Him to a mountain; and all are honoured through Him, yet have consigned Him to isolation. Neither hath there been, nor is there, a fiercer fire for the authors of this wrong than the wrong itself: even as for the believers there hath never been, nor is there, a greater Paradise than belief itself.

347 و کاش محتجب بوده و مضاد نبوده و کاش مضاد بودهو آنچه لایق بر شجره حقیقت نبوده بالنسبة باو در حقّ او ظاهرنکرده کلّ باو مؤمن و او را در جبل نموده و کل باو معزّز و او راتنها گذاشته و هیچ ناری از برای عاملین از نفس عمل اشدّ ترنبوده و نیست چنانچه از برای مؤمنین هیچ جنّتی از برای ایشاناز نفس ایمان عظیم تر نبوده و نیست

348 There is no God but God. He is the God of Paradise, and its Lord, its Possessor, its King, and its Sovereign. All that are therein abide through His Command; while He, verily, is independent of all that live and move therein. All that are therein, however, take delight in meeting Him at the time of His Manifestation; and thereafter in meeting Him at the time of His Concealment, in a manner unperceived by all. Verily, all the denizens thereof give glory to Him by thanking Him at every moment, and before each moment, and after each moment; and confess the Unity of God, their Lord, by remembering Him in every matter, and before each matter, and after each matter.

348 و ما من اله الااللّه ذلکاله الجنّة و ربّها و مالکها و ملیکها و سلطانها و ما فیهایبقی بامره و انّه لغنیّ عمّا فیها و علیها ولکن ما فیها یتلذّذونبلقائه حین ظهوره ثمّ بلقاءئه حین بطونه من حیث هملا یعلمون کلّ من فیها لیسبحّون بحمده فی کلّ حین و قبل حینو بعد حین و لیوحدونّ اللّه ربّهم بذکره فی کلّ شأن و قبل شانو بعد شان

349 No soul shall enter therein but that it shall, in truth, proclaim on the part of its Lord: “Verily, I am God, no God is there but Me, the Almighty, the Best-Beloved!” and “Verily, I am God, no God is there but Me, the Help in Peril, the Self-Subsisting!” and “Verily, I am God, no God is there but Me, assuredly a Regal Lord!” and “Verily, I am God, no God is there but Me, assuredly an Exalted Truth!” and “Verily, I am God, no God is there but Me, the Lord of All Things, the Lord of the Exalted Throne!”

349 لن یدخل فیها من نفس الّا و انّها التقول ومن عند ربّها انّنانا اللّه لا اله الّا انا لعزیز المحبوب و انّنی انا اللّه لا اله الّاانالمهیمن القیّوم و انّنی اناللّه لا اله الّا انالرّب ملیك و انّنی اناللّهلا اله الّا اناالحقّ منیع و انّنی اناللّه لا اله الّا انا ربّ کلّ شئربّ الکرسی المنیع

350 All Things revert unto the human temple, whether male or female. If the soul in question dwell in Paradise, all that is in his or her possession likewise is a part of Paradise, even should it be a thing that is not peerless in its kind: for whatsoever emanateth from the Will is in the likeness of its own self, at its own level, so that when it is stripped of its limitations, naught remaineth in the highest form thereof – which is that pertaining to the heart – save the human temple. It is for this reason that All Things beseech of the Lord that they might rest in the shadow of that which is related unto the believer, not other than he: for the Paradise of each thing is to be related unto

350 و کلّ شئ راجع میشود بهیکل انسانی سواء کانمن ذکر او انثی و اگر ان نفس در جنّت است کلّ آنچه در ملك او استدر جنّت اگرچه شئ باشد که لیس کمثله شئ در صقع خود نباشدزیرا که آنچه از مشیّت متجلّی میگردد بر صورت نفس خود است در حدّخود که اگر معرّی شود باقی نمی ماند در صورت فؤادی او الّا هیکلانسانی و از این است که کلّ شئ طلب میکند از خداوند که در ظلّ ماینسب الی المؤمن باشند نه دونه زیرا

God: and that which is related unto the believer is related unto God. If, however, it reverteth unto other than a believing soul, then all is in the Fire, and a manifestation thereof, although the thing concerned be at its own level peerless in its kind.

که جنّت شئ این است که منسوبالی الله گردد و ما ینسب الی المؤمن من ینسب الی الله واگر راجع بنفس دونمؤمنه گردد کلّ در نار است و ان شئون ان اگر چه کلّ در صقع خودلیس کمثله باشد

351 For example, this room, which hath no doors, or any recognizable dimensions, is today the loftiest chamber of Ridvan, inasmuch as the Tree of Truth resideth therein. Yea, methinks the very atoms thereof all now raise the cry "Verily, I am God, no God is there but Me, the Lord of All Things!" – a cry in virtue whereof they vaunt themselves over all other rooms, even should these be apartments adorned with mirrors and ornamented with gold. If, however, the Tree of Truth were to reside in such apartments, then the atoms of the mirrors thereof would raise the selfsame cry: even as the atoms of the mirrors of the most exalted chamber of the 'Imarat-i-Sadri, wherein, during the period of my sojourn in the Land of Sad, I resided, raised such a cry, and do so to this day.

351 چنانچه این حجره که بلا ابواب است و بلا حدود معروفهامروز اعلا غرف رضوان است که شجره حقیقت در او مستقرّاستکه گویا ذرّات آن همه بندای ذکر انّنی انا اللّه لا اله الّا انا ربّکلّ شئ میخوانند بر کلّ حجرات اگر چه مقاعد مراتیه مطرّزه بذهبباشد ولی اگر شجره حقیقت در مثل آن حجرات ساکن گردد آنوقت آن ذرّات مرایا میخوانند چنانچه ذرّات مرایای اعلی مقعدامارت صدری که در ایام ارض صاد در آنجا ساکن بوده میخواندهو میخوانند

352 Naught is possessed of any consequence except it revert unto that soul. Thus, wherever the denizens of Paradise be seated, the spots in question are potentially capable of the utmost possible exaltation, as indeed is witnessed by those who look with the eye of truth. For example, no spot was more abased on the day of the martyrdom of the Fifth Word than the site of this event: yet, since it was a part of Paradise, it displayed beneath its shadow the utmost possible exaltation, so that, even then, had one looked with a discerning eye, he would have seen that it was fitting for its walls to be constructed out of ruby, not gold; and if such hath not appeared, it is on account of the weakness of the people, not the incapacity of that spot, for it was endowed with such potential.

352 و حکم از برای هیچ شئ نیست الا آنکه راجع بان نفس میگرددو این است که هر مقعدی که اهل جنّت براو مستقر شوند باعلی ما یمکنوصف در امکان انها بوده کا ناظرین بطرف حقیقت مشاهدهمی نمایند چنانچه هیچ مقعدی از محل شهادت کلمه خامس ادنی تر در ان روزنبوده ولی چون از جنّت بوده باعلی ما یمکن در ظلّ او ظاهر بوده کهاگر ان روز ناظری نظر میکرد میدید که لایق بوده که جدران او از یاقوتمرتفع شود نه ذهب و اگر ظاهر نشده از ضعف نفوس بوده نهعدم امکان ان ارض زیرا که ان قابل بوده

353 By the same token, although there was on that day no more exalted spot than that whereon the opposing tree was seated, the discerning people of that age beheld already its evanescence, whence even then they seemed to see it reduced to naught: and indeed there is today no trace or sign either of the one who reposed upon that spot, or of the place itself. In such wise God bringeth Negation to extinction, and raiseth Affirmation unto the very heights, through His Command. He, verily, is powerful over All Things.

353 و هم چنین ارضی که ان روزشجره مقابل مستقر بوده اعلای از ان ان روز نه بوده که اولوالافئدهدر ان روز میدیدند فنای او را که گویا همان روز لا شئ میدیدندچنانچه امروز نه اثری و نشانی نه از مستقر بر ان ارض است و نه از اوکذلك یفنی الله النّفی و یرفع الله الاثبات بامره انّه علی کلّ شئ قدیر

354 Similarly, if the situations be reversed, so that the Tree of Truth be seated upon the most exalted spot on earth, there is no doubt that it would from everlasting unto everlasting ascend upwards in its state of exaltation; and so likewise in the shade: even if the place in question be the most abased

354 و اگر بر عکس مورد ظاهر شود که مقعد شجره حقیقت اعلی علو ارضگردد و شبهه نیست که لم یزل و لا یزال در ارتفاع مرتفع میگرددو در ظلّ اگر چه منتهای ارض ادنی باشد در نزول تنزّل

spot on earth, it would continue to descend downwards in its state of abasement: inasmuch as All Things revert unto the human soul; while it reverteth unto God in Paradise, if it had believed in Him Whom God shall make manifest; and unto other than the truth in the Fire, if it had been shut out as by a veil.

مینمایداز کلّ شئ یرجع الی النّفس الانسانیّه و انها هی ترجع الی الله فی الجنّةان کانت مؤمنة بمن یظهره الله و یرجع الی دون الحقّ فی النّار اذا کانتمحتجبه

355 Whoso followeth My Command at the time of "Mustaghath" shall enter into Paradise, as irrevocably ordained by of God. He, verily, is powerful over All Things.

355 و من یتّبع امری فی اسم المستغاث یدخل الجنّه حیث لامردّ لّه منعند الله انّة کان علی کلّ شئ قدیر

356 Gate Seventeen of the Second Unity

356 الباب السّابع و العشرمن الواحد الثانی

357 explaining that the Fire is true.

357 فی بیان انّ النار حقّ

358 The substance of this gate is that the Fire hath ever had, and ever shall have, innumerable and never-ending manifestations. The quintessential reality thereof is lack of recognition of God, which in each Dispensation is evidenced through lack of recognition of the One Who is the Bearer of the Divine Revelation in the Dispensation itself, Who calleth unto all in whatever tongue is spoken by the people among whom He is raised up: "There is no God but God, truly, truly;" "There is no God but God, truly, truly, truly;" "There is no God but God, truly, truly, truly, truly;" and "There is no God but God, truly, truly, truly, truly, truly." For in All Things the essence of that which God loveth not reverteth unto Negation, while the essence of that which God loveth reverteth unto Affirmation; neither of which can be made apparent save through that which, in each Revelation, the Point of Truth loveth not, and that which He loveth.

358 ملخص این باب آنکه از برای نارشئون ما لا نهایه بما لا نهایه بوده و هست جوهر جواهر او عدمعرفان الله است که در هر ظهور بعدم عرفان ظاهر بظهور در نفسظهورظاهر میگردد که کلّ میخوانند کلّ را بهر لسانی که بر آن مبعوث گرددلا اله الّا الله حقّا حقّا لا اله الا الله حقا حقا حقا لا اله الّا اللّهحقّا حقّا حقّا حقّا لا اله الّا الله حقّا حقّا حقّا حقّازیرا که جوهر کلّ شئ از ما لا یحبّه الله بنفی و از ما یحبّة الله راجعباثبات میگردد و این ظاهر نمیگردد الّا بما یحبّه الله نقطة الحقیقة فی کلّظهور و ما یحبّه

359 This essence, alike in the Qur'an and the Bayan, is the heart of the first person whose heart, when he heard that the Tree of Truth had been made manifest, was consumed by the fire of hesitation or repudiation, although this heart had erstwhile been in Paradise; for he had been wont to say: "There is no God but God;" "Muhammad is the Apostle of God – may the blessings of God and His salutations be upon Him;" "'Ali and the Imams are the Proofs of God;" and "The Gates of Guidance – these, truly, are the witnesses of God;" and had regarded all that God had sent down in the Furqan as true. Yet in consequence of blindness, heedlessness, halting, repudiation, or denial, all the true signs that had formerly been within him – of the recognition of God, and of the recognition of the Prophet, the Imams and the Gates, and the acknowledgment of all that is true in Islam on the part of God – were rendered vain: for all these had sprung from the Tree of Truth; and this identical Tree hath been made manifest, and these fruits were from Him

359 و این جوهر در قرآن فؤاد اوّل است و در بیان فؤاداوّل که در وقتی که شنید شجره حقیت ظاهر شد فوادش بنار تأمّلیا مجد فانی گشت اگر چه آن فؤاد در قبل در جنّت بوده زیرا که لا اله الا اللّهمیگفت و محمّد رسول الله و علیّ و الآئمه حجج الله و ابواب الهدی اولئکهم شهدا الله ما نزّل الله فی الفرقان را حقّ میدانست و او در حیناحتجاب یا غفلت یا وقوف ما مجد یا افکار باطل شد آنچه کهدر او بود از ایات حقّه از معرفة الله و از معرفت نبی و ائمّه ابوابو اقرار بانچه حقّ است در اسلام من عند الله زیرا که کلّ اینها از شجره حقیقت طالع شده بود و این شجره بعینها ظاهر شدو این اثمار از او بود در قبل و همین قدر که ظاهر شد و کسی قبول نکردگویا در اوّل قبول نکرده زیرا که این ظهور ظهور آخرت او بوده واعظماز ظهور اولای او بوده

aforetime. From the mere fact, therefore, that He hath been made manifest and no one hath accepted Him, it would seem that no one had accepted Him even in His Former Manifestation: for this present manifestation is His manifestation in His after life, and is more powerful than His manifestation in His former existence.

360 Thus it is that the most exalted dwellers of the former Paradise become dwellers of the lowest depths of the Fire. For the first root of the Fire was fain, in his own particular station, to detach himself from the world and devote himself entirely unto the Lord: nay, one more detached than he hath not been heard of till this day; and under the delusion that a certain soul was possessed of the truth, he committed unto him all his affairs. Notwithstanding, that first "Second" likewise was formerly the "First;" yet since in reality he was sunk fast in the earth of his own remoteness, all his piety availeth him naught, for had he been sincere in his aspirations, he would not have hesitated on the appearance of Him by Whom the truth of Truth itself is established; nor, in virtue of his station, been shut out as by a veil from attaining the meeting with God.

360 ازین جهت است که اعلا سکان جنّت قبل دراد نی دنّو نار ساکن میگردند زیرا که اصل اوّل نار در صقع خود انقطاعورزید بسوی خداوند بلکه تا حال شنیده نشده مثل او منقطعو توّهم آنکه در نزد نفسی حقّ بوده تفویض کلّ امور باو نموده و حال آنکهآن ثانی اوّل از قبل بوده ولی چون در واقع در ارض بعد خود نازلبوده ثمری بر او نمیبخشد زیرا که اگر صادق بود در نزد ظهور محقّقحقّ توقف نمی نمود و بمقعد خود از لقاء الله محتجب نمیشد و

361 At the beginning of the Revelation of the Point of the Bayan, whatsoever there was of good in the knowledge of God was created by Him through the first to turn unto Him, and whatsoever there was of other than good was created by Him through the first to turn away from Him; for, from the day of the creation of All Things up to the beginning of the Revelation, the quintessential reality of all Paradise is embodied in the First Gate, while the quintessential reality of all Fire is embodied in the first to turn away. The Lord wished to cause him to turn towards Him; lavished upon him the utmost favour; and sent numerous Tablets and peerless emissaries into his presence; but he allowed himself to be shut out as by a veil by that which profiteth him not, and donned the robe of the first to enter into the Fire. For there is not now in the knowledge of God a greater Paradise than the Point of the "Ba"' in the Bayan; nor is there beneath the sod a remoter fire than the shade of this Point: inasmuch as all things that revert unto the latter, of each kind, are things that have entered within the Fire; while all things that revert unto the former, of each kind, are things that have entered into Paradise. Even as aforetime, whatsoever reverteth unto the Apostle of God had entered into Paradise; while whatsoever reverteth unto the first not to believe in Him had reverted unto the Fire.

361 اوّلظهور نقطه بیان آنچه خیر در علم خدا بود باو باوّل مقبل خلق شدو آنچه دون خیر بود باو باوّل مدبر خلق شد که از یوم خلق کلّ شئ تا اوّلظهور جوهر جواهر کلّ جنّت باب اولّ میشود و جوهر جواهر کلّ نارمدبر اوّل میشود و خداوند خواست که او را مقبل کند و کمال تفضّلدر حقّ او نموده و الواح متعدّده و رسل ممتنعه در نزد او فرستادولی بما لا ینفعه محتجب گشته و قمیص اوّلیّت نار را پوشیده که الانهیچ جنّتی اعظم در علم الله نیست از نقطه باء در بیان و هیچ نارابعد از ظلّ این نقطه در تحت الثری نیست چنانچه آنچه راجع باو میشودازهر شئ اشیائی است که داخل نار شده وآنچه راجع باین میشود از هر شئاشیائی است که داخل در جنّت شده چنانچه از قبل آنچه راجع رسول اللّهمیگردد داخل در جنّت شده و آنچه راجع باوّل من لم یؤمن میگردد راجعبنار شده و

362 The manifestations of this Fire are limitless: but the totality of its Gates are stated to be nineteen; otherwise none knoweth their number but God. For whoever is taken from a Gate of the

362 شئون این نار مالا نهایه است ولی کلیّه ابواب در نوزدهذکر میشود و الاّ لایعلم عدّتها احد الاّ الله زیرا هر نفسی که از باب نارگرفته شود باب

Fire is a gate of the Fire in his own right; while whatever gate is taken from the Gates of Paradise is a gate of Paradise in his own right; notwithstanding that all who are in the Fire revert unto the first origin thereof; while all who are in the Light revert unto the first origin thereof. Both of them worship God; bow down before Him; praise Him, extol Him, and confess His Unity; but with the difference that the latter confesseth the Unity of God in virtue of His manifestation in the after life, while the former doth so in virtue of His manifestation in the earthly life, which was none other but the beginning of this present Revelation, and the after life of that preceding it.

ناری است در حدّ خود و هر بابی که از ابواب جنّت گرفته شود بابجنّتی است در حدّ خود اگر چه کلّ من فی النّار راجع باوّل او میگردد و کلّ منفی النّور راجع باوّل او میگردد و هر دو عابدند خدا را و ساجدند از برای اومعظّمند او را و ممجدّند او را و موّحدند او را الّا آنکه این بظهور آخرتوحید میکند و ان بظهور دنیا که اوّل همین ظهور بوده و آخرتظهور قبل او بوده است

363 Thus it is that the former is invalidated, while the latter is confirmed; the former turneth into fire, while the latter turneth into light; the former fadeth into nothingness, while the latter is established; the former is ennobled, while the latter is abased; the former is enriched, while the latter is impoverished – until it reacheth the pass that no further mention of him remaineth, even within his own self. For otherwise both today confess, "There is no God but God:" but those who say this in the Bayan, say it in a manner that God loveth; while those who say it in the Furqan, say it in a manner that God loveth not. So too aforetime, whoever was in the Book of Alif (Evangel) necessarily confessed the Unity of God: but at the time of the revelation of the Qaf (Qur'an), the Lord of the world – exalted and glorified be He – wished to have His Unity confessed through the confession of Muhammad, the Apostle of God – may the blessings of God and His salutations be upon Him – and not through the confession of Jesus.

363 این است که آن باطل میگردد و این ثابت میماندو آن نار میگردد و این نور میشود و آن فانی میگردد و این ثابتی ماند و آن عزیز میشود و این ذلیل و آن غنی میگردد و این فقیربجای که دیگر ذکر از او باقی نمی ماند حتّی در نفس خود او و لّا امروز هر دولا اله الا الله میگویند ولی آنچه در بیان میگویند بر شان ما یحبّ اللّهمیگویند و آنچه در فرقان میگویند بشأن ما لا یحبّ الله میگویندو مثل این در قبل هر کس در کتاب الف بود لابد توحید خدا را میکردولکن در حین ظهور قاف خداوند عالم عزّ وجلّ دوست داشتکه موحّد شود بتوحید محمّد رسول الله نه بتوحید عیسی

364 Whoso followeth the wish of God, the spirit of the angels shall dwell permanently within him: unless God had deposited that spirit within him in a merely temporary manner, in which case it shall assuredly depart from him; and whoso followeth it not, the soul of "Shin" shall dwell permanently within him: unless God had deposited that soul within him in a merely temporary manner, in which case it shall inevitably depart from him. Otherwise, both of them worship God. Thus it is that, after refusing to bow down, the first "Shin" spake in his accents, even as he is recorded in the Tradition to have spoken: which utterance at the time of Muhammad – may the blessings of God and His salutations be upon Him – taketh the form: "Excuse me, O Apostle of God, from acknowledging the Vicegerency of the Commander of the Faithful" – peace be upon him. To which the answer of the Lord, on that day, is the answer of the Apostle of God, which, phrased in the accents of God, is, "as I wish, not as thou wishest:" which is to say, "I wish to be obeyed in such wise as I wish, not in such wise as thou wishest." This same Word is likewise evident in the Bayan.

364 و هر کس تابعارادة الله شد روح ملکی در او مستقر گردید الّا من استودع اللّهفیه ذلك الرّوح فانّه یخرج و هرکس تابع نگشت نفس شین در اومستقر گردید الّا من استودع فانّه لابد ان یخرج و الا هر دو عبادت میکنندخدا را این است که بعد از سجده نکردن شین اوّلیه با شئون او ناطقشد چنانچه در حدیث است قول او که آن قول در زمان محمّد این میشودکه مرا معفو بدار یا رسول الله از اینکه اقرار بولایت امیر المؤمنین علیه لسلمکنم و جواب خداوند در آنروز جواب رسول الله که مطابق قول اللّهمن حیث ارید لا من حیث ترید باشد که دوست میدارم مطلع کردماز آنچه که اراده میکنم نه از آنجائی که تو اراده میکنی چنانچه همینهمین کلمه در بیان ظاهر و

365 The first to accept the Truth is the essence of Paradise; while the first to turn away therefrom is the essence of the Fire. All the manifestations of good culminate in the one, and all the manifestations of other than good in the other. Even as, in the Qur'an, the Lord hath counselled all in this wise: "Be not the first to disbelieve therein!" I counsel you all to be, assuredly, the first to believe in Him Whom God shall assuredly make manifest on the Day of Resurrection, in order that ye may be, assuredly, the source of all good in the Book of God: for this, truly, is a surpassing bounty; and I, verily, caution you not to be, assuredly, shut out as by a veil through Him before all other souls, lest ye be, assuredly, the source of other than good: for this, truly, is a grievous torment.

365 اوّل من اقبل جوهر جنّت است و اوّل من اعرضجوهر نار است و کلّ شئون خیر باو منتهی می گردد و کلّ شئون دونآن باو چنانچه خداوند در قرآن کلّ را وصیّت باین نموده و لا تکونوااوّل کافر به و من وصیّت میکنم کلّ را ان تکونّن اوّل من یؤمننّبمن یظهره الله یوم القیمة لتکونّن مبدء کلّ خیر فی کتاب الله فان ذلکلهو الفضل العظیم و لا حذرتکم ان لا تحتجبّن به اوّل کلّ نفس لتکونّنمبدء دون خیر فان ذلك لهو العذاب العظیم

366 Were one to look with a discerning eye, he would see that whatever good is destined to be made manifest in the Bayan reverteth unto the first to utter the word "Yea," who believed in the Point of Truth, and whose creation occurred first among the Exalted Letters; while all the manifestations of other than good revert unto the first to utter the word "Nay." The one is a Fire beyond which there is none fiercer in the Bayan; while the other is a Paradise beyond which there is none greater in the Bayan: and so shall they remain until the appearance of Him Whom God shall make manifest, when the reasoners on that day shall reason in this same manner with respect to Him also.

366 و اگر صاحب نظرنظر کند می بیند که کلّ خیری که در بیان ظاهر شود راجع باوّل من قالبلی میگردد که تصدیق نقطه حقیقت را نموده واوّل خلق در آن علّیینواقع شده و کلّ شئون دون خیر راجع باوّل من قال لا میگردد و او استناری که فوق او در بیان نیست و او جنّتی است که فوق آن در بیان نیستالی ظهور من یظهره الله که همین قسم مستدّلین استدلال می نماید

367 The Fire hath not become such save through failure to bow down before the Lord, Who is adored by all – which association of this Word with him he meriteth on account of lack of belief in the Point of the Bayan. Nor hath he revealed his fiery nature unto himself, and unto all, save through doing whatsoever he doth "for the sake of God:" whence, for example, out of the extremity of his caution, he hath refrained, in view of the scruple he hath conceived, from performing ablutions, or resolving to fast, in his own home: nay, he hath made scruple of all the mosques in his land, performing prayers in one only – all of which precautions are rejected in the sight of God, and so many expressions of the Fire: for that sign in his soul in virtue whereof, as he imagined, he did whatsoever he did "for the sake of God," was the same sign which had shone forth in the Revelation of the Point of the Bayan in His former existence, which is none other but the Revelation of the Point of the Furqan; and had he recognized Him to be the same as He, the very idea of hesitating with respect to Him would not have crossed his mind.

367 و نارنار نگشته الّا بعدم سجود از برای خداوند معبود که بعدم ایمان بنقطه بیاناثبات این کلمه از برای او میشود و اظهار ناریت نکرده در نزد خود و کلّالّا آنکه از برای خدا کرده چنانچه از شدّت احتیاط در خانه خودشبواسطه شبهه که کرده وضو نگرفته و نیّت روزه نکرده بلکه در مساجدوطن خود شبهه نکرده و در یك مسجد نماز کرده و کلّ مردود استعند الله و شئون نار بوده زیرا که از برای آن آیتی که در نفس خود بزعمخود لله میکرده آن همان آیتی بوده که از ظهور نقطه بیان در اولاباو که ظهور فرقان باشد متجلّی شده و اگر میشناخت او را که او استخطور تأمّل در حقّ او نمیکرد

368 And yet recognize Him he did, for He had been made manifest with the same proof wherewith the Primal Point had been

368 ولیکن شناخت زیرا که بانچه نقطه اوّلظاهر شده بود که آیات الله هست ظاهر شد و دید زیرا

made manifest aforetime – namely, the Verses of God: as he himself could plainly see, for of the Point of the Furqan today there is naught else apparent save the Verses of God. The moment, therefore, that he heard the Verses of God, yet bowed not down, neither confessed the Lordship of His Creator, his inner nature – which had until then existed only potentially within him – was brought into being, and he donned in consequence the robe of the First Gate of the Fire. I seek refuge in God from such a fate! If, however, one believe in God, this embodiment of the Fire hath no way of reaching him: and God, verily, protecteth His believing servants.

که از نقطهفرقان امروز غیر از آیات الله چیز دیگرنیست همین قدر کهآیات الله را شنید و سجده نکرد و اعتراف بربوبیت پرودگارخود نکرد کینونیّت ممکنه در او بکون آمده و تقمّص قمیص باب اوّل نارپوشیده اعوذ بالله من هذا و من یؤمن بالله فلا سبیل له علیهو الله یحفظّن عباده المؤمنین

369 Each soul who stood opposed to one of the Gates of Paradise of the Qur'an is himself a universal gate of the Fire, in the shadow whereof other similar manifestations are raised up: all of which revert unto that first heart which is the essence of pure Negation; while all good, and the manifestations thereof, revert unto the Point of the Furqan, Whose heart is the quintessential reality of all Affirmation.

369 و هر نفسی که مقابل یکی از ابواب جنّتقرآنیه واقع شده باب کلّی نار است که شئون دیگر در ظلّ او محشورمیشود که کلّ راجع میشود بفؤاد اوّل که جوهر نفی بحت است و کلّ خیرو شئون او راجع میشود بنقطه فرقان که فؤاد او جوهر جواهر کلّاثبات است

370 The most beloved of All Things unto him that dwelleth in the Fire is none other but the one from whom he hath been shut out as by a veil; while the most abhorrent of All Things in his sight is none other but his own self, which hath caused him to remain so deprived: even as in the Qur'an the most beloved of All Things in the eyes of the slayer of the Fifth Letter was precisely he who proclaimed "God is Most Great!" – yet still he bore the burden of that which came to pass: even though, had he known him to be the manifestation of Grandeur in that day, he would have bowed down before him, nor ever would the thought of other than love towards him have entered his heart.

370 و احبّ کلّشئ در نار همان است که از او محتجب شده وابغضکلّ شئ نزد او نفس خود او است که از او محتجب مانده چنانچه در قرآن حبّکلّ شئ نزد قاتل حرف خامس او بوده که الله اکبر میگفت و متحمّل شدآنچه شد که اگر میدانست که او است مظهر تکبیر در آن روز نزد اوسجده میکرد و خطور دون حبّ او بر قلب او نمیشد

371 The most abhorrent of all things in his own sight is none other but his own self: which is the same concerning which the Lord hath sent down in all the Holy Books, "I shall not forgive him." The First Letter of the Fire in the Bayan, for example, merely in virtue of understanding the words of a divine who regardeth himself as related unto the Holy Family – these being the Viceregents of the Apostle of God – may the blessings of God and His salutations be upon Him; while the Apostle is appointed on the part of God – assuredly held himself in high esteem, and was honoured by all: how, then, would the thought of other than love towards the word of Him by Whom Prophethood is established, and Who is the Manifestation of pure Lordship and sheer Godhead, have entered his heart, when night and day he was bowing down before none other than He?

371 و ابغض کلّنزد خودش خود او است و همان است که خداوند در کلّ کتب نازل فرمودهکه نخواهم امر زید او را چنانچه اوّل حرف نار در بیان اگر فهم کلمات عالی را که خود را منسوب باهل بیت میداند واهل بیت اوصیاء رسولهستند و رسول من عند الله منصوص هست میکرد هر آینه در نزدخود مفتخر و در نزد کلّ معزّز بود چگونه بر قول مثبت نبوّت که مظهربوبیّت صرفه و الوهیّت محضه هست خطور دون حبّ میکردو شب و روز از برای او سجده میکند

372 Thus it is that he hath remained shut out as by a veil; hath neglected the One Who is his Best-Beloved; and hath donned the robe of the most abhorrent of All Things, which is the first to turn away through Muhammad – may the blessings of God and His salutations be upon Him. Nay, it was in virtue of the former that the latter donned this robe: even as each subsequent Revelation is the cause of that preceding, in the sight of God, in a nobler guise. For Jesus was created for the sake of the appearance of the Apostle of God – may the blessings of God and His salutations be upon Him, just as the Qur'an was created for the sake of the creation of the Bayan, and the Bayan was created for the sake of the appearance of Him Whom God shall make manifest.

372 این است که محتجب مانده و از محبوبخود غفلت نموده و قیص ابغض کلّ شئ را که اوّل من اعرض بمحمّد باشدپوشیده بلکه آن از این پوشیده چنانچه هر ظهور بعدی علّت ظهورقبل است عند الله بظهور اشرفیّت زیرا که خلق عیسی از برای ظهوررسول الله شد چنانچه خلق قرآن از برای خلق بیان شد و خلق بیان ازبرای ظهور من یظهره الله

373 Although the pen consenteth not to set down the name of the one to whose soul the mere thought should occur of other than obedience to Him, on the Day of His appearance with perspicuous signs, on the part of God – exalted and glorified be He – yet, should such a one appear, it is the robe of this that that hath donned; and it is through the blindness of this that that hath been blinded; and it is through the Negation of this that that hath embraced Negation; and it is through the remoteness of this that that hath become remote; and it is through the Fire of this, that that hath turned into Fire.

373 اگر چه قلم راضی نیشود که جاری شود باسم کسکه بر نفس او خطور کند دون طاعت او در یوم ظهور بایات بیناتمن عند الله عزّ وجل ولکن اگر شود قیص این بوده که آن پوشیدهو ازاحتجاب این بوده که آن محتجب مانده و از نفی این بوده که آن قبولنفی نموده واز بعد این بوده که ان بعید گشته و از نار این بوده کهان نار شده

374 Whoso, on that day, seeketh refuge in Him Whom God shall make manifest, the manifestations of this embodiment of the Fire shall not reach him. The meaning of "I seek refuge in God" on that day is to believe in Him, not simply to utter this Word: for the First Gate of the Fire was wont to repeat this same Word times without number, seeking thereby refuge from his own self, which was "Shin:" but it availed his condition naught, since, had he been sincere, he must needs have sought refuge in the Point of the Bayan, through believing in Him, from his own self, which believeth not in Him. Otherwise, what doth it profit him each night and day, according to the prescription of the Qur'an – setting aside the practice of the Prophet – to bow down thirty-four times before God, through Him, even while inflicting upon Him – what is the exigence of his inner nature – that which the pen is ashamed to mention; notwithstanding that he boweth down through Him, and professeth himself desirous of drawing nigh unto Him: whereas he is in His sight the remotest of all creatures, and the origin of all fire?

374 و هر گاه کس پناه برد بمن یظهره الله ان روز شئون ان باینمیرسد و معنی اعوذ بالله در انروز ایمان باو است نه فوق اینکلمه زیرا که باب اوّل نار همین کلمه را لا یعدد لا یحصی میگفته و پناهاز نفس خود که شین بوده می برده ولی ثمری بر حال او نبخشیده که اگرصادق بود بایست پناه برد بنقطه بیان بایمان باو از نفسخودش که مؤمن باو نیست و الّا چه ثمر میبخشد او را شب و روزبفرض قرآن دون سنّت او سی و چهار مرتبه سجده میکند از برایخداوند باو و آنچه مقتضای کینونیت او است که قلم حیا میکندبر ذکر ان بر او روا میدارد و حال آنکه باو سجده میکند و اظهار تقربباو میجوید و حال آنکه نزد او ابعد کلّ خلق و اوّل کلّ نار است

375 In the Revelation of the Bayan too, just as in Paradise all revolveth around the number Vahid, so too in the Fire it is in this same wise. However illimitably it may proliferate, it is in both cases but the proliferation of that same First Vahid.

375 و درظهور بیانهم همین قسم که در جنّت حول عدد واحد طائف استدر نار هم چنین است الی ما لا نهایه که مکثّر شود مکثّر همان واحد اوّل استدر کلّتیهما هر کس مؤمن شود ببیان و آنچه

Whoso believeth in the Bayan, and whatsoever the Lord hath sent down therein, hath been, and is, in the shadows of Paradise; while whoso deviateth therefrom hath been, and is, in the shadow of the Fire. It is not that by the term "Gates" is intended aught such as a city gate: nay rather, for example, the Gate of Paradise in the Land of Ba' is none other but the Lights who dwell therein, and are subsumed under the shadow of the Universal Gate. The shade is even as the shadow. I seek refuge in God from other than the Letters of Affirmation at every time, and before each time, and after each time; and I, verily, put my whole trust in God in every matter, and before each matter, and after each matter.

خداوند در او نازلفرموده در ظلال جنّت بوده و هست و هر کس منحرف شود در ظلّنار بوده و هست نه این است که مراد از ابواب مثل باب بلد باشدبل مثلا باب جنّت در ارض تاء انواری که هستند هستند و در ظلّ بابکلیّه ذکر میشوند و ظلّ مثل ظلّ و استعیذ بالله من دون حروفالاثبات فی کلّ حین و قبل حین و بعد حین و لا توکّلنّ علی اللّهفی کلّ شان و قبل شان و بعد شان

376 For example, conceive thou the First Gate of Paradise as the Point; and the First Gate of the Fire as the one who standeth opposed thereto, up to the appearance of Him Whom God shall make manifest. Regard thou the water of Negation in the veins of the rejected trees as evanescent; and the water of Affirmation in the veins of the well-rooted trees as permanent: until Negation is brought to naught, in such wise that there remaineth thereof in the Bayan not so much as a mention thereof, save in the Book; while Affirmation is affirmed, to the degree that all take pride in their relation thereto.

376 مثلا باب اول جنّت نقطهفرض کن و باب اول نار من یقابل فرض کن الی ظهور من یظهره اللّهماء نفی را در عروق اشجار منفیّه فانی بین و ماء اثبات را در عروقاشجار ثابته ثابت الی ان یفنی النّفی بحیث لم یبق فی البیان عنهمن ذکر الّا فی الکتاب و یثبت الاثبات بشان کلّ یفتخرون بنسبتهمّالیه

377 How many a fire shall the Lord convert into light through Him Whom God shall make manifest! And how many a light shall He convert into fire through Him! If at the time of "Ghiyath" He be made manifest, and all enter therein, none shall remain in the Fire. And if it come to the time of "Mustaghath," and all enter therein, none shall remain in the Fire, but rather all shall be converted into light. Beseech ye this very bounty of Him Whom God shall make manifest, for this is the Transcendent Bounty and the Supreme Attainment: that ye remain not like the remaining peoples – like the Letters of the Evangel who, even though two further Books have been sent down on the part of God, are still awaiting "He that shall come, Whose name is Ahmad."

377 و چه بسا ناری را که خدا نور میکند بمن یظهره اللّه چه بسانوری را که نار میفرماید باو واگر در عدد غیاث ظاهر شود و کلّداخل شوند احدی داخل در نار نمی ماند واگر الی مستغاث رسدو کلّ داخل شوند احدی در نار نمی ماند الّا آنکه کلّ قبول بنور میگردندو همین فضل را ازمن یظهره الله طلب نموده که این فضل اعظم و نوراکبر که مثل امم باقیه نمانده مثل حروف انجیل که دو کتاب دیگر نازلشود من عند الله و ایشان هنوز منتظر من یأتی من بعدی اسمه احمد باشند

378 Should He not appear up to the time of these two Names, it is inevitable nevertheless that He shall be made manifest; nor is there any escape therefrom: notwithstanding that I behold His appearance even as this sun in the midmost heaven, and the setting of all even as the stars of night by the light of day – in respect of belief and reality, that is, not of the physical temple, and of outward material means. Conceive ye that time to be even as today, and say: "That, verily, is God, your Lord: His are the creation and the Command; no God is there but Him, the Exalted, the Great."

378 و اگر ظاهر نشود الی این دو اسم لابد ظاهر خواهد شد و مفّری از براباو نیست اگر چه می بینیم ظهور او را مثل این شمس در وسط السماء نهو غروب کلّ بمثل نجوم لیل در نهار در مقام ایمان و حقیّت نه مقامهیکل جسدی و اسباب ظاهری بمثل امروز تصوّر نموده و گفته ذالکم الله ربّکم لهالخلق و الامر لا اله الّا هو العلیّ العظیم

379 Although the decrees of God differ in each particular respect, yet in the Bayan there is no mention but the mention of Him: haply, at the time of His appearance, He shall witness no sadness at the hands of His believers, who believed in Him whilst He was concealed from their eyes, and all of whom now abide His advent. I, verily, commit His affairs unto God, His Lord: He, verily, is the best of protectors and succourers, and He, verily, is the best of advocates and supporters. He it is Who sufficeth all above All Things; nor doth any thing suffice above Him. For no thing, without belief in Him, hath any fruit, even while no thing, with belief in Him, hath any sadness.

379 اگر چه مقادیرالهی در هر شأن مختلف میشود در بیان هیچ ذکری نیست مگر ذکر او لعلّوقت ظهور مشاهده حزن را ننماید از مؤمنین بخود که در غیبباو ایمان آورده و کلّ منتظر لقاء او هست و لا فوضیّ امره الی اللّهانّه هو خیر ولیّ و نصیر و انّه هو خیر وکیل و ظهیر و او است که کفایتمیکند کلّ را از کلّ شئ و هیچ شئ کفایت نمیکند از او زیرا که هیچ شئبلا ایمان باو ثمر ندارد و هیچ شئ با ایمان باو خزنی ندارد

380 Otherwise, God, verily, sufficeth you above All Things – O All Things, even above All Things! – while no thing, verily, sufficeth you above God, your Lord; nor doth any thing suffice above any other thing, neither in the heavens, nor in the earth, nor in whatsoever is between them: save only he who seeketh sufficiency in God, His Lord; He, verily, is the All-Knowing, the All-Sufficing, the All-Powerful.

380 و الّاانّ الله لیکفینّکم عن کلّ شئ ان یا کلّ شئ عن کلّ شئ و لا یکفینکمعن الله ربّکم من شئ و لا یکفی شئ عن شئ لا فی السّموات و لا فی الارضو لا ما بینهما الّا من استکفی بالله ربّه انّه کان علّاما کافیا قدیرا

381 All that which hath so far been mentioned concerneth the lifetime of the servant; while after death, the reality thereof is such as no human heart can conceive. I seek refuge in God from all to which the term “Fire” may be applied, the which revolveth around the axis of the Fire in each Dispensation, which today in the Bayan is apparent.

381 آنچه ذکر شد در ذکر حین حیات عبد است و الّا بعد از موت ان لنیقدر قلب ان یحیط به اعوذ بالله عن کلّ ما یذکر به النار و ان دائر مدارنار ظهوری است که امروز در ظهور بیان مبین است

382 Whensoever the servant entereth into a land the possessor whereof is Light, he entereth into Paradise; otherwise, if he entereth into a land related unto the Fire, should he do so for the love thereof, he shall enter into the Fire at once; unless by his visit he purposeth to undertake some matter for the sake of God, in which case let him beseech God to take vengeance thereon. Methinks I see already that the believers in God shall not enter into the places associated with the Fire: until it shall reach the pass that the very roots of the Fire enter not into their own places; or, if they do so, seek refuge therefrom: unless the Point of the Bayan, or He Whom God shall make manifest, should grant permission unto their believers, or unto the witnesses in truth, to do so, if in some such place they judge expedient to secure some benefit for a believing soul.

382 حینیکه عبد درارضی که مالك ان نور است داخل شود در جنّت داخل میشود و الّادر ارضی که منسوب نار است اگر از حبّ او داخل در او شود داخل درنار میشود فی الحین الّا اذا اراد لشئ لله و لیسئلن الله ان ینتقمّنعنه گویا مشاهده میشود که امکنه ناریّه مؤمنین باللّهداخل در آنها نمیشوند تا آنکه بجائی میرسد که اصول نار همدر اماکن خود داخل نمیشوند واگر شوند پناه می برند الّا آنکه نقطهبیان یا من یظهره الله اذن دهند مؤمنین بخود را یا شهدأاللّهاگردر جائی مقتضی بینند نفع نفس مؤمنی را

383 Otherwise, do thou enter Kufih, and look upon that place whereon the seat of the Fire was established, and say: “Truly did God promise! Even so doth God cause Negation to perish, until no trace thereof remaineth, even on the earth.” Then look upon the seat of the Light, and say: “Truly did God promise! Even so doth God affirm Affirmation through His Command.” He, verily, is the All-Knowing, the All-Powerful.

383 و الّا داخل کوفه شوو نظر کن در آنجائی که محلّ قرار نار بوده و قل صدق الله وعدهکذلك یفنی الله النفی الی ان لا یبقی له من اثرحتّی فی الارض ثم انظرالی محلّ النّور و قل صدق الله وعده کذلك یثبت الله الاثباتبامره انّه علّام قدیر

384 Gate Eighteen of the Second Unity

384 الباب الثامن و العشر من الواحد الثانی

385 explaining that the Hour is coming, no doubt is there about it.

385 فی بیان ان السّاعة اتیة لا ریب فیها

386 The substance of this gate is that in each Dispensation, "the Hour" is in the primary sense the Manifestation of the Will of God: whereafter the term is applied at lower levels, to the degree that if He apply it to any true statement which is related unto Him, on His part, in His Revelation, He doth so justly; otherwise is it not fitting that the term should be applied thereto. This principle is valid to the extent even that if during His Revelation some tidings on His part be relayed to another person, the statement "the Hour is coming, no doubt is there about it" would still be warranted in this case, inasmuch as it testifieth unto His exaltation.

386 ملخص این باب آنکه در هر ظهورمشیّتی ساعت بحقیقت اولیّه او است الی آنکه تنزّل می نمایدتا آنکه هر ذکر حقّی که منسوب باو شود از قبل او در ظهور اگر اطلاقفرماید صدق است و الّا لایق که اطلاق شود نیست حتّی آنکه اگردر ظهور او خبری از قبل او نزد کسی ذکر شود لایق است ذکر انّالسّاعة آتیة لا ریب فیها زیرا که مدّل بر علّو او است

387 In this day, "the Hour" is the Soul of the Bayan, Who cometh unto the people, and judgeth them even until the Day of Resurrection; nor is there any escape therefrom. Were the seas of the heavens to be converted, in explanation of "the Hour," into ink, they would be unable to impart so much as a sprinkling of all that could be said on this head. In each Revelation of the Truth, of whatever object the True One saith that is "the Hour," its identification therewith is indubitably established by that very word.

387 و امروز ساعتنفس بیان است که می آید مردم را و حکم میکند بر ایشان الی یوم القیامةو مرّدی از آن نیست و اگر ابحر سموات در ذکر ساعت مداد گرددرشحه از آن نتواند ذکر نمود و در هر ظهوری حقّی آنچه که حقّ حکم فرمایدبر آنکه آن ساعت است محقّق میگردد

388 Do ye then await the Revelation of God, for the Hour, verily, shall come upon you suddenly, and, verily, unto God, your Lord, shall ye be presented for judgment.

388 و لتنظرّن ظهور الله فانّالسّاعة لتأتینّکم بغتة و انّ علی الله ربّکم انتم تعرضون

389 Gate Nineteen of the Second Unity

389 الباب التاسع و العشر من الواحد الثانی

390 On this, that all that is in the Bayan is a present from God unto Him Whom God shall make manifest. Exalted art Thou, O my Lord the Omnipotent! How puny and contemptible my word and all that pertaineth unto me appear unless they be related to Thy great glory. Grant that through the assistance of Thy grace whatsoever pertaineth unto me may be acceptable in Thy sight. Thou verily art the best of the gracious ones.

390 انّ ما فی البیان تحفة من الله لمنیظهر ه الله سبحانك اللّهمّ یا الهی ما اصغر ذکری و ما ینسب الّاذا ارید ان انسبه الیك فلتقبلتی و ما ینسب الیّ بفضلك انّکانت خیر الفاضلین

391 The substance of this gate is this, that in each Dispensation, the writings of the Manifestation of Truth is a present from God for Himself in His Next Revelation, which is the manifestation of His being in the Next Resurrection. Likewise, all that God hath sent unto the Apostle of God, blessings of God rest upon Him, is today visible in those who believe in the Qur'an, while the mirrors of their hearts, were a mere present from God unto the Qa'im, a descendant of the Family of Muhammad, peace be upon Them. For example that which God hath revealed unto Jesus, was a gift from God unto Muhammad the Apostle of God, blessings of God rest upon Him, inasmuch as

391 ملخّص این باب آنکه اثار ظهور حقیقتکه در هر ظهوری است تحفه ایست من قبل الله از برای او در ظهور بعداو که ظهور تشائه اخرای او است مثلا آنچه خداوند بر عیسی نازل فرمودهتحفه بود من قبل الله از برای محمّد رسول الله زیرا که امروز مراد از کتاب اونفوس مؤمنه باو است و ما یرجع الیها حتی لو کان من تسع تسعشر عشر ذرّ طین و همین قسم آنچه خداوند بر رسول الله نازلفرمود که امروز در مؤمنین بقرآن مشاهده

the purpose of His Book was naught but the very souls who recognised Muhammad, as well as all that returneth unto them, though it be an infinitesimal part (a ninth of a ninth of a tenth of a tenth) of an atom of dust."

میشود مرایای افئدهایشان تحفه بود من الله بسوی قائم آل محمّد علیهم السلم

392 In like manner, all that cometh into existence in the Bayan, of diverse beloved modes, is a present from the Point of the Bayan unto Him Whom God shall make manifest, Who is but the very Next Revelation of the Point of the Bayan. And this supreme glory and pride would suffice all, if He accept a person or a thing, by granting them the honour of association with Himself. But today, the present pertaining to the Dispensation of Gospel is not accepted by even the least significant of the very lowest of the Qur'anic manifestations, how much less it would be accepted by the Manifestation of Truth. In like manner, the least significant of the very lowest of the Bayan refuseth to accept the most sublime of the past, unless he entereth beneath the shadow of the Testimony that the believer of the Bayan hath entered.

392 و همین قسم آنچهدر بیان متکوّن شود از شئون محبوبه تحفه ایست از قبل نقطهبیان بسوی من یظهره الله که ظهور اخرای نقطه بیان باشد وهمین عزّ و فخر کلّ را بس است که او قبول کند نفوسی را یا شئ را بذکر انتسابخود چنانچه امروز تحفه انجیلیه را ادنی مظاهر قرانیه قبول نمیکندچگونه و مظهر حقیقت و همین قسم بیان نبود نمیکند ادنی ادنای او تعلی علوّقبل را الا آنکه داخل شود در ظلال محبّتی که او داخل شده

393 Likewise, He Whom God shall make manifest will not accept anything pertaining unto the Bayan, except the things that become related unto His Book. The same principle applieth to endless Revelations of God. In each Dispensation, all the modes that return unto the First Revelation, are but a gift from God unto Him for the day of His Revelation in the Next Resurrected Life.

393 و هم چنینمن یظهره الله قبول نمیفرماید شئ که منسوب ببیان است الّاآنکه منسوب بکتاب او شود و هم چنین الی مالانهایه ظهورالله الظّهور الاوّل تحفهظاهر است در هر ظهور شئونات یا رجع الی الظّهور الاوّل تحفةمن الله الیه لیوم ظهوره فی النّشاة الاخری

394 How utterly remote is the man who breaketh his relation unto Him, and ceaseth to be a true gift. Thus today, should the believers in the Qur'an desire to present the gift of the Apostle of God, blessings of God rest upon Him, they all should recognise the Bayan, otherwise, they would severe from themselves the attribute of glory and sublimity. Such severance is not because of any external admonishment by the Exalted Tree, saying, wherefore ye are veiled from attaining the presence of your Beloved. Rather at that very moment, it is He Who remaineth the supreme Object of desire of your hearts, inasmuch as ye even refuse to engage in your worldly pursuits unless ye consider the good pleasure of God therein. Yet today, when the Exalted Tree, Who is the Mine of divine good pleasure, hath been manifested, ye are veiled from the Fruit of your existence, unto Whom your souls return. What ye do harmeth only your own selves. For the All-Possessing God is independent from you and from all that pertaineth unto you. As for ye, should ye relate your souls unto God, ye would thereby become immortalised, and partake in glory; otherwise ye would perish naught but your souls. Behold then ye, and attain certitude.

394 و چه قدر بعید استنفسی که خود را از نسبت باو مقطوع سازد و ان تحفگی بیروناَورد چنانچه امروز اگر مؤمنین بقران بخواهند تحفه رسول اللّهرا برسانند باید کلّ مؤمن شوند ببیان و الا مقطوع نموده از خودنسبت علّو و انه این است که شجره بفرماید چرا محتجب شده اید از لقای محبوبخود که در حین ما یقصد الیه افئدتکم بوده و هست زیرا که آنچه در طلب دنیابر می اید تا ملاحظه رضای خدا را در او ننموده نمیکنید و امروز که شجرهحقیقت که منبع رضاء است ظاهر از ثمره وجود خود که مایؤل الیهانفسکم بوده و هست محتجب آنچه وارد اید بر نفس خودتان می آیدو الله غنیّ عنکم و عما ینسب الیکم و انتم ان تنسبّن انفسکم الی الله فاذاانتم الی الله بذلك تتقّون ثمّ تفتخرون و الّا لن تفنینّ الّا انفسکم و لتشهدّنثمّ لتوقنون الباب و العشر

395 Gate One of the Third Unity

395 العشرالاوّل من الواحد الثالث

396 On this, that anything that existeth is His possession, and He, more than anything besides Him, holdeth the rightful authority over it.

396 فی انّ ما یذکر به اسمشئ ملك له و انّه احقّ به من غیره

397 The substance of this gate is this, that the Lord of the universe hath created all things for the sake of the Exalted One Who refereth unto Him. He is the Mirror of Truth, Who hath always been, and will continue forever to be, the One Who revealeth God. All things have been fashioned in the past, and all things will be fashioned in the future, solely through Him, while He subsisteth by His own Self, by virtue of the grace of God. All things are dependent in their existence upon Him, and nothing attaineth thingness, except through Him. Therefore, His truth and legitimate right surpasseth those of all things, and all besides Him are His possessions by virtue of the fact that all beings are absolutely held in the hands of the Most Holy Essence. Thus, He holdeth in His hands more right to all aspects of all things than the things do to themselves.

397 ملخص این باب آنکه خداوند عالم کلّ شئ راخلق فرموده لمن یدّل علیه و او است مرات حقیقت که لم یزل و لا یزالمدّل علی الله بوده و هست کلّ شئ باو خلق شده و میشود و او استقائم بنفس خود بالله و کلّ شئ قائم باو است و ما یشئ من شئ الّا بهو لذا بانّه احّق من کلّ شئ و ما سوای او ملك او هستند بتملیك ذاتاقدس کلّ شئ را و او است احقّ از کلّ شئ بکلّ شئ از نفس کلشئ

398 The fruit of this knowledge is this, that were the Point of Truth to bestow all things upon a thing, His decree would be absolutely binding, be it actually fulfilled or remaineth just a mere command. For example, Had the Apostle of God, blessings of God rest upon Him, conquered, all that is on earth, He would have held more rightful authority over them than that of their owners. Such is the meaning of the absolute possession of all things by God, when the people attest, “His is the Kingdoms of the world and that of the Revelation.”

398 ثمره اینعلم آنکه اگر نقطه حقیقت کلّ شئ را عطا فرماید بیك شئ احقّ بودهو هست چه فعلیّت بهم رساند چه محض حکم باشد مثلا اگر رسولخدا در قبل کلّ ما علی الارض راتصرّف میفرمود احقّ بوده از ملاك اوباو و این بوده تملّك خداوند کلّشئ را که کلّ میگویند له الخلق و الامر

399 Likewise, should He Whom God shall make manifest take possession of the inmost realities of all things, He would hold more rightful authority over them than the things themselves do in relation to their inmost realities, even though He is far exalted and glorified to even glance at anything, inasmuch as all things look up to His bounty and grace. He is independent of all things by virtue of His Self, while He remaineth dependent upon God by virtue of His Essence.

399 و هم چنین اگر من یظهره الله تصرف فرماید در کینونیّات کلّ شئ احق استاز کینونیّات ایشان بخود ایشان و حال آنکه اجل و اعظم ازین استکه نظر فرماید بکلّ شئ زیرا که کلّ شئ ناظر بجود و فضل او بوده و هستندو او است غنّی از کلّ شئ بنفسه و مفتقر الی الله هست بذاته

400 The fruit of this gate is this, that in the Day of His Revelation, if He pronounce a law, all would be mindful of His supreme truth and right, that none may say unto Him why or wherefore. Should He enjoin a decree concerning anything, it would befit no one to speak of any right of ownership before Him, inasmuch as He holdeth in his hands more rightful authority over that thing than the thing doeth to itself. At first He will not command except according to the decrees of the Bayan, till the time cometh when He chooseth to renew His sovereign covenant with all, which layeth low the necks of all things. Should He command that a man, who is according to the law of the Bayan entitled to inheritance, may inherit not even a

400 ثمرهاین باب اینکه در وقت ظهور اگر حکمی فرماید کلّ عارف بحق او باشندکه لم و بم در حقّ او ذکر ننمایند و احدی را نمیرسد که اگر او در امربحکم کند ذکر مالکیّت شئ نزد او نماید زیرا که او احق است از او بنفساو اگر چه نخواهد حکم فرمود الا بحکم بیان تا وقتی که بخواهد مجدّد فرمایدعهد خود را در اعناق کلّ شئ ولی اگر بفرماید بیك نفسی از انهائیکهبحکم بیان ارث می برند که یك قیراط همان حکم الله در حقّ او استدر بیان و اگر برد خلاف امر خداوند خود

carat, that would assuredly be the law of God in the Bayan for that man. And if he receive any share, he would transgress the Command of his Lord. In like manner, were today the Apostle of God, blessings of God rest upon Him, to proclaim that a law which hath been revealed in the Qur'an in a certain way, must be now fulfilled in another way, there could be no doubt that this command is the law of the Qur'an, even if it is revealed in this Day. For that which hath been revealed before, hath also been from Him, and in the estimation of those who recognise God, the past and present laws are one and the same. This is what is worthy of His supreme right and authority.

نموده چنانچه اگر امروزرسول الله فرماید که ان امر که در قران نازل شد امروز این نوع عملنموده شکی نیست که این حکم حکم قران است اگر چه امروز ذکرفرماید زیرا که آنچه قبل نازل شده از قبل او بوده و حکم قبل و بعد درنزد عارفین بحق او سواء است این است استحقاق او

401 As for the right that the people deserve, the Pen is ashamed to even mention it. Behold! All perform the Friday Prayer solely by virtue of His Command, yet should He command one of them not to pray in the position of leadership, or that another soul is more entitled to lead the prayer, he would refuse to obey Him. While he beareth allegiance of faith unto His earlier command, yet he even refraineth to accept Him as one who believeth in His earlier Cause (Islam), otherwise this would not have happened.

401 ولکن استحقاق خلققلم حیا میکند که ذکر شود کلّ بامر او صلوة جمعه میکنند و اگر بفرمایدبیکی از آنها که در مقعد خود نماز مکن یا آنکه فلان نفس احقّ ازتو است باین منصب قبول ننموده ولی بامر اوّل او اظهار ایمان نمودهچنانچه به بودن یکی مثل مُسلمین باو راضی نشده و الّا این قسم واقعنمیشد

402 This was the right that is worthy of the creatures. But the authority that behoveth Him is this, that should He announce a new word, to replace the declarative word of the divine unity, previously deposited by Him in the hearts, He would hold more authority over His previous declarative word than that very word doeth over itself. Even as in the Revelation of the Apostle of God, blessings of God rest upon Him, He cancelled the word of the divine unity that was previously imprinted in the hearts, and thus the splendours of His new Qur'anic declarative word was revealed upon all the hearts. Had He not possessed the supreme right over that word, He could not have removed it.

402 این است استحقاق خلق و ان است استحقاق او که در افئدهکه ایه توحید خداوند را گذاشته اگر امر فرماید بایه اخری احقّ از او استاز نفس او باو چنانچه در ظهور رسول الله ان ایه توحیدی کهقبل در افئده بوده مرتفع ساخته و ایه بدیعه در قران بکلّ افئدهتجلّی فرموده اگر احقّ نبود بان ایات چگونه مرتفع میفرمود

403 When He manifesteth in this supreme way, His absolute lordship in regard to the most sublime station of the servants, how that which is derived therefrom is even worth mentioning! Should one fix his gaze upon the Sun of Truth, he would recognise his own limit, nay, rather, he would glory in being related to Him, even if it is the very relation of servitude and subjection, like that of all other things. For the loftiest glory of all tings is this, that it is He, and none but Him, Who is the Supreme Lord of all things.

403 جائکه در اعلی علّو عبد مالکیت خود را این قسم اظهار فرماید ما یتفرعبر او چگونه لایق ذکر است و همین قدر که ناظر بشمس حقیقت باشدحدّ خود را دانسته بلکه افتخار می نماید باینکه منسوب باو گرداگر چه بنسبت ملکیت باشد مثل کلّ شئ که عزّ کلّ شئ این استکه او است مالك کلّشئ نه دون او و

404 Therefore, if one show no vain pride in the Next Revelation of the Day-Star of Truth, he would be numbered as steadfast and exalted in His previous Revelation. On the other hand, the same truth is evident and clear in those letters of Gospel who glory not in the letters of the Qur'an, and enter not beneath His shadow, though they pride themselves in bearing allegiance

404 اگر در ظهور بعد او افتخارنکند در قبل او ثابت و مفتخر است چنانچه این مطلب ظاهر و هویداستاگر حروف الفیه بحروف قافیه افتخار نکنند و در ظلّ او مستظلنگردند ولی بنسبت خود با الواح الفیّه مفتخر اند و هم چنین قبل

unto Gospel! The same principle is true with regard to the Revelation before His previous Revelation, till it reacheth that of the First Adam, which is without any beginning, as well as in the Revelation after His Next revelation till it endeth in the Last Revelation which is without any end. Say! God createth all things, and then He returneth them all. There will never be any mention after God, even as there hath never been any mention before Him. Will ye not then believe?

قبل اوالی ان ینتهی الی ادم الاوّل الّذی لا اوّل له و بعد بعد او الی ان ینتهالی ما ینتهی و لا نهایة له قل الله یبدء کلّ شئ ثمّ یعیده و لم یکن منبعد الله ذکرا افلا تؤمنون

405 Gate Two of the Third Unity

405 الباب الثانی من الواحد الثالث

406 On this, that things are created by His Word, should It be uttered by Him, for verily His Word is the Truth.

406 فی انّ بقوله یخلق الشئ ان ینطق به لان قوله الحقّ

407 The substance of this gate is this, that no word of any contingent being resembleth the word of the exalted Tree of Truth, inasmuch as the inmost reality of things is created by virtue of His word. For example, if that Exalted Tree had not spoken of the guardianship of the Commander of the Faithful, peace be upon Him, that very successorship would not have been created. Even though He hath been from time immemorial, the God's Guardian, but the Source and the Beginning of the Revelation is His word in that Dispensation, and not a word earlier. In like manner, all that is non-truth, from the first fire till the last, are fashioned by His word, otherwise, if He had not proclaimed, "Verily this is not true," they would not have been realised either in the universe, or in the souls. Therefore, both light and fire revolve around His word.

407 ملخص این باب آنکهقول شجره حقیقت مشابه نمیشود بقول او قول احدی از ممکناتزیرا که بقول او کینونیت شئ خلق میگردد مثلاً اگر تکلّم نفرموده آنشجره در ظهور قرآن بولایت امیر المؤمنین علیه لسلم خلق آن ولایتنمیشد اگر چه لم یزل آن ولّی الله بوده ولی مبدء ظهور از قول او استدر آن ظهور نه قبل از آن ظهور و همین قسم دون حقّ از اوّل نارگرفته الی اخر ان بقول او خلق شده که اگر نمیفرمود ان هذا دون حقّنه در آفاق تکوّن بهم میرساند نه در انفس جاری میشد این استکه نور و نار هر دو در حول کلام او طائفند

408 Likewise, in the Revelation of the Bayan, if the first fire had not been mentioned, how could it have been created? And likewise, if the word light had not been uttered, how its guardianship could have been proven? Behold, how many gates of fire appeared in the Dispensation of the Qur'an, after the disappearance of the Exalted Tree of Love. Then why there is no longer any mention of them? Witness how fire is proven for them, and the universal disowning of them is manifest unto all.

408 و همین قسم در ظهوربیان اگر ذکر اوّل نار نمیشد کجا خلق آن میشد و همین قسم در نوراگر ذکر نمیفرمود کجا ولایت ان ثابت میشد و نظر کن بعد از غیبتشجره محبّت در قرآن چه بدر ابواب نار آمده چرا ذکری از ایشانیست و از قبل ایشان چگونه ثابت است و برائت کل از ایشاندر نزد کلّ ظاهر و

409 For those endued with understanding heart, there hath been no doubt, nor there ever will be one, that should He speak of the Letter of the Sublime Paradise, the universal soul of light would instantly be created, in its own station, through that utterance, to celebrate divine unity with utter sincerity and devotion. And should He, by virtue of His justice, utter the letter of non-sublime paradise, the universal soul would be generated in fire, in its own station, where the pen is ashamed to even mention that which it deserveth.

409 شبهه از برای اولوا الافئده نبوده و نیست اگر که بحرفعلّیینّ تکلّم فرماید نفس کلیه در صقع خود خلق میشود باو که توحیدخداوند را فرمایداز روی صدق و خلوص و اگر بحرف دون علّییتکلّم فرماید بعدل او در نار نفس کلّیه خلق میشود در صقع خود کهقلم حیا میکند از استحقاق او که ذکر نماید

410 There is no greater bounty in any Revelation of Truth for the people in that Dispensation, than this, that the Supreme Manifestation of the Will would not gaze upon anything unbefitting

410 و در نزد هر ظهور حقّهیچ فضلی اعظم تر از برای اهل انظهور نیست که ملحوظ نظر

of Him (dun-i-istihqaq). For if He would, then He definitely shall pronounce the due judgement on it, which would call that decree into being, and become the fire for the people of that Revelation. Were the people to know how profitable is it that no non-truth is gazed upon by Him, they verily would strive, with their utmost power, that the non-truth may not be mentioned before Him. Otherwise, the non-truth would be judged, turn to fire in that Dispensation, and the people would perish therein.

ظاهربمشیّت دون استحقاق او نشود که اگر شود لابد حکم او را ذکرمیکند و در نزد ذکر او خلق او میشود وهمان نار میگردد ازبرای اهل آن ظهور و اگر مردم بدانند که چه قدر مفید است کهملحوظ نظر او دون حقّی نشود هر آینه کلّ باعلی قوة خود سعی نمودهکه دون حقی نزد او مذکور نشود که حکم بر او شود ناری شود در انظهور که د رآن مردم هلاك گردند

411 Likewise, had all the people exerted their utmost endeavour in the inception of this Revelation, that naught may be mentioned before the Exalted Tree but that which is worthy of Him, there would have been made no mention of fire, to become the everlasting abode of those who are veiled. For the fire is created by His utterance. Otherwise, why there is no mention of that letter of non-truth that hath preceded this second letter of non-truth, even though both have wronged people equally? Rather, the moment that this latter performed, in defiance of truth, an unbefitting act before the Truth, his existence hath been called into being by virtue of this relation, and therefore, until the Day of Resurrection all will disown him, and he will perish in the fire of his negation.

411 چنانچه اوّل این ظهور اگر کلّهمّت نموده بر آنکه نزد شجره غیر آنکه لا یق او است ذکر نشود نارنمیشد که محتجبین در او مخلد گردند و خلق او بذکر او میگرددو الّا چرا حرف قبل از این حرف ثانی را کسی ذکر نمیکند و حال آنکه ظلمهر دو بالنّسبة بخلق سواء بوده بلکه همینکه این در مقابل حقّ بدونحق نا شایسته عملی کسب کرد خلق وجود او باین میشود الی یومالقیامة کلّ از او تبری جسته و در نار فنای خود فانی میگردد

412 On the other hand, there is no bounty greater than this, that in each Revelation of Truth, the people of that Dispensation firmly grasp the words of God, inasmuch as their inmost realities are fashioned by them. For example, should He reveal a verse, without reference to any specific thing or command, like, “God’s is the kingdoms of the heavens, the earth, and that which lieth between them. For God is potent over all things,” then a manifestation would be created in the Bayan, who will reflect this verse, nay, rather, there would be generated endless manifestations beneath the shadow of that manifestation, even as there are a number of verses like this in the Qur’an. Yet, there hath been countless manifestations of authority from the time of Revelation till today. Thus infinite shadows are created beneath the reflection of each verse.

412 وهیچ فضلی اعظم تر ازین نیست که در ظهور هر حقّی اهل آن ظهورکلمات الله را اخذ نموده که خلق کینونیّات ایشان باو است مثلااگر نازل فرماید آیه بدون ذکر مخصوص و امر مخصوص مثل آنکه نازلفرماید ولله ملك السّموات و الارض و ما بینهما و الله علی کلّ شئ قدیرامظهری در بیان بهم میرسد که دلالت بر این ایه کند بلکه الی ما لا نهایهمظهر در ظلّ مظهر بهم میرسد که دلالت بر این آیه کند چنانچه شبیه این آیه درقرآن معدود است و حال آنکه مظاهر اولوالحکم از زمان ظهور تا امروز لا یحصی استاین است که در ظلّ هر آیه اشباح ما لا نهایه متحققّ میگردد

413 But if the verse concerneth a specific law, then all would act in conformity with it till the Day of Resurrection, like the law of khums, or other enjoined laws. Therefore, His word is what createth things, and is unlike the words of men. For in His word, naught is seen but God, and none besides God is the Creator of things, Provider of things, Slayer of things, Quickener of things, Fashioner of things, or Generator of things. Behold! His is the kingdoms of the creation and that of the Revelation, aforetimes, and hereafter. For He is the Lord of all worlds.

413 و اگر چه امرخاصی باشد کلّ متبّع اند آنرا تا یوم قیامت مثل فرض خمس یااوامر مفروضه دیگر این است که کلام او خلق شئ میکند و مثل کلامکسی نیست زیرا که در او دیده نمیشود الا الله و نیست غیر اللّهخالق شئ و نه رازق شئ و نه حمیت شئ و نه محیی شئ و نه مبدع شئو نه محدث شئ الا له الخلق و الامر من قبل و من بعد ذلك ربّالعالمین

414 Should one attain the time of the Revelation of Him Whom God shall make manifest, no bounty would be more exalted for him or anyone else, than this, that the attributes pertaining to fire would not be mentioned before Him, otherwise, the indomitable determination of God would call the fire into being. On the other hand, each soul must strive to receive, to the degree of his own inmost reality, his sustenance from the mine of His grace, till His Next revelation, and thus to be honoured in the interval between the two Revelations by His bestowal, though it be a single verse, for the spirits pertaining to that word, will assuredly be manifested in his station. “And Whose word is more true than that of God?” Could ye but recognise it.

414 اگر درك ظهور من یظهره الله نفسی فرماید هیچ فضلی درحقّ او و کلّ اعلا تر ازین نیست که ذکر شئون ناریّه در نزد او نشودکه غیر الله خلق نار فرماید و هر کس بقدر کینونیّت خود ازآن منبع جود او تا ظهور دیگر او را گرفته که در مابین الظهورینبعطاء او مفتخر باشد اگر چه بایه واحده باشد که ارواح متعلقهباو لابد در حقّ آن ظاهر خواهد گشت و من اصدق من الله حدیثالو انتم توفنون

415 Gate Three of the Third Unity

415 الباب الثّالث من الواحد الثّالثفی

416 On this, that The Bayan and whosoever is therein revolve round the saying of Him Whom God shall make manifest, even as the Alif (the Gospel) and whosoever was therein revolved round the saying of Muhammad, the Apostle of God. In like manner, that which God hath revealed unto Muhammad in His First Revelation, and whosoever is therein, circle around His saying in His Next Revelation.

416 انّ البیان و من فیه طائف فی حول قول من یظهره الله بمثل ما کانالالف و من فیه طائف فی حول قول محمّد رسول الله و ما نزّل الله علیه فاولاه و من فیه فی حول قوله حین ظهور اخریه

417 The substance of this gate is this, that the Bayan hath no end in view but Him Whom God shall make manifest, inasmuch as none save Him hath ever repealed, or will ever repeal, this Book, even as none but Him hath ever revealed, or will ever reveal, it. The Bayan and such as are believers therein yearn more ardently after Him than the yearning of any lover after his beloved. Even as the Qur’an and the spirits that pertain thereto, yearned after the Revelation of its Revealer, and have never had in view, nor will ever have in view, any end but Him. Today the Furqan sendeth salutations unto those letters who have uplifted it, and caused it to enter in the Bayan, whereas it beseecheth its Revealer to torment those spirits who have not entered the Bayan, and have failed to give the Furqan its due portion.

417 ملخص این باآنکه مدّ نظر بیان نیست الّا بسوی من یظهره الله زیرا که غیر او رافعاو نبوده و نیست چنانچه منزل او غیر او نبوده و نیست و بیان ومؤمنین ببیان مشتاق ترند بسوی او از اشتیاق هر حبیبی بمحبوبخود چنانچه قرآن وارواح متعلّقه بان مشتاق بودند بظهورمنزل خود وغیر او را منظور نظر نداشته و نمی دارند و امروزفرقان صلوات میفرستد بر حروفی که او را عروج داده و داخل بیان نمودهو طلب نقمت میکند از منزل او از ارواحی که داخل بیان نشدهو خط او را باو عطا ننموده

418 Likewise, the Bayan sendeth salutations unto those amongst its faithful souls, who are its letters of the sublime paradise, who will recognise Him Whom God shall make manifest, and elevate the Bayan towards His Book. On the other hand, it beseecheth God, glorified and exalted be Him, to torment the letters of the non-sublime paradise, those who at the time of His Revelation, will refuse to bow down, for the sake of God, before Him, and are veiled from attaining God’s presence by some excuse.

418 و هم چنین بیان صلوات میفرستدبر نفوس مؤمنه از خود که حروف علّیین او باشد که مؤمن میشوندبمن یظهره الله و اورا عروج میدهند بسوی کتاب او و طلب نقمتمیکنند از خداوند عزّ و جلّ بر حروف دون علّیین که در حین ظهوراو سجده لله باو نمیکنند و بشئ از لقاء الله محتجب میگردند

419 Should one behold with the eyes of the heart, he would hear today this crying out from the Qur'anic letters: 'Help us! Help us! O our Lord and the Lord of all things! Overtake us, and deliver us from the fire of our relation to what we have been related to. Then relate us to Thyself, and cause us to enter in the Bayan, for verily we seek Thy grace.' Even as this was the very word of the letters of the Alif in the past, and the same shall be cried out by the Bayan in the future.

419 اگر کسناظر بعین فواد باشد میشنود امروز از حروف قرآنیه الغوتالغوث یا الهنا و اله کلّ شئ فادرکنا و خلّصنا عن نار نسبتناالی ما کنّا الیه ملنسوبین و انسبنا الیك و ادخلنا فی البیانفانّا کنّا من فضلك سائلین چنانچه همین کلام حروف الف استاز قبل و بعینه همین کلام را تنطّق فرماید خواهد فرمود

420 May bounty and grace rest upon he who will not waste the due right of the Bayan, will not bring its torment and wrath upon himself, and will kneel down before its Supreme Revealer. For in the Day of the Revelation of Him Whom God shall make manifest, the Bayan will gaze upon its believers, and ask them: 'Is there any spirit related unto me, who would step forward in this Day, and acknowledge Him Whom God shall make manifest, and thus be faithful to the covenant of his Lord that is established in me?' It would be rejoiced if its faithfuls recognise its Revealer, and would be grieved if its faithfuls grieve its Revealer. Thus, nothing is more afflicted with anguish today than the Furqan. All recite it, yet they fail to receive its blessing, and attain naught but its torment, even as those who were reciting the Book of Alif in the day of the Revelation of the Furqan.

420 بیان رحمتاز برای نفسی که حقّ او را ضایع نکرده و نقمت او را از برای خود نخریدهو سجود از برای منزل او نموده که در حین ظهور من یظهره الله نظرمیفرماید بیان بسوی مؤمنین بخود و میگوید که ایا روحی هستاز من که بیاید امروز اقرار بمن یظهره الله نماید یا آنکه وفا بعهدربّ خود نماید در من و مسرور میگردد باقبال مؤمنین باو بسومنزل او و محزون میگردد اگر حزنی از مؤمنین باو بر منزل او واردآید چنانچه امروز هیچ شئ محزون تر از فرقان نیست و کلّ او راتلاوت می نمایند و از رحمت او هیچ ندارند الّا نقمت او را بمثلآنهاییکه در حین نزول فرقان کتاب الف را تلاوت می نموده

421 O the people of the Bayan! Refuse to do the like of that which is done by the people of the Furqan, and be not veiled by anything from your Beloved, inasmuch as the supreme exaltation of the Bayan, and that of its spirits, is its ascent unto Him. Cry not in clamorous protest, "Help O Bayan! Help O Bayan!" Ponder upon the Cause of God, and bow down before the same One unto Whom ye kneel down at all times. For the Bayan will never be content with you, unless ye recognise Him Whom God shall make manifest, inasmuch as He is the One Who hath revealed the Bayan and all the other Scriptures. Then it will intercede before Him on behalf of its believers, and its intercession is surely accepted by its Revealer.

421 اماهل بیان نکرده مثل آنچه اهل فرقان نموده وازمحبوب خود بهیچشئ محتجب نگشته که ارتفاع بیان عروج او است و حظ اخرت او استبمثل ارواح او وابیاناه ننوده و تعقّل نموده امر الله را و سجوداز برای کسی که در حین از برای ساجد هستید نموده که بیان را غننمیگردد از شما الّا آنکه ایمان اورید بمن یظهره الله که منزل او و کلّکتب بوده و شفاعت می نماید نزد او مؤمنین بخود را و شفاعتاو مقبول است نزد منزل او

422 Ere the inception of the Revelation of Him Whom God shall make manifest, none will call unto God by the Bayan, except that his prayer will be answered. But after that, should he call unto God by the Bayan, infinite times, his prayer would never be answered. As to the Bayan and whosoever is therein, of those who are loved by Thee, and not those who are not, I beseech Thee O God, by Thy bounty and grace, to bestow, in the Day of Thy Revelation, Thy mercy upon the Bayan and upon whomsoever believeth therein. O God! Exalt the Bayan and whomsoever believeth therein, in that Day, by that which

422 و هیچ بنده نیست که خدا را بخواندبیان الّا آنکه مستجاب میگردد دعای او تا اول ظهور من یظهره اللّهانوقت اگر بخواند خدا را بما لا عدله بالبیان که مستجاب نخواهد شددعای اوخداوند از جود و فضل تو سؤال میشود در حق بیان ومن فیه مما احببته لا ممّا لا تحبّنه بان ترحمّن علیه وعلی من امن بهیوم ظهورك و ان ترفعّته و من امن به یومئذ بما تنزله من عندکفانّك انت خیر الرّاحمین

will be revealed from Thee. For verily Thou art the best of the mercifuls.

423 Gate Four of the Third Unity

423 الباب الرابع من الواحد الثالث

424 explaining that whatever Verses and Words God may send down upon Him are greater and more exalted than that which God hath sent down at this time.

424 فی انّ ما نزّل الله علیه من الایات و الکلمات اعظم و اعلی مما قد نزلحینئذ

425 The substance of this gate is that on every appearance of the Manifestation of the Will of God, just as the Manifestation Himself is more exalted than His own previous Manifestation, so too His Words are more exalted than His own previous Words: nay, the first are the Former Creation thereof, and the second the Latter Creation thereof, as is indubitably established in the sight of God and of those endued with understanding. Yea more, the first are revealed not but for the second; nor the second but for the third; nor the third but for the fourth; and so on everlastingly throughout an eternity for which, by which, from which, to which, there is no end.

425 ملخص این باب آنکه در هر ظهور مشیّتی بارتفاع نفس ظهورکلمات آنهم مرتفع تر است از کلمات قبل بل اول نشانه اولی ثانینشانه اخری عند الله وعند اولی الافئده محقّق است بلکه نیستاوّل الا از برای ثانی و نه ثانی الّا از برای ثالث و نه ثالث الّا ازبرای اربع الی ما لا نهایه بما لانهایه لها بها منها الیها

426 To the same degree that the excellence of the Apostle of God – may the blessings of God and His salutations be upon Him – surpasseth that of Jesus – peace be upon Him – the excellence of the Qur'an surpasseth that of the preceding Book. Such too is the case with the following Revelation, and with that after the following; nor is there any limit to the Cause of God, or any interruption to the outpouring of His grace. Blessed is the one who, on the advent of each Revelation, arrayeth himself in the raiment of the Tradition of 'Askari – may the blessings of God be upon him – who asserted: "The Holy Spirit in the Paradise of the Third Heaven tasted the first-fruits from our gardens." By "first-fruits" is intended the Wondrous Words that are garnered from the Tree of Truth in each Revelation. If in the eyes of those endued with understanding there is any doubt that the Qur'an is greater than the Book of Alif (Evangel), then such doubt shall remain also in the case of the following Revelations. The following Revelation is identically the preceding Revelation, in a nobler guise; and His Book the selfsame preceding Book, in a nobler guise: wherefore all are surely wrapped in a veil, that they attain not thereunto; for otherwise the Cause of God is more manifest than any other thing. Verily, in God all things culminate, and unto Him they return, both in the next world and in this.

426 همان قدرکه فضل رسول الله ص هست بر عیسی همان قدر فضل قران هست برکتاب قبل و همین قسم در ظهور بعد و در ظهور بعد بعد و لیس لامرالله من حدّ و لا لما یتجلّی الله من تعطیل طوبی از برای نفسی که در نزدهر ظهور متقّمص قیص حدیث عسکری صلوات الله علیه گردد روحالقدس فی جنان الصّاغوره ذاق من حدائقنا الباکوره ومراد کلماتبدیعه ان شجره حقیقت است در نزد هر ظهوری و اگر شبهه در اعظمبودن قران نزد اولو الافئده هست بر کتاب الف در ظهوراتبعدهم شبهه خواهد ماند و نیست ظهور بعد الا بعینه ظهور اولبنحو اشرف و نه کتاب او الّا همان کتاب اوّل بنحو اشرف این است که کلّ در حجابهستند که درك نمي نمایند و الّا امر الله اظهر از هر شئ هست و انّ الالله المنتهی و الرّجعی فی الاخرة و الاولی

427 The Will is manifested in every Revelation in such a manner as to overshadow all, while all subsidiary manifestations are subsumed beneath Its shadow. For example, however much the Cause of God may be exalted at the hands of the Imams, or the Shi'ihs, all still sheltereth beneath the shadow of the

427 و ظهور مشیّت در هر ظهورظهور مهیمنه بر کلّ است ظهورات جزئیّه در ظلّ او ذکر میشود مثلاآنچه از ائمه یا شیعیان ظهور الله مرتفع گردد در ظلّ ظهور رسول اللهمستظل میگردد و همین

Revelation of the Apostle of God – may the blessings of God and His salutations be upon Him. Such too is the case with the Revelation before that preceding, and so likewise with that after the succeeding. The Will is never manifested but in such a manner as to overpower all, and to overshadow every atom in existence. All to which the name "thing" applieth is subsumed beneath the shadow of Its Revelation, whence its duty is to follow It. This is none other but the Cause of God aforetime and hereafter, and we all, verily, are devoted thereunto.

قسم است قبل قبل وهمین قسم است بعد بعدو هیچ ظهوری از برای او نیست الّا باستیلاء بر کلّ و هیمنه بر کلّ ذرّاتما یذکر به اسم شئ بذکر ظلّ فی ظهوره و علیه ان یتبعه ذلك امر الله منقبل و من بعد وانّا کلّ له مخلصون

428 Gate Five of the Third Unity

428 الباب الخامس من الواحد الثالث

429 explaining that the exalted resting-places on earth shall, if He permit it, be taken up; or, should He not permit it, be preserved. The matter resteth in His hand.

429 فی ان مقاعد المرتفعة فوق الارض اذا یاذن یرفع و ان لم یاذن یثبت و الامر بیده

430 The substance of this gate is that once the appearance of the Tree of Truth hath been ascertained, it is His to command whatsoever He ordaineth, and His also to forbid whatsoever He proscribeth. There is no escape but that when He raiseth up those souls who, in their exalted resting-places, have become beloved for the sake of God – He must needs do so from the graves of the living. At the moment of the inception of the Revelation, these resting-places revert unto His command: should He permit them to be taken up, they shall be taken up; otherwise they shall be preserved. His are the creation and the Command. He doeth what He willeth, and ordaineth what He pleaseth. He is not to be asked of His doings, while all else are to be asked of All Things. That which He doeth is even that which God doeth; that which He ordaineth is even that which God ordaineth; and that which He asketh is even that which God asketh: for He is the Mirror that guideth not, nor ever hath guided, but unto God alone, the Lord of all things, the Lord of the unseen and the seen, the Lord of all worlds.

430 ملخص این باب آنکه بعد از آنکه ظهور شجره حقیقت محقّق شده امر امر او استفیما امر و نهی نهی او است فیما ینهی مفرّی نیست که نفوسی که در مقاعد مرتفعهالله محبوب گشته لابّد است که از قبور احیاء ایشان را مبعوث فرمایدو حین بعثت مقاعد راجع بامر او میگردد اگر اذن بر ارتفاع فرمایدمرتفع و الّا ثابت له الخلق و الامر یفعل ما یشاء و یحکم مایرید لا یسئلعمّا یفعل و کلّ عن کلّ شئ یسئلون ما یفعل ذلك ما یفعل اللّهو ما یحکم ذلك ما یحکم الله و ما یسئل ذلك ما یسئل الله زیراکهاو است مراتی که دلالت نمیکند و نکرده الّا علی الله وحد ربّ کلّ شئربّ ما یری و مالا یری ربّ العالمین

431 Gate Six of the Third Unity

431 الباب السادس من الواحد الثالث

432 explaining that all to which the name "thing" applieth, except God, is His creation, at the level of Innovation.

432 فی ان ما یذکر به اسم شئ ما خلق الله خلق فی حدّ الابداع

433 The substance of this gate is that the Lord hath sent down in the Bayan a Word which compriseth the whole of knowledge; namely, "Verily, I am God, no God is there but Me; and, verily, all else besides Me are My creation: wherefore, O My creation, beware of My displeasure!" Everything to which the term "thing" applieth, except Himself, are His creatures, at the levels of Innovation, Invention, Institution and Initiation. At these levels, however, there are manifestations of the Truth, all of which are guides unto God. The sea of Names and Attributes, for example, hath ever guided, and ever shall

433 ملخص این باب انکهخداوند نازل فرموده در بیان کلمه که جامع کلّ علم است و ان این استانّنی انا الله لا اله الّا انا و انّ ما دونی خلقی ان یا خلقی ایّای فاتقونو هر شئ که اطلاق شیئیّت بر او میشود ما دون الله خلق او استدر حدّ ابداع و اختراع و انشا و احداث ولی در این مراتب مظاهر حقّهست که کلّ ادلّاء علی الله هستند و بحر اسماء و صفات لم یزل مدّلعلی الله بوده و هست ولی در حدّ اسمیّت مذکور است

guide, unto God: yet the level assigned to it is that which it occupieth in virtue of its association with these Names and Attributes, and not that of the very Essence and Reality of Godhead; inasmuch as all else but God are His creation, and all worship Him.

و وصفیّتخود نه ذاتیّت الوهیّت و کینونیّت او از ما دون الله خلق لهو کلّ له عابدون و

434 All to which the term "thing" applieth, the Lord hath innovated through the Will; while the Will He hath innovated by its own Self. Even as today "All Things" denoteth all that is related unto the Bayan: for the spirit of a thing, in respect of which it may be termed a "thing," resideth in naught but these; while these have been created through the Possessor of the Seven Letters, Who is the Manifestation of the Primal Will. During each period of Revelation the Mystery of God is apparent; and during each period of Concealment the Cause of God hath existed, and shall exist, in a state of latency. Verily, we all are God's, and, verily, to Him shall we all assuredly return. God beginneth All Things, then causeth them to return; and we all, verily, are devoted unto Him.

434 هر شئ که ذکر شیئیّت بر او میشود خداوند او راابداع فرموده بمشیّت و مشیّت را ابداع فرموده بنفس خودچنانچه امروز کلّ شئ ما ینسب الی البیان است زیرا که روح شیئیّتدر اینها است واینها بذات حروف سبع خلق شده که مظهر مشیّتاوّلیّه باشد و در ظهور سرّ الله ظاهر و در هر بطون امر الله باطنبوده و هست انّا کلّ لله و انّا کلّ الیه راجعون الله یبدء کلّ شئثمّ یعیده و انّا کلّ له مخلصون

435 Gate Seven of the Third Unity

435 الباب السابع و الواحد الثالث

436 On this, that any reference to the meeting of God or attaining the presence of the Lord, that is revealed by God, intendeth naught but the meeting of Him Whom God shall make manifest. For verily God, by virtue of His Essence, can never be seen.

436 فی انّ ما قد نزل الله من ذکر لقائه او لقاء الربّ انما المراد به منیظهره الله لانّ الله لا یری بذاته

437 The substance of this gate is this, that the Eternal Essence, by virtue of His Essence, can never be known, described, praised, seen, or His unity celebrated, though all are known, described, praised, seen, celebrated, and seen through Him. And all that is mentioned in the Heavenly Books of attaining His presence, refereth unto the meeting of the One Who is manifested by His Revelation, who hath always been, and will continue forever to be, naught but the Point of Truth, that is, the Primal Will.

437 ملخص این باب آنکه ذات ازل بذاتهلن یدرك و لن یوصف و لن ینعت و لن یوحّد و لن یری بوده اگرچه کلّ باو ادراك کرده و وصف کرده و نعت کرده و مجد کرده و دیدهمیشود و آنچه که در کتب سماویّه ذکر لقاء او شده ذکر لقاء ظاهربظهور او است که مراد نقطه حقیقت که مشیّت اولیه بوده و هست

438 Thus all that is mentioned in the Qur'an of attaining the presence of God or that of the Lord, hath always implied, and will always continue to imply, in its primary meaning, meeting the Apostle of God, blessings of God rest upon Him. Then it descendeth in stages beneath its primary meaning, till it applieth to the countenance of anything that refereth to naught but God, beneath the shadow of that primary meaning. Therefore, that which is revealed with regard to the Imams of guidance, "Whoso recognise You, hath recognised God." And the like thereof, will be unlocked by the knowledge of this gate.

438 و آنچه در قران ذکر لقاء الله و لقاء ربّ شده بحقیقت اوّلیّه مرادلقاء رسول الله بوده وهست و کم کم تنزّل مینماید از حقیقتاوّلیّه تا آنکه بر وجه شی که دلالت نکند الّا علی الله ذکر میشود درظلّ ان حقیقت اوّلیّه چنانچه آنچه در حقّ ائمه هدی من عرفکم فقدعرف الله و امثال ان نازل است بعلم این باب مفتوح میشود

439 In like manner is the tradition concerning the faithful, which stateth that his gladness is the gladness of the Apostle of God,

439 و هم چنیندر حقّ مؤمن که وارد شده است که سرور او سرور رسول الله و سروررسول سرور

blessings of God rest upon Him, while the gladness of the Apostle of God is the gladness of God, and that his grief is the grief of the Apostle, while His grief is the grief of God. But in its primary meaning, this faithful refereth to naught but the Gates of guidance, and then it applieth to every believing soul, to such a degree that should there be a staff in the hand of a faithful, then nuaght would be seen in it except God, inasmuch as it is related to him. On the other hand, should it be in the hand of a non-faithful, naught would be seen in it except fire, inasmuch as it is related to him, and so are the dust on which he abideth, and all things that are related to him.

خدا است و هم چنین حزن او حزن رسول الله است و حزناو حزن خداست و مراد باین مؤمن بحقیقت اوّلیّه ابواب هدىهستند و بعد تا آنکه بهر نفس مؤمنه منتهی گردد حتی آنکه اگر عصیانی برید مؤمنباشد در او دیده نمیشود الّا الله زیرا که منسوب باو است و اگر در ید دونمؤمن باشد دیده نمیشود الّا النار چونکه منسوب باو است و همچنین ترابی که بر او مستقّر است و کلّ شئ که منسوب باو است

440 All are created for the sole purpose of attaining the presence of God, which is, in its primary meaning, naught but to attain the presence of the Will, while it apllieth to others beneath the Will in a shadow-like manner, and not independently by their own inmost realities. For He always resembleth the sun, and all besides Him liken the mirrors in which the image of the sun is manifest. Should any mention of encounter be applied to anyone besides Him, it would be due to the presence of the shadow of the sign (verse) of His unity within him, otherwise it is not permissible to use such lofty name for aught but Him.

440 و کلّخلق نشده اند الّا از برای لقاء الله که لقاء مشیّت باشد بحقیقتاوّلیّه و ذکر در ما دون او بسّجیّت میشود نه باستقلال کینونیّتزیرا که مثل او در هر حال مثل شمس است و مثل ما دون او کمثل مرایاکه در آن عکوس شمس ظاهر است اگر ذکر لقا در حق او شود بواسطهشبح از توحیدی است که از او است در او و الّا اطلاق این اسمجایز نیست الّا بر او

441 Whosoever attaineth the presence of Him Whom God shall make manifest, he hath attained the presence of God, and hath been blessed with encountering his Lord, should he be faithful unto Him. Otherwise, he who saw the Fifth Countenance at the very moment of His martyrdom, hath also attained the presence of God, but of no avail for him, rather, had he not, it would have been infinitely and till infinity better for him than that meeting of Him without faith.

441 و هر کس لقاء من یظهره الله را درك نمایدلقاء الله را درك نموده و فائز بلقاء ربّ شده اگر مؤمن باو باشدو الّا ناظر بوده بوجه خاص در حین عروج هم بلقاء الله فائز نشدهولی چه ثمر از برای او بلکه اگر نشده بود از برای او بما لا نهایه الما لا نهایه بهتر بود از انکه شود بدون ایمان

442 Likewise, compared to attaining the presence of the Primal Will, attaining the presence of the Primal Wish, is like the shadow of the sun in the mirror, and the same rule extendeth till the last level of existence. How can encountering the shadow in the mirror can be compared with encountering the countenance of the sun, though the former is but the latter, and the shadow refereth unto naught but the sun? But this is the low rank of the contingence before the Revelation of Eternity, and the insignificant estate of the originated before the intrinsic worth of the ancient Pre-Existent.

442 و لقاء اراده اولیهدر نزد مشیّت اوّلیّه بمثل شبح شمس است در مرات و همین قسم الی ما ینتهالی آخر الوجود چگونه میتوان مقابل گرفت با لقاء قمص شمس لقاءبا شبح در مرات را اگر چه او نیست الّا او و حکایت نمیکند الّا ازاو ولی هذا شان الامکان عند ظهور الازل و شان الحدوثعند استحقاق القدم

443 Therefore, he who associateth attaining the presence of Him Whom God shall make manifest with meeting of anyone besides Him, or joineth with Him, in regard to meeting Him or in any of His descriptions, any equal, peer, like, partner, or rival, he hath failed to recognise Him, and is not worthy of even mentioning. And however high the ascent of anyone, none can transcend his contingent station, and therefore will never be

443 وهر کس لقاء من یظهره الله را مقترن بلقائنماید یا آنکه از برای او و عدل یا کفو یا شبه یا قرین و مثالی در لقاءاو یا آنچه ما یوصف به است قرار دهد او را نشناخته و لایق ذکر نباشدو هر کس هر چه عروج نماید در امکان خود تجاوز ننموده که تواند او راشناخت جائی که عرفان او

able to befittingly recognise Him. When His recognition is utterly impossible, how much less possible is it to recognise the Eternal Essence. Glorified be God above the sayings they say of Him, a mighty glorification! Exalted be God above the praises they praise Him, a lofty exaltation!

ممکن نباشد عرفان ذات ازل چگونه ممکنسبحان الله عمّا یقول القائلون تسبیحا عظیما و تعالی الله عمایذکر الذّاکرون علواً کبیراً

444 Gate Eight of the Third Unity

444 الباب الثامن من الواحد الثالث

445 On this, that all that is in the Greater World is in the Bayan.

445 فی انّ ما فی العالم الاکبر فی البیان

446 The substance of this gate is this, that whatever that is embraced by the name thingness, its name, and the spirit pertaining to the name, and not the spirit pertaining to the thing, which is the essence of the thing, is in the Bayan. And all that is in the Bayan is in this verse:

446 ملخّص این باب آنکه آنچه اسم شیئیّتبر او واقع شود از هر شئ در بیان است اسم او و روح متعلّق دراسم متعلق نه در شئ که ذات او باشد و کلّ آنچه در بیان است در این ایه است

447 “Had We sent down this Bayan unto those who are in the kingdoms of the heaven, earth, and that which lieth between them, all would have believed at once in God, their All-Merciful Lord.

447 لو انزلنا ذلك البیان علی من فی ملکوت السّموات و الارض و مابینهما فاذا کلّ بالله ربّهم الرحمن لیؤمنون

448 Verily There is none other God but Him, the Ever-Living, the Omnipotent, the Self-Subsisting.

448 الله لا اله الّا هو الحّالمهیمن القیّوم

449 It is God besides Whom there is none other God but Him, the All-Subduing, the Manifest, the Incomparable, the Inaccessible, the Exalted, the Holy. His are the excellent Names. All who are in the heavens, on earth, and in what lieth between them, celebrate His glory. Glorified and exalted be Him above the descriptions they describe Him.

449 الله الّذی لا اله الّا هوالقاهر الظاهر الفردالممتنع المتعالی القّدوس له الاسماء الحسنی یسبّح له من فی السّمواتو الارض و ما بینهما سبحانه و تعالی عمّا یصفون

450 Say! Verily it is God Who is the King, the Sovereign, the All-Powerful, and the Omniscient. His are the sublime Examples. All who are in the heavens, on earth, and in what lieth between them bow down in adoration before Him. Verily He is the Almighty, the Best-Beloved.”

450 قل انّ الله لهوالملك السلطان القادر العلام له الامثال العلیا یسجد له منفی السّموات و الارض و ما بینهما وانّه لهو العزیز المحبوب

451 This verse consisteth of nineteen Names that refer unto God, while all other Names and Examples are mentioned beneath their shadows. In like manner, there are nineteen letters of negation, which are the nineteen gates of fire, as opposed to the nineteen gates of paradise.

451 که نوزده اسم استکه مدّل علی الله هست و کلّ اسماء و امثال در ظلّ او ذکر میشود و نوزدهحرف نفی است که نوزده ابواب نار باشد در مقابل نوزده ابوابجنّت

452 Whoso believeth in the Bayan, reciteth these four verses, representing the stations of creation, provision, death and life, recogniseth the Letters of Unity (19) Whose hearts are derived from these Names, seeketh shelter in God from the gates of fire and is clear of them, and refereth any mention of good things in the Bayan unto those Lofty Names and Examples, while any mention of non-good things he refereth unto the silence of the letters of negation, methinks he hath recited the entire Bayan, and acknowledged all that is revealed therein.

452 هر کس مؤمن نباشد ببیان و تلاوت نماید این ایات اربعه راکه در مقام خلق و رزق و موت و حیات باشد و بحروف واحد کهافئده ایشان مستمّد باین اسما است مؤمن و از ابواب نار مستجیر باللّهباشد و متبرّء و هر ذکر شئ خیری که در بیان باشد راجع باسمأو امثالداند و هر ذکر دون چیزی را راجع بصمت حروف نفی گویا

تلاوت کلّیان نموده و آنچه خداوند در از نازل فرموده تصدیق نموده

453 And these four verses return unto this verse:

453 واین ایات اربعه راجع میگردد باین ایه

454 “God testifieth that there is none other God but Him. His are the kingdoms of earth and of heaven, sovereignty and dominion, might and divinity, power and the ruby-colored realm of potency (yaqut), and ascendancy and the earthly creation. He quickeneth and slayeth, then He slayeth and quickeneth. He is verily, the Ever-Living Who perisheth not, the King Who vanisheth not, the Just Who oppresseth not, and the Sovereign Who weakeneth not. He is the Peerless Lord, He Who holdeth in His grasp all that is in heaven, on earth, and in what lieth between them. Verily He is potent over all things.”

454 شهد الله انه لا اله الا هوله الملك و الملكوت ثمّ العزّ و الجبروت ثمّ القدرة و اللاهوتثمّ القوّة و الیاقوت ثمّ السّلطنته و النّاسوت یحیی و یمیتثمّ یمیت و یحیی و انّه هو حیّ لا یموت و ملك لا یزول و عدل لا یجورو سلطان لن یحول و فرد لن یفوت عن قبضته من شئ لا فی السّمواتو لا فی الارض و ما بینهما انّه کان علی کلّ شئ قدیراً

455 And the above verse returneth unto this verse:

455 و این آیه راجعمیگردد باین ایه

456 “God testifieth that there is none other God but Him. His are the kingdoms of creation and that of Revelation. He quickeneth and slayeth, then He slayeth and Quickeneth. He is verily, the Ever-Living Who perisheth not, Who holdeth in His grasp the kingdom of all things. He calleth into being whatsoever He willeth through His decree. He is, verily, potent over all things.”

456 شهد الله انّه لا اله الّا هو له الخلق و الامر یحیو یمیت ثمّ یمیت و یحیی و انّه هو حیّ لا یموت فی قبضته ملکوت لکلّشئ یخلق ما یشاء بامره انّه کان علی کلّ شئ قدیرا

457 And that verse returneth unto “In the Name of God, the Most Exalted, the Most Holy.” And all the letters of this opening phrase (bismillah) returneth unto the Point of the letter Ba’, even as in the Beginning all have shone forth from the Point. All the Bayan is the differentiation of the Point, and His manifestation in the mirrors. He resembleth the Sun, and all the letters resemble the mirrors, which reflect Him. No letter reflecteth any First except Him, and no Last but Him; no Seen except Him, and no Hidden but Him. In like manner, whoso hath entered beneath the shadow of faith in the Qur’an, naught is seen in his inmost reality except the shadow of the sign (verse) of the Apostle of God, blessings of God rest upon Him, inasmuch as it is by His grace that he hath embraced His Faith.

457 و این ایه ببسم اللّهالامنع الاقدس و کلّ حروف بسمله بنقطه باء چنانچه در بدءکلّ از نقطه طالع شده و کلّ بیان تفصیل نقطه و ظهور او در مراياو مثل او مثل شمس است و مثل کلّ حروف مثل مرایا که از او منعکسشده و در هیچ حرفی نیست اوّل الّا او ونه اخر الّا او و نه ظاهر الّااو و نه باطن الّا او چنانچه هر کس در ظلّ ایمان بقران در آمده درکینونیّت او دیده نمیشود الّا شبح امر رسول الله که بفضل او در ظلظلال او مستظل گردیده

458 The entire Bayan is the manifestation of the Point, and the Point is the station of the Will, that is the Manifestation of God, and they all refer unto Him Whom God shall make manifest. For He is the One unto Whom the entire Bayan and all who are therein, shall return in utter humility and utmost submissiveness. And it is solely Him that is to be seen in the mirrors of the Bayan. For example, should there be in the Bayan a manifestation of justice, it would be He Who is the Just, and should there be a manifestation of mercy, it would

458 و کلّ بیان ظهور نقطه است و نقطه مقامشیّت ظهورالله هست و کلّ راجع میگردد بمن یظهره الله زیرا که اوستکه کلّ بیان و من فیه راجع باو میگردد بمنتهای خضوع و غایة خشوعو او است که در مرایای بیان دیده میشود مثلا اگر در بیان مظهر عدلی استاو است عادل واگر مظهر فضلی است او است فاضل و اگر مظهر سلطنتی استاو است سلطان و اگر مظهر علمی است او

be He Who is the Merciful, and if there be a manifestation of sovereignty, it would be He Who is the Sovereign, and if there be a manifestation of knowledge, it would be He Who is the All-Knowing, and were there to be a manifestation of might, it would be He Who is the Mighty, inasmuch as naught is seen in the mirrors, but the sun, though they have ever reflected and will ever reflect His sublime station only in a shadow-like manner.

است عالم و اگر مظهر قدرتی استاو است قادر زیرا که در مرایا دیده نمیشود الّا شمس اگر چه در مقامشجیّت بوده و هستند

459 All the letters of the sublime paradise of the Bayan return unto Him Whom God shall make manifest, Who is the First Gate of the paradise, and the Most Great Name Who is manifest by divinity. Likewise, all the letters of the non-sublime paradise return unto the first gate in fire, for they all derive perishing from his name. Were a discerning observer to ponder, he would behold all good in the palm of Him Whom God shall make manifest, and all the shadow of blatant error in that of the one against Him, even as all good is today manifest in the Point of the Bayan, and before Him it was manifest in the Point of the Furqan.

459 کلّ حروف علّیین بیان راجع میشود بمنیظهره الله که باب اوّل جنّت و اسم اعظم ظاهر بالوهیّت باشدو کلّ دون حروف علّیّن راجع میشود بباب اوّل در نار که در ظلّ این اسممستمد در فنا است و اگر مدّق نظری نظر نماید کلّ خیر را در کف منیظهره الله مشاهده و کلّ ظل انك را در مقابل مشاهده می نمایدچنانچه امروز در نقطه بیان ظاهر و قبل در نقطه فرقان ظاهر بوده

460 No glory is mightier for the Bayan and its faithful souls, than this, that in the Day of the Revelation of Him Whom God shall make manifest, naught would be seen in them except Him. Otherwise, there is no doubt that the previous Revelation is manifest in them, and naught is seen in them but Him, even as today none doubteth the Point of the Furqan, whereas, the Point of the Bayan is exactly the very Revelation of the Point of the Furqan, but to a higher degree of excellence. Nay, rather, it is He Who is manifest in all the Qur'anic mirrors, but it is the utter majesty of His Revelation that hath made Him veiled, and the utmost sublimity of His light that hath made Him concealed, as it is through Him that today all Qur'anic manifestations seek nearness unto God, and it is solely His good pleasure that they all desire, how much less to wish to pronounce judgement against Him!

460 و هیچ عزّی از برای بیان و نفوس مؤمنه بان اعظم تر ازین نیستکه در ایشان دیده نشود در حین ظهور من یظهره الله الّا او و الّاظهور قبل شبهه نیست که در ایشان ظاهر است و دیده نمی شوددر ایشان الّا او و چنانچه امروز کسی در نقطه فرقان شبهه ندارد وحال آنکه نقطه بیان بعینه ظهور نقطه فرقان است بنحو اشرفبل در کلّ مرایای قرآنیّه او است که ظاهر است ولی از علّو ظهوراتکه محتجب شده و از علّو نور است که مختفی مانده چنانچه امروز کلّ مظاهر قرآنیه متقرّبند الی الله باو و غیر از رضای او اراده ننموده

461 Therefore, naught shall save those who are in the Bayan except beholding Him Whom God shall make manifest, and not Him Who verily hath been manifested, in the mirror of their own inmost realities, inasmuch as it is solely He Who is manifest. Therefore, at the very time that those in the Bayan abide in the cradle of glory, exaltation, sublimity, power, and sovereignty, all are naught but the modes of His Action who live in the Bayan. It is His Excellent Names that are the guides of Bayan's paradise, and it is the names of the one other than Him who are concealed in fire, nay rather they are the visible manifestations of His fire. Thus they can witness at that very time of glory, that the king in the Bayan is a manifestation of His Name, who

461 چگونه که حکم نمایند این است که من فی البیان را نجات نمیدهد الّامشاهده من یظهره الله در کینونیّات خود نه مشاهده من قد ظهرزیرا که او ظاهر است و در حینکه در مهد عزّت و مناعت و رفعتو قدرت و سلطنت مستقّر است کلّ شئون فعل او هستندکه در بیان تجلّی کند اسمای حسنی او ادلای جنّت او هستند و اسماء دونان که مستّجنة در نار است به ظاهر مظاهر نار او هستند که در آنحین مشاهده می نماید که سلطان بیان مظهراسم او است که بذکراو میکند آنچه میکند

ruleth by virtue of His word, and so are the manifestations of glory, wealth, power, exaltation, and all the glorious features.

و هم چنین مظهر عزّ او است و غنا و قدرت و امتناعو کلّ شئون محموده

462 Even as this same truth is now manifest in regard to the Point of the Bayan. At this very moment that He abideth in mountain, He witnesseth that naught is present in all but His revelation, that all do whatever they do by virtue of His authority, be it the Qur'anic manifestations or others. However, inasmuch as they are veiled from their own Beloved, then, they eternally torment in the fire of their veil, and are deprived of the delightful joy of recognizing Him.

462 چنانچه در نقطه بیان هم این امر ظاهر است الان کهدر جبل است می بیند که در کلّ نیست الّا ظهور او و کلّ باو میکنندآنچه میکنند چه مظاهر قرآنیه چه دونها ولی چون محتجب شده انداز محبوب خود این است که در نار حجاب مخلّد و از عرفان محبوب خودغیر متلذّذ هستند

463 Thus should anything in the world of creation attain contentment, it would be He Who hath been contented, and should anything become discontent, it would be He Who hath become discontent, inasmuch as naught is seen in that thing except the Sun of the Will, through Whom it acquireth thingness, in the past, present, or in the future. Otherwise, were the revelation of the Sun of the Will to be removed, it would be utter nothingness, nay rather, even the being of the word nothingness, an existence to the degree of the utterance of nothingness, which is the very perishing and non-existence, is impossible without Him, otherwise, it would not even be mentioned.

463 اگر در امکان شئ مسترضی شود او است کهمسترضی شده واگر شئ مستکره شود او است که مستکره شده زیرا که در ان شئ دیده نمیشود الّا شمس مشیّت که بان شیئیّت او شئ شدهو هست یا میشود و الّا اگر مرتفع شود عدم بحت است بلکه وجودکلمه عدم هم بقدر ذکر عدم که نفس فنا و نیستی است محقّق نیستالّا باو و الّا این هم ذکر نمیشود

464 This is the true meaning of the word of the Apostle of God, blessings of God rest upon Him: "O Thou My God! Show Me the true realities of things, as they are in themselves." This is not to say that the Point of the Bayan is Himself visible in the true reality of different things. Rather, His revelation in the station of dust is dust, in the station of water water, in the station of air air, and in the station of fire fire, without anything reduced from Him or added unto Him. For should infinite mirrors turn towards the sun, be it made of ruby, diamond, crystal, glass, or whatsoever imagined to be a mirror, it would reflect the sun without the slightest addition or reduction in the sun.

464 این است معنی قول رسول الله اللّهم ارنی حقایق الاشیاء کما هی نه این است که در حقیقت هر شئ نقطه بیان رامشاهده کنی بلکه ظهور او در رتبه طین طین میگردد و در رتبهمأماء و در رتبه هوآ هواء و در رتبه نار نار نه این است که از اوشئ منقوص گردد یا بر او امری نازل اید زیرا که اگر الی ما لا نهایه مراتدر مقابل شمس واقع شود چه ازنوع یاقوت باشد چه از نوعالماس یا از نوع بلور یا زجاجه یا آنکه متصّور است در او ذکرمرآتیّت منعکس میگردد از آن شمس بلا آنکه شئ بر او زاید شودیا از او ناقص گردد

465 For example, if the Apostle of God, blessings of God rest upon Him, had not proclaimed His mission, by the leave of God, during the 23 years of His life after the Revelation, so numerous a people would not have attained guidance. Yet, the fact that He did, took nothing away from Him, nor added anything unto His Inmost Reality. And if He had not proclaimed His mission, He would have returned, after His pre-destined Term, unto His holy realm, where He would have continued to shine forth, as He hath been shining forth from the time immemorial.

465 مثل آنکه ظهور رسول الله بعد از بعثتکه بست و سه سال طول کشید اگر اظهار نبوت نمیفرمودند باذنالله ان همه خلق مهتدی نمیشد ولی چیزی از او منقوص نگشتهو بر کینونیت او مزید نشده اگر هم اظهار نبوّت نفرموده بود بعداز اجل مقدّر او بافق قدس خود واصل و لم یزل و لا یزال مشرق

466 Thus, all come into existence through the supreme bounty of the Point of Truth, without even a single drop subtracted from, or added to, His ocean of bounty. Likewise, should His revealed

466 این استکه کلّ از جود نقطه حقیقت متوجد بلا آنکه از بحر جود او قدرقطره منقوص گردد یا آنکه بر او مزید شود وهمین قسم اثار مشرقهاز ان

words, be written infinite times, in the utmost refinement imaginable, and infinite number of the people were guided through them, nothing would be subtracted from, or added to, those supreme words, and they would remain unchanged. Thus God destineth the lights of the sun to resemble the sun, to the degree of its utterance. For verily God is potent over all things.

اگر بما لا نهایه باعلی طوری که فوق ان متصّور نیست نوشته شودو الی ما لا نهایه باو مهتدی شوند از او شئ منقوص نگشته و بر اومزید نشده و او همان قسم که بوده هست کذلك یجعل الله ضیاءالشّمس بمثلها فی حد ذکرها انه کان علی کلّ شئ قدیراً

467 Gate Nine of the Third Unity

467 الباب التاسّعمن الواحد الثانی

468 explaining that whatsoever is in the Bayan is in the Verse of the Bayan.

468 فی انّ ما فی البیان فی آیة البیان

469 The substance of this gate is that whatsoever is in the Bayan is in that Verse which hath been stated to comprise nineteen Names, in the shade whereof, as was mentioned, there are also nineteen Letters of Negation. Everything which reverteth unto the human temple is subsumed, if it guide unto Affirmation, under the Goodly Names and Likenesses, even should it be an atom of clay; whereas, if it guide unto Negation, it is subsumed under that about which one observeth silence.

469 ملخص این باب آنچه در بیان است در آیه ایست که نوزده اسم ذکر شده و در ظلّ انهم نوزدهحرف نفی ذکر شده و کلّ شئ که راجع بهیکل انسانی میگردد اگر مدّلبر اثبات است که در اسماء او امثال حسنی ذکر شده اگر چه ذرّهطینی باشد واگر مدّل بر نفی است در عمّا یصمتون ذکر شده

470 Blessed is he who believeth in the One from the sea of Whose power these Verses are sprinkled; and who, on the appearance of the sun of His majesty, is created through these Likenesses. All to which the name of Negation applieth is realized through failure to submit to the glorious sanctity of His exaltation. This is the Point of the Bayan in this Revelation; the Primal Will in every Revelation; and none other but Him Whom God shall make manifest at the time when, by the leave of His Lord, He shall appear.

470 فطوبی لمن یؤمن بمن یرشح تلك الایات عن بحر قدرته و یتکّون تلکالامثال بظهور شمس عظمته و یتحقّق کلما یذکر به اسم نفی بما لا یخضعلعزّ قدس یرفعته ذلك نقطة البیان فی ذلك الظّهور ومشیّتهالأوّلیّه فی کلّ ظهور و نفس من یظهره الله حین ما یظهر باذن ربّه

471 Await then His advent, O ye endued with insight, as We too await it! He hath never risen but for His own sake, nor shall ever set but for His own sake. He riseth like the Sun in the heaven of men's hearts: whoso, in the likeness of a stainless mirror, setteth himself towards It, shall bear the reflection thereof, without the radiant orb of the Sun – which clotheth all in light – being thereby altered in the least, in respect of the exaltation of Its mention, and the sublimity of Its holiness. God's, truly, is the Command aforetime and hereafter; and on that Day, verily, shall the believers be content.

471 فلترتقبّن ان یا اولی الابصار فانا کنا مرتقبین لم یطلع الّالنفسه و لا یغرّب الّا لنفسه مثل الشمس مطلع فی سماء الافئدةمن یقابلها من ذات مرات سازجیّته و ینعکس من دون ان یتغیّرذلك القمص فی علّو ذکره و سمّو قدسه الا لله الامر من قبل و من بعدو ان یؤمئذ یرضی المؤمنون

472 Gate Ten of the Third Unity,

472 الباب العاشر من الواحد الثالث

473 explaining that whatsoever is in that Verse is in the First Verse "God testifieth," up to the word of God – exalted and glorified be He – "powerful over all things."

473 فی ان ما فی تلك الایته فی الایة الاولی شهد الله الی قول الله عزّ و جلّ قدیر

474 The substance of this gate is that the explanation of this matter hath already been set forth in a preceding Chapter. However, in words such as anyone who is endowed with spirit may

474 ملخص این باب آنکه تفصیل این در باب قبل ازین باب ذکر شدهولی ببیانی که هر ذی روحی تعقّل کند این است ذکر ذی روح شد کهدر

understand, it is this. One "endowed with spirit" hath been specified so that he may understand the matter at the level of Prophethood, not at that of the heart, which is that of the appearance of the Names of God, for which there hath never been, nor ever shall be, any bound or limits; appearance or concealment; exaltation or abasement; rising or setting. For it is at the level of the spirit that whatsoever is limited becometh robed in the robe of limitation; otherwise, at the level of the heart, naught is seen but God and His Names. His are the creation and the Command aforetime and hereafter. We all, verily, worship Him.

مقام نبوت تعقّل نماید نه در مقام افئده که مقام ظهور اسماء اللّههست و از برای او حدّی و حدودی و ظهوری و بطونی و علّوی و دنوّو طلوعی و غروبی نبوده و نیست زیرا که هر شئ محدود در مقام روح متقمّص بقمیص حدّ میگردد و الّا در مقام افئده لا یری الّا اللّهواسمائه له الخلق و الامر من قبل و من بعد انا کلّ له عابدو

475 Should anyone today reflect upon the matter, he would perceive that at the beginning of the Revelation of the Apostle of God – may the blessings of God and His salutations be upon Him – which was the stage of the differentiation of the Will in that Revelation – all that acquired thereby in the Furqan the character of "things" – whether as manifestations of the Truth, or of other than the truth – derived their capacity so to be revealed from the sea of His Revelation. Thus it is that all subsist through Him. The intention of the "First Verse" is He Himself in the Furqan; and that of the assertion that all things are made manifest from the "Ba"' of the "Bismi'llah" is He.

475 ناگر نفسی امروز نظر کند در اوّل ظهور رسول الله که مقام تعین مشیّتانظهور بوده در فرقان آنچه که باو شیئیت هم رسانده چه از حقّو چه از غیر حقّ از بحر ظهور مستظهر شده این است که کلّ باو قائم استو مراد از آیه اوّلی نفس او بوده در فرقان و مراد از اینکه کلّ اشیاءاز باء بسم الله ظاهر میشود او بوده

476 So likewise in the Bayan, let him perceive that however much the believers in God, or other than they, may multiply, they have been realized through the appearance of the Point of the Bayan; and that the intention of the Verse which containeth all is He: for He is the Sign of this Verse in the world of creation; and He is the "Ba"' of the "Bismi'llah" in the world of creation, whereunto this "Ba"' in the world of Revelation guideth. Just as the different combinations of the letters into words are realized through the Point, and thereafter proliferate to an illimitable extent, so likewise the spirits of all created things are brought into being, and thereafter proliferate, through Him.

476 و هم چنین در بیان نظر کنیدکه آنچه مؤمن بالله یا دون آن بهم رسد بظهور نقطه بیان محقّقشده و مراد از آیه که کلّ در او است اوست زیرا که او است آیه تکوینین آیه و او است باء بسم الله در تکوین که این باء مدّل بر او استهمین قسم که الفاظ حروف بنقطه متحققّ میشود و تکثّر بهم میرساندالی ما لانهایه همین قسم ارواح کینونیّات باو متکوّن میگرد

477 Whenever mention is made of those "endowed with hearts," the intention hath ever been, and ever shall be, the guides unto the Word "There is no God But God;" whenever mention is made of those "endowed with spirits," the intention hath ever been, and ever shall be, the guides unto the Apostle of God – may the blessings of God be upon Him and His Family; whenever mention is made of those "endowed with souls," the intention hath ever been, and ever shall be, the guides unto the Imams of Guidance – peace be upon them; and whenever mention is made of those "endowed with bodies," the intention hath ever been, and ever shall be, the guides unto the Gates – peace be upon them. For all the Names and Attributes are but the proliferation of this First Vahid.

477 د و متکثّرو هر گاه ذکر اولوالافئده شود مراد ادّلاء بر کلمه لا اله الّا الله بودهو هست و هر گاه ذکر اولوالارواح شود مراد ادّلاء بر رسول الله صبوده و هست و هر گاه ذکر اولوالانفس شود مراد ادّلا بر ائمه هدی صبوده وهست و هر گاه ذکر اولوالاجساد شود مراد ادّلاء بر ابوابعلیهم السلم بوده و هست زیرا که اسماء و صفات تکثّر همین واحد اوّل اس

478 Observe ye that the written letters of the Bayan are all the proliferation of the First Vahid: even should they proliferate to an illimitable extent, and as a result of this proliferation universal manifestations be generated, which are more imposing in their appearance than the First Vahid – yet have they been realized thereby, and all return thereunto, even as they first scattered abroad therefrom. It is not that all the letters of the Bayan actually become those letters: nay, each letter at its own level telleth of those original letters, even as each soul at its own level guideth thereunto.

478 تنظر کن بحروف لفظی بیان که کلّ تکثّر واحد اوّل است اگر چه الی ما لا نهایهشود و در تکثّر مظاهر کلیّه بهم رسد که در ظهور اقوی از واحد اوّل باشد ولی باو متحقّق شده و کلّ راجع باو میگردد چنانچه از او نشر نموده نهاین است که کلّ حروف بیان آن حرف شود بلکه هر حرفی در حدّ خودمشیّتی از او است چنانچه هر نفسی در حدّ خود مستدّل بر او است نظرکن بعود مثل آنکه نظر میکنی در بدء

479 If in this day a person originateth in the East, his origin consisteth in naught but in his attiring his heart, his spirit, his soul, and his essential body, in the raiment of the Bayan. In like manner, if someone returneth in the West, through hearing of the advent of Him Whom God shall make manifest, he returneth unto Him, through robing himself in the robe of His recognition, which is the Verses that originate from Him, and return unto Him. Thus it is that All Things, at their own level, are generated from the Point, without either returning to the Point Himself or dawning forth from Him.

479 اگر امروز نفسی در مشرق بدءشود بدء او نیست الّا آنکه میپوشد لباس بیان را بر فوأد و روحونفس و جسد ذاتی خود و همین قسم اگر نفسی در مغرب عود نمایدکه بشنود ظهور من یظهره الله را عود می نماید بسوی او بانچه متقمّصمیشود قمیص عرفان باو را که مرایات بدئیّه از او بوده و راجع باو میشوداین است که کلّشئ در حدّ خود از نقطه متوجّد بلا آنکه راجع بذاتنقطه شود با آنکه از او طالع گردد

480 Nay, regard thou all as mirrors, and the Point as the sun in heaven. Should a white mirror be set before it, the sign of men's hearts would be produced therein; if a yellow mirror, then the sign of their spirits; if a green mirror, then the sign of their souls; if a crimson mirror, then the sign of their bodies; and if a mirror of another colour, then the sign of whatsoever is within it, according to its own receptivity: to the degree that if – God forbid – other than a believing soul should turn thereunto, he would reflect its image in his own other-than-beloved colours. It is on this account that "Fa"' (Pharaoh) declared "I am your Lord Most High!," reflecting the words of "Mim" (Moses), which He had uttered on the part of God – exalted and glorified be He.

480 بل کلّ را مرایا فرض کن و نقطه راشمس سماء اگر مرآت سفید مقابل شود آیه افئده در او متوجّد میگرددو اگر زرد آیه ارواح واگر سبز آیه انفس و اگر قرمز آیه اجساد واگر دونین الوان بانچه در او است از قابلیّت او حتّی آنکه اگر نعوذ باللّهنفس دون مؤمنه مقابل شود در مرآت دون الوان محبوبه خودتعکّس بر میدارد

481 Thus it is that, on the advent of each Revelation, the Truth in its pure form becometh confused with that which is other than the truth – confused, that is, save in the eyes of those who are endowed with understanding, who perceive the realities of things as they truly are; who fix their gaze ever upon the Sun of Truth; and whom neither the appearance thereof, nor the limitations of the mirrors, cause to be shut out as by a veil from the One Who is manifest therein. These are they who are accounted truly pious in the Book of God, aforetime and hereafter; and these are the rightly guided.

481 ازین جهت است قول فاء انا ربّکم الاعلی درمقابل قول میم عن الله عزّ و جلّ این است که مشتبه میگردد در نزد هرظهوری حقّ صرف از دون او الا نزد اولوالابصار که ایشان حقایقاشیاء را کماهی مشاهده می نمایند و همیشه ناظر بشمس حقیقتهستند و ظهور او وحدودات مرایا ایشانرا محتجب از ظاهر در آنها نمی نماید اولئك هم المتّقون حقّا فی کتاب الله من قبل ومن بعد و اولئکهم المهتدون

482 If, for example, someone were to consider the aspect of affairs in this present Revelation, he would not observe this kind of

482 چنانچه اگر کسی در اینظهور ناظر بود مشاهده این نوع تعکّسرا مینمود در حرف ثانی نفی چنانچه

او از شمس غیب ذاکر بود وحال آنکه درمقام شهادة الله آمد آن شمس غیب و کرد او بر آنچه که کرد که قلم حیا میکنداز ذکر آن

reflection on the part of the Second Letter of Negation: for he was wont to make mention of the "Sun of the Unseen;" yet now that that "Sun of the Unseen" hath emerged into the realm of the Seen, he hath wrought against Him the things he hath wrought, such as the pen is ashamed to recount.

483 فلتعتبرنّ ان یا اولی الالباب کلّکم اجمعون و لتتقّن انیا اولی الشمّوس المنعکسه کلّکم اجمعون

483 Be then admonished, O ye endued with understanding, all of you, without exception! And fear God, O ye possessors of reflected suns, all of you with exception!

484 الباب الهادی و العشرمن الواحد الثانی

484 Gate Eleven of the Third Unity,

485 انّ ما فی تلك الایة فی البسملة بسم الله الامنع الاقدس

485 explaining that whatsoever is in that Verse is in the "Basmalah:" "Bismi'llahi'l-Amna'i'l-Aqdas" ("In the Name of God, the Most Exalted, the Most Holy").

486 ملّخص این باب آنکه کلّ حروف لفظیه بنقطه متکّون میگردد وارواحان بنقظه حقیقت و او است در فرقان محمد رسول الله صلی الله علیه و الهو در بیان ذات حروف سبع و در ظهور من یظهره الله آن حقیقت الهیّهو کینونیّت ربّانیّه و کافوریّت جوهریّه و سازجیت مجردیه التّانها هی شمس الحقیقة لضیائها الّتی انّها هی ایاتها و انّ ما دونهاظلال فی المرایا و ذکرآن در ابواب قبل شده و در امکنه خود خواهد شدو الله ولّی المتّقین

486 The substance of this gate is that all the written letters are generated through the Point, and the spirits thereof through the Point of Truth, Who is in the Furqan Muhammad, the Apostle of God – may the blessings of God be upon Him and His Family; in the Bayan the Possessor of the Seven Letters – may the blessings of God and His salutations be upon Him; and in the Revelation of Him Whom God shall make manifest, none other but that Divine Reality and Lordly Being, that Ethereal Fragrance and Abstract Essence, Which is, verily, the Sun of Truth, and the rays thereof; which are, verily, the Verses thereof; while all else but these are, verily, but shadows in the mirrors, as hath been mentioned in the foregoing Chapters, and shall be mentioned again hereafter as occasion ariseth. God is the Guardian of the pious.

487 الباب الثانی و العشر من الواحد الثالث

487 Gate Twelve of the Third Unity

488 مثل النقطة کمثل الشمس و مثل سایر الحروف کمثل المرایا فی تلقائها کلّ ما فی البسملة فی النقطة و من یقل الله الله ربّی و لا اشرکبّی احداً فقد ذکر الله بما قد قدّر فی النقطّة

488 Verily, the Point resembleth the sun, and all letters resemble the mirrors before it. And verily all that is contained in bismillah is in the Point. He who saiths 'God! God! He is my Lord, I shall not join any partner with my Lord,' he hath praised God through that which is ordained for the station of the Point.

489 ملخّص این باب آنکهغرض ذکر از نقطه کینونیّت مشیّة اولیّه است اگر در مقام بسم اللّهالامنع الاقدس عن الله الامنع الاقدس ذکر شود

489 The substance of this gate is this, that the word Point, refereth unto the Inmost Reality of the Primal Will. However, if in place of the 'In the Name of God, the Most Exalted, the Most Holy,'

490 آن وقت ذکر کینونیّت مشیّت بعین میشود زیرا که اگر باء منفصل شود اوّل ظهور او حرف عینمیگردد چنانچه در فرق بکلّ شئ وعلی کلّ شئ ظاهر است و این استسرّ کلام امیر المؤمنین علیه السّلم اذا النقطة تحت الباء در مقام تطابقذکر حروفی وعددی نه کینونیّتی و ذکر ذاتی او

490 It is mentioned 'The Glory of God, the Most Exalted, the Most Holy,' then the Inmost Reality of the Will is denoted by the letter 'Ayn. For should the letter Ba' be differentiated, its first manifestation would be the letter 'Ayn, as it is evident in the difference between 'through all things' and 'upon all things.' This is the hidden meaning of the word of the Commander of the Faithful, peace be upon Him, "I am the Point beneath the

letter Ba'." But this is a correspondence in terms of letters and numbers and not in terms of His inmost reality or essence.

491 Thus, in the Day of the Revelation of the Point of Truth- Who was manifest in the Dispensation of the Qur'an by the name of the Apostle of God, blessings of God rest upon Him- the mere comprehension of this fact that He is like the sun, while all who are guided by Him are only the suns manifest in the mirrors, sufficeth the gathering of the fruit of this gate within the realm of knowledge, and not in that of action.

491 و همین قدر که در ظهورنقطه حقیقت که در قرآن باسم رسول الله ظاهر بود مثل اوشمس گرفته شود و مهتدین باو شموس ظاهره در مرایا ثمره اینباب آنکه اخذ شده در علم نه عمل که

492 However, the harvesting of the fruit of this gate in action is fulfilled by this, that today which is the Day of the Revelation of that same Point in the new Dispensation of the Bayan, each of His faithfuls gazeth upon that which is the cause of his glory and pride, as merely a shadow in the mirror before the True Sun in the heaven. Therefore, should he, or a believer in the Qur'an, say "God is the Most Great," compared to the same saying by the Point of the Furqan in His Next Revelation, it would be like seeing the shadow of sun in the mirrors, compared to beholding the True Sun in heaven. Alas! This fruit was not realised in this Dispensation, and if it did amongst a few, it was only in the realm of knowledge and not in that of action.

492 مقام عمل آن این است که امروزکه ظهور همان نقطه در بیان است هر نفسی که مؤمن باو استدر خود نبیند آنچه باو عزّ او است الّا مثل شبحی که در مرآت می بیندنزد شمس سماء که مثل او اگر بگوید الله اکبر نفسی یا آنکه آنچه مؤمنبقرآن است این کلمه را بگویند نزد الله اکبری که نقطه فرقان دراخرای خود میگوید معاینه شمس سماء است بالنسبة لشبح او در مراياواین ثمره در این کور که ظاهر نشد اگر در نزد بعضی نفوس هم بوده علمبوده نه عمل

493 I gave the example of that which is the most sublime cause of the glory of the servant, that all the derivatives may also be derived therefrom, that haply in the Day of the Revelation of Him Whom God shall make manifest, the believers in the Bayan act in conformity with the message of this gate, which is the essence of all knowledge and action, and see no thingness in themselves except through Him. Even as the thingness of the inmost reality of their hearts, spirits, souls, and essential bodies hath come into existence by the Revelation of the Point of the Bayan, inasmuch as it is He Who hath deposited these verses in the beings of His creation, that they may turn unto Him by virtue of those signs.

493 مثل باعلا علوّ ما یعز به العبد زدم که ما یتفرع بفریعبر او شود بلکه در ظهور من یظهره الله مؤمنین ببیان باین بابکه جوهر کلّی علم و عمل است عمل کنند و از برای خود شیئیّتی نه بینندالّا باو چنانچه شیئیّت کینونیّت افئدة و ارواح و انفس و جسدذاتی ایشان بظهور نقطه بیان متحقّق شده که او این آیات رادر انفس خلق از خود قرار داده که باین متوّجه شوند باو

494 This is the essence of all knowledge and faith, could anyone but behold, gather the fruit of his existence, and attain utter death before each Revelation, even as all are now dead before the command of His previous Revelation. Thus today, these people who believe in the Apostle of God, consider themselves even unworthy to be mentioned before Him, while they regard their allegiance unto Him as their supreme pride and glory, and the evidence of their submission unto God's Will. Yet, they are veiled from this truth that the Revelation of the Point of the Bayan is naught but Muhammad's Next Revelation, to a higher degree of excellence.

494 و کلّ علم و ایمان این است اگر کسی ناظر شود واز ثمره وجود خود نتیجه گیردودر نزد ظهور هر مشیّتی میّت محض باشد چنانچه در ظهور قبل اوکلّ هستند چنانچه این نفوسی که امروز مؤمن هستند برسول خدادر نزد او خود را مذکور نمیدانند و بایمان باو خود را معزّز و مفتخردر رضای حقّ ثابت ولی محتجب ازانکه ظهور نقطه بیان بعینهظهور اخرای اواست بنحو اشرف

495 Should one be blessed with this knowledge and act accordingly, he would never be veiled from any Revelation, would attain the presence of the Beloved in each Dispensation, and harvest all the fruits thereof. Blessed is the man whom God hath taught this knowledge and assisted him to act accordingly. Had this knowledge been known by the people, they would not have equalled the excellence of the Commander of the faithful, peace be upon Him, with the excellence of the Apostle of God, blessings of God rest upon Him, even though in the sun of His excellence naught is seen but that Sun of Truth. And this statement of the famous author who hath meant by sea the sea of the Will and not that of the Eternal Essence, testifieth unto this same truth: "The Sea is the Sea as it hath existed in eternity, while the phenomena are naught but diverse waves and forms." These are the very shadows manifest in the mirrors which point unto the True Sun, inasmuch as in the station of the world of contingency, that is the realm of the mirrors, naught else is possible.

495 واگر نزد کسی این علم و عمل باو باشددر هیچ ظهوری محتجب نماند و در هر ظهور فائز بلقاء محبوب خود گشتهو آنچه اثماره آن ظهور است اخذ نماید فیا طوبی لمن قد علّمه الله ذلکالعلم و وفّقه بذلك العمل اگر این علم در میان مردم بود فضل امیرالمؤمنین علیه السلم را مثل فضل رسول الله ندانسته اگر چه در شمس فضلاودیده نمیشود الّا ان شمس حقیقت چنانچه قول قائل این قول کهقصد بحر مشیّت را نموده نه بحر ذات ازل را مدّل است بر این ذکرالبحر بحر علی ما کان فی القدم انّ الحوادث امواج واشکال و این بعینهاشباح مرایای مستدله بر شمس است زیرا که در صقع امکان که مقامرایا باشد غیر این ممکن نیست

496 But the First mirror which revealeth the Sun of Truth, in all worlds, is the Commander of the Faithful, peace be upon Him, Who hath appeared in each Revelation by a different name, till the present Dispensation, wherein he is the Mirror of this Revelation. Well is it with them who enter beneath his shadow, for verily they are the companions of Power (qadr), the guides unto the name Almighty, and the companion of the Day of Badr. They have ascended unto a horizon that none in the world can excel them, except such as God hath desired. For verily when God ordaineth a thing, then He at once calleth into being that which He willeth, more exalted than what He had willed aforetimes. He verily is potent over all things.

496 واوّل مرآتی است که تعکّس از شمس حقیقتبرداشته در کلّ عوالم امیر الموءمنین علیه السلّم بوده در هر ظهوری باسمالی ان ینتهی الی ذلك الظّهور فانّه مرآت الظهور فطوبی لمن قد استظلفی ظله فان اولئك هم اصحاب القدر وادلّا اسم القدیر و اصحابیوم البدء و قد ارتقوا الی افق لا یسبقهم احد من العالمین الّا من شاء الله انّه اذا یحکم بشئ فاذا یخلق ما یشاء و اعلی ممّا یشاء انّه علیکلّ شئ قدیر

497 The fruit of this knowledge is this, that 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.

497 ثمره این علم اینکه در ظهور من یظهره الله اگر کلّ ما علی الارضشهادة بر او میدهند و او شهادت دهد بدون آنکه آنها شهادتداده شهادت او مثل شمس است و شهادت انها مثل شبح شمس استکه در تقابل واقع نشده و الّا مطابق با شهادت او میگردید

498 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

498 قسم بذات اقدس الهی که یك سطر از کلام او بهتر است از کلامکلّ ما علی الارض بلکه استغفار میکنم از این ذکر افعل التّفضیلکجا میتواند آثار شموس در مرایا مثل آثار شمس در سما گردد ذلکفی حدّ اللّاشی و هذا فی حدّ مشیّتی الشئ بالله عزّ و جل

and magnified be His Name–is that of the Reality Who calleth the thing into being, by the grace of God.

499 Should one receive the reward of His testimony unto the unity of God, "There is none other God but God," such glorious reward would be far greater than the reward of all testimonies ever offered by all things unto the unity of God. Nay, I implore God's pardon for making such comparison. Rather, it is a mere example thereof. Nay, that which He testifieth unto anything, is the testimony of God concerning that thing, and that which He uttereth, is God's utterance regarding that thing.

499 اگر کسی ثوابیك لا اله الّا الله از او اخذ نماید بهتر است از ثواب آنچه که توحیدکرده اند کلّ شئ خدا را بلکه توبه میکنم ازاین ذکر افضلیّت بلکهمثل همان است که زدم بلکه آنچه او شهادت میدهد شهادت خداوند استبرآن شئ و آنچه تکلم باو مینماید تکلم خداوند است در حق آن شئ

500 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! As it is evident that there hath been countless kings on earth like him, whether in the Revelation of the Bayan or in the Revelations before it, where all, in whatever Dispensation, return unto the Point of the Will. The same is true with regard to those who are endued with knowledge, power, or glory.

500 اگردر زمان ظهور او سلطانی باشد و ذکر سلطنت خود نمایدمعاینه مثل او مثل مرآتی است که بگوید در مقابل شمس که در من ضیاءهست و هم چنین اگر عالمی اظهار علم خود کند نزد او معاینه همینقسم است و اگر غنّی اظهار غنای خود کند نزد او معاینه همین قسم استو اگر قادری اظهار قدرت خود کند نزد او معاینه بهمین قسم استو اگر عزیزی اظهار عزّت خود کند نزد او معاینه همین قسم است بلکهابنای جنس او که در حدّ او هستند از او میخندند چگونه و شمس حقیقت چنانچه مثل او سلطان در فوق ارض لا یحصی است چه در ظهور بیانو چه در ظهورات قبل از بیان که کلّ بنقطه مشیّت منتهی میگرددر هر ظهوری که میخواهد باشد و هم چنین اولوالعلم و هم چنیناولالغنا و هم چنین اولولقدرة و هم چنین اولوالعزّة

501 Therefore behold, recognise, and act in such wise in relation to all names and attributes, nay, rather in relation to anything that is worth to be called a thing. And claim no existence before Him, inasmuch as that is out of sheer non-existence and utter ignorance. Witness the contemptible station of those who conditioned their acceptance of the Apostle of God, blessings of God rest upon Him, upon the acceptance of Him by the monks of the Book of Alif. Likewise gaze upon the Bayan, and behold how the people heedlessly desire to make their recognition of the Point of the Bayan, contingent upon the recognition of the very divines whose only source of guidance is a recognition of His previous Revelation in the Qur'an, behind the veil of 1270 years, and that only through infinite grades of mediation! And this is true for the case of recognition. Then how the pen can even move to mention the case of non-recognition? For they desire to make the faith of the inmates of fire, the condition of the faith in the Creator of both the paradise and the fire, to acknowledge the word of God through their acknowledgement,

501 و بمثل ایضلاحظه کن و یقین کن و عمل کن در کلّ اسما و صفات بل در هر شئکه ما یذکر به اسم شئ است و اظهار وجود مکن نزد او که از بی وجودی استو به بین حدّ اشخاصی را که خواستند تصدیق رسول الله کنندبتصدیق رهبانهای کتاب الف و هم چنین در بیان نظر کن که خواستندتصدیق نقطه بیان نمایند بتصدیق اشخاصی که در حجاب هزار ودویستو هفتاد سال بدرجات ما لا نهایه مهتدی بظهور اوّل او در قران شدهاین در حین اقبال است و چگونه قلم در ذکر غیر اقبال بگردد که میخواهندبایمان من فی النّار ایمان بمحقّق جنّت و نار اورند و بتصدقایشان تصدیق قول الله نمایند و بشهادت انها شهادت بر حقیّتمحقّق حقّ که شهادت اوعین شهادة الله بر کلّ شئ هست دهندبکسیکه کلّ بایمان باو مؤمن اند و بدون ایمان باو حکم دون ایمانمیشود

and to make their testimony the precondition of their own testimony unto the truth of the One Who bringeth into existence the very truth, Whose testimony is the very testimony of God unto all things, the belief unto Whom rendereth all a believer, and the non-belief unto Whom negateth faith from all.

502 Should anyone pronounce Him to be a non-believer, when indeed the name believer is just one of His names, what could be said about his utter abasement? Even they are unworthy to be called an animal, for the animals are often clean, but such a man, according to their own decree, is not. By Him Whose power causeth the seed to germinate and Who breatheth the spirit of life into all things, Who is uniquely exalted by virtue of His glory, sanctified by His grandeur, and singularly glorified by His majesty and sublimity! No fire is more grievous than their being veiled from the very Beloved that day and night they turn unto Him, while no paradise is more delightful than beholding the Sun of Truth, regarding all besides Him as the shadows in mirrors, and acting accordingly.

502 اگر کسی حکم غیر اسم مؤمن که از اسماء او است جاری کندچه حدّ است او را حیف ذکر حاء است که در حقّ او شود زیرا که حکمطهارت در اینها میشود و در او بفتوای خود ایشان نمیشود فو الّذیفلق الحنّة و بریئ النّسمة و تفرّد بالعزّة و تقدس بالعظمة و توحّد بالکبریاء و المنعة هیچ ناری اشّد از احتجاب ایشان از محبوبی که شب وروز توجّه باو میکنند نیست وهیچ جنّتی از نظر بر شمس حقیقتو ما سوا را اشباح در مرایا دیدند و عمل باو نمودند نیست

503 Should one who hath pronounced judgement against God, realise that which he hath committed, he would be able to reckon the grave degree of the agony of being veiled within his very own being. And this will surely happen, even if that would be during the most darksome Night, and his recognition of that very fact. God guideth unto the certain path of truth, whomsoever He willeth, and He loveth not to mention the one who hath failed to recognise Him and His verses. And God loveth the righteous.

503 اگر بر اننفسی که فتوی علی الله داده کشف شود آنچه کرده شاه عذاب احتجابرادر خودش احصا میکند و لابد از برای او خواهد شد اگر چه در لیلالیل باشد وعلم او باین و الله یهدی من یشاء الی صراط حق یقینو لا یحب الله ان یذکر من لم یؤمن بالله و آیاته و الله یحب المتقین

504 Gate Thirteen of the Third Unity

504 الباب الثالث و العشر من الواحد الثالث

505 On this, that it is not permissible to ask questions from Him Whom God shall make manifest, except in writing. Should one who believeth in the Bayan be able to write and do so, it would be a great bounty for him, which is not the case for those who do not. God is witness unto all things.

505 فی ان لا یجوز السئوال عمّن یظهرهالله الّا فی الکتاب و ان یعمل بذلك من دان بالسان نخیر له من یقدرعلی ذلك بعضهم بالنسبة لا بعضهم و الله علی کلّ شئ شهید

506 The substance of this gate is this, that 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, to such a degree that even the very Revelation in Revelation is manifested beneath His shadow. Whatever evidence of bounty is witnessed in the world, is but an image of His bounty; and every thing owes its existence to His Being.

506 ملّخصاین باب آنکه سؤال عمن یظهره اللچه جایزنیست الا از آنچه لایق باو استزیرا که مقام او مقام صرف ظهور است حتّی نفس ظهور وانفسظهور در ظلّ او ظاهر واگر در امکان فضلی هست از شبح جود او استو اگر شئ هست بشیئیت او است

507 Should anyone desire to behold His knowledge, let him gaze upon the learned in the Bayan, inasmuch as it is their knowledge of His Book in His Previous Revelation that bestoweth

507 و اگر کسی میخواهد علم او را ببیند نظر کندبعلمای بیان که بعلم بکتاب او از ظهور قبل او عالمند واگر میخواهد قدرتاو را مشاهده کند

upon them the learned status; and should anyone wish to witness His power, let him observe those endued with power in the Bayan, inasmuch as it is the revelation of the power of His previous Revelation which hath made them powerful. Likewise, those endued with glory are created by the manifestation of His glory, the men of majesty are generated by the manifestation of His majesty, and those endued with might are produced by the manifestation of His might.

نظر کند باولی القدرة در بیان که از ظهور قدرت او قبلمقتدر شده و هم چنین اولوالعزّة از ظهور عزّت او است و هم چنیناولوا العظمة او ظهور عظمت او است وهم چنین اولواقوّة از ظهورقوّة او است

508 The Bayan is, from beginning to end, the repository of all of His attributes, and the treasury of both His fire and His light. And the spirits of the Bayan upon the earth, are the guides in His previous revelation, who refer unto naught but His words, inasmuch as they are all created for the sake of His Next Revelation. For example, His name the Generous which is revealed in the Bayan, is created for the Name the Generous in His Revelation, even as the name the Bountiful in the Qur'an was created for the Name Bountiful in the Bayan. The same principle is true with regard to all other names and examples, those of the truth for that of the truth, and those of the non-truth for that of the non-truth.

508 و بیان از اوّل تا آخر مکمن جمیع صفات او است و خزانه نار و نور او و ارواح آن در روی ارض ادلّا مدّل بر کلمات او هستند ازظهور قبل او که کلّ از برای ظهور بعد او خلق شده مثلا اسم جواد اودر بیان از برای اسم جواد او در ظهور او خلق شده چنانچه اسم وهّابدر قران از برای اسم وهّاب در بیان خلق شده و هم چنین در کلّ اسماءو امثال حقّ در حقّ و دون حقّ در دون حقّ

509 Were anyone to truly recognise Him, he would utterly die before His Will. And for all men, there hath never been, nor there ever will be, any testimony vindicating His truth more mighty than His very own Being. For all verses and all words shine forth out of the sea of His grace, are illumined through the billowing ocean of His bounty, and radiate out of the deep waters of His glory.

509 و اگر کسی عارف شودباو میّت میگردد ونزد مشیّت او و هیچ حجّتی از برای او از برای نفس خوداو اعظم تر نبوده ونیست در نزد کلّ زیرا که کلّ ایات و کلمات ازبحر جود او مشرق میگردد واز طمطام یمّ فضل او مستضیئ میشود واز قمقام عزّ او مستنیر میگردد

510 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. Even as those in the Bayan who are adorned with this noble trait are beloved before Him, both in their inner condition and their outer expression. 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.

510 و اگر کسی خواهد سئوال کند جایز نیستالّا در کتاب تا آنکه خطّ جواب را کما هی درك کند و آیتی باشد از محبوب اودر نزد او چنانچه در بیان هم کسی این صفت محموده را متّصف شودمحبوب است نزد او در بطون و ظهور او ولی از آنچیزهائی که در شأناو نیست سؤال نکرده مثلا اگر از کسی که یاقوت میفروشد سؤالشود از بهاء کاه چه قدر محتجب بوده و مردود است همین قسم است اعلی علّوخلق نزد او الّا ما یصف به نفسه یوم ظهوره

511 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 Bayan, and He would answer them with words not of His Own, but divinely inspired, saying:

511 گویا می بینیم که کسدر کتاب خود از او سؤال میکند از آنچه در بیان نازل شده بحدودمؤتفکه نزد خود و او در جواب نازل میفرماید من عند الله نه از قولنفسی خود

512 ‘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.

512 انّنی انا الله لا اله الّا انا قد خلقت کلّ شئ و ارسلتالرّسل من قبل و نزلت علیهم الکتب الّا تعبدوا الّا الله ربّی و ربّکم فانّ ذلك لهو الحقّ الیقین سوآء علیّ ان تؤمنوا بی فانّکم انتم لانفسکمتمهدون و ان لم تؤمنوا بی ولا بما نزّل الله علی فاذا بانفسکم تحتجبونو انّنی انا لکنت غنیّا عنکم من قبل و لا کونّ غنیا عنکم من بعدفلتنصرّن انفسکم ان یا خلق الله ثمّ بایاتی تؤمنون

513 Verily he who faileth to recognise Me and believe in that which God hath revealed unto Me, he resembleth, in the estimation of God, he who hath failed to recognise the Lord of the seven letters and the Bayan, even though he previously had believed in Muhammad, the Apostle of God, blessings of God rest upon Him, and in the Furqan. Just as today ye abhor to relate yourselves to such man, in like manner, should ye but know, ye would enter in the religion of God, and would not be content to remain within the Bayan, now that God hath revealed His verses unto Me. He verily is potent over all things.

513 فانّمن لم یؤمن بی و لا بما نزّل الله علیّ مثله عند الله کمثل من لم یؤمنبذات حروف السبّع و البیان و کان مؤمنا من قبل بمحمّد رسول اللّهو الفرقان کیف انتم یومئذ لا ترضیّن ان تنسبّن انفسکم الیهم کذلکانتم ان تعلمون ستدخلون فی دین الله و لا ترضّن ان تصبرّن فالبیان بعد ما قد نزّل الله علّی الایات من عنده انّه علی کلّ شئ ثدیرو

514 I am verily the Point of the Bayan Who was manifested before. God hath verily manifested Me now, even as He manifested Me aforetimes, to recompense those who believed in Me and the Bayan in the past. Hasten then ye in the Cause of God, and fear Him. Behold in Me naught but God, My Lord and your Lord, the Lord of the heavens, the earth, and all things, the Lord of all that is visible and all that is invisible, the Lord of all worlds. Verily that which ye possess is like the shadow of the sun in the mirror, hinting at the true Sun in heaven. All that ye argue in your books resembleth the shadow in the mirror before that which We have previously revealed in the Bayan and that which We are revealing now. Fear ye then O servants of God!’

514 انّنی انا نقطة البیان من قبل قد اظهرنی الله بمثل ما قد اظهرنی من قبلهلاخیّرن من قدان بی ثمّ بالبیان من قبل فلتسرعنّ فی امر الله ثمّایاه تتّقون و لا ترون فی الّا الله ربّی و ربّکم ربّ السمواتو ربّ الارض ربّ کلّ شئ ربّ ما یری و ما لا یری ربّ العالمین فانّمثل ما عندکم کمثل ما یدّل المرات علی شمس السما کذلك ما انتم تستدّلونفی کتبکم عند ما نزلناه علیکم من قبل فی البیان ثمّ حینئذ ان یا عباد اللّهفاتقّون

515 Thus limit your questions from your Beloved to that which regardeth the sublimity of the celebration of divine unity, the height of the sanctification, the excellence of the glorification, and the loftiness of the magnification, in thought, words, action, outer expression, and inner condition. For your Beloved loveth the hearts which refer unto naught but God and His Love, and He loveth the spirits, souls, and the bodies that point unto naught but His Letters of the Living, Who are exactly the very Letters of the Living of the Bayan, Who are in turn the same as the Letters of the Living of the Furqan.

515 مختصر نموده سؤالات خود را از محبوب خود الّا در علّو توحیدو سمّو تقدیس و ارتفاع تسبیح و امتناع تکبیر علما و قولا و عملاو ظاهرا و باطنا که او دوست میدارد افئده که دلالت نکند الاعلی الله و بر حبّ او و ارواح و نفوس و اجسادی که دلالت نکند الا بر حروف حیّ او که همان است حروف حیّ بیان و همان بوده بعینه حروفحیّ فرقان و همان بوده بعینه کتاب الف و تا و زاء الی ان ینتهی الکتاب ادم

Likewise these holy Books have been identical with the Book of Alif (Gospel), the Book of Ta'(Pentateuch), And the Book of Za' (the Book of David), ending in the Book of Adam.

516 For from the Manifestation of Adam till the inception of the Revelation of the Point of the Bayan, no more than 12,210 years have passed from the age of this world. But there should be no doubt that, before this Adam, there have been infinite worlds and Adams in God's creation, to the degree that none besides God hath ever reckoned, or will ever reckon, them. In all these worlds the Manifestation of the Will hath been none other than the Point of the Bab, the Lord of the seven letters. Likewise their Letters of the Living have been naught but the Letters of the Living in the Bayan, their names none except the names of the Bayan, and their images none other than the images in the Bayan. And it is the Point of the Bayan Who is known in each Dispensation as both the Prophet and the Book that is attributed unto God. Yet, all are veiled from recognising Him, and all are heedless of His Book except the faithful in the Bayan.

516 من ظهور ادم الی اوّل ظهور و نقطة البیان از عمر این عالمنگذشته الّا دوازده هزار و دویست و ده سال 12210قبل ازین شکّنیست که از برای خداوند عالم او ادم ما لا نهایه بوده و غیر از خداوندکسی محصی انها نبوده و نیست و در هیچ عالمی مظهر مشیّت نبوده الا نقطهبیان ذات حروف سبع و نه حروف حیّ آن الّا حروف حیّ بیان و نه اسماءاو الّا اسماء بیان و نه امثال او الّا امثال بیان و او است که معروف استنزد کلّ شئ بنبی و کتابی که منسوب الی الله می نمایند ولی کلّ از عرفان اومحتجب و از کتاب او بی خبر الا مؤمنین ببیان

517 In like manner behold the Revelation of Him Whom God shall make manifest, inasmuch as He is the very Primal Will in all worlds, and His Book is the Book of the Primal Will in all worlds. He Himself refereth unto naught but God, and His Book speaketh of naught but God, and His Names have never been, nor will ever be, aught but manifestations of the Name of God, glorified and exalted be Him, and His images abide not except beneath the shadow of God, glorified and exalted be Him. His are the kingdoms of the creation and of the Revelation, aforetimes and hereafter, None other God is there but Him, and We are verily devoted unto Him.

517 وهمین قسم مشاهده کن ظهور منیظهره الله را که او است بعینه مشیّة اولیّه در کلّ عوالم او کتاب او استکتاب مشیّت اوّلیّه در کلّ عوالم و او نبوده ونیست الّا مدّل علی اللّهو کتاب او نبوده ونیست الّا ناطق عن الله و اسماء او نبوده ونیست الّامتجلّی از اسم الله جلّ و عزّ و امثال او نبوده و نیست الا مستقّر در ظلّ اللّهجلّ و عزّ له الخلق و الامر من قبل و من بعد لا اله الّا هو انا کلّ له مخلص

518 The Point of the Bayan is exactly Adam, the very First in wondrous creation, in such wise that the very ring which is in His hand, is the same ring that God hath preserved it from that day till today, and the very verse which is imprinted upon it, is the same verse which had been inscribed thereupon. Yet what was just said is due to the weakness of the people, otherwise, the station of that Adam equaleth the station of the seed of this Adam. For example, a youth who is 12 years of age, would never say that I am that seed which descended from such and such heaven and was planted in such and such earth. And were he to say so, he would degrade himself, and those endued with knowledge would judge him to be wanting in reason.

518 ونو بعینه نقطة بیان همان ادم بدیع فطرت اوّل بوده و بعینه خاتمی که در یداو است همان خاتم بوده که از ان روز تا امروز خداوند حفظ فرمودهو بعینه ایه که مکتوب بر اواست همانا ایه بوده که مکتوب بر او بوده اینذکر نظر بضعف مردم است و الا ان ادم در مقام نقطه این ادمیگردد مثلاً جوانی که دوازده سال تمام از عمر او گذشته نمیگوید کهمن از نطفه هستم که از فلان سما نازل و در فلان ارض مستقر شدهکه اگر بگوید تنزّل نموده و نزد اولوالعلم حکم بتمامیّت عقل او نمیشود

519 Thus, the Point of the Bayan is not saying today that 'I am the Manifestations of the Will from Adam till Today,' for this would be like the word of that youth. Therefore, the Apostle

519 این است که نقطه بیان نمیگوید امروز منم مظاهر مشیّت ازادم تاامروز که مثل این قول

of God, blessings of God rest upon Him, refused to mention that 'I am Jesus,' for the Revelation of Muhammad representh the evolution of Jesus from His past station, advancing unto that of Muhammad. Likewise at a time that the Beloved will be praised as 14 years of age, it is unbefitting of Him whom God shall make manifest to say that 'I am the One Who was 12 years old,' and if He say so, it would be due to the weakness of the people.

همین میشود وازاین جهت است که رسول خدانفرموده که من عیسی هستم زیرا که آن وقتی است که عیسی از حدّ خود ترقّینموده و بان حدّ رسیده وهم چنین من یظهره الله در حدّ زمانی که محبوبچهارده ساله ذکر میشود لایق نیست که بگوید من همان دوازده سالهبودم که اگر بگوید نظر بضعف مردم نموده زیرا که شئ رو بعلّو است نه دنو

520 For things are ceaselessly advancing, and not regressing. But at the stage of the seed, that 14 years old Youth had been Adam, and He hath gradually progressed till today He is 12 years of age, and he will progress beyond this age, in stages, till He reacheth the age 14. However, if today any of the believers in the Qur'an will be pleased to state that 'I am one of the believers in the Gospel,' then the Point of Truth would also be pleased to say the like. The same principle is true with regard to the Bayan, and the Bayan is also the same in relation to Him Whom God shall make manifest.

520 اگر چه از جوان چهارده ساله در حین نطفه آدم بوده و کم کم ترقی نمودهتا اینکه امروز دوازده ساله گشته و از این دوازده سالگی کم کم ترقمی نماید تا آنکه بچهارده میرسد اگر امروز یکی از مؤمنین بقران بر خودمی پسندد که بگوید من یکی هستم از مؤمنین بانجیل نقطه حقیقت همبر خود می پسندد

521 The Revelation of God hath been manifested and will continue to be manifested in infinite times and in endless forms, each appearing as God willeth. But the subsequent Revelation is the maturation of the antecedent Revelation. Therefore, at the time of the maturity, the mature station is far more excellent to attribute the station beneath itself unto itself, inasmuch as the mature station encompasseth the lower station, as well as its own station. For example, the letter Ghayn (1000) containeth the 900 of the letter Za' (900), but the latter is devoid of the 1000 of the former.

521 و کذلك در بیان و بیان هم بالنّسبة بمن یظهره اللّهچنین است الی ما لا نهایه بما لا نهایة ظهور الله ظاهر در هر ظهوربکیف یشاء ولی ظهور بعد بلوغ ظهور قبل است این است که در حین بلوغحدّ بلوغ اشرفتر ازین است که حدّ تحت خود را بخود نسبت دهد زیرا که حدّ بلوغآنرا دارد با آنچه در حدّ خود دارد چنانچه غین دارد نه صدکلّ ظأرا ولی ظاء هزار غین را ندارد

522 Behold the Cosmic Numbers with the same gaze. Therefore, in the inception of each Revelation, enter, by the grace of God, glorified and exalted be Him, in that Revelation, for then thou possessest the previous Revelation. Otherwise, thou wouldst be shut off as by a veil from the wondrous new bestowal of God and perish in the previous religion. Likewise, the Will which hath appeared from Adam till the Point of the Bayan, possesseth all the previous Thrones attributed to Him, but He now possesseth the Throne that is related to the Point of the Bayan as well. However, those Thrones possess not that which He doth in this Revelation. But the Throne of His self, and the Thrones of His Guides, and those of anyone who hath been sincere in faith, nay, rather, anything that hath abided in the sublime paradise of the previous Cycle, have assuredly entered the paradise of the next Revelation. Hence they all enter today, by the grace of God, glorified be His glory and exalted be His sovereignty, in the Bayan. Thus the insincere are veiled, the

522 وهم چنین در اعداد تکوینیّه مشاهده نموده در اوّل هر ظهوری بالله عزّ و جلّ داخل ان ظهور شدهکه ظهور قبل را دادی با آنچه در ان دادی و الا محتجب مانده از عطا جدیدخداوند و در ان فانی میگردی چنانچه الان مشیّتی که از ادم تا نقطهبیان ظاهر شده اعراش منسوبه قبل خود را و امّت منسوبه بان رادر حدّ خود دارد ولی انها ندارند آنچه در این ظهور او دارد اگر چه عرشنفس او و اعراش ادّلاء بر او و هر نفسی که صادق در ایمان بوده بل هر شئ کهدر علّیین ان کور بوده لابد در ظهور بعد امده داخل در جنّت شدهکه امروز کلّ داخل بیان شده و میشود این است که محتجب مانده و حکم جنّتبر آنها نشده و حکم نار در حقّ آنها صدق شده

decree of paradise is denied unto them, and the judgement of fire is realised for them.

523 For the paradise in each age is naught but the perfection of that age. And today, perfection is in the Bayan, and in nothing else, while in the Revelation of Him Whom God shall make manifest perfection lieth in His Book, and such progress continueth indefinitely. Each subsequent Revelation containeth within itself its antecedent Revelation, as well as that which itself possesseth. Thus in each Revelation of the Will, the utmost striving of the Manifestation is naught but to turn all unto His Revelation, to deliver them from fire, and bring them into paradise. This end hath been realised in each Dispensation in accordance with the available means, and it remaineth to be seen what the courage of the braves and the decorative ornament of the artists in the Bayan will accomplish: if by virtue of their utmost exertion, they would bring all into the paradise, or that the Cause of God would stream forth to the degree of the means available unto them.

523 زیرا که جنّت در هر زمانکمال ان زمان است و امروز کمال در بیان است نه در دون ان و در ظهورمن یظهره الله در کتاب او و الی ما لا نهایه همین قسم ترقّی می نماید و هر ظهوربعدی ظهور قبل را دارد با آنچه خود دارد و در نزد هیچ ظهوری مشیّتی نیست الّاآنکه همّت او این است که کل را راجع بان ظهور نماید که از نار نجات دهد و داخلدر جنّت کند در هر ظهور بقدریکه اسباب فراهم آمده جاری شده و الّا مانده تابه بینند شجاعان بیان و طرّاران چه میکنند کلّ بهمت خود داخل در جنّتمی نمایند یا آنکه بقدری که اسباب بر ایدی ایشان جاری شده جریان امرالله میدهند

524 I swear to the sanctified Essence of God, glorified and exalted be He, that in the Day of Him Whom God shall make manifest, should those endued with power and knowledge unite in recognising Him, He would not be content that any of the people of the Bayan would be left faithless on earth, how much less the others. Strive then ye and render the Absolute Truth victorious, that there remaineth none who hath not entered the paradise. This is the most mighty bounty and the most great attainment in each Revelation, that all on earth recognise God's Religion beneath the shadow of that Revelation, which is the moment of the good pleasure of the Will Himself. Otherwise, He continueth to beseech the grace of God till such victory hath been realised. And it assuredly will happen. For God hath always been, and will continue forever to be, potent over all things. In each Revelation He ordaineth the means in accordance with the benefit of all creatures, but at the end He shall turn all that is on earth into a part of the Most Mighty Paradise. He verily is the All-Knowing, the All-Powerful, the Almighty.

524 قسم بذات مقدس الّهی عزّ و جلّ اگر اولوالحکم و علم زمانمن یظهره الله در ایمان باو متفق گردند راضی نیست که احدی از اهل بیان را بر روی ارض باقی گذارد چگونه غیر او را همت ورزیده و نصرت حق مطلق نموده تا آنکه هیچ شئ نماند الّا آنکه داخل در جنّت شود این است فضل اعظمو فوز اکبر در هر ظهوری که کلّ ما علی الارض در طلّ ان ظهور که مدین بدیناو شدند انوقت نفس مشیّت راضی میگردد و الا لم یزل سائل از فضل خدا استتا وقتی که شود و مفری نیست که خواهد شد زیرا که خداوند مقتدربر هر شئ بوده و هست و در هر کور بهر قسم مصلحت کلّ خلق است اسبابراجاری خواهد فرمود و اخر کلّ باعلی الارض را قطعه از رضوان اعظمخواهد فرمود انّه کان علّاماً مقتدرا قدیرا

525 Gate Fourteen of the Third Unity,

525 الباب الرابع و العشرمن الواحد الثالث

526 concerning the duty of each soul to preserve the Bayan in the finest manner he is able.

526 فی حکم حفظ البیان باعزّ ما یمکن عند کلّ نفس

527 The substance of this gate is that what remaineth of the Tree of Truth amongst the people is His words, and the spirits attaching thereunto. Whatever heights all may attain in preserving and honouring these words, and in exhibiting their exaltation and peerlessness, the effect thereof shall become apparent in

527 ملّخصاین باب آنکه آنچه از شجره حقیقت در میان مردم می ماند کلمات او استو ارواح متعلّقه بانها و هر قدر که در حفظ کلمات و اعزّاز او و ارتفاعو امتناع او کلّ عروج نمایند در ارواح انها

their spirits. It is not permissible for it to be kept in the form of light sheets: rather should it be bound, and preserved in the finest manner whereof each person is capable, so that it may not be treated as is now the case with the Qur'an, loose pages of which are found scattered in an unbefitting manner in every corner of a mosque.

ظاهر میشود و جایز نیستالواح خفیه الّا انکه مجلّد شود و بنحو ما هو الاعزّ عند کلّ نفس حفظشود تا آنکه مثل قران نگردد که در هر گوشه مسجدی الواح متفرّقه او بغیرما ینبغی باشد

528 There is no soul who expendeth so much as a grain of mustard seed upon the Bayan, but that the Lord hath pledged Himself to bestow upon him two thousand-fold the like thereof: which, should it not come to him, shall come to his offspring; nor, finally, shall it be cut off from him in this world, neither in the world after death.

528 و هیچ نفسی قدر خردلی در بیان صرف نمیکند الّا آنکه خداوندضامن شده که دو هزار ضعف آن باو عطا فرماید و اگر باو نرسد یدی مذّاو و اخر از او منقطع نخواهد گشت در این عالم نه عالم بعد از موت

529 Blessed is the one who honoureth and adorneth the Words of God in the finest manner whereof he is capable, inasmuch as the glory of their spirits, and the adornment thereof, consist in this. It is not that one should produce a copy of the Bayan worth a thousand mithqals of gold, even while a fellow believer – wherein is the spirit of the Bayan – is in distress for want of a single mithqal thereof. Nay, all is in due measure, and in such wise as is in no case hidden from those concerned with it.

529 طوبباز برای کسی که کلمات الله را باعلی ما یمکن عند نفسه معزّز و مطرّز داشتهکه عزّة ارواح ان و طراز انها در این است نه این است که بیان هزارمثقال ذهبی تمام کند ولی نفس مؤمنی که روح بیان در او است از برای یك مثقال او مضطر باشد بل کل فی حدّه حیث لا یخفی علی اهلة

530 There is no servant who becometh possessed of the whole of the Bayan, but that his good deeds shall be doubled; while each day unnumbered angels of Him Who is the Lord of All Things shall send blessings upon him, and beseech for him mercy and forgiveness. However much effort be exerted to insure the high quality of its production; the lightness of its weight; the largeness of its script; and the illumination of its Tablets, this will be better pleasing in the eyes of the Lord than the reverse. It is not fitting for aught to be written in the margins thereof, as is customary among the seminarians, for this hath the effect of taking away from the book its pristine splendour (Baha').

530 و هیچبنده نیست که کلّ بیان را مالك شود الّا انکه مضاعف میشود حسناتاو و روزی بما لاعد ان ملائکه مالك کلّ شئ بر او صلوات میفرستندو طلب رحمت و مغفرت از برای او میکنند و هر قدر سعی در علّو صنعآن و خفّت وزن آن وعظم خطّ او و طراز الواح او گردد نزد خداوندمحبوب تر است از دون او و لایق نیست که در حواشی ان نوشته شودمثل آنچه داب طلّاب است که کتاب را از بهاء خود بیرون می برند

531 The sum of what hath to be stated under this head is that it is fitting for the Bayan of each person, in his own particular station, to be peerless in its kind, even should there exist innumerable copies of a better quality, and innumerable copies of a worse. Permission hath not been granted for it to be written in other than a fair hand; and whether one's pleasure be in reciting it, or looking upon it, or meditating upon it, all culminateth in putting into practice that which the Lord hath sent down therein. For there is no word in the possession of anyone, simply by reciting which his spirit is sustained.

531 و مجملقول در این باب آنکه هر کس در صقع خود لایق است که بیان او لیس کمثلهشئ باشد اگر چه فوق او بما لا نهایه و دون ان بما لا نهایه باشدو اذن داده نشده بغیر خط حسن نوشتن او را و رضای او در تلاوتاو است یا نظر بر او یا تفکر در او که کلّ منتهی بعمل بانچه خداوند در اونازل فرموده شود زیرا که هیچ کلمه نزد هیچ نفسی نیست که مدد روح انبتلاوت او است

532 Whosoever looketh upon the splendour (Baha') of the whole thereof, and pronounceth blessings upon it in these words: "O my God! Bless Thou the Bayan, and all who believe therein,

532 و هر کس نظر در بهاء کلّ ان نماید و صلوات فرستدباین قول اللّهم صل علی البیان ومن امن به فی کلّ شان بالعزّةو الجلال و عذّب اللّهم من

under all conditions, with might and glory; and chastise Thou, O my God, all who believe not therein, with severity and justice." – shall have rendered unto its words their due. This is a token of the grace of God unto His servants. He, verily, is the All-Bountiful, the All-Possessing. The whole splendour (Baha') of the Bayan is He Whom God shall make manifest. May all mercy betide whosoever believeth in Him; and may all vengeance befall whosoever believeth not in Him.

لم یؤمن به بالسّطوة و العدال ادا‌حقوق کلمات انرا نموده ذلك من فضل الله علی عباده انه کان فضالاًغینا و کلّ بهاء بیان من یظهره الله است کلّ رحمت از برای کسی که ایمان باواورد کلّ نقمت از برای کسی که ایمان باو نیاورد

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533 الباب الخامس العشرمن الواحد الثالث

534 explaining that whoso believeth in Him Whom God shall make manifest shall be as though he had believed in God, and that which God hath commanded, in all the worlds; and whoso believeth not in Him, although he had believed in God and that which He hath commanded aforetime, shall be as though he had never once believed, and he shall enter into the Fire.

534 من امن بمن یظهره الله فکانما امن باللّهو ما امر الله به فی کلّ العوالم و من لم یؤمن به وان امن بالله و ما آمنبه من قبل فکانّه ما امن و یدخل فی النّار

535 The substance of this gate is that the Manifestation of God in each Revelation – Who is intended by the expression "Primal Will" – hath ever been, and ever shall be, the Glory of God (Baha'u'llah), in comparison with Whose Splendour (Baha') All Things have ever been, and ever shall be, as naught. Whoso believeth in the subsequent Revelation thereof – methinks he shall have believed in all the Revelations thereof, both past and future, in that Revelation, not in that subsequent thereto: inasmuch as the subsequent Revelation, in that Revelation, is none other but that Revelation itself: just as, ere a fourteen-year-old youth arrive at the age of nineteen, the nineteen-year-old is within his own fourteen-year-old self.

535 ملخص این باب آنکه ظهور اللّهدر هر ظهور که مراد از مشیّت اولّیه باشد بهاءالله بوده وهستکه کلّ شئ نزد بها او لا شئ بوده و هستند هر نفسی که ایمان بظهور بعداو آورد گویا ایمان اورده بظهورات او کلّا از قبل و بعد در انظهور نه ظهور بعد زیرا که ظهور بعد در ان ظهور همان ظهوراستنفس چهارده سال قبل از آنکه بنوزده رسیده نوزده او در همانچهارده است

536 Thus it is that whoso believeth in Him Whom God shall make manifest, and in whatever ordinances He enjoineth, shall have believed in the Lord from the beginning that hath no beginning, and, beneath the shadow of His good pleasure, shall have earned for himself the whole good pleasure of the Lord in every Revelation; while whoso believeth not in Him, even though in all the worlds he had been within the fold of belief in the Lord, and the enjoyment of His good pleasure – all shall become as scattered dust, as though he had never believed in God even for the twinkling of an eye.

536 این است که هر کس بمن یظهره الله ایمان اورد و ایمانبانچه او امر فرموده آورد ایمان آورده است بخداوند از اوّلی که ازبرای او اوّل نیست و در ظلّ رضای خداوند بیرون آمده بکلّ رضای اودر هر ظهوری وهر کس ایمان باو نیاورد اگرچه در کلّ عوالم در ایمانو رضای خداوند بوده کلّ هباء منثورا میگردد کانه ما امن باللّهطرفة عین

537 Such, for example, is manifestly the case with the Point of the Bayan, in the eyes of those endued with understanding; while in the case of the Qur'an it is yet more manifest, in the eyes of all: whoso believed in Muhammad, the Apostle of God – may the blessings of God and His salutations be upon Him – had of a certainty believed in the Lord and His ordinances in all the worlds; while whoso believed not in Him had believed not in the Lord and His ordinances in any of the worlds. Thus it is

537 چنانچه همین قسم در نقطه بیان ظاهر است نزد اولوالافئده و در فرقاناظهر است نزد کلّ هر کس ایمان بمحمد صلّی الله علیه و اله آوردهبیقین ایمان آورده بخداوند و اوامر او در کلّ عوالم او هر کس ایمانباو نیاورده ایمان بخداوند نیاورد و اوامر او در هیچ عوالم این است کهحکم دون

that the sentence of other than belief was, in that age, passed upon all the dwellers of the earth, with the exception only of the believers in the Qur'an. Take heed, then, that ye walk ever in the fear of God, O ye endowed with understanding, all of you without exception!

ایمان بر من علی الارض شده دون مؤمنین بقران در آنزمان ولتتقّن الله یا اولی العلم کلّکم اجمعون

538 How oft doth it chance that a soul is in one Revelation a believer, while in the following Revelation he is in the Fire; and how oft doth it chance that a soul, who had in the previous Revelation been in the Fire, is in the following Revelation in Paradise. For the Revelation of God hath neither a beginning nor an end that can be assigned to it. If someone, throughout a thousand, thousand Revelations, have not been a believer; then, in the Revelation following that thousand thousandth Revelation, become a believer, all these worlds of his shall be converted into belief; whereas if – God forbid – the case be reversed, the outcome too shall be reversed: for on the advent of each Revelation, whatever be God's good pleasure, whether past or future, lieth with Him.

538 چه بسا نفسی در ظهورمؤمن و در ظهور دیگر در نار و چه بسا نفسی که در ظهور قبل در نار و در ظهور بعد در جنّت و از برای ظهور الله نه اول بوده و نه اخر کهبتوان ذکر نمود اگر کسی در هزار هزار ظهور مؤمن نباشد و در ان ظهوربعد از هزار هزار مؤمن باشد کل این عوالم مبدّل بایمان میگردد و اگرنعوذ بالله بر عکس زیرا که در نزد هر ظهور آنچه رضاء الله استدر نزد او است چه قبل و چه بعد

539 For example, at the time of the appearance of the Apostle of God – may the blessings of God and His salutations be upon Him – whatever was God's good pleasure, up to the beginning of the appearance of the Qa'im – peace be upon Him – consisted wholly in His good pleasure; while the good pleasure of His Revelation, on that Day, was that same good pleasure of the Apostle of God – may the blessings of God and His salutations be upon Him; even as the good pleasure of Him Whom God shall make manifest is today this same Bayan: up to the time of His own appearance, when His good pleasure shall be renewed in virtue of His appearance. Such, from everlasting, hath been the way of the Will, in the sight of God; and such, unto everlasting, shall it be hereafter.

539 مثلا در حین ظهور رسول الله آنچه رضاء اللّهبوده الی اوّل ظهور قائم علیه سلم کلّا در رضای او بوده و رضای ظهورآن در آن روز همان رضای رسول الله ص بوده چنانچه رضای من یظهره اللّهامروز همین بیان است الی حین ظهور او انوقت مجدّد میشود رضای اوبظهور او لم یزل و لا یزال این شان مشیّت بوده عند الله و خواهد بود

540 No Revelation is vouchsafed in which it is not covenanted with the believers therein that they will believe in the following Revelation – a Covenant which if they honour, not one of them shall tarry in the Fire. Thus, for example, if the Letters of the Book of Alif (Evangel) had been faithful to the Covenant of Jesus – peace be upon Him – none of them would have tarried in the Fire at the time of the appearance of the Apostle of God – may the blessings of God and His salutations be upon Him. So likewise in the case of the Furqan: if all, on the appearance of the Manifestation of God, had sought illumination from the splendour of His effulgences, the sentence of other than belief would not have been passed upon any of the people of the Furqan, and none of them would have tarried in the Fire. By the same token, if all the believers in the Bayan believe in Him Whom God shall make manifest, none of them shall tarry in

540 و هیچ ظهوری نمیشود الّا انکه از مؤمنین بان ظهور ازبرای ایمانبظهور بعد عهد گرفته میشود که اگر وفا کنند احدی در نار نمی ماندچنانچه اگر حروف کتاب الف وفا بعهد عیسی نموده احدی در نار نماندهبود عند ظهور رسول الله و هم چنین در فرقان اگر کلّ در نزد ظهورظهور الله مستشرق بضیاء اشراقات او گشته حکم دون ایمانبر احدی از اهل فرقان نشده و احدی از انها در نار نمانده و هم چنیناگر کلّ مؤمنین ببیان موءمن شوند بمن یظهره الله احدی در نار نخواهدماند و حکم دون ایمان بر احدی نخواهد شد

the Fire, and the sentence of other than belief shall not be passed upon a single one of them.

541 Yet be ye watchful of the time of Revelation, lest so much as the space of the twinkling of an eye intervene betwixt the Revelation and the belief therein of all the believers in the Bayan: for it is not befitting that they should tarry even for as long as the time "up to 'Mustaghath,"' should they be restrained by caution, inasmuch as such caution hath ever been, and ever shall be, in the Fire. Notwithstanding, the hope is cherished of the Gracious and Compassionate Lord that at the time of His appearance, with His exalted laws set forth in His Tablets, He shall, by His bounty, awake all His servants from slumber, nor allow them to tarry in the Fire until the time of "Ghiyath" or of "Mustaghath," which are the terms irrevocably decreed in the Bayan.

541 ولی مراقب ظهور بوده که قدرلمحه فاصله نشود ما بین ظهور و ایمان کلّ من امن بالبیان که بقدر طولالی المستغاث هم لایق نیست که بمانند اگر احتیاط دامن گیر ایشان نشود که ان احتیاط در نار بوده وهست اگر چه امید از فضل خداوندعطوف و رؤف این است که در حین ظهور باوامر عالیه خود در الواحخود کلّ عباد خود را از رقد بیدار نماید ونگذارد الی امر بحکم بیانکه تا غیاث یا مستغاث شده در نار بمانند

542 For none knoweth the time of Revelation save God: whensoever it occurreth, all must confess their acceptance of the Point of Truth, and render thanks unto God. Notwithstanding, the hope is cherished of His bounty that the time shall not reach to "Mustaghath," and that ere then the Word of God shall be exalted. His proof is none other but His Verses, while existence, in itself, is none other but Himself: inasmuch as other than He is known by Him; while He is not known by other than Himself. Glorified is God above all that His creatures may affirm of Him.

542 چه کسی عالم بظهور نیستغیر الله هر وقت شود باید کلّ تصدیق بنقطه حقیقت نمایند و شکرالهی بجا آورند اگر چه امّید از فضل او است که تا مستغاث نرسد واز قبل کلمة الله مرتفع گردد و انّما الدّلیل ایاته و الوحود علی نفسه نفسهاذا یعرف یعرف به وهو لا یعرف بدونه سبحان الله عمّا یصفون

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543 الباب السّادس و العشر من الواحد الثالث

544 It is not permissible to engage in religious act except in conformity with the writings of the Point.

544 لا یجوز العمل الّا باثار النقطة

545 It is not permissible to engage in religious acts save those ordained in the writings of the Point of the Bayan. For in this Dispensation, the writings of the Letters of the Living all proceed directly from the Sun of Truth Himself. Divine verses [ayat] especially pertain to the Point of the Bayan, prayers [munajat] pertain to the Messenger of God [Muhammad], commentaries [tafasir] to the Imams of guidance, and educational discourse [suvar-i-'ilmiyyih] to the Gates. However, all of these proceed from this Ocean so that all people can behold the exalted sublimity of these Writings of the Primal Truth. And in the eyes of God and of the Possessors of knowledge, there is nothing more glorious than the precedence in faith, which is the most precious of all things, and all bounties are under its shadow. And from the time of the setting of the Sun [of the Bab] until the Rising of the Sun of Him Whom God shall make manifest, there will be no more binding Writings, and the Letters of the Living and all the believers in God and in the

545 ملخّص این باب آنکه جایز نیست عمل الّا باثار نقطه بیان زیرا کهدر این ظهور ازبرای حروف حیّ آثار ایشان از شمس حقیقت ظاهرمیگردد زیرا که ایات مخصوص نقطه است و مناجات مخصوص برسول اللّهو تفاسیر مخصوص ائمه هدی و صور علمیّه مخصوص بابواب ولی کلّاز این بحر مشرق میگردد تا اینکه کلّ این اثار را در حقیقت اوّلیه بنحواشرف مشاهده کنند و هیچ عزّی از برای ایشان غیر از سبق ایمانکه اعزّ از کلّ شئ هست عند الله و عند اولوالعلم نبوده و نیستو کلّ فضل در ظلّ همین مستظل است و از حین عروب الی طلوع من یظهرهللّه آثار فرضیه مرتفع و حروف حیّ و کلّ من امن بالله و بالبیان درظلّ آنها مستظل

Bayan will be under their shadow [the Writings of the Point of the Bayan].

546 However, should anyone ascend in understanding a law amongst the laws of God, whether a root pillar or a derivative one, and write a book, he would be gathered beneath His shadow, on the condition that he transgresseth not the laws of the Bayan. Otherwise, before God and before those who are endued with knowledge, he would not be even worth mentioning. Rather, in this Dispensation, all must primarily strive to fix their eyes upon the essential questions, to be short in words and arguments, and to enjoy that which is revealed from the Point of the Sun of Truth.

546 الّا آنکه کسی طیران نماید در عرفان حکمی از احکام الله چه اصول و چه فروع و اثری از خود ظاهر نماید اگر از حدود بیان تجاوزنه نمایند در ظل او محشور و الّا لایق ذکر نمیگردد عند الله وعند اولواالعلم بلکه در این کور اگر ناظر بخواهد مسائل و تخفّف در اقوالو دلائل و تلذّذ بانچه نازل شده از نقطه شمس حقیقت

547 For His words resembleth the radiant lights of the Sun, compared to the dim lights of stars. Can anyone associate them together? Glorified be God above such association, a mighty glorification, and exalted be God above such comparison, a great exaltation!

547 زیرا که اثاراو معاینه مثل ضیاء شمس است بالنسبة بانوار کواکب هل یقدر آنیقترن احد بینهما سبحان الله عن ذلك تسبیحا عظیما و تعالی الله عنذلك علّواً کبیرا

548 But endeavour to learn the knowledge pertaining to the letters, the parallels between the numbers of the Names of God, association between similar words, and the associations amongst the similar writings, in their proper place. For it is permitted unto anyone of you to arrange the order of the Bayan, in the sweetest possible manner he can, even though it would appear in a thousand forms. However, they all return unto the Bayan, inasmuch as not even a single letter should be added thereto or omitted therefrom, though the pattern of preservation and division of related parts will differ from one copy to another. Methinks, it will be seen that in the future no order will be applied thereto except that it will be a sweeter and superior to the first order.

548 ولی سعی نمایند در علم حروف واقترانات اعداداسما الله و اقترانات کلمات متشابهه واقترافات آثار متشابههدر محلّ خود که اذن داده شده که نظم بیان را هر کس بهر نحوی که شیرینتر میتواند دهد دهد اگر چه بهزار نوع ظاهر شود ولی کلّ راجع بنفسبیان میگردد زیرا که بر او حرفی زاید نمیگردد و از او حرفی ناقص نمیگرددالّا آنکه نظم حفظ و اقتران بعضی با بعضی بمناسبات این نسخه باننسخه تفاوت بهم میرساند گویا مشاهده میشود که هیچ نظمی در اوداده نمی شود از بعد الّا آنکه احلی و انظم از نظم اوّل میگردد

549 Well is it with him who fixeth his gaze upon the Order of Baha'u'llah, and rendereth thanks unto his Lord. For He will assuredly be made manifest. God hath indeed irrevocably ordained it in the Bayan, till the time that God abrogateth that which He willeth, and revealeth that which He desireth, for verily He is the Almighty, the All-Powerful.

549 طوبی لمنینظر الی نظم بهاءالله و یشکر ربّه فانه یظهر و لامر دّله من عند الله فالبیان الی ان یرفع الله ما یشاء و ینزل ما یرید انّه قویّ قدیر

550 But the best form of arranging the Bayan is one which is ordered on the basis of visible tokens. For example should there be ten prayers which consist of ten lines, they could follow each other. Likewise it is preferable that the five rivers would not be mixed together: Verses to remain within their own sublimity, prayers in their loftiness, commentaries in their habitation of glory, the words [of knowledge] in their holy horizon, and the Persian words in the height of their exaltation. As this hath

550 و بهترینتظمها نظمی است که بر حدود ظاهریّه شود مثلا اگر ده دعای صد بیتی استپهلوی هم ذکر شود و هم خلط انهار خمسه نگردد آیات درعلوّ خودمناجات در سمّو خود و تفاسیر در مقعد عزّ خود کلمات علیه در افق قدس خود و کلمات فارسیّه در امتناع ارتفاع خود چنانچه بر ناظر لطیفلوازم اقترانات مخفی نبوده ونیست ذلك

من فضل الله على علماءالبيان حيث يستعلون بما امروا الى ان يفرج الله عنهم بظهورما هم به بالّليل و النّهار الى الله ربّهم يتوجّهون

been, and continueth to be, evident unto the subtle observers of the exigencies of harmony and association. This is one of the bounties of God unto the learned in the Bayan, that they may be occupied with this, until God shall remove their difficulties by revealing the very One through Whom, day and night, they turn unto God, their Lord.

551 واگر ظاهرنشود و نشناساند کسی را نفس خود بیانی که او مرتّب فرماید مثلشمس است در بین کواکب و این وقتی است که کلّ را در حجاب بیند چنانچهنقطه بیان سه تفسیر بر قرآن نوشت دو تفسیر بنهج آیات الی آخرو یك تفسیر بر سوره بقره بنهج شئون علمیّه که یك حرف از تفاسیراو معادل نمیشود بانچه کلّ مفسّرین از اوّل نزول قرآن تا ارتفاعاو تفسیر نموده و من یقترن ضیاء الشمس بنور الکواکب فما لهمن عین یلیق ان یذکر عند الله افلا تنظرون

551 Should He be manifested and yet He make Himself known to none, the Bayan that is arranged by Him would be like the Sun amongst the stars. This happeneth when He beholdeth all to be wrapped in their veils, even as the Point of the Bayan wrote three commentaries on the Qur'an: two commentaries in the mode of the verses, till the end, and a commentary on the Surih of Cow in the mode of the educational discourse, in such wise that the entire commentaries made of the Qur'an from the inception of its revelation till its abrogation, equaleth not even one letter of His commentaries. Whoso associateth the radiant light of the sun with the dim light of stars, he is devoid of any eye to be worth mentioning before God. Will ye then not behold?

552 الباب السّابع و العشرمن الواحد الثالث

552 Gate Seventeen of the Third Unity

553 لا یجوز کتابة آثار النقطة کلّها الّا باحسنالخط و ان یکن عند احد حرفا من دون حسن الخطّ فیحبط عملا و لم یکنمن المؤمنین

553 It is not permissible to write any of the Writings of the Point, save with the most excellent writing. Should there be in possession of anyone a single non-excellent letter thereof, his deeds would come to naught, and he would not be numbered amongst the faithful.

554 ملخّص این باب آنکه کلّ آثار نقطه مسمّی ببیان استولی این اسم بحقیقت اوّلیّه مختصّ بایات است و بعد در مقام مناجاتبحقیقت ثانویّه ذکر میشود و بعد در مقام تفاسیر بحقیقةثالثیه و بعد در مقام صور علمیّه بحقیقة رابعیّه و بعد در مقامکلمات فارسیّه بحقیقت خامسیّه اطلاق میشود ولی این اسماسم محض آیات است نه غیر او باستحقاق

554 The substance of this gate is this, that all the writings of the Point bear the name Bayan, but in its primary truth this name is singled out for the divine verses. However, in its secondary truth it refereth to the prayers, in its tertiary truth to the commentaries, in its fourth-degree truth to educational forms, and in the fifth-degree truth to the Persian words. However, this exalted name, on the basis of the intrinsic worth, is solely confined to the divine verses.

555 چنانچه اذن داده شده بر اینکه تسمیّه بعبد البیان در نفوس گذاره شود زیرا که از مادّه بیاناسم الله مشتق میگردد و اوّل من قد سمّی نفسه به الله جلّ جلاله حیثقد نزّل فیه انّنی انا الله لا اله الّا انا الواحد البیان و کلّ سرّ بیان دراسم او ظاهر زیرا که عدد البیان باواحد صورت جامعه عدد الله میگرددتا آنکه مرآتی باشد از برای نقطه بیان که ان مرات لله بوده و از برای منیظهره الله که او است مرات الله

555 Thus it is permissible that some would bear the name 'Abdu'l-Bayan (the servant of the Bayan), inasmuch as the name God (Allah) is derived from the matter of the Bayan, and the first who called himself by the name Bayan was God, glorified and exalted be Him, as He hath revealed, "I verily am God, there is none other God but Me, the One, the Bayan. Indeed the entire mystery of the Bayan is manifest in its name, for the numerical value of the word Al-Bayan, together with its integrative from of unity, equaleth the numerical value of the word for God (lillah), rendering the word Bayan a mirror for the Point of the Bayan, Who is in turn the supreme Mirror of "for God",

as well as a mirror for Him Whom God shall make manifest, inasmuch as He is the supreme Mirror of "for God."

556 All that is in the Bayan, which equaleth the number of "for God', is solely for the sake of "for God". When the integrative from of unity is concerned, the Bayan is naught but Him, and when each one of the nineteen Letters of the Unity are mentioned five times, the number of the word Gate (Bab), They become the entire number of this exalted word, inasmuch as it is They Who have always been, and will continue forever to be, "for God". However, They all return unto the First Gate, Who is manifest in the Point of the Bayan. For that which is visible in the mirrors shall never equal the True Sun in heaven. Verily there is none other God but God, the Lord of the heavens and earth, the Lord of all things, the Lord of all that is seen and all that is unseen, the Lord of all worlds. Verily your God is assuredly the One True God, none other God is there but Him, the All-Merciful, the Exalted, the Inaccessible.

556 و آنچه که در بیان است که لله باشد ازبرای لله بوده وهست و در حین صورت جامعه او است و در حینذکر هر حرفی از حروف واحد بعدد باب تمامیّت عدد انی کلمه علیّه میگرددزیرا که ایشانند که لله بوده و هستند ولی کلّ راجع بباب اوّل میگرددچنانچه در نقطه بیان ظاهر از مافی المرایا لن یعدل شمس السّما و ما من الهالّا الله ربّ السّموات و ربّ الارض ربّ کلّ شئ ربّ ما یری و ما لا یری ربّالعالمین و ان الهکم لا له واحد لا اله الّا هو الرّحمن المتعالی المنیع

557 It is not permissible that anyone inscribeth even a single letter of the Bayan except with the most excellent writing. However, for each individual, the most excellent is defined according to his capacity, and never that of those above or below him. The purpose of this law is this, that the spirit pertaining to that letter of the Bayan may be exalted to the uttermost height of excellence possible in the world, within its own station, that amongst the faithful of the Bayan nothing would be seen except that it hath attained perfection in its own station.

557 و اذن داده نشده که احدی حرفی از حروف بیان را بنویسد الّاباحسن خط و احسن از برای هر نفسی در حدّ او است نه در حدّ فوق آنو نه حدّ دون آن و این از برای این است که روح متعلّق بان حرفکه در بیان است باعلی ما یمکن فی الامکان فی حدّه مرتفع گرددکه در مؤمنین ببیان دیده نشود شئ الّا آنکه آن شئ در حدّ خودبکمال رسیده باشد

558 Thus, just as today the letters of the Gospel are distinguished amongst other communities in the art of ornament, the dwellers in the Bayan should become likewise, in such wise that should there b a faithful of the Bayan in the far East of the earth, he would be beloved in his station, on account of his beauty and the beauty of all that he possesseth. And this is the most mighty path for attracting the people of other religions to the true Cause of the all-merciful God. However, these are all binding to the extent that one hath the means to do so, not to inflict pain on himself in perfecting things. For God loveth not to behold a believer in the state of grief, rather, all are assuredly obligated to the extent of their capacity.

558 چنانچه امروز حروف الفیّه چگونه ممیّزند در طرزیّتاز سایر ملل همین قسم من فی البیان گردد که اگر احدی از بیان در مشرق ارض باشد بنفسه از حسن او و حسن آنچه در نزد او است در حدّ خودمحبوب گردد که این اعظم سبیلی است از برای جذب کلّ ادیان بدینواقع خداوند رحمن ولی کلّ در صورتی است که مقتدر باشد نه اینکهبر نفس خود صعوبت وارد آورد در شئ زیرا که خداوند دوستنداشته که نظر فرماید بنفس مؤمنی در حزن بل کلّ ما علی قدر ما استطاعوالیکلّفون

559 Methinks, it can be seen from this very mountain, that the people of the Bayan possess the Bayans adorned in utmost refinement, enjoy reciting therefrom, and have become prepared by those Bayans, to attain the presence of Him Whom God shall make manifest with their adorned Bayans, which is naught but attaining the presence of God. But avoid any claim to existence before Him, inasmuch as that hath been, and will continue to

559 گویا الان در این جبل مشاهده میشود که بیانهای مطرّز نزد اهل بیانهست و بتلاوت آن متلذّذ میگردند و بانها مستعد شده اند کهبا بیانهای خود در نزد من یظهره الله وافد گردند که وفود علی الله بودهو هست و از اظهار وجود خود را در نزد او محتجب نموده که از حیا بعید

be, furthest from the norm of modesty and shame. Fear ye then God, O the people of the Bayan, altogether.

بودهو هست فلتتق الله ان یا اولی البیان کلّکم اجمعون

560 Gate Eighteen of the Third Unity,

560 الباب الثامنو العشر فی الواحد الثالث

561 explaining that should anyone wish to write a commentary on any of the traces of the Point, or to compose a book in the good pleasure of God, it is not permitted him to give a copy thereof to anyone, unless he first transcribe a copy for himself, in the finest script – either in his own hand or in that of another – whereupon he shall be permitted to bestow it, but not otherwise.

561 من اراد ان یفسّر شیئاً من آثار النقطةاو ینشئ فی رضاء الله من کتاب الله لا یجوز ان یاتی نسخته الی احد الّاان یستنسخ لنفسه علی احسن خط بخط او بخط دونه فاذا یحّل عطائهو الّا لا یجوز

562 The substance of this gate is that the Lord loveth in the Bayan that whatsoever there be of any thing – even from the stage of seed of that thing up to the furthest limit of its development at the stage of perfection – should be at the highest level of loveliness, both of form and of character, so that not so much as an atom of aught abhorrent may come upon any soul, and he may not be compelled to suffer that which he loveth not.

562 ملخص این باب آنکه خداوند دوست میدارد در بیانکه آنچه واقع میشود از هر شئ از حدّ نقطه ان شئ الی ما ینتهی الیه فی حدّالکمال بمنتهای علوّ حسن صورت و سیرت گردد تا آنکه بر هیچ نفسی بقدرذرهّ کُره وارد نیاید و ما لا یحبّ را متحمّل نگردد

563 To this end it hath been ordained that whoso writeth a commentary upon the words of the Bayan, or composeth a book of his own in some science, should himself, if possible, take a copy of the original in the finest script; and otherwise give it to someone else to make for him a copy, which he should then keep with himself; only after which should a copy thereof be bestowed upon another – so that the traces of each soul may remain with that soul himself, and thereafter come into the possession of others. For if other than this be done, it shall lead to the frustration of his works: save in circumstances where, for some reason, this is not possible; or if, in the case of a bestowal, he may thereby obtain a better copy for himself, in which case, ere yet it hath been transcribed, he is permitted to bestow it, so that the recipient may make for him a good copy, and return it unto him. This is in the case of inability on his part; for otherwise, if he be able, the prescribed procedure hath been, and is, preferred in the sight of God.

563 از آنجمله است که حکم شدهھر کس تفسیری بر کلمات بیان مینویسد یا از خود کتابی در علمی انشامیکند اگر خود میتواند باحسن خط نسخه اصل را بر داشته و الا داده بکسی که نوشته و بعد نزد خود حفظ نموده آن وقت نسخه بدیگری داده شودکه آثار هر نفسی در نزد خود آن نفس باشد و بعد بدیگری برسد کهاگر دون این شود حبط عمل او میگردد الّا در مواقعیکه باو میسر نگرددیا در عطا از برای خود نسخه بهتر انجام دهد که انوقت از برای او اذن استکه قبل از استنساخ بدهد که نسخه خوب از برای او تمام نموده راجعسازند این در صورت دون امکان هست و الّا در صورت امکانآن قسم محبوب تر بوده و هست عند الله

564 Not as is the practice of the learned in this age when, if there be a copy of some work exhibiting a thousand different hands, and displaying diverse rulings on its every page – so it be the original copy, they deem it worthy of preservation! – as in the case of the book relating the sufferings of the Imam Husayn which is now extant on this mountain in its author's hand. Nay, if there be a book wherein even a single black dot is out of place, it is unworthy of preservation, and fit only for the boundless sea.

564 نه مثل داب علمای این عصرکه نسخه هزار خطّی که در هر صفحه چندین نوع حکم می نماید همین قدر کهنسخه اصل است حفظ می نماید مثل کتاب مصائبی که الان در این جبلهست از منشئ آن بلکه اگر کتابی باشد که یك نقطه سوداء در غیر محلّ امنبهم رسد لایق حفظ نیست و از برای بحر محیط لایق

565 Observe then refinement in all your handiworks, O ye possessors of the Bayan, as far as truly lieth in your power. Say: Verily, God is refined above every possessor of refinement. None shall be able to resist the regal sovereignty of His refinement, neither in the heavens, nor in the earth, nor in whatsoever is between them. He, verily, is the Exemplar of refinement; the Epitome of refinement; and the Essence of refinement.

565 فليطفن فی کلصنایعکم ان یا اولی البیان علی حقّ ما انتم علیه مقتدرون قل انالله الطف فوق کلّ ذا لطف لن یقدر ان یمتنع عن سلطان ملکلطفه من احد لا فی السّموات و لا فی الارض و لا ما بینهما انّهکان لطّافا و مطّفا لطیفا

566 Gate Nineteen of the Third Unity,

566 الباب ا التاسع و العشر من الواحد الثالث

567 explaining that whoso wisheth to expend the wealth given him by God upon the traces of the Point is permitted to do so, in whatever manner he wisheth; and after his ascension God shall love him.

567 اذن لمن اراد ان یصرف ممّا ملکه الله فی آثار النقطّة کیف یشاءوحتی یعرج بمحبّة الله

568 The substance of this gate is that the Lord, out of His grace and bounty, hath granted everyone permission to expend however much he is able upon enhancing the value (Baha') of the Bayan: even, were it possible for him to invest in a single copy of the Bayan the value (Baha') of all that is on earth, assuredly he would still have permission to do so.

568 ملخص این باب آنکه خداوند از فضل وجود خوداذن داده که هرکس هر قدر بتواند در بها بیان صرف نماید اگر ممکنبود که کلّ ما علی الارض را بهائیات بیان قرار دهد هر آینه اذن از برای او بوده

569 The fruit of this Chapter is that on the advent of Him Whom God shall make manifest, one should take note that if such hath been decreed with respect even to His traces, how must the case stand with respect to His own Self? Haply, things shall fall out differently from today, when among the Muslims there are innumerable copies of the Qur'an worth a thousand mithqals, yet the habitation of its Revealer is in a mountain, where He is accommodated in a chamber made of pure adobe: notwithstanding that wheresoever be His habitation, the same hath ever been, and ever shall be, the Throne of God, whether He repose upon a seat of honour, or sit upon the clay.

569 ثمره این باب آنکه در نزد ظهور من یظهره الله ملتفت گشته جائکه در اثر او این نوع حکم است چگونه در نفس او لعّل مثل امروز واقع نگرددکه قرآنهای الف بهائی ما لا یحصی در اسلام باشد و مقرّ منزل او در جبلباشد که حجره سکون او خشت محضی باشد اگر چه هر جا که مقرّ او استدر عرش الله بوده وهست چه بر سریر عزّت باشد چه بر فوق طین

570 The purpose of these remarks, however, was to cause the believers in the Bayan to take heed, so that they may not act towards their Companion as those who are veiled by the Qur'an have towards theirs. Otherwise, light and darkness are, verily, equal in His sight: both glorify Him by their praises in the daytime and in the night season.

570 ولی این ذکر از برای استشعار مؤمنین ببیان بوده که با صاحب خودنکرده آنچه که محتجبین بقرآن نموده و الّا انّ النور و الظّلم عنده سواء کلتیهما یسبحان بحمده بالعشیّ ولابکار

571 Gate One of the Fourth Unity,

571 الباب الاوّل من العشر الواحد الرابعفی

572 explaining that the Point hath two stations: a station in which He speaketh on the part of God; and a station in which He speaketh of that which is other than God, which latter is the station of His servitude unto the former station, wherein He worshippeth God both night and day, and singeth praise to Him both at morn and at eventide.

572 انّ للنقطة مقامین مقام ینطق عن الله و مقام ینطق عما دونالله ذلك مقام عبودیّته لذلك المقام الذی به یعبد الله باللّیلو النّهار و یسبّح له باللغدوّ و الاصال

573 The substance of this gate is that the Lord hath created for the Sun of Truth two stations. One is the station of His own Invisible Essence, which is the Manifestation of Divinity, on Whose part He sendeth down whatever Verses He revealeth. He it is Who can neither be described by any description, nor qualified by any qualification. He is exalted above every commendation and praise, and sanctified above every fragrance and essence of enactment. None besides Him shall know Him, and none except Him shall confess His Unity. His are the creation and the Command; no God is there but Him, the One, the All-Compelling, the Most Exalted. This station is in the nature of a sign, whose likeness is this mighty Verse: "Say: God is the Truth; and all else besides God is His creation; and all worship Him."

573 ملخص این باب آنکه خداونداز برای شمس حقیقت دو مقام خلق فرموده یکی مقام غیب ذاتاو که مظهر الوهیّت است که آنچه آیات نازل میفرماید از قبل او میکندو او است که موصوف نمیگردد بهیچ وصفی و منعوت نمیگردد بهیچ نعتو متعالی است از هر ذکر و ثنائی ومقدّس است ازهر کافور و جوهرامضّائی لن یعرفه غیره و لن یوّجده سواه له الخلق و الامر لا اله الاّ هوالواحد المتکبّر المتعال مقام این آیه عظیمه است قل الله حقّو انّ ما دون الله خلق و کلّ له عابدون

574 All else but this Sign, which is within Him, is its creation. This is a Sign wherein naught is seen but God, apart from Whom all else is His creation. This is a Sign wherein no character of a "sign" is to be discerned; rather, the "very Manifestation of God," and the "true Concealment of God;" the "exaltation of the Exaltation of God," and the "sublimity of the Sublimity of God;" the "essence of eternity;" the "identity of immortality;" and the "pure unveiled appearance of the Divine Countenance" – such are the expressions that are ever cited in this regard. The term "Sign" hath been mentioned as an aid to understanding; for otherwise the Sign itself is not regarded: for were the Sign regarded, it would become its own creation; whereas the Sign itself is not mentioned save in the terms whereby the Eternal Essence is mentioned. It hath neither places nor limitations. Its proximity is identical to its remoteness, and its remoteness is identical to its proximity. Its first is identical to its last, and its manifest is identical to its hidden. Its exaltation is identical to its abasement, and its abasement is identical to its exaltation. Its fragrance is identical to its essence, and its essence is identical to its fragrance. Its being is identical to its individuality, and its individuality is identical to its being.

574 دون این ایه که در او استخلق او است واین آیه ایست که در او دیده نمیشود الّا الله که ما دون او خلق او است و این آیه ایست که در او آیتیّت دیده نمیشود بل نفسظهور الله و ذات بطون الله و علّو علّو الله و سمّو سمّو اللّهو کینونیّت ازل و ذاتیّت قدم وطلعة صرفه بحته لم یزل ذکرمیشودذکر آیة از برای عرفان است و الّا آیه ملحوظ نمیگردد که اگر آیت ملحوظگردد خلق او میشود و او بنفسه مذکور نمیگردد الّا بما یذکر بهذات الازل و از برای او امکنه و حدودات نیست و قرب او عینبعد او است و بعد او عین قرب او است واوّل او عین اخر او استو آخر او عین اوّل او است و ظاهر او عین باطن او است و باطن اوعین ظاهر او است و علّو او عین دنوّ او است و باطن او عین علّو او استو کافور او عین سازج او است و سازج او عین کافور او استو کینونیّت او عین انیّت او است و انیّت او عین کینونیّت او اس

575 Ever hath God been God, with none to recognize His Godhead; ever hath He been Lord with none to acknowledge His Lordship; ever hath He been Beloved with none to love Him; ever hath He been Adored with none to adore Him; and ever hath he been Intended with none to seek Him. Glorified and exalted is He above all to which the terms "name" and "attribute," or "qualification" and "trait," may be applied. Ever hath God been God, with no God besides Himself. Ever hath God been Lord, with no lord except Himself. Ever hath God been Sovereign, with no sovereign save Himself. Ever hath God been Ruler, with no ruler besides Himself. Ever hath God been

575 تلم یزل الله کان الها و لا ما لوه هنالك و کان ربّا و لا مربوب هنالکو کان محبوبا و لا حبیب هنالك و کان معبودا و لا عابد هنالکو کان مقصودا و لا قاصد هنالك سبحانه و تعالی عن کل ما یذکر بهاسم و صفته او نعت و سمة لم یزل الله کان الها و لا اله غیره و لم یزل اللّهربّا و لا ربّ سواه و لم یزل الله سلطانا و لا سلطان دونه و لم یزلالله ملکا و لا ملك غیره و لم یزل الله ملیکا و لا ملیك سواه ولم یزل الله علّاماً و لا علام سواه و لم یزل الله قدّارا و ولا قدار غیرهو لم یزل الله کیانا و لا

King, with no king except Himself. Ever hath God been Knowing, with none knowing except Himself. Ever hath God been Powerful, with none powerful besides Himself. Ever hath God been Creator, with no creator save Himself. Ever hath God been Fashioner, with no fashioner except Himself. Ever hath God existed, holding all Names in His right hand, and all Attributes in His grasp. All that are in the heavens and the earth and whatsoever is between them sing praise to Him. No God is there but Him, the Almighty, the Best-Beloved.

كيان دونه و لم يزل الله خلاقا و لا خلاق سواه و لم يزل الله و كل الاسماء فی يمينه و كل الصفات فی قبضتهيسبح له ما فی السّموات و الأرض و ما بينهما لا اله الّا هوالعزيز المحبوب

576 This is a Sign besides which all else is assigned the character of "creation." Whoever readeth the prayer "Glorified be He Who is the Living, and dieth not" up to the end – or shall do so hereafter – will become illumined in the sea of the appearance of this Sign in his own heart. For at the beginning of each Revelation this prayer is alone, and the manifestations thereof are rarer than the philosopher's stone; whereas at the end of each Revelation they are more glorious than every glorious one, and more exalted than every exalted one. Thus, for example, wert thou to say "Glorified is He who judgeth, and is not judged" – at the end of each Revelation the manifestations thereof attain in the hearts of those who glorify God an exaltation such that they are able to pronounce judgment upon all, while the mere thought of pronouncing judgment upon them doth not occur to anyone; notwithstanding that at the beginning of each Revelation the mere thought that they might be possessed of such capacity doth not occur to a soul.

576 و اين آيتی است كه ما دون آن ذكر خلقيّت ميشود وهر كس دعای سبحانمن هو حیّ لا يموت الی اخر را خوانده يا بخواند در بحر ظهور اين ايت در فؤادخود متجلّی گشته زيرا كه اين دعا در اوّل هر ظهور فرد است و مظاهر او اعزّاز كبريت احمر و در اخر هر ظهور ممتنع تر از هر ممتنع و مرتفع تر از هر مرتفعبمثل آنكه ميگوئی سبحان من هو مفتی لن يفنی در اخر هر ظهور بعلوّی ميرسدمظاهر او در افئده مسبحّين كه فتوی بر كل داده و احدی خطور فتوبر ايشان نميكند ولی در اوّل هر ظهور كسی خطور فتوای ايشان نميكند

577 Nay, consider, for example, the pronouncement "Glorified be He Who speaketh truly, and Whose word is not to be approved as true" – at the end of the Revelation the Manifestation thereof attaineth an exaltation such that no one, considering the sublimity of His glory, eminence and majesty, regardeth himself as worthy to approve His words as true, whereas He approveth as true the words of whomsoever He willeth; while the latter take it is as a source of boundless glory and distinction to themselves that they should have been made the object of such approval: yet at the beginning of the Revelation He is "rarer than the philosopher's stone" to the degree even that no one accepteth His words as true; whereas every truth becometh true solely in virtue of His approval.

577 بلكه مثلا سبحان من هو صادق لن يصدق در آخر ظهور بعلوّی ميرسدكه از علوّ مناعت و رفعت جلالت كسی خود را لايق نميبيند كه تصديقاو كند واو تصديق ميكند هر كس را كه خواهد وبر تصديق او افتخار هادر حقّ خود ميكند لی در اوّل ظهور بشأنی اعزّ از كبريت احمر استكه كسی تصديق او نميكند و حال آنكه هر صدقی بتصديق او صدقيگردد

578 Such likewise is the case with all the Names and Attributes, for in each Name and Attribute naught is seen but Him. Nay, the one in whom this Name and Attribute are manifested regardeth himself, in comparison with Him, as entirely non-existent. Consider, for example, who today, in the Dispensation of the Qur'an, might be thought possessed of a heart worthy to be robed in the name of "Knowing, Who is not known:"

578 وهم چنين در كل اسما و صفات زيرا كه در آن اسم و صفتديده نميشود الّا او بلكه ظاهر بان اسم و صفت خودرا در نزداو معدوم صرف می بيند چنانچه امروز نظر كن در كور قرآن كهلايق تقمص اسم عالم لا يعلم فؤاد كيست و او خود را در نزد رسول اللّهچه قدر فانی ميداند و می بيند

yet how evanescent doth he still account and see himself in comparison with the Apostle of God – may the blessings of God and His salutations be upon Him! In such wise regard thou the manifestations of the Names and Attributes. Yet this is a mighty ocean, wherein the servant, if but the thought occur to him of gazing upon the Sign itself, will drown: and how many are the voyagers upon this ocean who have drowned – and shall yet do so – on account of gazing upon other than the One manifest therein!

وهمین قسم ملاحظه کن مظاهر اسماء و صفاترا ولی این بحری است عظیم بخطور نظر بر نفس آیت عبد غرقیگردد چه بسا سلّاك این بحر غرق شده و میشوند بنظر بر غیر ظاهردر او

579 How indeed could the case be otherwise when it is evident that the manifestations of the "Living" are susceptible of death? – while similar susceptibilities exist in the case of all the Likenesses and Attributes: yet since naught is seen in these mirrors but He Who liveth from eternity even unto eternity, these manifestations accordingly live in virtue of that Life. So likewise in the case of "Sovereign, with no sovereign save Himself," and of "Knowing, with none knowing except Himself;" so likewise in the case of "Powerful, with none powerful but Himself;" and so likewise in the case of "Truthful, when there was none truthful besides Himself:" even as the Names of God have neither beginning nor end; nor hath there ever been, or ever shall be, any limit to their number.

579 که اگر غیر این باشد و دیده میشود که مظاهر حیّ موت ایشانرادرك میکند وهم چنین در کلّ امثال و صفات ولی چون در این مرایادیده نمیشود الّا من هو حیّ لم یزل و لا یزال این است که بان حیات اینهاحیّ اند و هم چنین سلطان اذ لا سلطان دونه و عالما اذ لا عالم سواهو هم چنین مقتدرا حیت لا مقتدر الّا ایّاه و هم چنین صادقاحیث لم یکن صادقا غیره چنانچه از برای اسماء الهی نه اوّلی است و نهآخری و نه از برای او عددی بوده و نه هست

580 In the inner reality of each thing there hath ever been, and ever shall be, a sign from God, in virtue whereof it is able to confess His Unity: which sign within it cometh from the Will, wherein is seen naught but God; while in the Will Itself this sign is none other but Its own Self, Which is the Mirror of God, the Which hath never guided, nor ever shall guide, but unto God, glorified and exalted be He. This is a sign wherein, in all things, naught is seen but God: for the worshipper, at the time when he turneth unto God, seeth not the Divine creation; whereas at the time of remembering that which hath been created through the agency of God, he seeth creation: for he knoweth that this creation hath been, and is, the handiwork of God, and that all besides Him is His creation.

580 و در کینونیّت هر شئآیاتی عن الله بوده و هست که با او تواند توحید او را کرد و آن آیتاز مشیّت است در او که در او دیده نمیشود الّا الله و در نفس خود کهمشیّت که نفس او است که مرآت الله بوده باشد که دلالت نکرده ونمیکند الّا علی الله جلّ و عزّ و این آیتی است که در هر شئ دیده نمیشوددر او الّا الله زیرا که متوجّه در حین توجّه بالله خلق نمی بیندو در حین ذکر خلق بخدا می بیند خلق را زیرا که میداند که این خلقخدا خالق او بوده وهست و ما دون او خلق است

581 At all events, behold thou how today in the Bayan anyone who confesseth the Unity of God doth so in virtue of the instruction of the Point of the Bayan, from which Dawning-Place of Glory the Confession of the Unity of God shone forth; yet it guided not, at the time of its effulgence, but unto God. (Neither is it in the station in which this effulgence occurred that it guideth not but unto God: nay rather, the aspect of it associated with creation attesteth its servitude unto the Lord, even as that aspect which, in All Things, is associated with their own self attesteth its servitude unto the Lord.) All Things have been created from the ghost of its image: and just as it hath two

581 در هر حال نظرکن امروز در بیان که هر کس توحید خدا میکند بتعلیم نقطه بیان استکه کلمه توحید از آن مطلع عزّ مشرق گردیده ولی دلالت نکرده در حیناشراق الّا علی الله و نه در مقامی که تجلی باو شده دلالت نمیکند الّا علی الله بلکه جهت خلق او شاهد است بر عبودیت او بر خداوند چنانچهجهة نفس کلّ شئ شاهد است بر نفس خود از برای خداوند عبودیّتو کلّ شئ از شبح مثال او خلق شده و همین قسم که از برای او روایت استآیه حقّ و آیه خلق که بایت

signs – a sign related to the Truth, and a sign related to creation, in virtue of which latter it worshippeth the Lord, and boweth down before Him – so likewise each and every thing worshippeth its Best-Beloved in virtue of a sign bespeaking its character of "creation;" yet this sign hath not been realized, nor ever shall it be, save in virtue of a sign within that thing from God, which guideth unto Him, not unto aught else: for how might it be supposed to guide unto the sign itself, when this latter is His creation? Nay, none endued with understanding hath ever looked, or ever shall look, but unto God alone, than Whom naught else is seen in all the Names of the hearts: for should the case be otherwise, God's servants would be precluded the possibility of worship; whereas naught hath been created but for the sake of worshipping Him: even as He hath sent down in the Qur'an, "I have created not the Jinn and men but to the end that they should worship Me."

خلق عبادت میکند خداوند بر او سجدهاز برای او میکند همین قسم هر شئ بایت خلقیّت عبادت میکندمحبوب خود را ولی نرسیده و نمی رسد الّا بایتی که عند الله در او استکه مدّل بر او است نه غیر او که اگر مدّل برنفس آیت باشد از خلق او استبلکه احدی از اولو الافئده نظر نکرده و نمیکند الّا الی الله وحده که درکلّ اسما افئده دیده نمیشود الّا او که اگر غیر از این باشد عبادت منقطعمیگردد از عباد و حال آنکه هیچ شئ خلق نشده الّا ازبرای عبادتاو چنانچه در قرآن نازل فرموده و ما خلقت الجنّ و الانس الّا لیعبدونو

582 Just as in these Names naught is seen but God, so too in the mirrors of these Names, which are the hearts of them that recognize the Unity of God, naught is seen but Him. Wherefore if someone, when considering a Name, look upon aught else except God, he is at that moment shut out as by a veil, and hath drowned in the sea of imperception. Even as is the case with one who gazeth upon a mirror, for at the time when he doth so, he seeth naught therein but his own image, nor attendeth to the mirror itself: inasmuch as in the mirror it is the mirror that is seen, not the image of the observer. Nay, the image that appeareth of him in the mirror resideth in the image itself – which subsisteth in him as its revealer – and not in the mirror itself. For were it to inhere in the mirror itself, it must needs be witnessed ere the appearance of its own revealer.

582 همین قسم که در اسماء غیر الله دیده نمیشود در مرایای این اسماء همکه افئده موحّدین باشد غیر الله دیده نیمشود که اگر نفسی در حیناسمی نظر بغیر الله کند در آن حین محتجب بوده و در بحر احتجاب غرق گشتهچنانچه ناظر در حین نظر در مرآت نمی بیند الّا مثال خود را در او قصدنمیکند نفس مرآت را زیرا که در مرآت مرآت دیده میشود نه مثال اوبلکه مثالی که در مرآت متجلّی میگردد از او در نفس مثال است که قائمبمجلّی است نه در نفس مرآت که اگر در نفس مرآت می بود باید که قبلاز تجلّی دیده شود

583 Regard thou in like manner the mirrors of the Letters of the Living. Were the Name "Living" to inhere in each of their respective mirrors, it must needs be witnessed ere yet it had been revealed to them; whereas it is only after the revelation thereof by its Revealer that it is witnessed: and in such wise that methinks naught can be discerned in these manifestations of the "Living" but He Himself; even as there is naught, in the mirror whereon thou gazest, save thine own image, not the essence of the mirror. This image resideth in the image itself, not in the mirror itself; for were it to reside in the mirror, the Letters of the Living must needs – ere yet the image of the Possessor of the image had appeared in them – bespeak their affiliation to the designation "Living." If, perchance, the image already existed in the mirror, this was from a previous revelation: it is not that there is aught in the mirror itself which had lain concealed therein.

583 وهم چنین نظر کن در مرایای حروف حیّ که اگر در مرآت ایشان اسم حیّ دیده میشد قبل از تجلّی او باید دیده شود و حال آنکهاز حین تجلّی مجلّی دیده میشود که گویا در این حیّ نیست الّا او مثل آنکهدر مرآت نیست الّا مثال تو نه ذات تو و این مثال در نفس مثال است نه درنفس مرآت که اگر در مرآت بود باید که حروف حیّ قبل از آنکه مثال ذوالمثال در آنها ظاهر شود و اگر بذکر حیّ باشند واگر هم بوده از تجلّیقبل بوده نه در نفس مرآت شئ ایست که مکنون بوده

584 This is an ocean wherein all the most discerning observers have drowned, taking the image to reside in the mirror itself. Nay, the throne of the image is none other but its own self; while its appearance is through the agency of the Possessor of the image and the mirror itself. In such wise regard thou all the Names and Attributes, seeing therein none save God alone; nor look upon them in their character of "Names," or "Signs," or "Attributes," whence thou wilt be shut out as by a veil from the true intention.

584 و در این بحر استکه کلّ مدّقین نظر غرق شده ومثال را در نفس مرآت گرفته بلکه مثالعرش او نفس مثال است و ظهور او بذو المثال و نفس مرآت است وهم چنین مشاهده کن کلّ اسماء و صفاترا و در آنها مبین الّا الله وحدهو نظر باسّمیت و اینیّت و صفتیّت مکن که محجوب میگردی از مقصود

585 It is on account of the very straitness of this Path that in the Qur'an the doors of Names have not been opened; nor have the manifestations of the previous Vahid offered any explanation thereof; or if somewhere they have done so, this hath been in the manner of the following utterance of the Prince of Martyrs – may the peace of God be upon him: "O my God! Thou hast commanded me to return unto the traces: cause me then to return thereunto, in the raiment of lights, and through the guidance of discriminating insight, that I may return unto Thee therefrom, even as I came unto Thee therefrom, with mine inner being preserved from gazing upon them, and mine endeavour raised up above relying upon them. Thou, verily, art powerful over All Things."

585 ازین صراط دقیق است که در قرآن فتح ابواب اسماء نگشته و مظاهر واحدقبل بیان نفرموده و اگر جائی فرموده مثلا کلام سیّد الشهداء علیه السّلام ذکرشده الهی امرتنی بالرّجوع الی الاثار فارجعنی الیها بکسوة الانوار وهدایةالاستبصار حتّی ارجع الیك منها کما دخلت الیك منها مصون الشرعن النظر الیها و مرفوع الهمّة عن الاعتماد علیها انّك کنت علی کلّ شئ قدیرا

586 Today too all are relieved of voyaging upon this ocean; inasmuch as they are unable, whilst knowing of the existence of the mirror, not to gaze thereon. Wherefore all have been relieved of this prescription, save whoever is capable of seeing in the Name none but God, and will not commingle the sea of creation with the sea of Truth, nor the sea of Truth with the sea of creation, inasmuch as he seeth in the sea of Truth naught but God; and if once he seeth the aspect of "Reality" – which is its character of "Sign" – he entereth into the sea of creation, and no longer remaineth at the loftiest height of Truth. Nay the Name "Truth" is applied thereto only when naught is seen in it but God.

586 و امروز هم از کلّ مرتفع است سیر در این بحر زیرا که نمیتواند در حین علمبمرآتیّت نظر بمرآت نکند این است که مرتفع شده از کلّ این حکم الّا بمنلا یری فی الاسم الّا الله و لا یدخل بحر الخلق فی بحر الحق و لا بحر الحقّ فبحر الخلق اذ لا یری فی بحر الحق الّا الله و ان یری جهة الحقیّة التی هالا یتیّة یدخل فی بحر الخلق و لم یبق فی ذروة الحقّ بل یذکر فیه اسم الحقّ اذ لا یری فیه الّا الله

587 The Lord hath deposited these two signs in the human temple – nay, in each and every thing – so that, in virtue of the first sign, the one in question may recognize Him; confess His Unity; regard no one as possessed of independence save Him; and regard all else but Him as His creation; while, in virtue of the sign pertaining to his own self, he may worship the Lord; bow down before Him; and turn unto Him in detachment from the love of all else but Him: whence, should anyone turn unto God in such a manner, he shall attain ever unto whatsoever grace is possible for the inhabitants of the realm of being.

587 ودر هیکل انسانی بل در هر شئ این روایه را خداوند گذارده که بایه اوّل شناسداو را و توحید فرماید او را و نه یبند مستقلّی الّا او و ما دون را خلقاو بیند و بایت نفس خود عبادت کند خدواند را و سجده کند از برای اوو منقطع گردد بسوی او از حبّ غیر او که اگر کسی چنین متوجّه الی الله گرددو همیشه بانچه فضل در حقّ امکان ممکن واصل

588 In truth, however, the servant seeth within himself naught but his own servitude; while these two stations may not properly be

assigned to any other than the Point of Truth, for none but He is able to speak on the part of God: nay rather, all things – that is, aught to which the term "thing" applieth – are worthy only that they should travel upon the sea of servitude, inasmuch as they have never been, nor ever shall be, capable of aught else but this. For the Lord hath granted not such permission but unto the Will; while the servant for his part is not able to arrive at the furthest limit.

588 بلکه عبد نمی بیند در خودالّا عبودیّت خود را و این دو رتبه ذکر نمیشود الّا در نقطه حقیقتزیرا که غیر او مقتدر نیست که عن الله تکلّم نماید بلکه بر کلّ اشیاء ما یقعلیه اسم شئ حقّ است که در بحر عبودیت سیر نمایند زیرا که غیر این مقتدرنبوده و نیستند زیرا که غیر از برای مشیّت خداوند اذن نفرموده ونمیتواند عبد که بمنتها برسد

589 After the setting of this Sun, none but He Whom God shall make manifest shall be capable of this manner of revelation of the Divine effulgence: nay, His is the station of pure revelation – a revelation in virtue whereof all the signs which guide unto God are made manifest in the hearts of all. Should a soul mount upwards, and enter into the sea of his heart, then would he behold the majesty of God, besides Whom all else have ever been, and ever shall be, His creation. Yet this same soul still worshippeth God, and turneth unto Him in detachment from all else but Him. In like manner, the Sea of the Will Itself, which is the world of pure revelation, and from the ghost of the shadows of Whose Verses all hearts are created, hath still, to the furthest extent possible, travelled in the realm of servitude, asserting with respect to His station of servitude "Verily, I am lowlier than the lowliest atom;" notwithstanding that the assertion "Verily, I am God, no God is there but Me" hath ever shone forth – as it shall ever shine forth – from the Sea of the appearance of His reality, which is the Mirror of God – the Which cannot indeed be characterized as "His reality:" nay rather, it is the Reality of God, while His own reality hath ever been, and ever shall be, God's creation.

589 و بعد از غروب این شمس غیر از من یظهرهالله مقتدر بر این نحو ظهور از ظهور الله نیست بلکه او است صرفظهور که کلّ ایات مدّل علی الله از ظهور او در افئده کلّ ظاهر میگرددو اگر نفسی عروج نموده و در بحر فؤاد خود داخل گردد آنوقت مشاهدهعظمة الله را می نماید که ما سوا خلق او بوده و هستند ولی همان نفسلم یزل عابد است خدارا و منقطع است بسوی او چنانچه بحر مشیّت کهصرف عالم ظهور است و کلّ افئده از شبح ظلال آیات او خلق میگرددر که بانچه ممکن است در مقام عبودیّت سیر نموده وانّی اذرّ من کلّ ذرّذکر نموده در مقام عبودیّت خود با اینکه کلمه انّنی انا الله لا اله الّا انا لم یزل و لا یزال از بحر ظهور کینونیّت او که مرآت الله هست مشرقبوده و هست که در او کینونیّت او ذکر نمیشود بلکه کینونیّت اللّهو کینونیّت او خلق الله بوده و هست

590 This is a Path than which there hath never been, nor ever shall be, a straiter in the knowledge of God. At the time of gazing upon the Lord in the light of that sign, all whereby God hath depicted His own Self is evoked; while at the time of gazing rather upon this sign, all whereby His creation hath been depicted is evoked.

590 و این صراطی است که از اوادّق تر در علم خدا نبوده ونیست در حین نظر بخداوند بان آیت کلّما وصف الله لنفسه وصف میشود و در حین نظر باین آیت کلّما وصف به خلق وصف میوشد

591 Ever hath God been God, and all else besides Him His creation. Never hath there been betwixt God and His creation a third; nay, the "third," verily, is naught but His creation. No God is there but Him. We all, verily, worship Him.

591 و لم یزل الله کان الها و ما دونهخلق له و لم یکن بین الله و بین خلقه ثالثا و انّما الثالث خلق لهلا اله الّا هو انّا کلّ له عابدون

592 Gate Two of the Fourth Unity,

592 الباب الثانی من العشر الواحد الرّابع

593 explaining that all that reverteth unto the Point reverteth unto God, while all that reverteth not thereunto reverteth not unto God; and that all that reverteth unto God reverteth thereunto, while all that reverteth not unto God reverteth not thereunto.

593 فی ان کلّ ما یرجع الی النقطة یرجع الی الله و ما لم یرجع الیها لم یرجع الالله و ما یرجع الی الله یرجع الیها و ما لم یرجع الی الله لم یرجع الیها

594 The substance of this gate is that the Eternal Essence hath never been, nor ever shall be, of a nature that can be either apprehended, described, qualified or seen. Whatsoever cometh down from Him is from the Word of the Will; and whatsoever reverteth unto Him reverteth likewise unto the selfsame Source. Thus it is that in each Dispensation, this Will hath particular expressions and manifestations, which the learned of that Revelation have apprehended, and continue to apprehend.

594 ملخص این باب آنکه ذات ازل لم یزل و لا یزال لن یدرك و لن یوصف و لن ینعتو لن یری بوده و هست و آنچه از او نازل میگردد از کلمه مشیّت استو آنچه بسوی او راجع میگردد کذلك این است که در هر کوری از برای آیتمشیّت شئونات و ظهوراتی است که اولوا العلم ان ظهور درك نمودهو می نماید

595 Today, for example, whatever occurreth in the way of the exaltation of the Bayan is "For God," and shall be regarded as for Him; but only up to the Day of Him Whom God shall make manifest, when, if anyone perform an action for other than Him, it shall not revert unto the Lord, although the one in question be a wayfarer in the highest reaches of the recognition of the Unity of God. Even as the believers in the Book of Alif (Evangel) – who likewise recognized the Unity of God – were availed naught, after the appearance of the Apostle of God – may the blessings of God and His salutations be upon Him – by the exaltation of their knowledge: save only those of them who entered the fold of the Furqan. In like manner, whatever eminence the believers in the Qur'an may have attained in every praiseworthy attribute; essence of hidden knowledge; and ascendancy of praiseworthy truth – yet, so they have come not within the fold of the Bayan, it hath been rendered vain, and hath availed them naught. Such too shall be the case with the people of the Bayan at the time of the appearance of Him Whom God shall make manifest: no action of theirs shall revert unto God – though it be the very Word "There is no God but God" – unless it be coupled with belief in Him; whereas before His advent, whatsoever occurreth in the Bayan is performed "For God," and reverteth unto Him.

595 مثلا امروز آنچه در بیان از ارتفاع آن واقع شود لله بودهو از برای خدا میگردد الی یوم ظهور من یظهره الله که آن وقت اگر کسی عملیاز برای غیر او کند راجع بخداوند نمیگردد اگر چه باعلی درجه توحیدسیر کند چنانچه موحدّین کتاب الف بعد از ظهور رسول الله ثمرباز برای ایشان نه بخشید علّو علم ایشان الّا اشخاصی که داخل فرقان شده و هم چنین آنچه در قران متّرفی نموده در هر صفت محمودی و جوهرعلم مکنونی و استیلاء حقّ محمودی ولی همین قدر که داخل بیان نیامدهباطل گشته و ثمری از برای ایشان نه بخشیده و هم چنین اهل بیانند ظهور من یظهره الله هیچ امری از ایشان راجع الی الله نمیگرددا گر چه کلمه لا اله الّا الله باشد مگر بایمان باو ولی قبل از آن ظهورآنچه در این بیان واقع از برای لله میگردد و راجع بسوی او میشود

596 It is not that it reverteth unto the Eternal Essence: nay, by reverting unto Him Whom God shall make manifest it reverteth unto Him. By the expression "reverteth unto Him" is intended a relation similar to that evident in the designation of the Ka'bih as "His House;" which edifice, in virtue of its exaltation and sublimity, He hath related unto Himself. Nor is aught else possible in the realm of being. For the Eternal Essence cannot be conjoined with any thing; whereas the beginning of the creation of each thing is the attachment thereto of the Will, while the end of its return is its reverting unto Him.

596 نه اینکه راجع بذات ازل گردد بلکه رجوع بمن یظهره الله رجوع باو استو اینکه ذکر میشود که رجوع باو است مثل نسبت کعبه است که بیت اوخوانده میشود که از جهة علّو و سموّ او نسبت بخود داده و غیر ازیندر امکان ممکن نیست زیرا که ذات ازل مقترن بشئ نمگردد و دراوّل خلق شئ تعلّق مشیّت است و آخر عود او رجوع او است باو

597 Should anyone, ere He Whom God shall make manifest ordain the exaltation of the Bayan – be it by no more than the ninth of the ninth of the tenth of the tenth of a minute – take up from the ground a grain of millet seed with the aim of bringing

597 اگر تسعتسع عشر عشر دقیقه قبل از آنکه امر فرماید من یظهره الله بارتفعبیان کسی دانه ارزنی از زمین بردارد باینکه او را داخل جنّت خودنماید و از ابطال ثمره وجود آن نجات دهد از برای امر ذات حروفسبع لله کرده و جزای کلّ شئ باو

it within his own garden, and of redeeming it from the eventuality that the fruit of its existence should be rendered vain – this conformably with the behest of the Possessor of the Seven Letters – he shall have acted "For God," and be granted the reward of All Things. If, however, this action be performed at the time of Revelation, or of the command of exaltation, then must he perform it for the sake of Him, and by the leave of Him, should His good pleasure reside in such a matter; for otherwise His good pleasure is Paradise, in whatsoever He ordaineth, or shall ordain, and in whatsoever He doeth, or shall do.

داده می شود ولی اگر مقارنبا ظهور امر بارتفاع نماید آن وقت باید از برای او کند باذناو اگر رضای او در آن شئ باشد و الّا رضای او است جنّت فی ما امرو یامرو مما فعل و یفعل

598 This is the secret of the whole of existence, and the mystery of each fire and light: that if someone but lay hold upon this Handle of Truth, he shall under no condition repose beneath the shadow of the Fire, but enjoy rather the shelter of the shadows of Paradise. Otherwise, in whatever religion thou lookest, the members thereof assert "We perform our works for God." In the Qur'an, for example, whatever befell them who were the mirrors of "For God," the perpetrators thereof asserted "We do this for God" – whereas they did it against God. So likewise in the Bayan, whatever sorrow befell the believers therein at the hands of the Letters of the Furqan, they inflicted it not without asserting – what they professed to be their only object – "We do this for God" – whereas they did it against God. I swear by the Truth of Him Whom God shall make manifest, that there is no more grievous a circumstance in the knowledge of the Lord than this, that no soul shall inflict upon Him, or upon His believers, any sorrow save with the object of acting "For God," and whilst asserting "We do this for God" – which if he do, he hath spoken, and speaketh, falsely, even as he hath acted, and acteth, against God.

598 این است سرّ کل وجود غیب هر نار و نور که اگرکسی متمسّك باین عروة حقیقت گردد در هیچ شأنی در ظلّ نار مستقرّ نگردد و در ظلال جنّت مستظل باشد و الّا در هر ملّت که نظر کنی اهلآن میگوید که ما از برای خدا عمل میکنیم چنانچه حزن در قرآن از برامرایای لله واقع شد گفتند ما از برای خدا میکنیم و حال آنکه بر خدا کردن و همین قسم در بیان آنچه بمؤمنین او واقع شد از حروف فرقانمیکردند و قصد نداشتند الّا آنکه از برای خدا میکنیم و حال آنکه بر خدا کردند و قسم بحقّ من یظهره الله که هیچ قسم در علم خداوند ازین اعظمتر نیست هیچ نفسی بر او یا بر مؤمنین باو حرفی وارد نمی آورد الّا آنکه قصداز برای خدا میکند و میگوید از برای خدا میکنم و حال آنکه دروغ گفتهو میگوید و بر خدا کرده و میکند

599 O people of the Bayan! Have mercy upon yourselves; judge in the light of your own reason; admit the Truth; and remain not, on account of veiled matters, shut out as by a veil: for the proof of God at the time of Revelation is perfect before All Things. Behold, for example, how many are now believers in the Qur'an – yet at the time of its revelation, and for a period of seven years, there was but one believer therein; whereas the proof was the same then as it is now and hath ever been. This came about because the people of that age did not employ their reason. In the Bayan too, up to the Day of Resurrection, whosoever entereth therein shall do so in virtue of that first proof. As for those servants who, at the beginning of the Revelation, remained shut out as by a veil, this came about because they did not employ their reason; for otherwise the proof of God at the time of Revelation is perfect before each atom: whence if, at the time of the revelation of the Bayan, all the believers in the Qur'an – nay, anyone whatsoever – had wished to believe,

599 ای اهل بیان ترحّم بر خود نموده و بعقل خودحکم نموده و قبول حقّ نموده و بر شئونات محتجبه محتجب نمانده که حجةالله حین ظهور بالغ است بکلّ شئ زیرا که آنچه الان می بینیدکه مؤمن بقران هستند در حین نزول آن غیر از یك نفر مؤمن باننبود تا هفت سال وحال آنکه حجّت همان است که بوده وهستو این از عدم تعقّل اهل آن زمان بوده چنانچه در بیان الی یوم القیمةهر کس داخل شود بهمان حجّت اوّل میشود عبادی که در اوّل آنمحتجب مانده بواسطه عدم تعقّل بوده و الّا حجّة الله حین ظهور بالغ استبر هر ذرّه چنانچه حین نزول بیان اگر کلّ مؤمنین بقرآن میخواستندایمان آورند باو بل هر نفسی حجة الله در حقّ ایشان بالغ و کامل

therein the proof of God was perfect and complete before them. For the Lord reasoneth with everyone as He did with the first to believe; and the same proof whereby he believed existeth with respect to all: why then have they remained shut out as by a veil? By this same proof shall He torment them until such time as they enter within the fold of faith. Take, then, good heed, O ye endued with insight, all of you, without exception!

بودچنانچه خداوند احتجاج میفرماید بکلّ مثل آنکه باوّل مؤمن فرموده بهمان شئ که او ایمان آورده همان شئ در کل بوده چرا محتجب مانده و بهمینحجّت او را معذّب میفرماید تا وقتی که داخل در دین گردد فلتعتبرّن انلا اولی الابصار کلّکم اجمعون

600 Gate Three of the Fourth Unity

600 الباب الثالث من الواحد الرابع

601 On this, that alteration (bada') is God's, and it is true.

601 فی ان البدء الله حقّ

602 The substance of this gate is this, that no form of the worship of God can rival the worship that is based upon the faith in divine alteration, inasmuch as the belief in alteration is the acknowledgement of the unconstrained power of God to whatsoever He willeth. Should one who adoreth Him in the most exalted way imaginable in the realm of creation, happen to acknowledge the truth of the alteration, this very act of worship, his acknowledgement, would be reckoned far mightier than his exalted worship. For were He to desire to make him enter the fire, He would be assuredly potent to do so, and no one would be able to say why or wherefore regarding His action, inasmuch as He is just in His Decree. Conversely, should one who rebeleth against Him, in the most grievous way imaginable in the realm of creation, fail to fix his gaze upon His alteration, this very transgression is far more grievous in His sight than all that is committed by him. And were God to desire to make him enter the paradise, who would have the right to say why or wherefore concerning His action, inasmuch as He is all-praised in His Decree?

602 ملخص این باب آنکه خداوند عبادت کرده نمیشود بهیچچیز مثل بدا زیرا که بدا اعتراف بقدرت او است بر ما یشاء اگر نفسعبادت کند او را بانچه در امکان فوق او متصوّر نیست همین قدر کهاعتراف ببداء نموده این عباد اعظم از آنچه کرده میگردد که اگر بخواهداو را داخل در نار فرماید مقتدر بوده و هست و لم و بم کسی نتواندگفت در فعل او زیرا که او عادل است در قضای خود و هم چنین بر عکساگر کسی آنچه در امکان متصوّر است متحمّل عصیان او گردد اگر ناظربداء او نگردد این عصیان اعظم تر است نزد او از آنچه گرده و اگربخواهد اورا داخل جنّت فرماید کی را میرسد که لم و بم در فعل او گفته زیرا که او بوده محمود در قضای حق خود و

603 However, God's alteration is immeseaurably exalted above any association with the alteration of His creatures. For the creature's alteration is due to their powerlessness, whereas God's alteration is out of supreme power. Therefore, in each Revelation of the Will, His alteration is manifest. For notwithstanding the fact that in the past Dispensation He hath decreed faith and paradise for the its believers, in the New Revelation He subjecteth all to the decree of alteration, and judgeth them to be non-believers, to reveal His absolute might. Otherwise, His court of glory transcendeth the difference between the Qur'an and the Bayan, the laws of the Furqan and the laws of the Bayan. Rather, this alteration is solely due to the supreme height of His power, and the uttermost sublimity of His sovereignty, that all may know that they have always been, and will continue forever to be, in the grasp of the might and power of their Lord, that naught they possess except by His leave (Permission).

603 متعالی است بدای خدائی که مقترنشود بابدای خلق او زیرا که بدای خلق از عجز میگردد و بدای او ازقدرت و نزد هر ظهور مشیّتی بدای او ظاهر و حال آنکه حکم فرمودهبایمان و جنّت مؤمنین قبل بدا و بر اعناق کل میگذارد و حکم دونمیکند تا آنکه اظهار قدرت فرماید و الا نزد او چه قرآن و چه بیانو چه قضایای فرقانیه و چه بیانه این نیست الّا ارتفاع قدرت او و امتناعسلطنت او که بدانند که کلّ در قبضه و تصرّف خدای خود بوده وهستند و از برای ایشان شئ نبوده الّا باذن او

604 But this divine alteration is naught but the alteration of the Will, inasmuch as the Essence of the Eternity hath always been, and will continue forever to be, unchanged. Manifestation and concealment are the attributes of the Will, and firstness and lastness are the schemes of His Wish. Should He be praised as First, His firstness would be His very lastness, and His manifestation, the very concealment.

604 و این نیست الّا بدای مشیّتزیرا که ذات ازل لم یزل و لم یزال بر حالت واحده بوده وهست وظهور و بطون صفّت مشیّت است و اوّل و آخر هندسه ارادهو اگر در او ذکر شود اوّل او عین آخر او بوده و ظهور او عین بطون او

605 Be veiled not, O beholder of the Bayan, by the use of these words, that the name first is used at one time in relation to the Unseen Essence, at another in relation to the Primal Utterance, sometimes in relation to the First Creature, and at yet another in relation to the first fire. For the firstness that is mentioned at the station of the Will is the First Creature that is mentioned at the level of the Eternal Essence. Likewise, compared to the firstness of the Will, the firstness that is mentioned with regard to the creatures resembleth the shadow of the sun in the mirror. In like manner, reference to the first in fire, refereth to the firstness in the creation of perishing, and not that of enduring subsistence. Therefore, beware not to be veiled by the manifestations of the names, inasmuch as nothing, with all that is attributed thereto, will ever surpass beyond its own limit.

605 از استعمال این الفاظ ای ناظر در بیان محتجب نگشته که اسم اوّلیك مرتبه در ذات غیب استعمال میشود و یك دفعه در ذکر اوّل ذکرو یك دفعه در خلق اوّل ذکر میگردد و یك دفعه در اوّل نار ذکر میگرددداولی که در صقع مشیّت ذکر میگردد خلق اوّلی است که در صقع ازلذکر میگردد و هم چنین اوّلی که در خلق ذکر میگردد مثل او مثل شبح شمس استدرمرآت بالنبسة باوّل مشیّت و هم چنین ذکر اوّل در نار این ذکر ازلّیتکه در خلق فنا است نه در خلق بقاء است محتجب از ظهورات اسماء نگشتهکه هر شئ در مقعد خود بر آنچه ذکر شود از حدّ خود تجاوز ننماید

606 After thou hast understood the alteration of the Eternal essence as the alteration of the Will, and His Confirmation as the Confirmation of the Will, thou must gaze upon the evident alterations in each Revelation, which hath ever been, and will continue forever to be, billowing like an infinite fathomless ocean. Thus, all who are present in this Revelation have witnessed such manifestations in the ocean of the Will, even as it was manifest in the Furqan by the name abrogation.

606 و بعداز آنکه بداء ذات ازل را بداء مشیّت گرفتی و امضاء او را امضاء اونظر کن در هر ظهوری در بدایای او که مثل بحر لا نهایه متموّج بوده و هستچنانچه هر کس در این ظهور بوده مشاهده این نوع ظهور را در بحرمشیّت نموده و هم چنین قبل در فرقان باسم تسبیح مذکور

607 As to that which is mentioned in certain traditions that once a thing reacheth the stage of the Decree there will be no alteration for it, it meaneth that if faith attain the fourth stage, which is the pillar of magnification (takbir), there would be no alteration in that which is decreed, solely as a token of grace from God. But as it regardeth the divine justice, alteration hath always been, and will continue forever to be, true of all things, and will never part from anything at anytime, except by the will of God. For God is verily potent over all things.

607 و اینکهدر احادیث مذکور است که همین قدر که مرتبه قضا آمد بداء از برای اونیست یعنی اگر ایمان برتبه رابع رسید که رکن تکبیر باشد بدائی درآنچه قضا شده نیست فضلً من الله ولی اگر بعدل باشد بداء لم یزل و لا یزال در حقّ هر شئ بوده وهست و منفك از هیچ شئ در هیچ شأننمیگردد الا ان یشاء الله انّه علی کلّ شئ قدیر

608 And by the stage of Decree, in the pillar of magnification, is intended the ascension of the Will, Who from the shining forth out of the pillar of glorification, till His setting in the pillar of dust, is completed within His own self. For example, during the life of the Apostle of God, blessings of God rest upon Him, the very act of ordaining and manifesting of alteration, remaineth the very truth, till the time of His ascension, yet, thereafter,

608 و مراد از رتبه قضا دررکن تکبیر عروج مشیّت است که از طلوع از رکن تسبیح الی غروبدر رکن تراب در نفس خود منتهی گردد مثلا آنچه در حیات رسول اللّهحکم شده و بداء ظاهر شده همان ثابت است الی حین عروج او و بعد اطنحلال او حلال است الی یوم القیمة ای ظهر

that which is made lawful by Him remaineth lawful till the Day of Resurrection, namely His Next Revelation in His Resurrection, while that which is forbidden by Him remaineth forbidden till His Next Revelation in His Resurrection. Thus, after Him, His Witnesses have remained submerged in the ocean of His Decrees, and had there been exceptions, it would have been in cases where They would have been certain of the good pleasure of God. Thus had anything been mentioned by Them, it would have been exactly the very alteration of the Apostle of God, blessings of God rest upon Him. But in fact no such thing hath ever happened, rather, They have never transgressed the laws of the Book of God even to the degree of a mustard seed.

و الخری فی آخر به و نهی او منهی استالی ظهور الاخری فی اخر به چنانچه شهدای او بداء از او در بحر قضایاباو مستقرّ الّا در موارى که یقین نموده برضای او که اگر ذکری شدهبعینه برای رسول الله بوده و حال آنکه چنین امر نشده بلکه از حدودکتاب الله قدر خردلی تجاوز نفرموده

609 However, after His setting, His concealed gifts of guidance are present with the faithful, but no one is illumined by them inasmuch as no one recogniseth Him. But in His days of concealment, He enjoineth naught but that which He hath commanded during the Days of His manifestation.

609 ولی بعد از غروب شمس حقیقتبدایا باطنه او با مؤمنین باو بوده وهست ولی چون کسی نمیشناسداو را بانها مستنیر نگشته و آنهم در ایّام بطون خود غیر از آنچه در ایّامظهور حکم فرموده نمی فرماید

610 This was the meaning of God's alteration, glorified and exalted be Him, that the servant should never abide upon the seat of hope (raja'), even if he hath ascended to the utmost height possible in the world of contingency, inasmuch as fixing his gaze upon the divine alteration exceleth all his ascent. Likewise, should he descendth to the abyss of abasement, he should not be established upon the seat of fear (khauf), rather, he must gaze upon the God's alteration, inasmuch as failure to do so is more grievous than the abyss in which he hath descended.

610 این بود معنی بدای الهی عزّ و جلّ که عبد در هیچحال بر سریر رجا مستقر نگشته اگر چه بانچه ما یمکن در امکان بوده عروجنموده باشد که نظر ببدا اشرف از آن است که عروج نموده و هم چنیناگر بمنتهی رتبه نزول منتهی گردد بر سریر خوف نه نشسته نظر بر بداء خداوندنموده که نظر نکردن اعظم از آن است که منتهی گشته

611 However, the revelation of this alteration is solely from the repository of the Will, and naught besides Him, as it hath become manifest in the Bayan. Should the Bayan mention for anything the decree of paradise, it would remain its due destiny till the Day of Resurrection, and should it pronounce non-paradise for anything, it would remain perished in the fire of His justice till the Day of Resurrection. Then at the time of Resurrection, should the very tree of fire attain faith, he would turn into the tree of paradise, and should the tree of paradise be veiled, he would turn into the tree of fire, as those who have been present in this Cycle hath witnessed this truth.

611 ولی ظهور این بداءاز مکمن مشیّت است نه غیر آن که در بیان ظاهر گشته اگر در حقّ شئذکر جنّت شده و الی یوم القیمة در حقّ او ثابت بوده وهست و اگر در حقّ شئ ذکر دون جنّت فرموده الی یوم القیمه در نار او بعدل او فانبوده و هست و عند ظهور قیامت اگر بعینه شجره نار متقبّل شودشجره جنّت میگردد واگر شجره جنّت محتجب گردد شجره نار میگرددچنانچه در این کور هر که بود مشاهد این مطلب را نمود

612 In each Revelation strive your utmost exertion to be blessed with a good mention of God in His Book until the next Revelation, inasmuch as attaining this, is far more excellent than spending thousands and thousands on the lofty seats (maqa'id-i-murtafi'ih) to perpetuate one's name for the future. Who knoweth, these seats may perish, and there would not remain any name for him, if it is done for the non-truth, otherwise his

612 در هر ظهوربمنتهی حدّ و جهد خود سعی نموده که ذکر خیری من قبل الله برای خوددر کتاب او گذاشته الی ظهور دیگر که این اعظم تر است از آنچه الوفالوف خرج نموده در مقاعد مرتفعه که ذکر آنها از برای صاحبانشنماید که بسا این قواعد مقاعد کنعانی گردد وهیچ اسمی از این باقنماند

reward hath always been, and will continue to be, with God. For God verily will reward the doer of good.

اگر در مورد دون حقّ گردد و الّا جزای او با خداوند بوده وهستو الله یجزی المحسنین

613 Gate Four of the Fourth Unity,

613 الباب الرابع من العشر الواحد الا رابع

614 explaining that every male is a bond slave belonging unto Him.

614 فی ان کلّ ذکر عبد رق لی

615 The substance of this gate is that the spirits of all things revert unto the human temple; while the Paradise of all things consisteth in the Paradise of man: the similitude whereof is this, that if a believer own a peerless diamond, the glory of that diamond consisteth in the glory which, in virtue thereof, accrueth to the believer. In like manner, all things, and man's own temple, revert unto the Names and Attributes of God: if his heart guideth unto God, he shall be accounted in the sight of God as under the shadow of "His are the Goodly Names;" while if it reflect rather one of His Attributes, he shall be accounted as among His Attributes. This is the exalted meaning of the Tradition "There is naught but God, and His Names and Attributes."

615 ملخص این باب آنکه ارواح کلّ اشیاء راجع میگرددبهیکل انسانی و جنّت کلّ اشیاء در جنّت انسانی است که مثال آن این است کهاگر قطعه الماس بلا مثلی در نزد مؤمنی باشد اعزّ از آن الماس باعزازی استکه بواسطه آن در نزد مؤمن ظاهر میگردد و همچنین کلّ شئ و این هیکل راجعمیگردد باسم و صفة اگر فؤاد مدّل علی الله است در ظلّ له الاسماء الحسنعند الله ذکر میشود و اگر از صفت است در صفات او ذکر میگردید این استعلی معنی حدیث لیس الّا الله و اسمائه و صفاته

616 Man's temple cannot, however, be identified with the Names and Attributes of God unless, on the advent of each Revelation, he entereth beneath the shadow thereof; for otherwise his ability to be identified even with belief itself is forfeited – with how much greater reason, then, must his ability to be identified with the Names and Attributes of God be lost? The gaze of the Lord is fixed upon this, not upon outward matters. In this day, for example, it is observable that every goodly attribute is found among the Letters of the Alif (Evangel): but these attributes are today accounted as pertaining rather to the Fire. If today in the Bayan a soul believe in God and His Verses, although he sit upon the earth, yet it is he who is seated upon a throne of glory; whereas if other than he be established upon a seat of the utmost glory, he is nevertheless, in the sight of God, and of those endowed with understanding, in a situation of the utmost abasement.

616 واین هیکل حکم اسمیّتوصفتیّت بر او نمیگردد الّا آنکه در نزد هر ظهور در ظلّ آن ظهورداخل گردد و الّا مرتفع میشود حکم ایمان از او چگونه حکم اسمیّت وصفتیّت و نظر خداوند بر این است نه بر شئون ظاهریّه چنانچهامروز دیده میشود که هر صفت حسنی در حروف الف است ولی صفاتناریّه امروز ذکر میگردد اگر امروز در بیان نفسی مؤمن باشدبالله وآیاته اگر چه بر تراب نشسته باشد او است که بر یرین عزّ تنشسته و بر غیر او اگر در منتهای مقعد عزّ باشد عند الله وعنداولوالعلم در منتهای ذّل بوده

617 On the appearance of Him Whom God shall make manifest, it is fitting that upon the heart of every believing man, who believeth in Him, the sun of Him Who is the Object of all Names should dawn, and the ability to exemplify the Names of God be realized within His inner self. Every believing soul in the Bayan hath been, and is, His bond slave; even as the possessors of temples in the Qur'an were, and are, the bond slaves of the Apostle of God – may the blessings of God and His salutations be upon Him. Remoteness be the portion of that bond slave who visiteth upon his Master aught but what is the prerequisite of servitude! Now look thou, and be sorrowed, observing how unreservedly these bond slaves have placed upon

617 و در نزد ظهور من یظهره الله هر مردمؤمن که مؤمن باو گردد لایق است که بر فؤاد او شمس مسمّی طالع و اسمیّتدر کینونیت او متذّوت گردد و هر نفس مؤمن در بیان عبد رقّاو بوده وهستند چنانچه اولو الهیاکل در قرآن عبد رقّ رسول اللّهبوده و هستند بعد از برای عبد رقّی که بر مولای خود غیر آنچه لازمه عبودیت استوارد اورد و حال نظر کن و محزون شو به بین چه قدر طوق عبودیترقّیه بر گردن انداخته و باین افتخار می نمایند و بر ظهور اشرف او در آخرچگونه روا میدارند که امر بجائی رسیده که در جبل

their necks the collar of servitude, priding themselves thereon; and yet how tyrannically they behave towards their Master on His appearance in a nobler guise in His after life! The matter hath reached the pass that He now dwelleth in a mountain. All, in virtue of belief in Him, are believers; yet they have not consented even that He should be called by His own Name "Believer:" for had they consented thereto, things would not have fallen out as they have.

ساکن گشته و کلّ بایمانباو مؤمن و بر نفس او باسم مؤمن او راضی نشده اگر میشد این نوعواقع نمیگشته

618 Thus it is that all are immersed in the ocean of imperception; that the suns in the mirrors move by His light, yet are shut out as by a veil from Him; and that the fishes of the sea live by the water, yet question its existence. Today, all the believers in the Qur'an await the appearance of the Qa'im of the House of Muhammad – may the blessings of God and His salutations be upon Him – humbly and fervently beseeching that His advent may be hastened, and taking pride on beholding Him in their dreams; while by their own hand they have sent Him into captivity, and made Him to dwell in a mountain. This is the meaning of the Tradition "In Him is a sign of Joseph: He is bought and sold."

618 این است که کلّ در بحر حجاب غرق و شموس در مرایابضیاء او مشرق و از او محتجب و ماهیان دریا باب زنده و سئوالاز او نموده امروز کلّ مؤمنین بقرآن منتظر ظهور قائم آل محمّد صلّی الله علیهو آله و از برای ظهور او تضرّع و ابتهال و برؤیت او در رؤیاهای خودافتخار و او را بدست خود بسجن فرستاده و در جبل ساکن نموده این است معنی حدیث فیه سنّة من یوصف یباع و یشتری

619 O people of the Bayan! Seek refuge in your Best-Beloved from the eventuality that ye should inflict upon Him – even whilst bearing the collar of servitude unto Him upon your necks – that which ye would not inflict upon your own selves, who are but His bond slaves. It is not that ye have not heard of the Revelation of the Apostle of God – may the blessings of God and His salutations be upon Him – aforetime, and how, on His advent, those who awaited His appearance were shut out from Him as by a veil; so that for a period of no less than seven years – or, according to another account, nine years – there befell Him that which befell Him: yet still it hath availed you naught; for had it done so, things would not have fallen out in this Revelation as they have.

619 ای اهل بیانپناه بمحبوب خود برده که طوق عبودیت او را بر اعناق خود داشتهباشید در حقّ او روا دانید آنچه که در حقّ خود که عبد رقّ او هستیدروا ندانید نه این است که نشنیده باشید ظهور رسول الله رادر قبل و اصحاب و منتظرین باو بعد از ظهور او از او تا آنکه هفتسال و بروایتی نه سال واقع شد بر او آنچه واقع شد و باز فایدهدر حقّ شما ها نکرده که اگر کرده بود از این ظهور این نوع نمیشد

620 Stand ye abashed before your Best-Beloved, and forbear ye, on the appearance of Him Whom God shall make manifest, to behave in such a manner! Should ye make it a rule among yourselves not to wish for any soul that which ye would not wish for yourselves – from kings at the highest level, down to cultivators at the humblest – God willing, no sorrow shall visit Him. For the suns in the mirrors know not the Sun, save by the ghostly image thereof in their own selves. Thus it is that they perceive Him to be one like unto themselves; whereas all subsist through Him; while it is through the effect of His bounty that the heavens and the earth and whatsoever is between them have been created: even as someone other than the Letters of the Bayan hath said:

620 از محبوبخود حیا نموده دیگر در ظهور من یظهره الله این نوع نکرده و اگر بر خودقرار دهید که بر هیچ نفسی نه پسندید آنچه بر خود نمی پسندید از اولوا السلطنهگرفته تا اولو الزرع بیرون رود انشاء الله بر او حزنی وارد نخواهیدزیرا که شموس در مرایا شمس را نمی شناسند الّا بشبح او در خود این استکه او را می بینند یکی مثل خود حال آنکه کلّ باو قائم است

621 “Of His bounty are the earth and its counterpart * Of His sciences those of the Tablet and Pen.”

621 و از اثر جود او استخلق السّموات وما بينهما چنانچه احدی از دون حروف بيان گفته و آنمن جوده الدّنيا و ذاتها و ان من علومه علم اللّوح و القلم

622 The word “of” is here used in the partitive sense: nay, aught to which the term “thing” may be applied is but a sprinkling from the ocean of His bounty, and a dewdrop from the sea of His munificence. Appreciate ye His worth at the time of Revelation, and consent not – as ye do today – night and day to lament for Him in your own honourable situations, even while He Himself dwelleth in a mountain; and sorrow visiteth Him, while ye have all – through His grace and bounty – been exempted from sorrow.

622 و من منتبعيض است بلكه هر شئ كه اطلاق شيئيّت بر او شود رشحه ايستاز طمطام جود او و قطره ايست از قمقام من اوقدر او را در حينظهور دانسته كه نه در ليل و نهار در اماكن عزّ خود از برای او گريهكنيد چنانچه هر روز ميكنيد و او در جبلی باشد و حزنی بر او واردآيد و بفضل وجود او شماها كلّ از حزن مبرّا شده باشيد

623 Watch, then, O ye endued with insight; then wait ye!

623 فلتنظرنّ ان يا اولی الابصار ثمّ تنظرون

624 Gate Five of the Fourth Unity,

624 الباب الخامس و العشر من الواحد الرابع

625 explaining that all the possessors of circles are wondrous signs belonging unto Him.

625 فی انّ كلّ اولی الدوائر آيات له

626 The substance of this gate is that the explanation of this Chapter too is similar to that of the preceding: in consideration of the exaltation of that which is related unto Him, reference hath not here been made to “maidservants;” and He is better entitled to His possessions than All Things. Should He wish for Himself any soul, none would be able to ask Him why or wherefore, be it the most exalted of creation, or the most abased thereof. However it may be, He ordaineth what He willeth; neither is He to be asked concerning aught that He ordaineth, while all else are to be asked concerning all that He hath ordained.

626 ملخص اين باب آنكه اين باب هم بيان آن مثلباب قبل است و از جهت ذكر علّو ما ينسب اليه ذكر اماء نگشته و او استاحقّ بملك خود از كل شئ اذا اراد من نفس لم يقدر احد ان يقول لم او بمسواء كان علی الخلق او ادناه و علی ایّ شان كان يحمن ما يشاء لا يسئلعمّا يحكم و كلّ عمّا قد حكم يسئلون

627 The fruit of this Chapter is that if a master grant not permission to his bond slaves, it is forbidden them to wed; and in like manner if, at the time of Revelation, He forbid a soul one of the wondrous signs of in His possession, the sign in question would become unlawful to him: even as He hath in fact forbidden these wondrous signs to all who have not believed in Him, making such a union the gravest of offences: to the end that no one, on the Day of His appearance, should venture to deny Him; or else, if he become not a believer, that he should at least lapse into silence. How like it is that a man, hearing word of His appearance, may not at once believe in Him, yet still come nigh unto one of His wondrous signs: notwithstanding that, from the moment when the mere thought of other than belief occurred to him, such signs have been forbidden him; neither shall they become lawful to him again except at such time as he becometh a believer.

627 ثمره اين باب آنكه اگر اذن ندهد مولبممماليك خود حلال نميگردد بر ايشان اقتران وهمين قسم در حين ظهوراگر حرام فرمايد بر نفسی آيه از آيات ملك خود را حرام ميگردد بر اوچنانچه حرام فرموده بر هر كس كه ايمان باو نياورده و اشّد فرمودهاز هر عصيانی تا آنكه كسی در يوم ظهور او مبادرت بانكار نمايدو اگر مؤمن نميكردد صامت گردد چه بسا كه ميشنود ذكر او را و فالحين تصديق نميكند و نزديك ميگردد بايه از آيات او و حال آنكهحرام شده بر او از حين خطور بدون ايمان و بر او حلال نميكرددالّا بايمان

628 Have a care, O people of the Bayan! For the Divine Manifestation shall appear in whatever manner God willeth; neither, in regard to Him, let the thought of other than belief so much as cross your minds: for His Verses (Signs) are a proof unto all. Were ye to ponder for a moment, ye would at once accept their truth: for there is no difference in terms of inimitability between the whole Qur'an and the Surih of Tawhid; even as there is no difference between belief in the Last whose heart guided unto God, and belief in the First whose heart guided unto Him. Reflect ye ever upon the appearance of the Point of the Bayan. Perchance on that Day ye shall not cause yourselves to be shut out as by a veil from your Best-Beloved. Had ye reflected upon the appearance of the Point of the Qur'an, ye would today have conceived the nature of the Cause of God.

628 احتیاط کنید ای اهل بیان که ظهور الله ظاهر خواهدشد کیف یشاء الله و خطور دون حقّ در حقّ حقّ نگردد که آیاتاو حجّت است بر کلّ و اگر تأمل کنید فی الحین تصدیق میکنید چه حرفدر معجزه ما بین کلّ قرآن و سوره توحید نیست چنانچه فرقی در ایمانباخر که فؤاد او مدّل علی الله بوده با ایمان باوّل نمیگردد همیشه نظرکنید در ظهور نقطه بیان لعلّ آن روز خود را محتجب نسازید او محبوب خود واگر تفکر در ظهور نقطه قرآن میکردید امروز تعقّلامر الله را می نمودید

629 This matter hath not been enjoined but to the end that ye should exert your utmost diligence and effort: not that ye should exert yourselves in every area of religion, yet remain shut out as by a veil from the One by Whom the truth of religion is established. Even as, in the Dispensation of the Qur'an, the mujtahids observed its every aspect with the utmost precision and endeavour; yet, under the claim of "exerting endeavour" and "exercising caution," they pronounced judgment against the One by Whom the truth of religion is established, and by Whose word its foundation is secured.

629 این حکم نشده الّا آنکه منتهای جدّ و جهد خود راکنید نه این که جهد کنید در کلّ دین و از محقّق دین محتجب گردید چنانچهدر کور قران کلّ را بمنتهای دقت و اجتهاد مشاهده نموده و بزعماجتهاد و احتیاط خود فتوی بر محقّق دین داده که دین بقول اوثابت میگردد

630 If the mujtahids of the Qur'an have carried precaution to such lengths, what will be the case with the Bayan? Yet, the sanction of death hath been forbidden in the Bayan more strictly than aught else: yea, naught hath been made the subject of so binding a prohibition: to the extent even that if the mere thought of slaying a soul enter a person's heart, he thereby departeth from the religion of God, and shall be tormented for as long as the Lord willeth; while whatever had formerly been permitted him in the Bayan shall become unlawful to him: nay, even his own self shall become unlawful to him.

630 جائی که مجتهدین قرآن باین درجه احتیاط مرتفعکردند چگونه خواهد بود بیان ولی حرام شده در بیان حکم قتل باشّداز هر شئ که هیچ شئ بمثل آن نهی نشده که هر کس بر قلب او خطور کنیدقتل نفسی از دین الهی بیرون می رود و معذّب میگردد مادامی که خداوندخواهد و بر او حرام میشود آنچه بر او حلال بوده در بیان حتی نَفساو بر او

631 The Lord hath not granted anyone in the Bayan permission to decree the death of another, in any condition, or in any circumstance, or in any instance. Should there appear amongst them a dissenter in scientific matters, it hath never been, nor ever shall be, the part of anyone to resort to such a measure: nay rather, it is for God to decide and resolve the issue. At what low level must ye be situated, O preposterous creation, for decreeing the death of someone, knowing not that it is from the blessing of that same person that ye have bestowed upon yourselves the name of "Islam"? Picture to yourselves the wrongs that were inflicted upon the members of the Holy Family aforetime: those who wrought these deeds acted ostensibly in the

631 و خداوند اذن نفرموده که کسی در بیان فتوای قتل کسی را دهددر هیچ حال و در هیچ شأن و در هیچ مورد اگر چه در دین خود مخالفدر شئونات علمیه ظاهر گردد که بر احدی نبوده و نیست بلکه بر خدا استفصل و حکم شما ها را ای خلق منکوس چه حدّ است که فتوی بر قتل نفسدهی و حال آنکه نمیشناسد که از برکت آن نفس است که اسم اسلام در خودگذاشته اید تصوّر کنید آنچه بر اهل بیت از قبل وارد شد

name of Islam: yet they acted against the very shaper of the self of Islam, without belief in whom there can be no Islam.

باسم اسلامکردند و حال آنکه بر مذّوت اسلام کردند که اسلامی نیست الّا بایمانباو

632 From the day of the setting of the Sun of Truth, it shall never at any time be permitted for any of the believers in the Bayan to decree the death of another; and should anyone do so, he hath never been, and never shall be, of the Bayan, nor shall there be a greater wrongdoing on his part than this. For the Lord in the Qur'an hath sent down "whoso slayeth a soul ... shall be as though he had slain all people." Such, however, is the case if the soul slain be one among the believers: how then must stand the case if this soul should, like the Ka'bih, have been related unto God, and been called the Self of God? Yet notwithstanding all the attention that hath been devoted to this matter in the Book of God, still, for all those who, from the beginning of Islam until this day, have regarded themselves as related unto the Qur'an, it hath been to no effect. Nor is there for them a more grievous torment than this, that they should trespass against the One Who is the Object of their adoration, even whilst bowing down before Him. The Lord hath made binding upon His own Sacred Essence not to forgive anyone into whose heart entereth the mere thought of slaying one of the believers in the Bayan: how then must stand the case with anyone who issueth such a decree, or – God forbid – carrieth it into effect?

632 و از یوم غروب شمس حقیقت از برای احدی از متدیّنین ببیانحکم قتل جایز نبوده و نیست واگر کسی کند از بیان نبوده و نیست و هیچ اثمی از برای او اعظم از این نخواهد بود زیرا که خداوند در قرآن نازلفرموده من قتل نفساً فکأنّما قتل الناس جمیعاً این حکم حکم نفسی استاز انفس مؤمنین چگونه است اگر آن نفس مثل کعبه منسوب الی اللّهشده باشد ونفس الله خوانده شده باشد با وجود آنکه اینقدراهتمام در کتاب الله شده نار از برای اشخاصی که خود را منسوب بقرآندانسته از صدر اسلام تا امروز اثری نه بخشیده و هیچ عذابی از برایایشان اشّد از این نیست که عصیان معبود خود کنند و از براباو سجده کنند و خداوند حتم فرموده بر ذات مقدّس خود که نیامرزدکسیکه بر قلب او خطور کند قتل یکی از مؤمنین ببیان را چگونه استاگر کسی حکم کند یا العیاذ بالله مرتکب شود

633 Whatever king remembereth the calamity of the First and the Last; relieveth the believers in the Bayan of that which befell the First and the Last and those who were between them; and, for the sake of that which befell the First Letters, inflicteth no harm upon any who is possessed of a soul – it behoveth the Lord to bless that which He hath bestowed upon him, and to double that which He hath written down for him. And should his days extend to the appearance of Him Whom God shall make manifest, it is incumbent upon him to arise to aid the One by whom the truth of religion is established; to request of Him the alleviation of whatever works had been hard for them; to beseech of Him sovereignty until the Day of Resurrection (for He bestoweth upon each thing its due; and, if He grant him his boon, none hath the right, by the decree of the Lord, to wrest it from him, for he is better entitled thereto than he: even as, in the case of all the other laws, none hath the right to breach whatever hath been commanded of God); nor to be shut out from the Best-Beloved of all by any thing, inasmuch as all that he possesseth had come from Him, ere yet He had appeared; and to champion His Cause. Should He command him to wage a holy war, let him, in the height of glory, become a martyr in His path, for the name thereof shall be set down in

633 و هر سلطانی که مصیبتاوّل و آخر را ذکر کند و بر مؤمنین ببیان آنچه بر اوّل وآخر و ما بینهماواقع شد مرتفع سازد و هیچ ذی نفسی را اذّیت نکند از برای آنکهکه بر حروف اوّل واقع شد حقّ است بر خداوند برکت دهد بر آنچهبر او عطا فرموده و مضاعف فرماید آنچه در حقّ او نوشته واگر رسدایّام او بظهور من یظهره الله فرض است از برای او که نصرت فرمایندمحقّق دین را و از او سئوال فرماید تخفیف در اعمال در آنچه بر ایشانصعب بوده و طلب سلطنت نماید از او الی یوم القیمة که او استمعطی کلّ شئ حقّ او را و اگر عطا فرماید باو کسی را نمیرسد بحکم خداونداز ان بگیرد و او است احقّ از او مثل آنکه در سایر احکام امری که من الله شد نمیتواند کسی در آن رخنه نماید و محتجب نگردد از محبوب کلّ بهیچ شئکه آنچه او دارد از او بوده قبل از ظهور او و نصرت کند او را و اگرامر بجهاد فرماید بعلّو افتخار در سبیل او شهید گردد که اسم اوّل دردیوان مقرّبین ثبت گردد و الّا

the scroll of them that are nigh unto Him; otherwise, he shall go from this world, nor any mention shall remain of him.

خواهد رفت از این عالم و ذکری ازاو نخواهد بود

634 It is not that during the days of ease, he should commemorate the sufferings of the True One (even as hath been the custom of all the believers in the Qur'an, both high and low, in holding observances to commemorate the sufferings of their Apostle, and of the Viceregents of their Apostle, and to remember that which befell their partisans); yet still, at the time of the appearance of the very One Whose sufferings he had been lamenting, and for the sake of the Viceregents of Whose religion he had been uttering ardent and tearful plaints, he should join the number of those seated rulers who visited wrong upon Him; of those learned divines who pronounced judgment against Him; and of the rest of those who, in a veil of imperception, were veiled from recognizing Him.

634 نه این است که در ایّام محموده تعزیه داری کند از برایحقّ چنانچه سنّت کلّ مؤمنین بقرآن بود از اعالی و ادانی بتعزیه داری رسول صو اوصیای رسول خدا و ذکر ماجری علی شیعتهم ولی باز در وقت همانکسی که تعزیه داری مینمود و از برای اوصیای دین او تضرّع و گریه می نموداز اوّل حکم حابس و ظالم گشت بر او واولوا العلم مفتی بر او و سایردر حجاب محتجبین

635 I have made mention of that which took place aforetime that haply no king may henceforth perpetrate any action that would result in his abiding eternally in the Fire. The reason why this matter hath been so greatly stressed in the Bayan is that none should become a cause of sadness unto another: haply, He who is the Absolute Possessor of Command and creation may not be saddened by the ghostly images in the mirrors – ghostly images, that is, if they be turned towards Him: for otherwise, how can pure non-entities who, from the beginning to the end of their lives, with the utmost precaution and endeavour worship God, and perform their works for His sake; yet who, at the time of the appearance of the Manifestation of God, are completely lifeless – how can such be profited by their works? Nay, in the sight of God they are unworthy even of the designation "non-entity" – which denoteth the very essence of non-existence.

635 ذکر آنچه قبل واقع شده نموده لعّل بعد مرتکب نشودامری را که باعث خلود او در نار گردد این همه تأکید در بیان شدهکه احدی را محزون نکند لعّل صاحب امر و خلق مطلق محزون نگردد ازاشباحدر مرایا اگر مقبل باو باشند و الّا لا شئ های محض که از اوّل عمر تا آخربمنتهای احتیاط و اجتهاد عبادت و عمل از برای خدا میکنند ولی نزد ظهورظهور الله میّت صرف اند چه ثمری بخشد اعمال ایشان را بلکه بقدر ذکر لا شئکه لاشئ است عند الله لایق نیستند

636 None can pronounce sentence save Him Whom God shall make manifest: and He is that Goodly Tree Who is made manifest with Verses and Signs for the sake of the good pleasure of the Lord, and the renewal of His religion; to judge with righteousness among the people of the Bayan, and to judge with justice any soul who hath not come within its fold – if any such remain unto that day: for otherwise, how could the kings of the Bayan consent to drink water while there was yet on earth one who did not believe in the Lord and His religion? To resort to such measures, however, is not permitted save to those who are endowed with sovereignty in the religion of the Bayan; nor is it permitted them to do so against those who are related to the religion of the Bayan, in any circumstance, or in any condition, or in any instance: save on the appearance of Him Whom God shall make manifest, and against other than the believers in Him and in the Bayan; in which case, permission is

636 و حکم نمیتواند کسی کند الّا من یظهره اللّهو آن شجر طیّبه است که بایات بیّنات ظاهر میگردد از برای رضای خداوندو تجدید دین او و حکم بحقّ در ما بین اهل بیان و حکم بعدل بر نفسی که داخلنشده اگر بان روز مانده باشد و الّا کجا پسندند بر خود سلاطین بیان که آب خوش بیاشامند و نفسی بر روی ارض غیر مؤمن بخداوند و دیناو باشد و از برای غیر اولوالسلطنه در دین بیان جایز نیست و ازبرای ایشان بر منسوبین بدین بیان ظاهر نیست در هیچ شأن و درهیچ حال و در هیچ مورد الّا عند ظهور من یظهره الله و دون حکممؤمنین باو و ببیان که اذن داده شده از برای فتح بلاد که کلّ رادر ظلّ ایمان بخداوند و دین او وارد ساخته

granted them to conquer the countries, so that they may cause all to enter beneath the shadow of belief in the Lord and His religion.

637 Let them not inflict so much as an atom of sorrow upon those who are related to the Bayan. Even, in the conquest of other lands, He hath not approved resort to such a measure against their peoples: nay rather, so far as circumstances allow, let them seek by other means to cause them to enter within the religion of the Lord. Ever, in the eyes of the unperceiving people, hath the gear of this world been dearly cherished: who knoweth but that through the expropriation thereof they may be caused to enter into the religion of God. This law, however, is with respect to other than the people of the Bayan, not they: save on the appearance of Him Whom God shall make manifest, when the command of God is the Command which shineth forth from the Court of His Holiness.

637 و بر منسوبین بسوی بیانبقدر ذرّه حزن وارد نیاورده حتّی در فتح اراضی هم بر اهل آن اینحکم را نه پسندیده بلکه تا میسّر بوده بشئونات دیگر ایشانراداخل در دین خداوند فرموده و در نزد خلق غیر بصیر همیشه متاع دنیادر نزد ایشان عزیز بوده باخذ آن بسا باشد داخل شوند دین خدا راو این حکم بر غیر اهل بیان است نه بر ایشان الّا عند ظهور من یظهره الله

638 Howsoever the command of God be exalted by Him, it is for all to bring it forth from latent potentiality within themselves into manifest existence in the world of being – each in accordance with what he is able to arrange and destine: howbeit, the servant hath never been able to arrange, or to destine, aught save by the leave of God. He, verily, is the best of arrangers and the best of destiners; the best of the exalted, and the best of the peerless. Naught escapeth His knowledge, whether in the heavens, or in the earth, or in whatsoever is between them. Naught can frustrate His purpose, whether in the Kingdom of Command, or of creation, or aught other than these twain. He createth whatsoever He willeth through His Command. He, verily, is powerful over All Things.

638 کهامر الله امر مشرقه از ساحة قدس او است آنچه باو امر الله مرتفع گردد بر کلّهست که از قوّهء امکان خود بوجود کونی ظاهر سازند کلّ علی قدر ما یدبرو یقدر فانّ العبد لم یقدّر و لن یدبّر و لا یدبّر الّا باذن الله انّه خیرمدّبر و مقدّر و حین مرتفع و ممتنع لا یعزب من علمه من شئ لا فی السمواتو لا فی الأرض و لا ما بینهما و لا یعجزه من شئ لا فی ملکوت الامر و لا الخلقو لا ما دونهما یخلق ما یشاء بامره انّه کان علی کلّ شئ قدیر

639 Gate Six of the Fourth Unity

639 الباب السادس من الواحد الرابع

640 On this, that He verily shall not be asked of His doing, while all besides Him shall be questioned of all things.

640 فی انّه لا یسئل عمّا یفعل و ما دونه یسئل من کلّ شئ

641 The substance of this gate is this, that there hath never been, nor there will ever be, any revelation or concealment for the Eternal Essence, while none besides Him hath ever had, nor will ever have, any revelation or concealment either. None is permitted in His sublime Court, so that He may be even praised as "He shall not be questioned", and He is sanctified above any action, to be associated with His Essence, so that He may be praised by "He doeth," or "He ordaineth"!

641 ملخص این باب آنکه ذات ازل از برای او بذاته ظهوری و بطونی نبوده و نیست وغیر از برای آنهم ظهوری و بطونی نبوده و نیست و کسی در صقع او راه نداردکه لا یسئل ذکر شود و از برای او فعلی نیست که مقترن شود بذاتاو که یفعل توان ذکر نمود یا ذکر نمود یا بحکم ثبت داشت

642 Nay, rather, He created the Primal Will, even as He created all things through the Will, while fashioning the Will by Itself. Likewise, He hath related all things unto the Will, and the Will unto Himself, on account of the sublimity and glory of the

642 بلکه مشیّت اوّلیه راخلق فرموده بمثل آنکه کلّ شیئ را خلق فرموده بنفس او و او را بنفسهخلق فرموده و کلّ را باو و او را نسبت بخود داده بعلّو او و سموّ اومثل آنکه کعبه را بیت خود

Will, even as He hath called Ka'bih His own House, whereas all places are equal before Him. Therefore, the distinction of Mecca is due to the sublimity and glory of the attribution unto Him. In the like manner, He hath made the Will the manifestation of "He shall not be questioned", for in His knowledge there is nothing more exalted than the Will to be worthy of such bestowal. The same is true of "He shall not be forced", "He shall not be referred unto", and the like.

خوانده و حال آنکه کل امکنه در نزد او سواء استاختصاص مکّه لاجل علّو و سمّو نسبت او است وهمین قسم مشیّت را مظهرلا یسئل نموده زیرا که در علم او اعلم و اعلا ازین نبوده ونیست که لایقاین نوع عطا گردد و بمثل فلك لا یجیر ؟ و لا یشیر و سایر امثال مثلاین

643 Thus He hath destined the Will to be the Manifestation of "He doeth what He willeth, and ordaineth what He wisheth," inasmuch as His Essence (the Essence of the Will) is the same as His Will, and He hath never willed, nor will ever will, aught but that which is willed by God. And that which is willed by God will never be manifested except through that which is willed by the Will, even as that which is wished by God will never shine forth except through that which is wished by the Will. And none besides the Will can be worthy of such bestowal inasmuch as all are created through Him (the Will). Should God single out two beings as His Will, then the Manifestation of Unity would never be revealed in the world of creation, and the order of the kingdoms of the heavens, of the earth, and of that which lieth between them, would come to naught.

643 و اورا مظهر یفعل ما یشاء و یحکم ما یرید نموده زیرا که ذات او نفسمشیّت او است نخواسته او و نمی خواهد الّا ماشاء الله و ماشاء الله ظاهرنمیگردد الّا بما شاء المشیّة چنانچه ما اراد الله ظاهر و مشرق نمیگردد الّابما یرید المشیّه غیر آن نتوان لایق این نوع عطا گشت زیرا که بان خلق میشودکلّ و اگر دو اختیار فرماید خداوند مظهر واحد در امکان ظاهر نشدهو در بین اثنین باطل میگردد ونظام ملکوت سموات وارض و ما بینهمابل

644 Rather, from the beginning that hath no beginning till the end that hath no end, there hath always been, and will continue forever to be, one single Will, Who shineth forth in each Dispensation by a specific Revelation, becoming the Manifestation of "He shall not be asked of His doing, and He doeth what he willeth." As to the Letters of the Living, naught will be seen in Them except His Will, even as in the letters multiplied out of the Letters of the Unity, naught should be seen except His Will. Should the heart of a believer conceive of that which is other than the object of His Will, he would not be reckoned, for that very moment, as an inmate of the paradise of that Revelation, and he would be numbered as one who hath rebelled against Him.

644 از اوّلی که اوّل از برای او نبوده و اخری که اخر از برای او نیست یك مشیّتبوده و هست که در هر کوری بظهوری مشرق گردد و مظهر لا یسئل عمّا یفعلو یفعل ما یشاء میگردد و حروف حیّ در او دیده نمیشود الامشیّتاو چنانچه در حروف متکثّره ازین دیده نمیشود الّامشیّت او که اگر بر قلبی خطور کند دون آنچه مشیّت او تعلّق گرفته در آن حین در جنّتآن ظهور نیست و حکم عصیان بر او ذکر میگردد

645 For the utmost glory of the mirrors is this, that naught would be seen in them except the Sun, and if that which is seen is the mirror itself, then it would never be worthy to be mentioned before the Sun of Truth. But if the Sun is witnessed therein, then the movement of the Sun would be its movement, inasmuch as it hath possessed, and will continue to possess, no essence but His essence, no praise, except His praise, no action, save His action, and no turning but His turning.

645 زیرا که علّو مرایا این استکه در او دیده نشود الّا شمس که اگر نفس مرآت دیده شد کجا لایقذکر میگردد نزد شمس حقیقت و اگر شمس دیده شد ما یتقلّب الشمستقلّب او است زیرا که از برای او ذاتی غیر غیر ذات او و صفتی غیر از صفتاو و فعلی غیر از فعل او و توجّهی غیر توجّه باو نبوده و نیست

646 In the Revelation of the Furqan, Muhammad, the Apostle of God, blessings of God rest upon Him, was the Primal Will, and the Letters of the Living of that Sun of Truth were the very

646 ودر ظهور فرقان محمّد رسول الله ص بوده مشیّت اولیّه حروف حی آنشمس حقیقت ذات مشیّت

Will of Him, submerged in His Will, inasmuch as They have always been, and will continue forever to be, revolving around His Command, and they willed that which was willed by Him. In like manner, until today, of all the letters multiplied from the Qur'anic Unity (19), those who have attained any nearness, have attained it on account of submerging their will in that of Muhammad, blessings of God rest upon Him, otherwise, they are not worthy of mention.

او بودند در مشیّت او زیرا که لم یزلو لا یزال طائف حول امر آن بودند و آنچه او خواسته بود خواستندو هم چنین حروف متکثّره ازین واحد تا امروز هر کس تقرّبی جستهاین بوده که مشیّت او مشیّت محمّد بوده و الّا ل

647 Thus all the grievous acts of hate which was committed within the Islamic Dispensation, were done by the actors who imagined that they are following His will, otherwise, they would have not even possessed the power and strength of a fly. The same had been true during the Dispensation preceding Muhammad, blessings of God rest upon Him, and the same is true in the Revelation of the Bayan when the Sun of Truth shineth forth in the name of gatehood, until the Revelation of Him Whom God shall make manifest. For all that will happen will be done through His will, and should anything be performed against His good pleasure, it would be done out of the thought that it conformeth with His will, otherwise in this Revelation, nothing would have any power without it.

647 ایق ذکر نیستچنانچه هر چه در اسلام واقع شد بغیر حبّ آن غافلین بزعم مشیّتاو کردند و اگر این نبود حول و قوّة بقدر ذبابه از برای ایشان نبودو هم چنین در کور قبل از محمّد بمثل این و هم چنین در نزد ظهوربیان که شمس حقیقت در این کور باسم بابیّت مشرق الی ظهورمن یظهره الله که آنچه شود بمشیّت او میگردد و اگر خلاف رضای اوگردد بزعم مشیّت او میشود که اگر این نباشد بقدر شئ قوّة از براشئ نیست در این ظهور

648 This is the meaning of "there is no strength nor power except in God, the Exalted, the Mighty." Had that not been true , no Absolute Truth would have been grieved in any Revelation, inasmuch as at the end of each dispensation, the people of that Revelation seek utmost resemblance with the will of the Manifestation, that they may will naught but that which is willed by Him. Then it is not possible that they recognise their Beloved, and yet to desire aught but His love and the object thereof.

648 و این است معنی لا حول ولا قوّة الّا باللّهالعلی العظیم و اگر این نبود در نزد هیچ ظهوری حقّ مطلق محزون نگشته زیرا که در آخر هر ظهور خلق آن بغایت تشابه در مشیّت او بهمرسانیده که غیر آنچه او خواسته نخواهند چگونه میشود که بشناسندمحبوب خود را و غیر حبّ او و ما یحبّ او خواهند

649 Shouldst thou desire to wintness this with the eyes of the truth, behold that if one cut off from himself the allegiance of faith, he would be severed from power over his own self, how much less to pronounce judgement of severance against anyone else, be it in the realm of the revelation or that of the creation. For example, a Muslim who negateth Islam from himself, he would be powerless to pronounce the decree of the law of Islam against himself, how much less against others. Likewise, at that moment of severance, he must be standing upon a particular religious path, even if it returneth to a distant religion of Adam. Then whatever judgement he may pronounce, it returneth unto the law of Adam, and since at the time of Adam, He was the Manifestation of the Will, then even this very judgement is pronounced by virtue of the power of God. For God hath negated any power or strength for aught but Himself. This is

649 و اگر میخواهی که این مطلب رابعین حقیقت ملاحظه کنی نظر کن در حین قطع نسبت که قاطع بنفسهاز خود منقطع میگردد چگونه که تواند بر غیری حکم کند چه در تشریع نظر کنو چه در تکوین مثلا نفس مسلم اگر قطع اسلام از خود کند بر نفس خودحکم اسلام نتواند کرد چگونه بر دیگری و در آن حین لابد باید در یکموقفی از دین واقع شود اگر چه منتهی شود بامّت آدم که آن وقت اگرحکمی کند راجع میشود بحکم آدم چون آن زمان آن ظهور مشیّت بوده بالله میگردد آن فعل که زیر که خداوند نفی فرموده کلّ حول و قوّة را الّابخود این در صورتی است که فؤاد از دون حقّ کند و در تشریع بخواهد بفهمد

an insight for anyone who desireth to flee form all but God, and to recognise the truth in the realm of the revelation.

650 The same is true in the realm of the creation. Should one desire to comprehend it truly, he should witness that if he is not within the Bayan, he would be utterly devoid of any strength and power, inasmuch as the essence of all men are brought in the Bayan, therefore, there remaineth no strength nor power in anything besides the Bayan, to constitute an exception. For in truth, there remaineth no strength and no power, which is in God, in the community of Jesus, otherwise, there should be amongst them some who would be judged as true, whereas it is not. The same is true with regard to Islam after the Revelation of the Bayan, and in regard to the Bayan after the Revelation of Him Whom God shall make manifest, inasmuch as in that day all strength and power is in God, which will only be revealed out of that Truth Who is the Manifestation of the Will. Therefore, there would be left no more strength or power in truth, for the people of the Bayan, save by abiding beneath His shadow.

650 و در تکوین هم مثل این واگر بخواهد بفهمد در حینکه داخل بیان نباشدحول و قوّة نیست زیرا که جوهر کلّ را گرفته داخل بیان آورده اند درغیری حول و قوّة نمانده که استثنا شود زیرا که حول و قوّة بالله در امّتعیسی نمانده بحقّ که اگر مانده بود باید حکم بحقّی در حقّ ایشان شود وحال آنکه نمیشود و هم چنین در اسلام بعد از ظهور بیان و هم چنیندر بیان بعد ظهور من یظهره الله از آن روز کلّ حول و قوّة بالله هستکه از آن حقیقت که مظهر مشیّت است ظاهر میگردد و از برای اهل بیانعنذ ظهور او نمی ماند حول و قوّة بحقّ الّا آنکه در ظلّ او ساکن گردند

651 Likewise, comprehend that in all the endless Revelations of God, whatever strength and power that may have ever existed in falsehood, it hath been solely due to its relation to truth, even as today, they do the evil things they do with the illusion of that same relation, otherwise in each Revelation, there is no strength nor power except in God, namely, in that which is revealed from Him. Shouldst thou behold with the eyes of the heart, thou wouldst witness that all strength and power belongeth to Him Whom God shall make manifest, in God, glorified and exalted be Him, and that this Revelation is by His grace and assistance, just as all Revelations from Adam till today have been by grace and assistance of this Revelation.

651 و هم چنین الی ما لا نهایه تصوّر کن که اگر حول و قوّة در باطل ماندهبهمان نسبت حقّ است که بوده و امروز آنها بگمان همان نسبت میکندآنچه میکنند و الّا آنکه نیست حول و قوّة الّا بالله در هر ظهور بانچهمن قبل الله ظاهر گردد واگر بعین فؤاد نظر کنی می بینی که کلّ حول و قوّةدر نزد من یظهره الله است بالله عزّ و جلّ و از حدود او است این ظهورچنانچه از آدم تا امروز او مدد این ظهور بوده

652 Gaze not upon the places and limits, inasmuch as the Will is the supreme Sign of God, and from time immemorial it hath referred unto God. Had not the First Adam been assisted by This Manifestation of the Will, He would not have attained faith beneath the shadow of This Faith, even as all Prophets are faithful in each Revelation. Likewise, were This Revelation to be unassisted by the grace of Him Whom God shall make manifest, how could They return, in the Day of Revelation, unto Him, and be wholly detached from aught but Him? For should there be thousands and thousands of Revelations afterwards, nay rather, indefinitely, limitless in their range, with no end for them, by them, of them, in them, and towards them, all would be assisted by the grace of the Last Manifestation of divine Revelation, Who is exactly the very First Adam, Who hath no beginning in the world of creation.

652 نظر در امکنه و حدودمکن که مشیّت آیة الله بوده و لم یزل مدّل علی الله بوده اگر آدم اوّلاز مدد این نبود امروز در ظلّ ایمان مؤمن نمیشد چنانچه هر نبیّدر نزد هر ظهوری مؤمن است بان وهم چنین اگر مدد این ظهور از منیظهره الله نبود در حین ظهور چگونه راجع باو میشدند و منقطع بسوی اوکه اگر هزار هزار ظهور بعد واقع شود بل ما لا نهایه الی ما لا نهایهلها بها منها فیها الیها که مدد کلّ این ظهورات از مظهر ظهور او استکه بعینه همان آدم اوّل که لا اوّل له است

653 This is the hidden mystery of the truth. Should one swim in this sea, he would behold that there is no strength nor power except in God. Then he seeth both ideas of God's absolute determinism (jabr) and human absolute freedom (tafvid) as barred from truth, treading the path that is wider than the distance between the heavens and the earth. He recogniseth in each age, the Manifestation of "He doeth what He willeth, and He ordaineth what He wisheth", and acknowledgeth Him upon His declaration. And he weepeth throughout the times of Concealment, till the Day of His Next Revelation, inasmuch as therein true recognition is inaccessible to all. Thus he boweth down before the Manifestation of "He shall not be asked of His doing, while all are questioned at His behest" upon His declaration. He shall not be veiled from Him, and will not be separated from Him even to the extent of the separation between the Letters B and E. For he can see that whatsoever that is manifest in each Revelation is manifested by His word, and fixeth his gaze upon the Essence of the Cause, and not on the multiplied tokens of each Revelation.

653 در امکان این است سرّ حقیقتکه اگر کسی در این بحر سیر کند لا حول و لا قوّة الّا بالله را مشاهده می نمایدو جبر و تفویض را هردو منقطع می بیند و در صراط اوسع از ما بینسموات و الارض سیر میکند و در هر زمان مظهر یفعل من یشاء و یحکم ما یریدرا در حین ظهور میشناسد و در حین بطون گریه میکند تا یوم ظهور اوزیرا که عرفان از کلّ منقطع میگردد و مظهر لا یسئل عمّا یفعل و کلّ بامرهیسئلون را در حین ظهور ساجد میگردد و از آن محتجب نمیگردد و قدر فصل بین کاف و نون از او جدا نمیگردد زیرا که می بینند آنچه در هرظهور ظاهر است بقول او ظاهر گشته ونظر بر جوهر امر می نمایند نهبشئون متکثّره در هر ظهور

654 For in the sight of such wayfarer, the utmost paradise of union, which naught can be imagined to surpass it in the world of creation, is the new Revelation, while he can directly behold all past Revelations within that Revelation. For example, if one had fixed his gaze upon the Apostle of God, blessings of God rest upon Him, he would have been able to witness all the Prophets in that same gaze, and he would have observed all the next Revelations in His Revelation, to the degree possible therein.

654 زیرا که در نزد هر ظهور از برای چنین مسیربجنّت وصل است که فوق آن متصوّر نیست در امکان وظهوراتی کهقبل شده کلّ را بعین شهود در این ظهور می بیند چنانچه اگر کسی ناظربرسول الله بود باین نظر کلّ نبیّین را در طلعة او مشاهده می نمود وکلّ ظهورات بعد را آنچه در اینظهور ممکن بود از ظهور او مشاهدهمیکند

655 Such a person is worthy to recognise Him Whom God shall make manifest, and to say unto Him, when turning towards God, 'O my God! Thou art the First, and there hath been naught before Thee,' for all past Revelations have ended in the Bayan, and all that is in the Bayan endeth in Him Whom God shall make manifest. Then where there could be any truth before Him worth mentioning? Indeed, had there been any truth other than His truth, the faithful of the past religions would have not been judged as non-believers.

655 چنین کسی لایق که من یظهره الله را درك کند و بگوید باو درحینیکه متوجّه است الی الله اللّهم انت الاوّل فلیس قبلك شئزیرا که آنچه ظهورات بوده منتهی ببیان شد و آنچه در بیان بودهمنتهی میگردد بمن یظهره الله دیگر قبل او کجا خفی کند گر شود که اگر می بودحکم دون ایمان نمیشد

656 'And Thou art the Last, and naught existeth besides Thee,' for in His Revelation, all His subsequent Revelations, are Him and naught but Him, 'And Thou art manifest in sovereignty, and naught is above Thee,' for each Manifestation is manifest in His age through Him, and not through His non-believers, inasmuch as had there been any one manifest besides Him, he should have been judged as surpassing Him, whereas he is not even reckoned as a faithful, how much less His superior,

656 و انت الاخر و لیس دونك شئ زیرا که انچهظهورات من بعد ظاهر میگردد در ظهور او است نه غیر او و انتالظاهر و لیس فوقك شئ زیرا که هر ظاهری در زمان او است ظاهرباو نه در غیر مؤمنین باو که اگر ظاهری غیر او بود باید حکم شود بر فوقیّت اوو حال آنکه حکم بر دون ایمان او میگردد چگونه فوقیّت او

657 ‘And Thou art the hidden, and none existeth besides Thee,’ for had there been anyone hidden besides Him, he should have been the essence and the possessor of a thing, whereas in the day of His Revelation any essence or possessor of anything is a mere nothing, save through Him, even as every possessor of anything cometh to naught in the new Revelation, unless he entereth that Revelation, Who is the Manifestation of God,

657 و انت الباطن و لیس دون شئ که اگر غیر او باطنی بود باید ذات شئ باشد و حالآنکه هر ذات شئ در نزد هر ظهور باطل میگردد الّا آنکه داخل آن ظهور گرددکه مظهر الله

658 ‘Thou verily art potent over all things.’ For there existeth no manifestation of power besides Him, inasmuch as had there been any, there should have remained a sovereignty form a sovereign, whereas in each Revelation, all previous manifestations turn into abject nothingness if they fail to enter therein.

658 و انّك علی کلّ شئ قدیر زیرا که غیر او مظهر ذاتی نیست که اگر می بود باید حکمی از صاحب حکم بماند و حال آنکه در نزد هر ظهورآنچه مظاهر قبل بوده اگر داخل آن شئ نگردد لا شئ میشود

659 Therefore, the true mystic knowers of God, attain the ultimate delightful joy of their existence upon the Revelation of the Sun of Truth, while they weep from His setting till the next dawning, on account of His concealment, with the utmost suffering unrivalled by any other pain. For all suffering are under the shadow of this supreme vexation. Behold the separation of infant from milk. He suffereth so much inasmuch as the milk preserveth his physical being, then how much more one should suffer if he would be veiled from that which preserveth his very heart? All the phenomenal types of love visible amongst the people are due to the shadow of love that is manifested in the soul. See how the separation from it so effectively causeth vexation amongst all the tokens of the kingdom of the Sovereign Lord of existence. Yet, the love pertaining to the soul is not even worth mentioning compared to the love pertaining to the spirit, just as the love pertaining to the spirit is not even comparable with the love pertaining to the heart!

659 این استکه عارف بالله در حین ظهور شمس حقیقت بمنتهی خطّ وجود خود رسیدهو در نزد غروب الی طلوع آخر گریان است از بطون او باشّد الم از هرنا الی زیرا که کلّ الم در ظلّ این الم است نظر کن در فراق طفل از شیرچون ممسك ذات عنصری او است این نوع متألم میگردد و چیزکه ممسك ذات فؤاد او است اگر محتجب از او گردد چه قدر متألم از اومیگردد و این حبّهای ظاهری که در بعضی بهم میرسد از شبح حبّی استکه در نفس ظاهر شده چگونه فراق این مؤثر است در مظاهر ملك ملیکوجود و حال اینکه این حبّ بالنسبة بحبّ روح ذکر نمیشود و هم چنینحبّ روح بالنسبة بحبّ فؤاد ذکر نمیشود

660 By The sanctified Essence of God! All are wandering perplexedly in the world of nature. Should they ascend above it and enter the world of essential body, they would not be able to stand an infinitesimal part of a moment of separation from the Manifestations of magnification, nay, rather they always unpack the saddle (rahl) of their journey of annihilation at the Last Resting Place (qabr-i-akhir). In the like manner, should they enter the world of love pertaining to the soul, they would retreat in the vicinity of the Manifestations of the celebration of divine unity, and were they to advance from there, they would turn into the inmates of Manifestations of praise. Should they ascend therefrom, they would seclude themselves in the love of the manifestations of glorification, and were they to ascend therefrom, they would fix their gaze upon the Manifest in these Manifestations, and bow down in adoration before God.

660 قسم بذات مقدس الهکه کلّ در عالم طبیعت سائرند که اگر از آن ترقّی کنند و در عالم جسدذاتی وارد شوند نمیتوانند بقدر تسع تسع آنی از مظاهر تکبیر دور شوندبلکه لم یزل نزد قبر آخر رحل فناء خود را ساکن کنند و هم چنین اگردر عالم حبّ نفس وارد شوند نزد مظاهر تحلیل معتکف گردند و اگراز انجا عروح کنند در حبّ مظاهر تسبیح معتکف گردند و اگر عروج نمودهدر ظاهر در این مظاهر نظر کنند بین یدی الله ساجد گردند

661 For all love that is preceded by faith, turneth into paradisical love, otherwise, it is to be seen naught but the love of the thing in fire. How pure and essential is this Essence, and how detached and transcendent is this Detached reality, and how indivisibly pure is this pure Simplicity, and how delightfully pure is this Essence of unity (kafur), that all delightful joys are created beneath the shadow of His sovereignty, and receive existence out of the relation with Him. For all true delight and joy is in submitting to His good pleasure, even as the man partaketh, when he knoweth that this is His good pleasure, of the cup of affliction, as if he is quaffing from the cup of the pure wine in the heaven. Then how much more he would rejoice if he partaketh of His love, besides which all love is utter nothingness!

661 زیرا کهکلّ حبّ اگر بعد از ایمان باو باشد حبّ رضوانی میگردد و الّا حبّ شئ در ناربه بین چه قدر جوهر است این جوهر و چه قدر مجرّد است این مجرّدو چه قدر سازج است این سازج و چه قدر کافور است این کافورکه کلّ لذّات در ظلّ ملك او خلق میگردد و به نسبت باو متوجّهزیرا که کلّ لذّت دررضای او است چنانچه عبد جام بلا را مینوشددر حینکه میداند رضای او است مثل آنکه جام شراب طهور را می نوشد در جنّت چگونه است اگر متلذّذ بحبّ او گردد که کلّ حبّ در نزد اولا شئ است

662 Thus, in the time of each Revelation, the explorer inmate of this paradise is wholly surrendered to that glorious Countenance, while from the time of His setting till His rising, he is beset with the sorrow of separation. But before him, and before all who are endued with knowledge, his grief on account of the remoteness from Him, is far more delightful than any pleasure experienced by others.

662 این است که مسّیر در این جنّت در حین هر ظهوری محو آنطلعت است و در حین غروب در هجران سوزان الی طلوع آن و حزناو در فراق او لذّات ازهر لذّت متلّذذی نزد او و نزد اولوا العلم

663 How can the pen stream forth concerning the lifting of the veils, where all are drowned in the sea of veils, and they have not yet ascended from the world of transitory and accidental body, which turneth to dust after the death? Then how much less they ascend from the essential body, and even less from the stations ordained by God to be above it. Therefore, those who partake of such substantive glorious delight are scarcer than the philosopher's stone. Nay, rather, none can be found except those who only delight in things whose pleasure is limited to the duration of their life, should they possess them, otherwise, it is not destined that all would even always attain the object of their transitory pleasure.

663 چگونه قلم جاری گردد بر ارتفاع حجب و حال آنکه کلّ در بحر حجب ساکنندو هنوز از عالم جسد عرضی که بعد از موت طین میگردد صعود نکردهچگونه بجسد فانی رسد و چگونه بمقاماتی که فوق آن خداوند مقدّرفرموده این است که متلذّذین بلذّت جوهریّه کمتر است از کبریتاحمر بل لا یوجد الّا متلذّذین باشیائی که لذّت آن د ر عمر او است اگرباشد از برای او و الّا از برای همه این نوع هم مقدّر نشده که هر نفسهمیشه در مایستلذّ خود باشد

664 The fruits of all the Bayan is this that ye recognise the Point of Truth upon His Revelation, for ye shall behold all good beneath the shadow of such recognition, and that ye will not be veiled from Him, for then ye be deprived of all good. At least, Traverse ye in the world of the essential body, that haply ye may be able to befittingly attain His presence in at least one morn. Otherwise, in the realm of the transitory and accidental body, day and night all have been, and will continue to be, with Him, inasmuch as He is concealed within His own Throne amongst these creatures. And that same place is the sublime paradise, and the supreme heaven, even as it hath been before His Revelation, and will continue to be after His Revelation,

664 اثمار کلّ بیان اینکه درك کنید نقطهحقیقت را در حین ظهور که در ظلّ این درك کلّ خیر را مشاهدهخواهید نمود و محتجب نگردید که از کلّ خیر ممنوع خواهید گشت و اقلّاًدر عالم جسد ذاتی سیر نموده که اقلّاً یك صباح توانید با او بود بطور لایق و الّا در جسد عرضی کلّ با او شب و روز بوده وهستندزیرا که بطون او در عرش خود است در این خلق و همان محلّ است فردوساعلی و جنّت رضوان چنانچه قبل از ظهور بود و بعد از ظهور هم هستو بعد از غروب هم

as well as after His setting, in whatever exalted throne that is destined by God for Him.

خواهد بود در هر علّو عرشی که خداوند از برای اومقدر نموده باشد

665 All the people of the Bayan are like the fishes who live in the water of His commands, by His grace, and see naught but Him, nay, rather see their own lives through Him, and yet they are veiled from Him.

665 کل اهل بیان مثل ماهیانی هستند که در ماء اوامرآن بان زنده وغیر او شئ ندیده بل هستی خود را باو دیده ولی از او محتجب

666 In reciting each command, gaze ye upon its fruit, that in each Revelation ye may not be shut out as by a veil from Him, inasmuch as this is the fruit of all knowledge and of all deeds, should one but behold. Well is it with Him who is mentioned by God, for verily when he is so mentioned, all things shall mention him, for God remembereth the best. He is the Manifestation of the Will, Who is in this Revelation the Point of the Bayan, and in the Revelation of Him Whom God shall make manifest, none but Himself, Who is exactly This very Soul in the Resurrected Revelation, Who shall be manifested to a higher degree of excellence.

666 در نزد هر حکم نظر بثمره آن نموده تا در هر ظهوری از او محتجب نگشتهکه این است ثمره علم و عمل اگر عبدی ناظر گردد فطوبی لمن یذکره الله فانّه اذاذکر یذکره کلّ شئ و الله خیر الذاکرین و او است مظهر مشیّت در این ظهورنقطه بیان در نزد ظهور من یظهره الله نفس او که بعینه همین نفس استدر ظهور آخرت که بنحو اشرف ظاهر میگردد

667 Should one be mentioned by Him, it is he who is mentioned by God, and none but him. Wander not aimlessly in your vain imaginings, for ye will not find anything. For verily the Cause of God shall be revealed from His treasuries, and He is the Lord of the treasuries of the Cause of God, aforetimes and hereafter. Will ye not be thankful?

667 ان یذکر احد فذلك ما قد ذکرهالله لا دون ذلك لا تسلکّن فی اهوائکم فانّکم لا تجّدن من شئ فانّ امر اللّهیظهر من خزائنه و انّه ذات خزائن امر الله من قبل و من بعد افلا تشکرون

668 Gate Seven of the Fourth Unity,

668 الباب السّابع من العشر الواحد الرّابع

669 explaining that the beginning is from God through Him, and the return is through Him unto God.

669 فی انّ البدء من الله به و العود به الالله

670 The substance of this gate is that all else but God is His creation, and that the beginning of all things is from God through His command, and the return of All Things is to God through His command.

670 ملخّص این باب آنکه مادون الله خلق او است و بدء کلّ شئ من الله هستبامر او و عود کلّ شئ الی الله هست بامر او

671 Consider thou the Daily Prayer, which began from the command of God, through His Apostle – may the blessings of God and His salutations be upon Him – and the return whereof is unto God, through the command of the Point of the Bayan. In like manner, on the advent of Him Whom God shall make manifest, apply ye this same principle to all the laws of the Bayan, for He is not other than the Point of the Bayan, that there should be occasion to speak of a return to other than God, or a beginning to other than Him. Nay, wherever any beginning can be conceived of, it is to God; and wherever any return can be conceived of, it is to God: howbeit the realization of this beginning and return is through the Manifestation of God of the age in question, so that whatever prayers have

671 و نظر کن در صلوة که بدء از امرخدا شد برسول خدا و عود او بسوی خدا است بامر نقطه بیان و هم چنیندر من یظهره الله کلّ احکام بیان را جاری نموده که او غیر نقطه بیانیست که عود بر غیر الله اطلاق شود یا بدء بر غیر او بلکه در هر جا بدئی متصّور الی الله و هر جا عودی متصّور الی الله ولی ظهوراین بدء وعود بمظهر ظهور آنزمان است که کلّ آنچه صلوة در اسلام واقعشده کلّ طائف در حول اقم الصلوة است که از لسان مشیّت ظاهرگشته و هم چنین در عود این همه مؤمنین اگر بامر او تغییر دهندنیست الّا من الله اگر چه نزد اولوا الباب بدء نفس عود است وعودنفس بدء

been offered up in Islam all circle around the command "Perform ye prayer," which was uttered by the tongue of the Will. The same is true likewise in the return: should all these believers, at His bidding, alter the manner of performance of the Daily Prayer, this cometh not but from God; although, in the eyes of those endued with understanding, the beginning is the same as the return, and the return the same as the beginning.

672 It is not, however, that ye should regard this matter as valid in the realm of theory, yet remain shut out as by a veil from reaping the fruit thereof: inasmuch as this matter hath been addressed on countless occasions in the books of the later writers – yet no one hath reaped the fruit thereof: which is this, that if in this day someone looketh upon the Point of the Bayan and His commandments, he should see naught therein but the beginning, which is the Point of the Furqan and His commandments; even as he should see in Him Whom God shall make manifest none other but the Point of the Bayan. Then would the fruit of this knowledge become apparent in him; otherwise, what would it avail him to have uttered sounding phrases to this effect, but to have remained shut out as by a veil from the fruit thereof? Sufficient in the eyes of those endued with understanding are this admonition and explanation, should they ponder thereon in the light of reason.

672 ولی نه این است که این کلمه را در عرفان جاری نموده و از اخذ ثمرهمحتجب گردید چنانچه این کلمه در کتب آخرین لا یحصی است ولی اخذ ثمرهکسی نگرفته که ثمره این است که امروز اگر کسی در نقطه بیان نظر کندنه بیند الا نفس بدء را که نقطه فرقان و اوامر او باشد هم چنین درمن یظهره الله نه بیند الّا نقطه بیان را از وقت ثمره این علم در اوظاهر شده و الّا چه ثمر که اطلاق عبائر نموده و از ثمره ان محتجبماند و کافی است نزد اولوالالباب همین ذکر و بیان اگر تعقّل نمایند

673 God beginneth All Things, then returneth them. Verily, unto God shall all return: that is, unto the command of Him Whom God shall make manifest. Blessed is he who attaineth unto Him; for He, verily, is the Almighty, the Best-Beloved.

673 و الله یبدء کل شئ ثمّ یعیده و انّ الی الله کلّ یرجعون ای الی امر منیظهره الله طوبی لمن یدرکه و انّه لهو العزیز المحبوب

674 Gate Eight of the Fourth Unity,

674 الباب العشرمن الواحد الرابع

675 explaining that by His Verses He createth the essence of All Things; sustaineth them; causeth them to die; and quickeneth them to life.

675 فی انّ بایاته یخلق کینونیّة کلّ شئ و یرزقو یمیت و یحیی

676 The substance of this gate is that all things revert constructively to man's temple, the which was created from four signs: the sign of creation, which is his heart, and the sign of sustenance, which is his spirit; the sign of death, which is his soul, and the sign of life, which is his body: all of which are regarded as deriving from the nineteen Gates of Paradise: inasmuch as whatever instances of creation, sustenance, death or life occur are in virtue of the appearance of these manifestations. Such too is the case with the nineteen Gates of the Fire who stand opposed to them: for here too, whatever instances of these modalities occur are performed "in God" through them: inasmuch as these souls had formerly been numbered with those whose actions were performed "in God," notwithstanding that they have since departed therefrom. Thus it is that they are

676 ملخص این باب آنکه کلّ شئ راجع میگردد بحکم نفس انسانیهو آن خلق شده از چهار آیت آیه خلق که فؤاد او باشد واین رزقکه روح او باشد و آیه موت که نفس او باشد و آیه حیات که جسداو باشد و کلّ در نوزده نفس ابواب جنّت ذکر شده زیرا که هر خلق و رزق و موت و حیاتی که واقع شود بظهور این مظاهر میگردد وهم چنین در مقابل درنوزده باب نار هر چه ازاین شئون واقعگردد بالله بانها میگردد زیرا که انها در بالله قبل بوده اند اگر چهدر بعد خارج شده اند این است که حکم بر شأنی میگردد که مقترنبذات حروف سبع نشده و الّا آنکه مقترن بذکر رسول الله بوده اند

now judged "Second," since they have not become conjoined to the Possessor of the Seven Letters; for otherwise they were the "First" who were conjoined to the mention of the Apostle of God – may the blessings of God and His salutations be upon Him.

677 For example, should one of the people of the Bayan bestow a rose petal upon a believer, this is naught but the doing of the Letters of the Vahid, for the bestower is among the number of those who have proliferated therefrom; nor hath he performed this act but for the sake of obedience unto them; neither in this act is aught to be seen but the doing of God. Thus it is that if in the East or the West one of the people of the Bayan revealeth unto another some aspect of creation, sustenance, death or life, it is in reality the Lord Himself who hath performed this act, while he, at the moment of its enactment, is the revealer thereof; nor is aught seen in him but that First Vahid, wherein naught is seen but God. Thus it is that none but God createth aught; nor any but He sustaineth aught; nor any but He causeth aught to die; nor any but He quickeneth aught to life.

677 مثلا اگر یکی ازاهل بیان ورق کُلی دهد بمؤمنی این نیست الّا فعلحروف واحد زیرا که این نفس مکثّر او است و نکرده این را الّا از جهتاطاعت آنها و در این فعل دیده نمیشود الّا فعل الله این است که اگردر مشرق یا مغرب یکی از اهل بیان بدیگری شأنی از شئون خلقیا رزق یا موت یا حیات را ظاهر کند خداوند ظاهر کرده و آن وقتاو مظهر آن فعل بوده و در او دیده نمیشود الّا الواحد الاوّل که در او دیدهنمیشود الّا الله این است که غیر الله خالق شئ نبوده و غیر الله رازقشئ و غیر الله حمیّت شئ و غیر الله محیی شئ

678 In like manner, if in the East one of the Letters of the Fire revealeth some aspect of these modalities unto another, such an act is performed "in God," but not "for God;" neither doth it return "unto God," nor can it be described as proceeding "from God:" for at the moment of its enactment he beheld other than God: and to behold other than God cometh not about save by beholding aught else but the Point of the Bayan; even as the meeting with God cannot be realized save by gazing upon Him.

678 و هم چنین اگر در شرق یکی ازحروف نار بدیگری این شئون را ظاهر کند بالله صدق میگردد ولی الله نمیگرددو الی الله راجع نمیگردد و من الله اطلاق نمیشود زیرا که در آن حینغیر الله دیده و غیر الله دیدن ظاهر نمیگردد الّا بدیدن دون نقطهبیان چنانچه لقاء الله محقّق نمیگردد الّا بنظر بر آن

679 Whatsoever is brought into being in the Bayan through these four modalities is in virtue of the Verses and Words that have been sent down in the Bayan. Consider thou the past: Had the Verse of Pilgrimage not been revealed, how would all the various circumstances relating to creation, sustenance, death and life that are attendant upon the performance of pilgrimage have come to pass? So likewise regard thou all the laws, nor see aught else but God, inasmuch as there hath never been, nor ever shall be, one who createth, or sustaineth, or causeth to die, or quickeneth to life, but Him.

679 و کلّ آنچه در بیانمکوّن میگردد باین شئون اربعه بواسطه ایات و کلماتی استکه در بیان نازل شده نظر کن در قبل که آیهء حجّ نازل نشده بود شئونی که مترتب بر خلق و رزق و موت و حیوة در سبیل حجّ میگردد چگونه محقّقمیشد وهم چنین کلّ اوامر را مشاهده کن و مبین الّا الله که غیر اوخالق و رازق و حمیت و محیی نبوده و نیست

680 Remain thou not, in any Revelation, shut out from the Point as by as veil: for shouldst thou be shut out for even the twinkling of an eye, thou shalt not be numbered with those who make manifest the doings of God Himself: even as today, if a believer in the Qur'an become a manifestation of sustenance, although he is a sustainer "in God," yet because he hath not recognized Him, and hath remained shut out as by a veil from

680 و در نزد هر ظهوربازنقطه محتجب ممان که اگر قدر لمحهء محجوب مانی در مظهر فعل الله مذکور نمیگرددچنانچه امروز اگر مظهری در قرآن مظهر رزق شود اگر چه بالله رازق استولی چون نشناخته است او را و از ظهور آن محتجب

His Revelation, he returneth not unto God, that his action should be accounted worthy to be subsumed under the shadow of the actions of those who manifest His own doings.

مانده راجع الی الله نمیشودکه لایق گردد که قبل او در ظلّ فعل مظاهر او ذکر شود

681 Today, for example, should a believer in the Bayan bestow upon another a cup of water, this, in the eyes of whoever hath recognized God, would be sweeter than that someone who was not a believer in the Bayan should serve up, in the most loving manner possible, all the delicacies of the earth: inasmuch as the offering of this cup of water is subsumed under the shadow of the actions of those who manifest the doings of God Himself; whereas that action, although it was performed "in God," is not today possessed of any consequence, nor doth the Lord attribute it to them who make manifest His own doings: inasmuch as the particular manifestations wherein the author of this action believeth have, in this Dispensation, been lifted up, and have arrived at their own abodes – yet still he hath not realized this: how then could his action be regarded as subsumed under the shadow of the actions of those who exemplify the doings of the True One? Glorified, immensely glorified, is God above any such conception.

681 چنانچه اگر امروزیك فنجان آب که مؤمن ببیان دهد نزد عارف بالله احلی است از آنچهکلّ الارض را من لم یؤمن بالبیان حاضر نماید بمنتهای شان حبّ زیرا که این کاس ماء در ظلّ مظاهر فعل ذکر میگردد ولی آن شأن اگر چه باللّهبوده ولی امروز حکم نمیشود بر او و خداوند فعل او را نسبت بمظاهرخود نمیدهد زیرا که آن مظاهر را که او معتقد است در این کورمرتفع شده و بمقامات خود واصل گشته و هنوز او نشناخته چگونهحکم بر فعل او ذکر شود در ظلّ فعلِ مظاهر حق سبحان الله عن ذلك تسبیحاًعظیماً

682 Should anyone attain the bounty of exemplifying a single aspect of the Revelation of Him Whom God shall make manifest, it would be better for him than to exemplify every aspect of the Bayan – after His appearance, not before: for in that act, the doing of God is manifest; whereas in the case of all that went before, although it is performed 'in God,' yet is it unworthy to be attributed to God; unless, that is, He Himself should become an aspect of the Bayan, when the performer of the act would indeed be worthy to be numbered with those who make manifest the doings of God. For how like it is that the Letters of the Living in that Revelation should be made manifest, and the people still be cleaving unto the present Letters of the Living, and bowing down before them in their resting-places, even as is witnessed in this day. Although these Letters of the Living are identically the same as those, yet, on the advent of the Revelation, they are deprived of their former consideration, while the "doing of God" is revealed in those manifestations who are apparent. Thus it is that judgment is passed against them.

682 و اگر کسی درك یك شأن از شئون من یظهره الله را نماید بهتر استاز اینکه درك کند کلّ شئون بیانرا بعد از ظهور آن نه قبل زیرا کهدر آن فعل فعل الله ظاهر و در قبل اگر چه باشد هست ولی لایق نیستکه الی الله نسبت داده شود الّا و آنچه نفس آن شأن شود شئون بیانیّکه آن وقت لایق است که در مظهر فعل واقع شود زیرا که حروف حیّ آن ظهور بسا باشد که ظاهر شوند و هنوز مردم باین حروف حی متمسّکو در مقاعد آنها نزد آنها ساجد گردند چنانچه امروز مشاهدهمیشود اگر چه آن همان است بعینه ولی حکم بعد از ظهور مرتفعمیگردد و در مظاهر ظاهره فعل الله متجلّی میگردد این است که حکم براو میگردد

683 Wait, then, O ye endued with insight: verily, We too are waiting!

683 فلتنتظرّن ان یا اولی الابصار فانّا کنّا منتظرین

684 Gate Nine of the Fourth Unity,

684 الباب التاسع من العشر الواحد الرابع

685 concerning this, that whatever king is raised up in the Bayan should by all means leave a record of his name, and that which God hath destined for him from His presence, up to

685 کل من یخرج من البیان من ذا ملکفلتکتبنّ ذکر اسمه و ما قد قدّر الله له من عنده الی یوم یظهرّن

the Day when God shall assuredly make manifest the Point of the Bayan, that He may recompense each soul according to his works: He, verily, is swift in reckoning; and He, verily, is the All-Possessing, the Most High.

اللّهنقطة البيان ليجزى كلّ نفس بما كسبت و الله لسريع الحساب و انّهلغنّى متعال

686 The substance of this gate is that from the time of the descent of the Point of the Bayan until the appearance of Him Whom God shall make manifest, whatever king hath the honour to be raised up in the Bayan, and who, in the path of the love of the Point of Truth, showeth forth all that he is capable of in the way of exalting His word and of blazoning His mention – it shall befit him to set all this down, with matchless eloquence and incomparable lucidity, in a written chronicle; up to the day of the return of the Point, so that He may reward him with the finest of recompenses.

686 ملخصّ اين باب آنكه از نزول نقطه بيان الى ظهور من يظهرهالله هر صاحب ملكى كه بافتخار بيان مرتفع گردد و در سبيل محبّت نقطهحقيقت آنچه بر او مقتدر است ظاهر سازد در ارتفاع كلمه او و امتناعذكر او لايق است بر او كه در كتابى ذكر نموده بر جوهر بيان و مجرّد ببيانتا يوم رجع نقطه تا آنكه جزا دهد او را باحسن جزا

687 What higher recompense can there be than this, that the Person Whose citation is the citation of God Himself in respect of all things – that He of all people should commend him, and express satisfaction with him? Sufficient honour must this be unto him, in his own eyes, and in the eyes of aught whatsoever, inasmuch as he is thereby constituted the beginning of the proliferation of the First Vahid by way of Power.

687 كدام جزا ازين بالاتر است كه كسى كه ذكر او ذكر الله است هر شئ را ذكر كند و اظهار رضااز او كند همين فخر او را بس نزد او نزد هر شئ كه او است اوّل تكثّرواحد اوّل بر ظهور قدرت

688 If, from the time of the Apostle of God – may the blessings of God and His salutations be upon Him – until today anyone had kept such records, it would have been possible to ascertain what exploits had been performed: yet, one who acted letter by letter according to His religion hath not been heard of. In the Bayan, however, whosoever is raised up shall be made manifest with the panoply of Divine power and everlasting ascendancy; and, in virtue of conquering all the countries, shall become rich enough to dispense with levying so much as a grain of mustard seed from any believing soul.

688 چنانچه از زمان رسول الله تا امروزاگر كسى ثبت نموده احصا مى شود ولى كسى بر دين او حرفاً بحرف عمل كرده باشدشنيده نشده اگر كه در بيان هر كس ظاهر گردد با ظهور قدرتالهيه و هيمنه ازليّه خواهد بود و از فتح كلّ بلاد مستغنى خواهد گشت ازآنكه قدر خردلى از نفس مؤمنى بگيرد

689 God enricheth whomsoever He willeth through His grace: He, verily, is the Most Gracious, the All-Bountiful.

689 و الله يغنى من يشاء بفضلهانّه فضّال كريم

690 Gate Ten of the Fourth Unity,

690 الباب العاشر من الواحد الرابع

691 concerning this, that it is not permitted to provide instruction in books other than the Bayan, unless they have been composed therein, and in subjects related to the understanding of the Word of God; and as for the contrived sciences of logic and juridical principles, and others such as these, permission hath not been granted any of the believers to occupy themselves therewith.

691 لا يجوز التدريسفى كتب غير البيان الّا انا انشاء الله مما يتعلق بعلم الكلام و انّ ما اخترعمن المنطق و الاصول وغيرهما لم يؤذن لاحد من المؤمنين

692 The substance of this gate is that the Lord of the world hath made manifest the Point of the Bayan in this Revelation in modes innumerable: whence on the one hand the affirmation

692 ملخّص اين باب آنكهنقطه بيانرا خداوند عالم بظهورات ما لا نهايه در اين ظهور ظاهر فرمودهازاعلى علّو دلالت بر خداوند كه انّنى انا

"Verily, I am God, no God is there but Me" – representing the most exalted level of guidance unto the Lord – and on the other the affirmation "Verily, I am lowlier than the lowliest atom," have both proceeded from His tongue. In each respect, the Bayan hath been revealed from Him in ways innumerable: whether in the mode of Verses; or that of Prayer; or that of Commentaries; or that of Philosophical Sciences; or that of Persian Responses: so that no one should stand in need of another.

الله لا اله الّا انا باشد تاانّی اذّر من کل ذرّ از لسان او جاری شده و درهر شئ بطرق ما لا نهایه بیانازاو ظاهر گشته چه بنهج آیات و چه بنهج مناجات و چه بنهج تفاسیرو چه بنهج علوم حکمیّه و چه بنهج اجوبه فارسیّه که احدی محتاج باحدنباشد

693 Permission hath not been granted for instruction to be given in other than His traces. Permission hath however been granted if someone compose a work in some science, when such hath been designated by the Name of God – signifying belief in Him: instruction may legitimately be given therein if it be headed with the words of the Point: for otherwise how should it guide unto the Tree of Truth, if in this "mention" no mention hath been made of Him Who caused this mention to be mentioned therein?

693 واذن داده نشده تعلّم بغیر آثار آن و اذن داده شدهاگر کسی در علمی انشائی کند چون اسم الله بر او مذکور شده که ایمان او باشدجایز است تعلّم باو اگر معنون بکلمات نقطه باشد و لا چگونه مدّنظرخواهد بود بر شجره حقیقت و در آن ذکر از مذکّر ذکر در آن ذکری نباشد

694 It hath been forbidden to compose works on subjects that neither "fatten nor appease the hunger," such as juridical principles; logic; rules of jurisprudence and philosophy; the knowledge of disused languages, and the like. As for that which hath been elaborated in the fields of grammar and syntax, such measure of instruction as will enable the student to recognize subject and object, and the various subsidiary matters related to these twain, shall be sufficient: for beyond this, God shall not forgive the servant if he occupy himself withal. Notwithstanding, in this Dispensation most of the people have, in virtue of the Persian Words, become independent of aught else.

694 و نهی شده از انشاء ما لا یسمن و لا یغنی مثل اصول و منطق و قواعدوفقهیّه و حکمیّه و علم لغات غیر مستعمله و ما یشبه هذا و ما قد فصلّنی الصّرف و النّحو فان قدر ما یکتفی للمتأدبین ما یعرف الفاعل و المفعولو ما دونهما من شئونهما اذ دون ذلك لن یغفر الله العبد اذا اشتعلبه اگر چه در این کور اکثر خلق بکلمات فارسیّه مستغنی هستند

695 Should anyone wish to understand the Bayan, he may take therefrom so much as shall suffice to satisfy his need, no more than this; and from the Bayan itself, not from another source. This is the straight path for those who are undergoing instruction and education: up to the Day when the Tree of Truth shall be made manifest, whereupon the Book of Truth shall speak forth, and recourse unto the Silent Book shall be accounted a mark of being shut out as by a veil from the Speaking Book, the Which is a Book that is exalted and sanctified above the scientific and practical expressions of the people.

695 واگرکسی بخواهد فهم بیان را بهم رساند بقدر ما یحتاج خود اخذ میکند نه زیاده از نفس بیان نه غیر او این است صراط مستقیم از برای متأدّبینو متعلّمین الی یومی که شجره حقیقت ظاهر گردد که آن روز کتاب حقیقتناطق و رجوع بکتاب صامت از احتجاب از کتاب ناطق است و از کتابی استکه منزّه و مقدّس بوده از شئون علمیّه خلق و عملیّه آنها

696 Even as in this present Revelation of the Point, anyone who came into His presence hath seen that He was destitute of the sciences of syntax, grammar, logic, jurisprudence and juridical principles, and all their subordinate branches. For the object of all these is to understand the purpose of God in that which He hath uttered: what need, therefore, hath One Whose purpose is the purpose of God, and Whose utterance is the utterance of

696 چنانچه در اینظهور نقطه هر کس واقع شده دیده که او مبرّا بوده از علم نحو و صرفو منطق و فقه و اصول و آنچه ما یتفرّع بر اینها است زیرا که کلّ اینهااز برای فهم امر الله هست در کلام و کسی که مراد او مراد الله و کلام

God, for any such matters? – considering that the Lord hath bestowed upon Him an ability, and a power of utterance, such that in two nights and days – should no interruption occur – a dexterous scribe, writing with the utmost rapidity, could take down from that Mine of utterance the equivalent of the whole Qur'an: utterance of a nature that, were all the learned people on earth to combine together, they would be unable to understand a single Verse thereof, how much less to produce its like, or to speak in such a fashion, or to understand its deeper import. Such is the favour of God in respect of whomsoever He willeth, howsoever He willeth, with whatsoever He willeth, and for whatsoever He willeth; He, verily, is the All-Powerful, the All-Knowing.

او کلاماو است چه احتیاج است او را باین شئون و حال آنکه خداوند قدرتی باوعطا فرموده و نطقی که اگر کاتب سریعی در منتهای سرعت بنویسد دردو شب و روز که فصل ننماید مقابل یك قرآن از آن معدن کلام ظاهرمیگردد که اگر اولو الافکار ما علی الارض جمع شوند قدرت بر فهم یکآیه از ان را ندارند چگونه بر ایتان یا تکلّم و عرفان این است موهبةالهی در حقّ من یشاء کیف یشاء بما یشاء لما یشاء انّه هو القادرالعلّام

697 Suffer not such matters to shut you out as by a veil from your Best-Beloved on His appearance: for in the Qur'an aforetime the Lord sent down admonitions of a like tenor, all the fruits whereof are in this Verse: "It is God Who created seven heavens, and of the earth their like: the Command cometh down betwixt them, that ye may know that God hath power over All Things, and that the knowledge of God hath encompassed all things." Yet when the time arrived to garner the fruit thereof, all wished to demonstrate the impotence of Him Who is the Manifestation of Power, and the ignorance of Him Who is the Manifestation of Knowledge: whereas they had all been called into existence for no other purpose than to confess His power and His knowledge.

697 و باین شئون محتجب از محبوب خود در نزد ظهور او نگشتهکه در قرآن قبل خداوند نازل فرموده که کلّ اثمار او در این آیه استالله الّذی خلق سبع سموات و من الارض مثلهّن یتنزّل الامر بینهّنلتعلموا انّ الله علی کلّ شئ قدیر و انّ الله قد احاط بکلّ شئ علماًولی در وقت ثمره کلّ خواستند اظهار عجز از برای مظهر قدرت و دونعلم از برای مظهر علم نمایند و حال آنکه از برای این اقرار خلق شده اند

698 Should anyone, on the appearance of Him Whom God shall make manifest – Who is the Manifestation of the power and the knowledge of God – become, in virtue of the Verses which the Lord sendeth down upon Him, assured of His truth, he shall have attained the fruit of the Bayan; otherwise, how numerous are those who have read the Qur'an, yet remained shut out as by a veil from its fruit, which is to confess the power and the knowledge of Him Who is the Manifestation of this Verse, Who is the Qa'im of the House of Muhammad – may the blessings of God and His salutations be upon Him. For conceive thou the likeness of His Holiness as that of this Verse: just as in this Verse naught is seen but the power of God, and His knowledge, so too in Him naught is seen but the power of God, and His knowledge. All have been created to this end, yet today have remained shut out as by a veil from carrying it into effect, inasmuch as they have not had regard for Him Who is the Manifestation of His knowledge and power.

698 و اگر در من یظهره الله که مظهر قدرت و علم الله است آیاتی که خداوندبر او نازل میفرماید کسی موقن گردد بثمره بیان رسیده و الّا چه بسا اشخاصکه قرآن خوانده و از ثمره آن که اقرار بقدرت وعلم است از برای مظهراین آیه که قائم آل محمّد است محتجب گشته زیرا که مثل آنحضرترا مثلاین آیه فرض کن چنانچه در این دیده نمی شود الّا قدرة الله و علم او در آندیده نمی شود الّا قدرة الله و علم او کلّ از برای این خلق شده و امروزاز او محجوب مانده بانکه نظر در مظهر علم و قدرت او ننموده و

699 His knowledge is not but in Himself, through His own Self; and in His creation, through His own creation; while His power over aught is not but in Himself, through His own Godhead;

699 علم او نیستالّا در نفس خود بنفس خود و در خلق خود بخلق خود و قدرت او نیستبر شئ الّا در نفس خود بالوهیّت خود در خلق خود بر

and in His creation, through His own Lordship. This is the essence of every essence, wherefrom all are shut out as by a veil. They take pride in these baseless scientific matters, which if they be not conjoined to belief in Him become as naught; while remaining shut out as by a veil from belief in Him, the believer in Whom – even if he know naught – shall be credited with the whole essence of knowledge. Thus it is that all are seemingly dead, nor have regard for the fruit of knowledge and philosophy.

ربوبیّت حود این استجوهر کلّ جوهر که کلّ از او محتجب باین شئون علمیّه مؤتفکه که اگر مقترنبایمان او نگردد لا شئ میگردد و مفتخر بایمان باو که اگر علم شئ نباشدکلّ جوهر علم در حق مؤمن ثابت میگردد بحجّت این است که کلّ گویا امواتندونظر بثمره علم و حکمت نمیکنند

700 The worst of people on the appearance of Him Whom God shall make manifest are those who esteem themselves upon their knowledge, failing to grasp even this much, that their knowledge is for the sake of understanding His words aforetime: whence at the time of His appearance what need can there be there for learning these sciences, considering that His utterance is manifest and His purpose is evident; even as, in this present Revelation, anyone – whoever it may be – hath observed this circumstance.

700 واشدّ مردم در نزد ظهور من یظهره اللّهآنهائی هستند که خود را بعلم معزّز گرفته اند و حال آنکه این قدر تعقّلنمیکنند که علم ایشان از برای فهم کلمات او بوده از قبل و در حینظهور از چه احتیاج بتعلّم این علوم و حال آنکه کلام او ظاهر و مراداو قاهر است چنانچه در این ظهور هر کس بوده مشاهده این مطلب نموده

701 God establisheth the Truth as such, and He is the best of judges.

701 و الله یحقّق الحقّ وهو خیر الحاکمین

702 Gate Eleven of the Fourth unity

702 الباب الحادی و العشر من الواحد الرابع

703 Whoso transgresseth the precepts laid down in the Bayan, he will not be reckoned as a believer, no matter his position, a learned, a king, a slave, or a servant.

703 من یتجاوز عن حدّ البیان فلا یحکم علیه حکم الایمان سواء کان عالماً او سلطانا او مملوکا او عبدا

704 The substance of this gate is this, that at the moment of the revelation of the Bayan, God hath gazed upon all His creatures, and therefore, hath ordained precepts for all people in every level of standing, so that no soul in the paradise of the Bayan would be grieved or constrained to the least degree. Rather, He hath commanded a universal precept for all things, that whoever possesseth power over anything, must elevate that thing to its uttermost perfection, that it would not be deprived of its own paradise. For example, the paradise of a paper in which a few excellent lines are inscribed, is this, that it would be refined with utmost kinds of gold-illumination, adornment, and excellence that is customary for the most exalted patched scrolls. Then the possessor of that paper hath elevated it to its utmost possible degree of glory. Should he know of a higher degree of refinement and fail to manifest it in that patched paper, he would deprive it of its paradise, and he would be held accountable, that wherefore despite possession of power, thou hast withhold the effusion of grace and favour.

704 ملخّص این باب آنکه خداوند در حین نزولبیان نظر بکلّ خلق خود فرموده و حدود از برای خلق خود در هر مقامکه واقف باشند مقدّر فرموده که هیچ نفسی در جنّت بیان بقدرشئ محزون و مضطر نگردد بلکه از برای هر شئ حکم فرموده که مقتدرینبهر شئ آن شئ را بعلّو کمال برسانند که از جنّت خود ممنوع نگردد مثلالوحی که در آن چند سطر نیکوئی نوشته شده باشد جنت او این استکه آن را بانواع تذّهب و طرز و شئونی که در مرتّعات ممتنعه ممکن استکه جاری نمود در حقّ او جاری سازند انوقت مالك او او را باعلدرجه امکان خود رسانیده که اگر فوق ان در علم او باشد در حقّ آنمرتفع ظاهر نسازد او را از جنّت خود ممنوع داشته و مؤاخذه از آننفس خواهد شد که باوجود قدرت چرا منع فیض نمودی

705 و هر نفسی کهازحدود بیان تجاوز کند سوآء کان اعلی الخلق او ادناه محکوم بحکمایمان نمیگردد ولی

705 Whoso transgresseth the precepts of the Bayan, no matter whether the most exalted or the most abased amongst the creatures, he would not be judged as faithful. However, watch yourselves lest ye pronounce such judgement against Him Whom God shall make manifest, inasmuch as until the time that He would make Himself known to anyone, which is the supreme paradise of that soul, he would command in conformity with the laws of the Bayan, but upon the time of Revelation no one is permitted to say why or wherefore in regard to His command, for the precepts laid down in the Bayan are all from Him.

مراقب نفس خود بوده که بر من یظهره الله حکم نکردهکه آن قبل از آنکه بشناساند نفسی را نفس خود را که اعلی جنّتاو است بحدود بیان حکم خواهد فرمود ولی حین ظهور بر کسی نیستکه لمٍ و بم در حکم او گوید زیرا که حدود بیان کلاً از او است

706 But be watchful for the Revelation, for His Revelation resembleth the Revelation of the Bayan, letter by letter, and verse by verse. Thus He shall assuredly shine upon the inmates of His dominion in stages. Thus in the Revelation of the Point of the Bayan, the first effulgence embraced only two souls, till it gradually reached unto all. Be attentive and watch for the hour of Revelation, that should it be manifested unto one, he would not be cleft asunder out of the majesty of the Revelation, seeing all the people of the Bayan rise from their seats for His name, and then hearth all of a sudden that the one who hath been day and night with him is none but Him. Rather, behold the truth of this same principle in regard to the Point of the Qur'an, and in all the Revelation preceding Him till that of Adam, as well as in the infinite Revelations to come.

706 ولی مراتبظهور گشته که مثل ظهور مثل نزول بیان است حرفا بحرفو آیه بایه تجلّی بر سکان جبروت خود خواهد فرمود چنانچه درحین ظهور نقطه بیان حین تجلّی بر دو نفس واقع شد تا آنکه کم کم بکلّ رسید مراقب باشید حین ظهور را که اگر بر نفسی واقع شودمنفطر نگردد از عظمت که میبیند که کلّ اهل بیان باسم اوقائم میگردند و یك دفعه بشنود که او بوده که شب و روز با اوبوده زیرا که مثل همین در نقطه قرآن تصوّر کنند و قبل از آنالی آدم و هم چنین در بعد الی ما لا نهایه

707 But seek refuge in God lest ye be the first who conceive of non-truth with regard to His Truth, and attain the supreme excellence of the precedence in faith, even if ye witness that He is not yet recognised by anyone. For even in that very moment of unity, the moment that He is not yet recognised by anyone, the Testimony of God is complete and perfect, could ye but comprehend. Ye observe that the most mighty testimony of the Apostle of God, blessings of God rest upon Him, which is naught but the Qur'an, is today recognised by countless number of the faithful, yet this very same testimony was present in the early Islam, and till seven years no soul acknowledged that Most Great Day-Star.

707 و پناه برند بخدا که اوّل خطردر حقّ او بدون خطور بحق نگردد و شرف اوّل ایمان را درك کنندا گر چه بینند وحدت را ولی حجّة الله بالغه است در همان حین وحدتا گر تصّور کنید چنانچه امروز اعظم حجّت رسول الله که قرآن استمی بینند که ما لا یحصی که باو مؤمن هستند و همین حجّت بعینه در صدراسلام بود و تا هفت سال کسی اقرار بان نیّر اعظم نکرده

708 Take heed and be watchful at all times not to transgress the precepts of the Bayan. This same principle was also confirmed in the Qur'an, as it hath been revealed, "Those who judge not in conformity with that which is revealed by God, they are assuredly numbered amongst the disbelievers." Likewise in two other verses the same people are described by two other abased attributes. Notwithstanding that, ye witness the extent of their transgression from the laws of God.

708 در هر حالمراقب نفس خود بوده که از حدود بیان تجاوز نکنند و این مطلب همدر قرآن محقّق بوده چنانچه آیهء و من لم یحکم بما انزل الله فاؤلئکهم الکافرون باد و دنّو دیگر که در دو آیه دیگر که مسطور استنازل شده و با وجود این می بینید که چه قدر تعدّی کرده انداز حدود الله

709 But watch yourselves that ye never heedlessly extend the judgement of this verse unto Him Whom God shall make manifest,

for at that time, “that which is revealed by God” is naught but His command, even as at the time of the Apostle of God, blessings of God rest upon Him, “that which is revealed by God” was the Qur’an, and not that which was revealed in the Gospel. In like manner, today that which was revealed by God in the Qur’an is but that which is revealed by God in the Bayan, and not that which is revealed by God in the Qur’an.

709 و مراقب خود بوده که این آیه را در حق حکم من یظهره اللّهجریان نداده که ما نزّل الله زمان حکم او است چنانچه ما نزل اللّهدر زمان رسول خدا قرآن بود نه ما نزّل الله فی الانجیل وهم چنینما نزل الله فی القرآن امروز ما نزّل الله فی البیان نه ما نزّل اللّهفی الفرقان

710 It is for this reason that all imagine that what they do is “for God”, whereas in truth all their doings is “for one other than God”. For the Essence of Eternity is immeasurably sanctified above the reach of any judgement for or against Him. Rather, in its primary truth, this pertaineth to the Manifestation of the Primal Will, as it is explicitly testified by the Qur’an: “In truth, they who plighted fealty unto thee, really plighted that fealty unto God.” The same principle is true in all other modes of action, and therefore, a judgement against Him is a judgement against God.

710 و ازین است که کل بزعم خود لله میکنند و حال آنکه بر خدا میکنند آنچه میکنند زیرا که ذات ازل مقدّس است که بر او حکمی یادون حکمی وارد شود بل این در مظهر مشیّت اوّلیّه است در حقیقتاوّلیّه چنانچه نصّ قرآن بوده انّ الّذین یبایعونك انّما یبایعونالله و هم چنین در کلّ شئون این مطلب جاری است حکم بر او حکمبر خداست

711 Nay, even the Members of the Sacred Family, have descended this same principle, and have applied it, in its secondary truth, unto themselves as well, even as the Long Friday visitation tablet is filled with assertions like this: “He who recogniseth You, hath recognised God, and he who faileth to recognise You, hath failed to recognise God. He who loveth You, hath loved God, and he who hateth You hath hated God.” Today only God reckoneth the number of times that the adherents of the Shi’ih sect recite this visitation tablet, yet the Imams have Themselves returned unto this world, and none recogniseth Them, while day and night they continue to recite this tablet without the slightest trace of understanding!

711 بلکه این مطلب را اهل بیت از قبل تنزّل داده و در حقّخود جاری فرموده بحقیقت ثانویّه چنانچه زیارت جامعه کبیرهمملّو است ازاین نحو بیان من عرفکم فقد عرف الله و من جهلکم فقدجهل الله من احبّکم فقد احبّ الله و من ابغضکم فقد ابغض الله وخدا میداند که در فرقه شیعه چه قدر این زیارت را میخوانند و ائمهرجوع بدنیا کرده و احدی ایشانرا نمیشناسد و لا عن شعور شب و روزاین زیارترا میخوانند

712 This is certainly not due to any incompleteness of the testimony of God, even as in the day of the Apostle of God, blessings of God rest upon Him, the promise of Jesus to the Christians was fulfilled, that “Who shall come after me, bearing the Name Ahmad,” and yet until this very day they have halted within Christianity and eagerly await the fulfilment of that promise, as thou canst witness myriads and myriads of the people who are in the West, who have remained in that same belief. This is due to the fact that they have not pondered upon the testimony of the Apostle of God, blessings of God rest upon Him, which was the Qur’an, otherwise, at the time of the Revelation, all would have witnessed that the promise of Jesus was fulfilled. Inasmuch as they were shut out as by a veil from Him, they turned into permanent inmates of fire, but they imagine that they are still faithful to their religion and are awaiting.

712 نه این است که حجّت خدا بالغ نباشد مثل اینکهدر حین ظهور رسول الله وعده عیسی در حقّ نصاری ظاهر شدکه یاتی من بعدی اسمه احمد ص ولی تا امروز هنوز باقی مانده و بانوعد منتظر می باشند و کرور کرور می بینی که در ملك فرنگ هستندو بهمین اعتقاد مانده اند این بواسطه این است که تعقّل در حجّترسول الله نکرده که قرآن باشد و الّا کلّ حین ظهور وعده عیسی رامشاهده می نمودند که ظاهر شده همین قدر که محتجب مانده در نار مخلّدگشته و بزعم خود در دین هنوز منتظرند

713 O people of the Bayan! Take pity upon yourselves, that the same disgrace would not come about at the time of the Revelation of Him Whom God shall make manifest.

713 ای اهل بیان ترحّمبر خود نموده که از وقت ظهور من یظهره الله این قسم نگشته

714 Describing the manifestations of divine decree, the Members of the Sacred Family have even applied that principle, in its tertiary truth, to Their Shi'ih followers. For all this visible grandeur that the Doctors display in Islam, is solely due to the word of the Imam, peace be upon Him, in His long tradition, whose fruit is this: "He who repudiateth him, hath repudiated Us, and he who repudiateth Us, hath repudiated the Apostle of God, and he who repudiateth the Apostle of God, hath repudiated God."

714 و در مقام مظهر حکم اهلبیت بحقیقت ثالثه در حقّ شیعیان خود همذکر فرموده زیرا که این همه بزرگی مجتهدّین را که می بینی که در دین اسلامیکنند بواسطه قول امام علیه لسلام که فرموده در حدیث مطوّل که محلّ ثمره ایناست الرّاد علیه الرّاد علینا و الرّاد علینا الرّاد علی رسول الله و الرّادعلیه الرّاد علی الله

715 Nay, rather, They have further extended the same principle and have applied it to the faithful in general, even as it is mentioned in the tradition regarding the interpretation of the Surih of the Cow, whose essence is this: "Whoso bringeth joy to a believer, he hath brought joy unto God." Behold then how the people have been content with descent in four degrees, and yet in regard to the supreme Station of Truth, in Whom naught is seen but God, in Whose praise is revealed the verse, "Be not forward in the presence of God," they commit so grievously. Though some have understood this verse to be a reference to forwardness in the presence of the Apostle of God, blessings of God rest upon Him, but this is contrary to God's intention, for in that same verse, the Apostle is also mentioned. Rather, it refereth unto the Sun of Truth, Who is the most exalted side of the Apostle, in Whom naught is seen except God.

715 بلکه ازین هم تنزّل داده اند مطلب باو در حقّ مؤمنهم جاری فرموده اند چنانچه در حدیث تفسیر شرح بقره ذکر شده کهجوهر ذکر این است من سرّ مؤمنا فقد سرّنی و من سرّنی فقد سرّ اللّهو حال به بین که مردم بچهار درجه تنزّل نموده و در مقام حقیقتکه غیر الله دیده نمیشود که در حقّ او آیة لا تقدموا بین یدی الله نازلگشته چگونه متحمّل اند اگر چه بعضی در این آیه تقدّم بین یدی الرّسول راگرفته اند ولی خلاف مراد است زیرا که در نفس آیه ذکر رسول شده بلکهمراد شمس حقیقت است که جهة اعلای رسول بوده باشد که در او دیدهنمیشود الّا الله

716 All these diverse points are solely mentioned in this gate for the sake of gathering fruit, that none may be veiled from the purpose, the Desired One, for God is the best of Judges.

716 این شئون متکثّره در این باب بجهة اخذ ثمره استتا کسی از مقصود محتجب نگردد و الله خیر الحاکمین

717 Gate Twelve of the Fourth Unity,

717 الباب الثانی و العشرمن الواحد الرابع

718 concerning the assumption of all shrines on earth.

718 فی ارتفاع کل بقاع کانت فوق الارض

719 The substance of this gate is that in each Revelation vouchsafed by God, the shrines that were in the preceding Revelation are taken up: for example, do any who now follow the religion of the Apostle of God behold today the shrines of the Viceregents of Jesus? Nay, their very names are not known, how much less the places where they are buried. In like manner, after the appearance of the Manifestation, all the exalted graves on earth are taken up, ranging from that of the Manifestation of Prophethood on the one hand, to those of the manifestations of the Shi'ih on the other. Nay, the graves that are attributed to the former Prophets, in Kufih or elsewhere, must likewise be taken up; and so too the site of the House: for, as thou

719 ملخّص این باب آنکهدر هر ظهوری که من عند الله ظاهر میگردد بقاعی که قبل بوده مرتفع گرددچنانچه امروز کسی در دین رسول الله می بیند بقاع اوصیای عیسی رابلکه اسامی آنها را نمی دانند چگونه و محلّ قبور آنها برسد وهم چنینبعد از ظهور آن محلّ قبوری که بر فوق ارض مرتفع است مرتفع می گردد از مظهر نبوّت گرفته تا مظهر شیعه منتهی گردد بلکه قبوری که نسبت بانبیاقبل میدهند در کوفه یا سایر امکنه باید مرتفع شود وهم چنین محلّ بیتچنانچه می بینی که

observest, the people of Moses – peace be upon Him – travel to Jerusalem; the people of Jesus – peace be upon Him – to the spot that Jesus hath destined for them; and the people of the Apostle of God – may the blessings of God and His salutations be upon Him and His Family – to the Ka'bih. There is no honour in the clay itself; nay, the essence of this honour resideth in the Cause of God: wherever the former is made manifest, the latter attendeth upon it.

امّت موسی به بیت المقدّس میروند و امّت عیسی بمقامکه از برای ایشان عیسی مقّدر فرموده وامّت رسول الله بکعبه درنفس طین شرف نیست بلکه جوهر این شرف امرالله است در هرجا که ظاهر شود ظاهر میگردد

720 Consider today the level of the people: how diligently they travel to the grave of any one of the children of the Imams, who are but their kindred; while from that Manifestation, in virtue of the Verses descending upon Whom both Prophethood and Vicegerency – and the religion of all – is established, they have remained shut out as by a veil: else would He not now be residing in the Mountain of Mah-Ku. Nor marvel at this: but picture to thyself how it was on the appearance of the Apostle of God – may the blessings of God and His salutations be upon Him – aforetime: how the people of Jesus – peace be upon Him – performed the works prescribed in their religion, and how the Christian monks worshipped God in their retreats; while for a period of seven years that Sun of Truth was veiled from sight in one of the mountains of Mecca, at the hand of those who recognized not His truth: whereas from the very inception of His Prophetic Mission, whatever claim to truth had been possessed by any among the people of Jesus – peace be upon Him – was cut off from him, unless it came beneath His shadow.

720 امروز به بین حدّ مردمرا که بقبور یکی ازاولاد ائمه که منسوب باو است چگونه میروند و از مظهریکه اثباتنبّوت و ولایت و دین کلّ بایات نازله بر او میگردد مُحتجب شده و الّادر جبل ماکو ساکن نگشته ولی این امر را تعجّب مکن و تصوّر کن ظهور رسول اللّهرا در قبل که امّت عیسی چگونه باعمال دین خود عمل می کردند و رهبانهادر معبد های خود عبادت میکردند و آن شمس حقیقت تا هفت سالدر جبلی از جبال مکّه بر یَد اشخاصی که حقّ او را نمیشناختن محتجبو حال آنکه از حین بعثت آنحضرت حقّ ازهر صاحب حقّی که از امّتعیسی بود منقطع گشت الّا آنکه در ظلّ او واقع شود

721 After the appearance of the Point of the Bayan, thou seest how many people travel each year to Mecca, and perform the circumambulation: whereas that Person by Whose word the Ka'bih is the Ka'bih is consigned to solitude in this mountain. Notwithstanding, He is identically that same Apostle of God: for the likeness of the Cause of God is that of the sun, which if it rise eternally, is no more but one sun – the same through which all subsist. Thus it is that in each subsequent Revelation, the Revelation of God appeareth in a nobler guise, in respect of the Manifestation, in the manner that is apparent: for all the Revelations of the past were created for the sake of the Apostle of God – may the blessings of God and His salutations be upon Him; all these Revelations, and that Revelation, were created for the sake of the Qa'im of the House of Muhammad – may the blessings of God and His salutations be upon Him; and all those Revelations, and the Revelation of the Qa'im of the House of Muhammad – may the blessings of God and His salutations be upon Him – were created for the sake of Him Whom God shall make manifest. In like manner all those Revelations, and this Revelation, and the Revelation of Him Whom God shall make

721 وبعد از ظهورنقطه بیان هر سنه می بینی که چه قدر خلق بمکّه میروند و طوافیکنند و حال آنکه کسی که کعبه بقول او کعبه است در این جبل وحده استو او بعینه همان رسول الله است زیرا که مثل امر الله مثل شمس استاگر ما لا نهایه طالع شود یك شمس زیاده نیست و کلّ باو قائمهستند این است که در هر ظهور بعدی ظهور الله اشرف است در حقّ مظهر بشأنیکه ظاهر است که کلّ ظهورات قبل از برای رسول اللّهخلق شده و کلّ ظهورات و آن ظهور از برای قائم آل محمّد خلق شده وهم چنین کلّ ظهورات و این ظهور و ظهور من یظهره الله از برای ظهوربعد من یظهره الله خلق شده و کلّ این ظهورات از برای بعد بعد منیظهره الله خلق شده و هم چنین الی ما لا نهایه شمس حقیقت طالع وغارب میگردد و از برای او بدئی و نهایتی نبوده ونیست

manifest were created for the sake of the Revelation after Him Whom God shall make manifest; while all these Revelations were created for the sake of the Revelation after that following Him Whom God shall make manifest; and in such wise the Sun of Truth shall continue throughout eternity to rise and set; nor hath there ever been, or ever shall be, any beginning or end to this process.

722 Blessed is the soul who, in each Revelation, understandeth the purpose of God in that Revelation; rather than, through having regard for the various manifestations of the preceding Revelation, being shut out therefrom in the succeeding Revelation as by a veil. For in this day, whatsoever was instituted in Islam was in virtue of the Prophetic Mission of the Apostle of God – may the blessings of God and His salutations be upon Him; while whatsoever was exalted in the religion of Jesus – peace be upon Him – was in virtue of this same Prophetic Mission. In like manner, should one consider the Revelation of Him Whom God shall make manifest, he would see that whatsoever hath come to pass in the Bayan is in virtue of the appearance of the Possessor of the Seven Letters; while on that Day, should he have regard for the Source of Command, he shall not remain shut out as by a veil therefrom by the exalted manifestations of the Bayan, beside each law of which innumerable souls have slumbered, priding themselves upon its observance, and conscientiously putting it into effect, even as is witnessed in this day: for each one of these manifestations of the Bayan is subsumed, in His eyes, under the shadow of a single pronouncement on His part of the Word, "We have lifted it up:" howbeit He shall not lift it up until he hath sent down a greater in its place. In this wise also do thou behold the present Revelation: until the Lord make manifest a greater than the preceding Revelation He shall not command the latter to be lifted up. God is powerful over All Things.

722 طوبی ازبرانفسی که در هر ظهوری مراد خدا را در آن ظهور بفهمد نه اینکه نظربشئون قبل کرده و از او محتجب گردد زیرا که امروز آنچه در اسلامبر پا شده بواسطه بعثت رسول الله شده و آنچه که از دین عیسسمرتفع شده بواسطه همین بعثت بوده وهم چنین اگر در ظهورمن یظهره الله نظر کنید می بینید که آنچه در بیان واقع شده بظهورذات حروف سبع بوده و آن روز اگر نظر بمبدء امر نمایند محتجب ازاو نمی مانند بظهورات مرتفعه در بیان که در نزد هر حکمی نفوس مالا نهایه خوابیده و بان مفتخر و عاملند چنانچه امروز دیده میشودکه کلّ این ظهورات بیانیّه نزد او در ظلّ یك کلمه او است که بفرمایدقد ارفعناه ولی آن را رفع نمیفرماید تا اعظم از آن نازل فرمایدوهمین قسم به بین این ظهور را تا خداوند اعظم از ظهور قبلظاهر نفرماید امر بارتفاع نمیفرماید و الله علی کلّ شئ قدیر

723 Gate Thirteen of the Fourth Unity,

723 الباباالثالث و العشر من الواحد الرابع

724 concerning the exaltation of the shrines of the Vahid, and the stipulation that whoso owneth aught of the shrines on earth is not permitted to expend it save on those shrines themselves. Be it not concealed that no day or night passeth on which the true and other-than-true manifestations in all the worlds are not manifest and hidden upon this earth; while all the human spirits, from Adam until this day, enjoy the felicity of human temples, and likewise the other-than-believing temples are tormented in temples of the Fire. Howbeit, in each Revelation a particular law is revealed, which all are enjoined to obey; while after the setting of the Sun, this law is exalted up to the following Revelation, during Its concealment.

724 فی ارتفاع بقاع الواحد و حکم من ملك شیئا من بقاع فوق الارض بان لا یجوز صرفه الا فی تلك البقاع مخفی نباشدکه هیچ نهار و لیلی نیست مگر آنکه مظاهر حقّه و دون حقّه که درکلّ عوالم بوده در فوق این ارض ظاهر وباطن و کلّ ارواح انسانیّه منلدن آدم تا امروز در هیاکل انسانیه متنعّم وهمین قسم هیاکل دونمؤمنه در هیاکل ناریّه معذب ولی در هر ظهور ظهوری حکم خاصّظاهر و کلّ مأمور باتّباع و بعد از غروب مرتفع الی ظهور دیگر دربطون

725 In this Revelation of the Bayan, the Lord hath not wished to see any exalted resting-place except those of Muhammad and His Family – may the blessings of God and His salutations be upon Him – and the Gates of Guidance: who in this Revelation are referred to as the Letters of the Vahid. For He wisheth but to look upon nineteen exalted resting-places; while those of the rest of the prophets, saints, witnesses and believers – whose hearts have ever been, and ever shall be, the daysprings of the Names and Likenesses of God – are hidden under the shadow thereof, so that the matter may not become hard for the people: for should anyone wish to reckon their full number he would be unable to do so; and all are within this same First Vahid, whereof – in the sight of God, and of those endowed with understanding – they are accounted the proliferation.

725 و در این ظهور بیان خداوند دوست نداشته مقعدمرتفعی بینند الّا مقاعد محمّد و آل محمّد و ابواب هدی را که در این ظهوربحروف واحد تعبیر میگردد که دوست میدارد که بنوزده مقعد مرتفعنظر فرماید و مقاعد سایر نبیّین و صدّیقین و شهدأ و مؤمنینکه افئده ایشان محال اسماء و امثال بوده و هست در ظلّ این مقاعدمستتیر تا آنکه بر مردم امر صعب نگشته که اگر کسی خواهد کلّ را احصانماید نتواند و کلّ در همین واحد اوّل است که تکثّر آن محسوب میگرددعند الله وعند اولی العلم

726 Blessed is each soul who is graciously aided to contribute to the exaltation of these peerless tombs, which shall become the alighting-places of the angels of the heavens and the earth and whatsoever is between them. It hath been destined in the knowledge of God that they should be exalted: and exalted they shall be; nor hath there ever been, or ever shall be, any averting the Will of God: inasmuch as He is supreme over all things, and transcendent over all beings. Blessed is the soul who becometh a channel for the appearance of His Will: for he is the best preserver of the bounds which the Lord hath fixed in the Bayan. The Lord hath promised to increase two thousand-fold each mithqal of gold thus expended; to record it to the donor's credit; and to bestow upon him that wherewith he shall be well pleased. God is powerful over All Things.

726 طوبی از برای هر نفسی که مؤمن شود ازبرای ارتفاع این مقاعد ممتنعه که محل نزول ملائکه سموات وارض وما بینهما میگردد در علم خدا گذشته که مرتفع شود و خواهد شدو مردی از برای مشیّه الله نبوده و نیست زیرا که او قاهر بوده و بر کلّممکنات و ظاهر بوده بر کلّ موجودات طوبی از برای نفسی که مجری ازبرای ظهور مشیّت او واقع شود که او است بهترین حافظی حدود خداوند در بیان و وعده فرموده خداوند که هر مثقال ذهبی رامضاعف فرماید آن را و هزار در حقّ او ثبت فرماید و باو عطا فرمایدآنچه که او را راضی شود و الله علی کلّ شئ قدیر

727 Whatever shrines there be on earth today, no one hath permission to dispose of any part of them, except he expend it on these same exalted shrines, inasmuch as it is the property of these shrines: unless, while the Sun of Truth still shineth, leave be granted in some other wise; the which is the command of God with respect to all things. Although, to this day, no other ordinance hath been promulgated, the Lord hath been, and is, best apprised of what shall transpire hereafter. Nor, ere such an ordinance hath been promulgated, hath any obligation attached, or ever shall it, upon the one charged with observance of the religious law. God hath knowledge of All Things.

727 و آنچه امروز بقاع هست فوقارض ازبرای کسی اذن نیست که تصرّف کند الّا آنکه در همین بقاعمرتفعه صرف کند زیرا که مال خود این بقاع است مگر با ظهور شمسحقیقت است بنهج دیگر اذن داده شود که او است امر الله در حقّکلّ شئ و تا امروز که ظاهر شده غیر این حکم من بعد را خداوند عالمبوده و هست که چه شود و بر مکلّف قبل از ظهور تکلیفی نبوده ونیست و الله بکلّ شئ علیم

728 Gate Fourteen of the Fourth Unity,

728 الباب الرابع و العشر من الواحد الرابعفی

729 concerning this, that whoso seeketh refuge in these shrines, shall be in safety, and shall be pardoned insomuch as God hath pardoned him.

729 ان من یستجیر بتلك البقاع یا من و یعفی عنه بما قد عفی الله عنه

730 The substance of this gate is that if anyone seek refuge in the shrines of the Letters of the Vahid, it behoveth the people to

730 ملخّصاین باب آنکه هر کس پناه برد ببقاع حروف واحد حقّ است بر مردمکه او را پناه دهند زیرا که این اراضی در کلّ ارض مظهر یحیر و لا یجارعلیه است لعلّ در یوم ظهور من یظهره الله که قیامت این ظهور استبخود حروف واحد پناه برده که از هلاك آن روز نجات یابندهلاك ایمانی نه جسدی زیرا که کلّ عمل میکنند از برای تقرّب بخداوندا گر آن روز پناه نبرند بوجه در ظلّ کلّ شئ هالك میروند و اگربصیری باشد بر روی ارض کلّ ما علی الارض را میدهد که در نفی نرودو در استثنا داخل شود زیرا که این ثمره خلق انسانی است که یکدفعه بکلّی باطل نگردد

grant him refuge: inasmuch as these of all lands on earth are the manifestations of "He granteth refuge, and is not granted refuge against:" haply, on the Day of the appearance of Him Whom God shall make manifest – which is the Day of Resurrection of this Revelation – refuge shall be taken in the actual Letters of the Vahid, that deliverance may be obtained from the perdition of that Day – which perdition is one of faith, not of the body: for all perform their works in order to draw nigh unto the Lord, and if on that day they seek not refuge in the "Countenance," they shall be lost beneath the shadow of "All Things are doomed to perish." If there be anyone on earth endued with insight, he would give all that is on earth that he might not be lost in Negation, but enter the fold of Exception: for this is the fruit of man's creation, that he be not of a sudden brought utterly to naught.

731 و نه این است که پناه بایشان بردند در مقاعد ایشان رفتن باشد یا ذکر ایشان چنانچه در کور قران کلّ بقبوراین حروف میرفتند و ذکر ایشانرا شب و روز میکردند ولی بعداز آن که ظاهر شدند بان حجّتی که دین ایشان بر آن بود و تبلیغرسالت نقطه بیان را نموده بشئون دنیویّه کلّ محتجب شدند تا آنکهواقع شد آنچه واقع شد امروز در اسلام کلّ باقوال قبل ایشانعمل میکنند و فتوی بر نفس خود ایشان میدهند اگر بمحض این هم بودباز بر نفس ایشان امری واقع نمی آمد و حال آنکه کرور کرور اموال خود راباسم تعزیه داری سیّد الشهداء علیه لسلام خرج میکنند و بر مقدم بر اوکردند آنچه کردند

731 It is not that by seeking refuge in them is meant no more than travelling to their resting-places, or making mention of them: for in the Dispensation of the Qur'an all travelled to the graves of these Letters, and made mention of them night and day; yet, after they were made manifest with that same proof whereby their own religion was established, and communicated unto them the Message of the Point of the Bayan, all were shut out as by a veil therefrom by worldly matters, until there befell that which befell. Today in Islam, all act in accordance with their words aforetime, even while pronouncing judgment against them in their proper persons. If this had been the extent of their transgression, still no dire consequence would have befallen them: yet, they expend millions upon millions of their wealth for the sake of commemorating the sufferings of the Prince of Martyrs – may the peace of God be upon him – while against the One Who hath precedence over him they have wrought what they have wrought.

732 این است حدّ این خلق افك که حیف لفظ افکه در حقّ ایشان گفته شود باسم اسلام میکنند آنچه میکنند و بر مظهراسلام که رسول الله باشد کردند آنچه کردند فلتعتبرّن ان یا اولالابصار ثمّ فی دین الله تبصرون اسم آنچه میکنند لله میگذارندولی بر مظاهری میکنند که حکم بر او حکم بر خدا است ونمیدانند و خارجاز دین میگردند و بگمان خود در اعلی درجه اختیاط و اجتهاد سالکند

732 Such is the level of this spurious people, with respect to whom it is indeed a pity to make use of such a term. They do whatever they do in the name of Islam: yet against the Revealer of Islam, Who is the Apostle of God – may the blessings of God and His salutations be upon Him – they have wrought what they have wrought. Take heed, therefore, O ye endued with insight: then look discerningly into the Cause of God. They describe what they do as being "for God," yet inflict it upon those manifestations, to pronounce judgment against whom is to pronounce judgment against God, nor know what they do; and depart from their religion, even while, in their own conceit, they conduct themselves according to the highest degree of precaution and endeavour.

733 Should ye make it a rule, O people of the Bayan, not to inflict upon anyone that which ye would not wish for yourselves, haply on the Day of Revelation ye shall not turn against the Letters of the Unity, even should ye not be for them. Consider ye all the recompense which, as ye relate of your Imams, attacheth to the Surihs of the Qur'an, and the recompense of the prayers ye recite – the fruit of all which on the Day of Resurrection is that ye should be gathered beneath the shadow of Muhammad and His Family, this being the greatest bounty that the Proofs of God have bestowed upon their supporters, to whom they have promised these kinds of recompenses. Yet, praise be to God that He hath set on foot the Resurrection, and the Proofs have come to the world, and suffered in the way of upholding the confession of His Divine Unity what they have suffered: yet still the supporters of these Proofs recite the Qur'an and those prayers in expectation of the said recompenses. Nor marvel thou thereat, but consider the people of Jesus – peace be upon Him – who still await the fulfilment of the promise of Him that "shall come after me, Whose name is Ahmad," and who pray ardently night and day for His return: whereas He hath come; one thousand two hundred and seventy years have passed; His Resurrection hath been set on foot; and still they wait. Have mercy upon yourselves, and render not your works as scattered dust, but make yourselves such a one that if ye be not for another, ye be not at least against another, inasmuch as this is the way of salvation, both in this world and the next, should ye act accordingly.

733 اگر قرار گذارید ای اهل بیان که بر هیچ نفسی وارد نسازید آنچه بر خودنمی پسندید لعلّ یوم ظهور بر حروف واحد نگردید اگر از برای آنها نمیگردیدو نظر کنید در کلّ ثواب سور قرآنیه که از ائمه خود روایت میکنیدو ثواب دعای که میخوانید که کلّ راجع میگردد در یوم قیامت که درظلّ محمّد و آل محمّد محشور گردید که این اعظم منّتی است که حجج الله بر اولیای خود گذاشته اند که ایشانرا باین نوع ثوابها وعده داده و حمدخدایی را که قیامت را بر پا کرد و ایشان آمدند و در راه اثبات کلمهتوحید او دیدند آنچه دیدند و هنوز بان ثوابها قرآن و دعا میخوانندو تعجّب مکن و نظر کن در امّت عیسی که هنوز بوعده یأتی من بعدی اسمهاحمد منتظرند و از برای او شب و روز متضرّعند و حال آنکه آمد و هزارو دویست و هفتاد سال گذشت و قیامت او بر پا شد و هنوزآنها در انتظارند ترحّم بر خود کرده اعمال خود را هباءً منثوراً نکرده ونفس خود را چنین نفسی کنید که اگر از برای نفسی نباشید بر نفسهم نباشید که این است طریق نجات در دنیا و آخر

734 No Revelation befalleth but that the One made manifest therein admonisheth His people in the strongest terms that haply, on the day whereon the fruit is garnered – which is the subsequent Revelation – they may not be brought to naught. Until now, this fruit hath not been forthcoming from them: perchance in the Dispensation of the Bayan ye may distinguish yourselves amidst the peoples of the Day of Resurrection. For on the Day of Him Whom God shall make manifest, whatever people have existed from the Day of Adam until that day are present on earth: nay, it is possible that people from the worlds before Adam also – and from the worlds after Him too – may be present on that Day. Do ye distinguish yourselves amidst all peoples by believing in Him: for if any of you should be shut out from Him as by a veil, ye would, in his eyes, be in a more grievous condition than all peoples; yet, should ye appear among men having garnered the fruit of your existence, ye would, in His eyes, be more honoured than every soul.

734 ت اگر عمل کنیدو هیچ ظهوری واقع نمیشود مگر اینکه مظهر آن ظهور کمال نصح و ایامتخود میکند لعلّ یوم ثمره که ظهور بعد باشد فانی نگردند تا حال که اینثمره ازایشان مترتّب نشده لعلّ در کور بیان خود را هم در بین امم یومقیامت مفتخر سازید زیرا که در یوم من یظهره الله آنچه از یوم آدم تا آنروز خلق بوده هستند بر روی ارض بلکه از عوالم قبل آدم هم و عوالمبعد هم امکان آنها در آن یوم هست در بین کلّ امم مفتخر شوید بایمانباو که اگر یکی از شماها محتجب شوید اشّد از کلّ ملل خواهید بود نزد او و اگربر ثمره وجود خود ظاهر گردید اعزّ از هر نفسی خواهید بود نزد او

735 Disgrace not yourselves until the succeeding Resurrection by that which is revealed from Him: for the circumstance ye have

heard of that on the Day of Resurrection all become apprised of whatever judgment is given – the intention thereof is this, that all the choicest of people on that Day are believers in that Revelation; and up to the following Revelation whatever judgment is passed, all read and see it, and act accordingly. For example, everyone who hath read the reference in the Qur'an to Abu Lahab – from the time of the revelation of the Verse up to this day – hath witnessed his creation. What a disgrace is this! Consider, could anyone gauge the full extent of it? – for but a few brief mornings of his life he was shut out as by a veil from the True One; yet afterwards he was disgraced in the eyes of all who read the Qur'an, and even in his own eyes – for he too is one of the living, in his own fiery abode. This is what is meant by the statement that all come to hear of the judgment of the Day of Resurrection. Be watchful, therefore, O ye endued with insight: then walk ye in the fear of God.

735 و خود راالی یوم قیامت بعد بانچه از نزد او ظاهر میشود مفتضح نکرده که آنچهشنیده اید که در یوم قیامت حکمی میشود کل مطلع میشوند این است مراد که کلّ جوهر خلق در آن روز مؤمنین بان ظهورند و الی ظهور دیگرحکمی که میشود کلّ میخوانند و می بینند و عمل میکنند مثلا ذکر ابی لهبدر قرآن از حین نزول آیه تا امروز هر کس خوانده شاهد شده بر خلقاو این است افتضاح نظر کنید میتوان احصا نمود که در چند صباح عمرخود از حقّ محتجب شد و در نزد هر نفسی که تلاوت قرآن نمود مفتضحگردید حتّی در نزد خودش که آنهم یکی ازاحیاء است در مقرّ نار خوداین است مراد ازاینکه حکم قیامت را کل مشنوند فلترتقبنّ انیا اولی الابصار ثمّ تتقّون

736 Gate Fifteen of the Fourth Unity,

736 الباب الخامس و العشر من الواحد الرابع

737 concerning this, that should anyone wish to take refuge in these shrines, no one is permitted to prevent him from doing so.

737 فی ان لا یجوز لاحد ان یمنع احد ان یتلواو ان یستجیر بتلك البقاع

738 The substance of this gate is that if anyone wisheth to take refuge in the exalted resting-places, no one is permitted to prevent him from doing so; while the one who taketh refuge is relieved of the dominion that anyone may have exercised over him: which latter, if he be possessed of any sense of shame, would indeed grant him refuge in his own home, should he seek refuge therein. For example, if there be someone in the East of the earth who taketh refuge in another, refuge should be granted him for the sake of the refuge taken in these manifestations, to the glory of God – exalted and glorified be He – in this religion. Verily, of them that grant refuge and succour, He is the best.

738 ملخّص این باب آنکه اگر کسی خواهد پناه برد بمقاعد مرتفعه بر کسی جایز نیستکه او را منع کند و از او مرتفع میگردد تسلّط نفسی بر او و اگر آن نفسصاحب حیا باشد در مقعد خود هم اگر پناه برد او را پناه می دهد مثلااگر یکی در مشرق ارض باشد بدیگری پناه برد باسم پناه باین مظاهرپناه داده میشود اجلال لله عزّ و جلّ فی ذلك الدیّن انّه خیر مجیر و نصیر

739 Gate Sixteen of the Fourth Unity

739 الباب السادس و العشر من الواحد الرابع

740 On the Sacred House.

740 فی ذکر بیت الحرام

741 The substance of this gate is this, that there hath never been, and will never be, any physical place for God, and that in each Revelation of the Will, it is the earth that He hath attributed to Himself, that hath become His House, and the seat around which the angels of heaven and the people of the earth revolve. Nay, rather, all circle around His Command which is manifested in that piece of dust. If this sanctity was intrinsic to the dust itself, there must have been no change of the House of God in the past, and it must never change in the future. Though it is evident to those endued with understanding heart, that even

741 ملخّص این باب آنکه لم یزل از برای خداوند مکانی نبوده وو لا یزال نخواهد بود در هر ظهور مشیّتی هر ارضی که نسبت بخود داده او بیت اوشده و محلّ طواف ملائکه سماء و اهل ارض گشته بلکه کلّ طائف بر حول امر او هستندکه ظاهر در این طین میگردد که اگر در نفس طین بود باید لم یزل و لم یزالمتغیر نگردد اگر چه بر اهل افئده ظاهر است که مثل ان طین هم مثل امر

the dust-House of God resembleth the Command, and that the Command is like the sun: should there be infinite change in the seats of the House, it would remain one and the same House.

است و مثل امر هم مثل شمس است اگر بما لا نهایه مقاعد بیت متغیّر گرددیك بیت بوده

742 Therefore, the change therein is like the relation of each Revelation of the Will to the Next Revelation. Otherwise, the dust that in the Day of Adam was attributed to God, is the very dust that is related unto Him in this Day. Even as the same Command that pertained unto that House, is the very Command that pertaineth to The Sacred House in This Dispensation. This House is in truth, naught but the glorious Seat of the establishment of Him Whom God shall make manifest, which is exactly the very House of He Who hath been Manifested, which is in turn the same as the seat of Ka'bih. Its measures equal the numerical value of the Name God (Allah=66) in Dhar', width by length, without reckoning the walls.

742 این است که تبدیل آن مثل ظهور مشیّت است بالنسبةبظهور بعد و الّا بعینه همان طیمی که در یوم آدم الی الله منسوبشده همین طین است که امروز میشود چنانچه همان امری که در آن بیتبوده امروز همین امر است که در این بیت هست و آن محلّ استواءمن یظهره الله است که بعینه بیت من ظهر است که بعینه همان محلّکعبه است و حدّ آن بعدد اسم الله است در ذرع و عرض و طول که جرزاز او محسوب نمیگردد

743 Had it been in the power of the faithful, it would have been ordained that the House would be raised from diamond upon the water, and its dust would be made out of Elixir, and its water out of the crimson-coloured perfume! However, inasmuch as no such power is witnessed, any form befitting the utter exaltation is acceptable. But should the outward and the inward be made out of mirror, it would be closer to purity than the other forms that are manifest today amongst the men of industry.

743 و اگر قدرت بود مؤمنین بالله را هر آینه امر میشدکه از روی آب تا حدّ ارتفاع آن بالماس پر گردد و تراب اکسیر گرددو تا آن عطر احمر ولی چونکه این قدرت مشاهده نمیشود بر هر نحوی کهارتفاع صدق شود لایق ولی ظاهر و باطن اگر از مرآت گردد اقربصفا خواهد بود از شئون دیگر که امروز در بین اولوالصنایعظاهر است

744 In the land of Fars, there is a Mosque in the center of which rises a structure similar to the Ka'bih, (Masjid-i-Jum'ih). It was built solely as a sign indicating the Manifestation of the Will of God through the erection of the house in that land. [Allusion to the new Mecca, i.e., the house of the Bab in Shiraz.] Blessed be he who worships God in that land; truly we, too, worshipped God there, and prayed for him who had erected that building. Thus God rewardeth the doer of good. God mentioneth those who mention Him, though it be like that, for verily He remembereth the best.

744 و در ارض فا مسجدی هست که در وسط آن بنای مثالکعبه شده وضع این نشده الّا اینکه قبل از ظهور امر الله در ارتفاعبیت در آن ارض الّا آنکه آیتی باشد از برای آن ارض در موهبه الهی ازبرای آن ارض طوبی لمن یذکر الله علیه فانا قد ذکرت الله علیه لمن قدرفعه کذلك یجزی الله المحسنین و یذکر الله من یذکره و لو کان مثل ذلکانّه هو خیر الذّاکرین

745 But the command to exalt the House intendeth naught but this, that those who discern signs, vindicate through this House, the House of the celebration of oneness, glorification, exaltation of divine unity, sanctification of praise, and magnification. Thus, they must erect this latter House and fix their gaze upon the Manifestations thereof, so that at the time of the Revelation of Him Whom God shall make manifest, they shall not be veiled from the One Who is the Source of the sanctity of the House.

745 و امر به بیت نیست الّا آنکه ازین بیت استدلالکنند مستدلّون بر بیت توحید و تهایل و تحمید و تکبیر ان بیت را مرتفع سازند و در مظاهر آن نظر نموده که در وقت ظهور من یظهره الله ازمحقّق بیت محتجب نگردند

746 Even as it was this same Exalted Tree Who, 1270 years ago, ordained all to pilgrimage, and thus each year 70 thousands souls revolve around it. But behold how many years have passed

746 چنانچه همین شجره بود که در هزار و دویستو هفتاد سال قبل امر بحجّ فرمود وهیچ حولی نمیگذرد الّا آنکه هفتادهزار نفس بر حول آن

from the Revelation of the supreme Source of the sanctity of the House, yet not even a single soul hath recognised His purpose of revealing that command, and none hath gathered fruit.

طواف میکنند ولی از ظهور محقّق بیت چهقدر گذشته و هنوز یك نفس بر مقصود او مطلع نگشته واخذثمر نکرده و

747 Whereas the true House of God is the hearts of His faithful, who are naught but the faithful unto Him Whom God shall make manifest. Today, it is the believers in the Bayan who act in conformity with that which is revealed in the Qur'an, and not the believers in the latter. Had the people circled around the House of Truth, the command concerning the pilgrimage of the House would not have been enjoined. Inasmuch as they have failed to do so, the necks of the creatures have been shackled with the sovereign decree that they must revolve around the dust which is attributed unto Him, that they may comprehend their limits, and in the Day of His Revelation they would not be veiled from Him.

747 حال انکه بیت الله قلوب مؤمنین باو است که آنها مؤمنینبمن یظهره الله هستند امروز مؤمنین ببیان عاملند بانچه در قرآنازل شده نه مؤمنین باو واگر نه مردم بر حول بیت حقیقت طوافکرده امر بر بیت نمیشد همین قدر که نکرده بر اعناق خلق ثابت کردندکه بر حول طین منسوب باو کنند تا آنکه حدّ خود را شناخته و در یومظهور او از او محتجب نگردند

748 This is the fruit of pilgrimage that they may arise to fulfil His Command, that haply in the Day of His Revelation, by the aid of such ascent, they would ascend towards Him. Alas! For the Dispensation of the Qur'an no such fruit is harvested, inasmuch as while 70 thousands souls circle around that House, at this very time the supreme Source of the sanctity of the House resideth in the mount of Maku, yet except one soul, none is present before Him! It is evident that the fruit is not gathered. In truth, it was befitting that at the time of Revelation, all the faithful in the Qur'an, who by virtue of His Command revolve so frequently around a mere dust, would revolve infinite times and until the end that hath no end, around the Command of His own Self. How very strange that the same letter of Shin (Satan), who hath traversed the long distance to His House on foot, now pronounceth this kind of judgement against Him, and those who have spent so much of their possessions for pilgrimage to His House, now they bar Him from even a tiny piece of land to reside therein! This is the contemptible estate of the people, who have always wandered, and continue to wander, aimlessly and without the slightest trace of consciousness, and then in the day of the harvest, they seem like a dead corpse, failing to be aware of the purpose of God in His ordinances.

748 این است ثمره حجّ که در سبیل امر او واقع کردندلعلّ باین واسطه در یوم ظهور از برای نفس او صاعد کردند در کور قرانکه ثمره گرفته نشد زیرا که هفتاد هزار نفس که بر حول ان بیت طوافیکنند حال محقّق ان بیت در جبل ماکو است و غیر ازیك نفس در نزداو نیست چگونه ثمر گرفته شده و حال انکه لایق بود که حین ظهور کلمؤمنین بقران جائی که حول امر او در طین اینقدر طواف میکنند حول امرنفس او در حین ظهور او الی ما لا نهایه طواف کنند ولی همان حرف شینکه پای پیاده به بیت او رفته حال بر اواین نوع حکم میکند و نفوسی کهاموالهای خود را صرف در راه بیت او کرده اند حال بقدر یك قطعه ارض که در او ساکن باشد از او منع میکنند این است حدّ خلقکه همیشه لا یشعر حرکت کرده و میکنند و در یوم اخذ نتیجه گویامیّت میگردند و مشعور بایشان مراد الله در اوامر او نمیشود

749 Awake O people of the Bayan, and be prepared for the Revelation of the supreme Source of the sanctity of the House. For He is proud of those who revolve around His House during the time of Concealment. He beholdeth them, and sendeth unto them His pardon, on the condition that on the way to pilgrimage they all treat each other with courtesy and excellent conduct.

749 قدری بخود آمده ای اهل بیان و مستعد ظهور محقّق بیت گردید کهاو مباهات میفرماید بطائفین حول بیت خود در بطون خود ومیبیندایشانرا و مغفرت بر ایشان نازل میفرماید اگر در سبیل حج بعضبا بعضی خوش سلوکی کنند

750 It is thus that I myself saw, on the voyage to Mecca, a notable who was spending considerable sums of money but who

750 چنانچه خود در سفر مکه دیدم که نفسی خرجهاکلیّه می نمود واز رفیق خود که هم

hesitated to spend the price of a glass of water for his fellow-traveller. This happened on the boat where the water was scarce, so scarce in fact, during the voyage from Bushihr to Mascate, which lasted twelve days with no opportunity to get water, that I had to content myself with sweet lemons.

منزل او بود بقدر یك فنجان آباز او مضایقه می نمود در کشتی بواسطه آن که عزیز بود چنانچه خود مناز بوشهر تا مسقط که ده روز طول کشید چون میسّر نشد کهآب بردارند بِمَدَنی گذرانیده

751 Take heed and watch yourselves not to grieve any one under any condition, inasmuch as the hearts of the faithful are nearer unto God than the House made out of clay. Seek ye to draw nigh unto God in His House, inasmuch as prayers therein are answered. Whoso spendeth the price of one Carat for pilgrimage, while recognising the Lord of the House, he would be recompensed two thousands in this world. And whoso can go, without being afflicted with sorrow on the way, and refuseth to go, at the hour of death his spirit would be seized from him, and will be reckoned as a believer of the previous Book.

751 مراقب خود باشید که در هیچ حال بر هیچنفسی حزن وارد نیاورید که قلوب مؤمنین اقرب است بخداوند ازبیت طین و تقّرب جوئید بسوی خداوند در بیت اوکه دعا در انجامستجاب میگردد و هر کس قدر قیراطی در راه خداوند صرف کند باعرفاتربّ بیت الفین باو در دنیا عطا کرده میشود و هر کس تواند که برودبلا آنکه در سبیل حزنی بیند و نرود در حین موت بدین کسی قبضروح میشود که مؤمن بکّاب قبل باشد

752 However, nothing is more important in the path of pilgrimage, than adornment with virtuous conduct, so that should he be accompanied by another, neither he himself would be grieved, nor he would grieve the other. I have seen (on the way to Mecca) acts of the vilest kind, in the eyes of God, which were sufficient to undo the good resulting from the pilgrimage. These were the quarrels among the pilgrims! For quarrels are forbidden at all times and under any condition, and the ways of the faithful have never been, nor will ever be, aught but forbearance, patience, shame, and tranquillity. Verily, the House of God has no need of such people!

752 ولی هیچ شئ در سبیل حجّ اهّماز آن نیست که تکسّب اخلاق نموده که اگر با نفسی باشد نه خود محزونگردد و نه او را محزون کند چه در سبیل مکّه امری که اقبح از هر امری بود نزد حقّ و حبط عمل ایشان میشد نزاع حجّاج بود با یکدیگر چه این درهر حال حرام بوده و هست و سنّت مؤمنین غیر از حلم و صبر وحیاو سکون نبوده و نیست بلکه بیت بی زار است از مثل این مردم کهدر حول او طواف کنند

753 Be warned and watch yourselves that the Religion of God is wider than anything. He whose habitation is separated from the House by sea, is exempted from pilgrimage. Were he to gain sufficient means for pilgrimage, he should pay the cost thereof to a faithful soul amongst his relatives, an act which would render him exempt, while his pilgrimage would be accepted before God.

753 مراقب خود بوده که دین الله اوسع از هر شئ استو کسیکه فصل منزل او با بیت بحر باشد از آن عفو شده واگر استقامتبهم رساند بقدر آن بنفس مؤمنی از ذوی القرابه خود عطا کند که معفوخواهد بود وعند الله مقبول میگردد حجّ او

754 This gracious law is enjoined that the one who stepeth in the court of God would not be grieved on the way, for one cannot imagine on the sea anything but discomfort. One cannot have all the necessities as in land travel. Nay, rather, should the merchants restrain the sea voyage, it would be more conducive, in this religion, to their tranquillity, but only if that is feasible, otherwise, the order of the world will be disrupted. The mariners are obliged to live thus but by their services they come nearer to God, and God rewards actions performed on the land and on the sea but He grants a two-fold recompense for those services accomplished by one of the servants on the

754 این امر نشده الّا آنکهدر سبیل حزنی برواند علی الله وارد نیاید زیرا که در بحر غیر از خوفتصوّر نمیگردد واسباب مثاب نمیتوان حجّ نمود بلکه اگر تجّار همنع رکوب بحر را نمایند در جائی که بتوانند اقرب است در این دین ازبرای سکون ایشان و الّا اگر نباشد نظام عالم مختل میگردد واهلبحر لابد هستند و باعمال خود متقرّب الی الله و خداوند جزا میدهدنیکوکاران را چه در بحر باشند و چه در برّ و مضاعف فرموده خداوندثواب عبادی را که در بحر حرکت میکنند بواسطه تعب ایشان اگر در دیخدا باشند

sea, because their work is more arduous. And this on the condition that they are faithful to the religion of God, and treat each other in accordance with the bond of love. Verily God rewardeth the doer of good.

و با هم بر خیط محبّت حرکت نمایند و الله یجزی المحسنین

755 It behoveth the sovereign of the kingdom in which the Sacred House of God lieth, nay, rather, it behoveth all the kings, to establish offices in all parts of their territory, from the beginning to the end, to carry the news and correspondences of that land from one extreme to the other. Even as in the West, such system is organised in utmost excellence, and they know of the news, which otherwise can take several months to reach, in just a few days and nights. However, it is befitting that the king would make this accessible to all, that all can be informed of the news swiftly. For He Whom God shall make manifest will assuredly be manifested, and should the means of receiving news and books be prevalent amongst all, the servants of God would attain the blessing of guidance more swiftly. Were one to hear the news of the Revelation earlier, to the extent of an infinitesimal part (a ninth of a ninth of a tenth of a tenth) of a moment, and recognise Him, it would be better for him than becoming the possessor of all that is on earth and then offering them in the path of God.

755 و لایق است بر سلطانی که در ملك او حرم الله هست بل بر هر صاحبملکی لایق است که در حدود بلاد خود در کلّ قطع ان از اوّل تا آخرآن عمّال گذاشته که اخبار و خطوط آن ارض را از طرفی بطرفی رسانیدهچنانچه در ارض فرنگ این نظم با کمال علّو منظّم است واخبار چندین ماه را بلیالی وایّام معدوده مطّلع میکردند ولی این امر را عامفرماید که کلّ بتوانند این نوع کسب خبر کنند که من یظهره الله لابدظاهر خواهد شد واگر در ان ارض اسباب وصول خبر و رسیدن کتبدر میان کلّ متداول باشد عباد الله زودتر بشرف هدایت مشرّفیگردند واگر نفسی بقدر تسع تسع عشر عشر انی زودتر خبر ظهور را بشنودو ایمان اورد بهتر است از برای او که کلّ ما علی الارض را مالك شودو در راه خدا انفاق کند

756 It is for this reason that such ordinance is decreed, that haply in the Day of the Revelation of that Most Mighty Day-Star, the means to facilitate the attainment of the glory of guidance for His servants would be prepared. However, until such system is universalised, its benefit would not reach those who serve the kingdom, unless there be a time that it will be accessible to all the people. Otherwise, even today the kings have their own special careers. But it is fruitless, for the poor are barred from such service.

756 ازین جهت است که این امر شده لعلّ یومظهور آن نیّر اعظم اسباب شرف هدایت بندگان او منظّم باشدولی تا عام نگردد سرایت بخدّام ان درگاه نمیکند مگر وقتی که کلّ سبیلوصول از برای آن داشته باشند و الّا امروز هم چاپار هست در نزدصاحبان حکم ولی چه ثمره که مستضعفین را سبیلی بر آن نیست

757 It behoveth every sovereign to be informed of the condition of all different parts of his territory, and provide the means of information accessible to all the inhabitants, so that should there be one of the followers of that Most Mighty Day-Star in the remotest corner of that land, he would be empowered, through the system that is effective in the kingdom, to turn unto the Sun of guidance. For God verily loveth those who create order.

757 و لایق است بر هر صاحب حکمی که از کلّ قطع بلاد حکم آن ارض را مطلعگردد و سبیل از برای کلّ باشد که اگر در ادنای ارضی یکی از شیعیانکه آن نیّر اعظم باشد سبیلی بسوی شمس هدایت داشته باشدبنظمی که در ملك ظاهر است و الله یحبّ المنظمین

758 Gate Seventeen of the Fourth Unity,

758 الباب السابع و العشرمن الواحد الرابع

759 concerning this, that it is not permitted to sell the periphery of the House; which should anyone wish to exalt, he may lawfully appropriate it, even against its owner's wishes, for God is better entitled to His property than a servant who possesseth it for a span of years.

759 حول البیت لا یجوز بیعه و من اراد ان یرفع هذاحلّ علیه ان یأخذ و لو لم یرض صاحبه لأنّ الله احق بملکه من عبد الّذیملکه ذات سنین

760 The substance of this gate is that should any potentate wish to exalt the House, or the Sacred Mosque surrounding it – howsoever much he wisheth – it is not for anyone to allege to Him ownership thereof, for the Lord is the owner of All Things as of right: and He is best entitled to His property, for the sake of the House of His own Self. This is the command of God, which should any be displeased with, his displeasure is the pleasure of God: inasmuch as it is for him to be well pleased with that which God hath bidden him withal. Who indeed can allege to His Creator ownership of aught? God loveth the pious.

760 ملخّص این باب آنکه هر صاحب اقتداری که خواهد بیترا مرتفع سازد با مسجد الحرام حول ان آنچه خواهد بر کسی نیست که اظهار مالکیّت نماید زیرا که مالك کلّ شئ باستقلال خداوند است واواستاحقّ بملك خود از برای بیت نفس خود ایناست امر الله اگر چه مکروهدارد نفسی که اظهار کرد او رضای خدا است زیرا که بر اواست کهراضی گردد بر آنچه خدا او را امر فرموده که او را خلق کرده که اظهار مالکیّتشئ نزد او تواند کرد و الله یحبّ المتقّین

761 Gate Eighteen of the Fourth Unity,

761 الباب الثانی و العشر منالواحد الرابع

762 concerning this, that it is not permitted to ascend unto this House unless with sufficient means to avoid experiencing sorrow on the way; and that the traveller to the House should, upon his arrival, bestow four mithqals of gold upon those who serve the First, Second, Third, and Fourth Pillars of the House, that they may distribute them amongst themselves; nor are they permitted to inquire after this donation, but rather must it be offered voluntarily by those who come into their presence; and exemption is granted unto the bond slave, he that serveth on the way, minors, those who have been despoiled on the way, and those who are unable to pay it.

762 فی ان لا یجوز التعارج الی ذلك البیت الا بالغناء الّذی لا یرنفی السبیل من حزن و یؤتی بعد وفوده اربعه مثاقیل من ذهب لمنیخدم رکن الاوّل و الثانی و الثالث و الرابع من البیت لیقسمنّعلی انفسهم و لا یحل لهم ان یسئلوا عن ذلك الّا وان یؤتی من یفد علیهمو یعفی عن المملوك و الّذی یخدم فی الطریق وعن الصفار و عمن یسیّرنّفی الطّریق و عمّن لا یقدر

763 The substance of this gate is that the performance of pilgrimage hath not been ordained but to the end that those who ascend unto God should, in His path, delight in His good pleasure. This obligation hath been removed from those with insufficient means, so that they may not be sorrowed in His path. It hath been made incumbent upon each soul to make pilgrimage but once in a lifetime, in order that it may not be hard for him to undertake this journey. To purchase a pilgrimage for the sake of the deceased hath been forbidden, so that all, at the time of the appearance of the True One, may in their own persons attain the meeting with their Lord; and, at the time of His concealment, attain the place where He came to rest in His Former Manifestation.

763 ملخص این باب انکه امر بحج نشده الّا انکهمرتفعین بسوی او در سبیل او متلذّذ شوند برضای او و تکلیف مرتفعشده از دون مستطعین بغنا تا آنکه محزون نگردند در سبیل اودر هر نفسی در عمری یکمرتبه واجب شده تا آنکه بر او صعب نیاید و فردبر آن و خریدن از برای میّت نهی شده تا انکه در حین ظهور حقّ بنفسهفایز گردند بلقای ربّ خود در حین بطون فایز گردند بمحّل استقراراو و در نزد ظهور قبل او

764 In case this duty be incumbent upon a soul, if, ere travelling to the House, death overtake him – so only he had the intention of making this journey, but was unable to fulfil it, it is for God to recompense him with the finest of recompenses, and to cause him to enter Paradise with the mightiest of bestowals. He hath removed this obligation from women, in order that no hardship should befall them on the way; and He hath granted permission unto the dwellers in the land of His House, as also to those who live in the vicinity of that Place of Glory, to make

764 واگر بر نفسی لازم آید همین قدر که وافدنکرده و موت او را درك کند اگر در قصد او بوده و نرفته بر خدا استکه جزا دهد او را باحسن جزا و او را داخل جنّت فرماید باعظم غطا و تکلیف را از نسا برداشته تا آنکه بر آنها مشقّتی در سبیل وارد نیایدو اذن داده سکان ارض بیت خود رامقرّبین بان محّل عزّ را که در هرحول حجّ را نموده زیرا که از برای ایشان مثل دیگران صعب

pilgrimage thither once a year, for it is not hard for them as it is for others: and what soul is there, whose home is situated in the land of the Sanctuary of God, who would not wish to circle about that House?

نیست و کدامنفس است که در ارض حرم الله واقع شود و طواف حول بیت نکند

765 He hath granted leave unto the travellers to His House that four mithqals of gold, by the standard of the Bayan – according to which each mithqal is nineteen nakhuds – be bestowed upon the nineteen souls who are seated upon their couches around the House: all of whom subsist in virtue of the command of Him One Who standeth as Qa'im over the Pillar of Glory, so that this observance may guide unto the Revelation of the Point of the Bayan. He hath commanded them to treat the travellers to the House of God with the utmost honour; nor should they inquire after the donation unto their Best-Beloved, in order that those charged with this obligation may discharge it of their own volition, which proceeding shall tend more nearly unto honour and exaltation.

765 واذنفرموده وافدین را که چهار مثقال ذهب بیانی که هر مثقال نوزدهنخود است بر نوزده نفسی که در حول بیت بر سرائر خود ساکنند عطا شودکه کلّ بامر قائم بر رکن تسبیح قائم باشند که مدّل بر ظهور نقطه بیانگردد وایشانرا امر فرموده که بر وافدین ببیت الله کمال عزّت رامرعی داشته وسئوال از عطیّه محبوب خود نفرموده تا آنکه خود مکلّفینبتکلیف خودعمل نموده که اقرب بعزّ وعلّو است

766 The nineteen souls should each year dispose of the gift of God equally amongst themselves; render grateful thanks unto their Best-Beloved; and expend it upon the requisites of the "single water:" on the prescribed silks, which have been mentioned in the Arabic version; on the exquisite coloured couches (which are in the First Pillar white, in the Second yellow, in the Third green, and in the Fourth crimson); and on such beloved and peerless matters as shall conduce to the honour both of the travellers to the House and of themselves – in all of which prescriptions there have been, and are, infinite allusions in the eyes of the followers of the Truth: all of which measures are for the purpose of preparing for the Day of the appearance of Him Whom God shall make manifest, at which time there shall be for the pilgrims no pilgrimage save unto Him; nor for the custodians of the House any custody save over Him; nor for the servants of the resting-places of the Vahid any service save unto Him; nor in any aspect of religion any command save His command. This is the intention, should anyone apprehend it.

766 و نوزده نفس بالسویهموهبه خدائی را در هر سنه تصرّف نموده وبشکر محبوب خود شاکرگشته و بر حریر های ماموره که در نسخه عربی ذکر شده و سرائر مرفوعهملوّنه که در رکن اول سفید و در ثانی زرد و در ثالث سبز و دررابع قرمز و شئونات محبوبه ممتنعه که بان عزّ وافدین و عزّ ایشاناست در اسباب ماء واحد صرف نموده که در کلّ رموز غیر متناهیهدر نزد اهل حقیقت بوده وهست که کلّ از برای استعداد یوم ظهورمن یظهره الله هست که حین ظهور او بر حاجیان حجّتی نیست الا بسوآن و بر حافظان بیت حفظی نیست الّا حفظ آن و بر خدام مقاعدواحد خدمتی نیست الّا خدمت او و بر هیچ شأنی از شئون دین امری نیست الّا امر او واین است مراد اگر کسی درك کند

767 Exemption from this offering of four mithqals gold hath been granted unto those who have not the ability to pay it; and unto bond slaves, servants, minors, and those who are afflicted on the way; through the grace and mercy of God; so that this may serve as a pattern for those charged with the performance of religious duties, in respect of the various matters which have been enjoined upon them: inasmuch as all these laws, in the eyes of their Revealer, are betwixt the "Kaf" and the "Nun:" perchance, on the Day of the appearance of their Revealer, someone may garner the fruit thereof.

767 و عفو از چهار مثقال ذهب شدهبر اشخاصی که قدرت ندارند بر ان و بر مماليك و خدام و صغار و مایبتلی فی السبیل از فضل و رحمت خود تا اینکه بشئ مشقّتی نباشداز برای مکلّفین در مواقع تکلیف خود که کلّ این احکام نزد منزل آنبین الکاف و النّون است لعّل نفسی اخذ ثمر نماید در یوم ظهور منزل او

768 In each age, for the custodians of the House of Reality there have been, and are, sanctified souls, who look into the knowledge of the hidden of the hidden, which in the Fourth Pillar is the manifest of the manifest in the First Pillar. It is for his sake that the House hath been founded; and indeed night and day to the number of eight Vahids have passed over him, during which it is to his honour that the duty to exalt the House hath been laid upon the necks of all aforetime, even as it shall be hereafter. There is no soul who hath not the law of God upon his neck, being thereby submissive unto the Primal Reality, and His manifestations of the Living, from the Day of Adam until this day. Even that soul who remaineth shut out as by a veil from the Countenance of Truth – whether he be of the highest or the lowest ranks of the people – it is by His command that night and day he boweth down; and, from the beginning to the end of his life, he is captive in the cord of obedience unto Him, nor himself knoweth this to be the case.

768 و در هر زمان از برای حفاظ بیت حقیقت نفوس مقدّسه بوده وهستکه ناظر دو علم باطن باطن بوده که از دو رکن رابع ظاهر ظاهر استو دو رکن اوّل و از برای او است وضع بیت و حال آنکه بر او گذشتاز لیل و نهار عدد هشت و اعداد ارتفاع بیت از برای عزّت او استکه بر اعناق کل از قبل بوده و در بعد خواهد بود وهیچ نفسی نیست که در رتبهاوامر الله نباشد و بهمان خاضع است از برای حقیقه اوّلیه و مظاهرحیّ او از یوم آدم گرفته تا امروز حتّی آن نفسی هم که محتجب می ماند ازطلعت حقیقت شب و روز بامر او است که ساجد است و از اوّلعمر تا آخر در رشته طاعت او است و خود نمیداند از اعلای خلق گرفتهتا ادنای آن

769 For example, if the people of Jesus – peace be upon Him – bowed not down for the sake of the Apostle of God – may the blessings of God and His salutations be upon Him – yet the laws which had been laid upon their necks by Jesus – peace be upon Him – represent nothing other than a bowing down on their part for the sake of the Apostle of God – may the blessings of God and His salutations be upon Him – inasmuch as the Reality that was manifest in Jesus – peace be upon Him – was, in His own age, the same that was manifest in Him. Regard thou likewise the Revelation before that preceding; and view thou in the same light also the Revelation after that succeeding.

769 مثلا اگر امت عیسی سجده نکردند از برای رسول خدا ولیاوامری که عیسی بر اعناق ایشان بوده همان سجده ایشان استاز برای رسول خدا زیرا که ظهور عیسی در زمان خود همان ظهور حقیقتبوده و هم چنین قبل قبل را نظر کن و بعد بعد را مشاهده کن

770 Under no circumstance hath aught ever been, or ever shall be, possessed of any substance, in respect of which it may be termed a “thing,” but that in virtue thereof it hath ever bowed down, humble, lowly, adoring, mindful – and ever shall do – for the sake of the Point of Truth; and it everlastingly worshippeth God through Him, nor itself noticeth this to be the case: for were it to recognize Him, it would, with its whole being, turn unto Him detachedly from its whole self. How unreservedly, for example, did those who recognized the Apostle of God attest their belief in Him! And how persistently did those who recognized Him not, tarry in the fire of their unperceiving state! Conceive thou likewise the Revelation before that preceding His; and view thou in the same light also the Revelation after that succeeding His. Herein is the glory of God: that all should pride themselves on their servitude unto Him, should He deign to accept it: whereas He shall accept it not, save only from those who are sincerely devoted unto Him.

770 درهیچ شأنی از برای هیچ شئ شیئیّتی نبوده ونیست الّا آنکه بهمان شیئیّت از برای نقطه حقیقت ساجد و خاضع وخاشع و قانت و ذاکر بودهو هست و لم یزل خدا را باو عابد است ولی خود ملتفت نمیگردد کهاگر بشناسد او را بکلیّه از کلّ خود منقطع میگردد بسوی او چنانچه اشخاصکه شناختند رسول خدا را چگونه ایمان اوردند و انها که نشناختهچگونه در نار حجاب مانده وهم چنین قبل مثل او را فرض کن و بعد بعد او رانظر کن این است عزّة الله که کلّ بعبودیّت از برای او مفتخر اگر قبولکند و حال آنکه قبول نمیکند الّا از مخلصین

771 One thousand two hundred and seventy years have passed since the inception of Muhammad's Prophetic Mission, and each year endless multitudes have circled about the House. In the final year, the Founder of the House Himself went on pilgrimage, and beheld that – God be praised! – people of all denominations had come on pilgrimage; yet no one recognized Him, while He recognized them all, knowing that it was in the grasp of His previous word that they had acted, and were acting, as they did. The one who did recognize Him, and who performed pilgrimage with Him, is the same over whom eight Vahids have passed, during which the Lord hath gloried in him amidst the Concourse on high, in virtue of his detachment, and of his sincerity in His good pleasure.

771 هزار و دویست و هفتادسال از بعثت گذشت و در هر سنه ما لا نهایه بر حول بیت طواف کردندو در سنه اخر واضع بیت خود بحج رفته که دید که ماشاء الله ازهر فرقهبحج آمده ولی احدی او را نشناخته و او کل را شناخته که در قبضه قول قبلهاو حرکت کرده و میکنند و کسی که او را میشناخته و با او حج کرده همان استکه عدد هشت واحد بر او گذشت که خداوند باو مباهات فرمود در ملأاعلاء بانقطاع او و اخلاص او در رضای او

772 It is not that he hath been made the object of any special favour. Nay, that same favour hath been vouchsafed unto all; yet they have all shut themselves out therefrom as by a veil: inasmuch as in that year of the Revelation, the Book commentating on the Surih of Joseph came into the hands of all: yet, when they looked, and saw that they had no companion in confessing their belief, they all demurred to do so; not conceiving that this same Qur'an, whose truth is now attested by so many people, had been present in the very heartland of the Arabs for seven years, while apparently no one, apart from the Commander of the Faithful – peace be upon him – had confessed its truth. Howbeit that soul, since he had regard for that whereby the proof is constituted such, became assured of the truth of the Revelation, nor had regard for any other person.

772 نه این است که بر او فضلخاصّی شده بلکه همان فضل در حقّ کلّ شده ولی کلّ خود را محتجب داشتهاز ان فضل زیرا که در ان سنه ظهور کتاب شرح سوره یوسف بکلّ رسیدولی چون نظر کردند دیدن رفیق ندارند در تصدیق همه واقف شدندو حال آنکه نصوّر نمیکنند که همین قرآنی که حال این همه مصدّق داردهفت سال در بحبوحه عرب بود و مصدّقی غیر از امیر المؤمنین علیه السلامبظاهر نبود

773 Thus it is that on the Day of Resurrection, the Lord questioneth each soul upon his own understanding, not upon his subservience to the opinions of another. How like it is that a soul, upon hearing the Verses, may submit to them, and recognize the True One; nor follow this and that person. It is for this reason that all have been charged with responsibility for themselves, not for others. Upon the appearance of Him Whom God shall make manifest, the most learned of the learned are in the same case with the lowliest of the people. How like it is that this epitome of lowliness may confess the Truth, while that embodiment of learning may remain shut out therefrom as by a veil. Hence it is that in each Revelation, some through following others enter into the Fire.

773 ولی ان نفس چون نظر بحجیّت حجّت نموده موقن شده و نظر بدیگری نکرده این است که یوم قیامت خداوند سئوال میفرمایداز هر نفسی بانچه فهم او است نه باتباع او و نفسی را چه بسا نفسی حیناستماع آیات خاضع میگردد و تصدیق حقّ میکند و تتبع آن نمیکنداین است که کلّ بنفسه مکلّفند نه بغیره و در نزد ظهور من یظهره اللّهاعلم علما با ادنای خلق یکسانند در حکم چه بسا ازادنی تصدیقکند و آن اعلم محتجب ماند این است که در هر ظهور بعضی باتباع بعضی داخلنار میگردند

774 Were each person to act according to the extent of his own understanding, those who are possessed of an unspoilt nature would at least remain unchanged; nor would they have regard for the glory of the Cause, but rather for that whereby glory is constituted such: just as the aforesaid soul, at the time of Revelation, had regard for that by which the proof is constituted

774 و اگر هر نفسی بقدر فهم خود عمل کند اقلاً اهل فطرت متغیّر نمیگردند و نظر بعزّ امر نمیکنند بلکه نظر بما یعزّ به العزّ کنند چنانچهآن نفس در حین ظهور نظر بحجیّت کرد اگر چه رفیق نداشت ولکن عند اللّهبر حقّ بود ولی دیگران که

such; and, even though he had no companion, yet in the sight of God he was on the true path; whereas others, who looked first to see whether they had a companion, remained shut out as by a veil, and were in that year deprived of performing the real pilgrimage, which is to recognize Him Who established the identity of the House as such. He who recognized God and His Verses performed the pilgrimage, together with those others who in that year believed in Him; while those who circled around the House, through not confessing His truth, were judged to be other than followers of the Truth. It is not that they had not heard of the Revelation, for had this been so, they would not have been subject to any obligation; nay, they had heard of it; yet, because they heeded it not, they remained shut out as by a veil therefrom. Although in their own conceit they performed the pilgrimage in the good pleasure of God, yet in the sight of God they were shut out as by a veil from the very condition of belief, whereof the performance of pilgrimage is but one among various subsidiary aspects.

نظر برفیق خود کردند محتجب ماندند و در آن سنهکه از حجّ واقعی که عرفان مذّوت بیت بوده محروم گشته و او که عارفبالله و آیات او شده حجّ کرده با اشخاصی که در آن حول مؤمن بوده باوو بر طائفین حول بیت بعدم تصدیق بحقّ دون حکم غیر حقّ بر ایشانشده نه این است که نشنیده باشند که اگر نشنیده بودند مکلّف نبودندولی شنیده و چون اعتنا نکرده محتجب مانده و بزعم خود در رضای خداحجّ کرده ولی عند الله از ایمان محتجب مانده که حجّ

775 O people of the Bayan! Have mercy upon yourselves, and cause not your works to be of a sudden rendered vain. At the time of Revelation, act ye with the most scrupulous care. Thou knowest not Who is the Manifestation, for wert thou to be apprised of His identity, thou wouldst undoubtedly observe the utmost care. Howbeit, He shall be made manifest in such wise that thou shalt be able to ascertain His truth, so that the proof may stand complete before thee and before all. God is the best of judges.

775 شأنی از شئون ایمانای اهل بیان ترحّم بر خود کرده و یك دفعه اعمال خود را باطل نکردهو در نزد ظهور کمال دّقت را کرده نمیدانی که ظهور است که اگر بدانمنتهای دّقت را میکنی ولی بشأنی ظاهر میشود که بتوانی یقین بحقیقت کرد که حجّت بر تو و بر کلّ بالغ باشد و الله خیر الحاکمین

776 Gate Nineteen of the Fourth Unity,

776 الباب التاسعو العشر من الواحد الرابع

777 concerning this, that the women shall at night enter the Mosque, and come before the couches, in the presence of the nineteen ladies: which provision is as touching the womenfolk in that land.

777 فی انّ النساء باللیل ید خلن المسجد و یحضرنالسرائر عند تسعة عشر مرّته لمن یکن فی تلك البلد من کنائس

778 The substance of this gate is that it hath been permitted the women of that land, and its vicinity, at night to circumambulate the House; to sit beside the four couches over which are nineteen; to delight in rendering glory, sanctity, thanks, unity and grandeur unto God; and thereafter to return unto their homes. The donation of four mithqals of gold is in their case due but once in a lifetime, in respect of each of them, not on each separate occasion that they are blessed with being able to travel to the House.

778 ملخّص این بابآنکه برنسئا آن ارض و قرب او اذن داده شده که در لیل طواف نموده درنزد سرائر اربعه علیها تسعة عشر نسته و بتسبیح و تقدیس و تحمید و توحیدو تکبیر خدا متلذّذ گشته و رجوع بمنازل خود نموده وعطائی چهارمثقال ذهب در حقّ ایشان در عمر است از برای هر نفسی نه در هر وقتکه موفّق شوند بوفود بر بیت

779 That, however, which is conducive to their drawing nigh unto God is the good pleasure of their consorts, and the love of their children: to the degree that were anyone, ere discharging her obligation, to lavish upon her children whatsoever kindness

779 و آنچه مایه تقرّب ایشان است رضاناقران خود و حبّ ذرّیات ایشان است که اگر نفسی آنچه تواند ذریّهخود قبل از تکلیف اظهار لذف و رحمت نماید اعظم است از برای اواز هر طاعتی

and mercy she was capable of, this would weigh more greatly in her favour than any act of obedience whereby she might seek to draw nigh unto her Lord. The Lord hath commanded parents to evince towards their children the utmost love that it is possible to show them, naming such love the love of His own Self, to the honour of Him Whom God shall make manifest; while He hath commanded all children to behave towards their parents, siblings and relatives according to the standards of courtesy customary in that age, so that no dust of despondency may sit upon their hearts, to the glory of the parents of Him Whom God shall make manifest, and of His relatives.

که باو تقرب جوید بسوی خداوند خود خداوند امر فرمودهو الدین را که در حقّ ذریّه خود با منتهای حبّی که ممکن است در حقّ ایشانظاهر سازند و آن براحت خود خوانده اعطا ما لمن یظهره الله و امر فرمودهکه کلّ ذریاترا ابوین و اخوین و اولوا القرابه خود با شئون ادبیّهکه داب آن زمان است سلوك نموده که غباری بر قلوب ایشان نهنشسته لاجل اجلال و الدین من یظهره الله واولوا القرابة و کلّ ازبرای یك نفس است که خلق میشوند و رزق داده میشوند و قبضروح میگردند و زنده می شوند

780 It is for the sake of but One Soul that all are created and sustained, are caused to expire and quickened to life; and He it is Who hath ever been, and ever shall be, the Desire of all nations. In each Revelation He is made manifest with a particular name; and after His disappearance He is veiled from mortal eyes in a height of glory: for were the matter otherwise, how would it be possible to say "There is no God but God"? – inasmuch as He is a Sign that guideth unto this Word: just as this Word, which is composed of letters, guideth unto the Unity of the Lord – exalted and glorified be He – so likewise His Divine nature guideth singly and solely unto the Most Sacred Essence.

780 و او است مقصود لم یزل و لایزال در هر ظهورباسمی ظاهر و در هر بطونی در اوج عزّتی محتجب که اگر غیر ازین باشد کجا توان لا اله الّا الله گفت زیرا که آیتی است که دلالت بر آن کلمهمیکند چنانچه این کلمه که حروف است دلالت بر توحید خداوندعزّ و جلّ میکند آن کینونیّت الهیّه هم دلالت بر ذات اقدس وحده وحدهمیکند

781 There is no God but God, and We all, verily, circle about Him.

781 و ما من اله الّا الله انّا کلّ له طائفون

782 Gate One of the Fifth Unity,

782 الباب الاوّلمن الواحد الخامس

783 concerning the Mosque.

783 فی بیان المسجد

784 The substance of this gate is that the first land wherein the place of the appearance of the body of Him Whom God shall make manifest shall become apparent hath been, and is, the Sacred Mosque. The Secret of Reality hath been, and is, likewise observable in respect of the Point of the Bayan. However much the Cause of God can be exalted, it hath been, and is, befitting that this be done. A day, for example, shall arrive when the place of the clay of God Ahmad shall be established in a quarter of that Great Land, and become a spot wherein the faithful may perform their prayers: even as is today evident in the case of Mecca: for the bounds of its sanctuary were not at first to the extent witnessed today: nay, its dimensions have increased four-fold from what they originally were.

784 ملخّص این باب آنکه اوّل ارضی محلّ ظهورکه جسد من یظهره الله در او ظاهر کرده مسجد الکرام بوده وهست و هم چنیندر نقطه بیان سرّ حقیقت مشهود بوده وهست و هر قدر که توانارتفاع داد امر الله را لایق بوده وهست چنانچه خواهد رسید بیومکه محلّ طین الله احد در شطر از شطر آن ارض اعظم بقرار گیرد و محلّصلوة مصلّیان گردد چنانچه الان در مکّه ظاهر است که حدّ اوّل آن این قدرنبوده بلکه چهار ضعف زیاده مضاعف گشته بر آن

785 The purport of this provision is this, that if the land related unto the appearance of His body be exalted in this fashion – so that that place become a spot wherein the faithful don the garb of pilgrimage in order to circumambulate His House – what must be the case with the lands of the essential bodies

785 و مراد از اینامر این است که اراضی که بانتساب ظهور جسد او این نوع مرتفع گرددکه آن محلّ محلّ احرام محرّمین گردد در طواف بیت او چگونه خواهد بوداراضی اجساد ذاتیّه

that guide unto His Grandeur; the lands of the souls that guide unto His Unity; the lands of the spirits that guide unto His Thanks; and the lands of the hearts that guide unto His Glory? – whereof in the first the Fire of Love shineth forth; in the second the Air of Vicegerency is exalted; in the third the Water of Unity is ennobled; and in the fourth the Earth of Existence is elevated.

مدلّه بر تکبیر او و اراضی نفوس مدّله بر توحید اوو اراضی ارواح مدّله بر تحمید او واراضی افئده مدّله بر تسبیح او که در اوّلنار محبّت مشرق و در ثانی هواه ولایت مرتفع و در ثالث ماء توحیدممتنع و در رابع تراب وجود متعالی گردد

786 God beginneth All Things, then returneth them. Will ye not then perceive?

786 و الله یبدء کلّ شئ ثمّ یعیدهافلا تنظرون

787 Gate Two of the Fifth Unity,

787 الباب الثانی من الواحد الخامس

788 concerning the description of the mosques eight before ten.

788 فی ذکر مساجد الثمانیهمن قبل العشر

789 The substance of this gate is that it befitteth those in the Bayan who are possessed of means to construct eighteen mosques, newly and apart, in the name of the Letters of the Living of Him Whom God shall make manifest, which may serve as a guide unto the former Letters of the Living; and wherein glory, sanctity, unity and majesty may be rendered unto God. However much the lanterns in these mosques can be exalted, there hath not been, nor is there, any extravagance in this measure. Methinks I see that exalted lanterns to the number of the Name of "Mustaghath" have been suspended therein, which shine forth like unto the stars of heaven; while in that place the believers in God and His Verses have gathered, and performed their prayers.

789 ملخّص این باب آنکه لایق است بر مقتدرین در بیان که هیجده مسجد جدا جدیداً باسم حروف حیّ من یظهره الله بنا کنند که مدّل باشداز برای حروف حیّ اولّ و در آنها تسبیح و تقدیس و توحید و تعظیمالهی را بجا آورند و در انها هر قدر که توانند ارتفاع دهند ومصباح را که در آن اسراف نبوده و نیست گویا دیده میشود که بعدد اسم مستغاثدر آن مساجد لنترهای مرتفع آویخته که مثل کوکب سماء مُشرق استو در آنجا حاضر شده مؤمنین بخدا و آیات او و نماز گذارده

790 Yet fear ye that day whereon these same Letters shall return unto the life of this world; and take heed that ye deprive them not at least of their own seats: even as occurred during the Revelation of the Point of the Bayan, when all, on the authority of the Traditions related of their former selves, assumed the rôle of imam in the mosques, while denying the Imams themselves, by reason of the baseless assertions they had attributed unto them, entry into those dwellings wherein the Name of God was exalted. Whoever indeed is in the present Revelation hath noted instances of this form of proceeding: how, not content with denying them entry into the finest of mosques, they would not consent to allow them entry into the lowly among them either. Nay, they sank to yet lower depths than this, until finally there befell that which befell.

790 ولی بترسیداز آن روزی که همین حروف بر میگردند بسوی حیات دنیا که اقلاً مقاعدخود ایشان را از ایشان ممنوع نکرده چنانچه در ظهور نقطه بیانکردند کلّ باسم احادیث قبل ایشان امامت در مساجد نموده و خود ایشانرابافکرهای که نسبت بایشان داده از مساکنی که در آن ذکر خدامرتفع میشد ممنوع داشته چنانچه هر کس در این ظهور بوده وقایعآنرا ثبت نموده که در مساجد عالیّه که از برای ایشان راضی نشدهبر ذاتی هم راضی نشده بلکه ازین هم تنزّل نموده تا آنکه واقع شد آنچهواقع شد

791 It is not that they have no proof before them: even now, these mosques are being reared in virtue of this same proof, just as they were reared aforetime in virtue of this same proof: for had not the words "He who frequenteth the mosques of God ..." been revealed, how would all these mosques have been reared? Yet, these people have looked not to the essence of the argument, whence they are shut out as by a veil from

791 نه این است که حجّتی بر ایشان نباشد الان بهمین حجّت اینمساجد بر پا میشود و بهمین حجّت از قبل بر پا شده که اگر و من یعمرمساجد الله نازل نشده بود چگونه این همه مساجد بر پا میشد ولیاین خلق نظر بجوهر دلیل نکرده و ازین جهت است که محتجب میگردنداز حقّ نظر میکنند و می بینند

recognizing the Truth. When they look, they see that a vast multitude go on pilgrimage: yet they look not to see under the shadow of what Tree they all act in this fashion, and in virtue of what proof they are content to undergo all this hardship on the way. Howbeit, since the matter hath become a source of pride, they undertake it without reflection.

خلق کثیر بحجج میروند ولی نظر نمیکنندکه این همه در ظلّ چه شجره حرکت میکنند و بواسطه چه حجّتی راضی باین همه مشقّت در سبیل میشوند ولی چون مایهء افتخار شده لایشعر میکنند

792 In truth, however, the actions of all these people are in virtue of "... to God, as a duty upon the people, is owed a pilgrimage unto the House;" and this same Word existeth in the Day of the appearance of Him Whom God shall make manifest, as it doth today, and as it did at the time of the revelation of the Furqan; yet when they observe that they have no companion in obeying this command, they become shut out as by a veil from the Source of the command; and only afterwards, when they find for themselves a companion, and the matter becometh a source of pride, do they all of them obey it.

792 و حال آنکه کلّ این همه خلق اعمالشان بواسطه و لله علی النّاس حجّ البیت استو همان کلمه در یوم ظهور من یظهره الله هست وامروز هست و در حینتزول فرقان بوده ولی چون می بینند در آن امر خود قرینی ندارنداین است که محتجب می مانند از مبدء امر و بعد که از برای خود قرین بهم میرسانندو مایه افتخار میشود کلّ میکنند

793 Were that same soul who today goeth on pilgrimage to have lived in that day, he would not have hearkened unto the command of God, how much less obeyed it: just as today thou beholdest that this same proof existeth; yet in this wise, those who are shut out as by a veil have persisted in their unperceiving state. They travel in the streams which have branched out from the sea of the proof constituted by the Book of God; yet are shut out as by a veil from the sea itself. Thus it is that the people are adjudged to be as shadows, and those who believe on the basis of discerning insight to be as rays; while the sun is the sign of Reality itself, and is exalted above being conjoined with any mention, inasmuch as naught is seen therein but God; He, verily, is the Lord of all worlds.

793 و اگر همان نفس که امروز میکند در آنیوم بود نمیشنید امر خدا را چگونه عمل کند چنانچه امروز می بینی که همانحجّت هست و همین قسم محتجب مانده اند محتجبون در نهر هائیکه از بحر حجّیتکّاب الله منشعب شده سیر میکنند و از نفس بحر محتجبند این است کهحکم ظلال بر خلق میشود حکم شعاع بر مؤمنین از روی بصیرت و شمس کهآیه خود حقیقت است و متعالی است از اقتران بذکری اذ لا یری منهالّا الله ذلك ربّ العالمین

794 Gate Three of the Fifth Unity

794 الباب الثالث من الواحد الخامس

795 On true exposition of the knowledge concerning the years and the months.

795 فی بیان عرفان السّنین و الشّهور

796 The substance of this gate is this, that the Lord of the universe hath fashioned all types of years by His behest, and hath ordained that from the inception of the Bayan, each year to equal the numerical value of the word all things (kullu shay'=361=19x19), to consist of nineteen months, where each month equaleth nineteen days, that from the moment of the shining forth of the sun in vernal equinox, corresponding to the first sign of Zodiac, the sign of Aries, till the end of its voyage at the end of winter, corresponding to the last sign of Zodiac, the sign of Pisces, all beings would traverse through all the nineteen stages of the Letters of Unity.

796 ملخّص این باب آنکه خداوند عالم خلقفرموده کلّ سنین را بامر خود و از ظهور بیان قرار داده عدد هر سنین راعدد کلّ شئ و آنرا نوزده شهر قرار داده وهر شهر را نوزده روز فرمودهتا آنکه کلّ ازنقطه تحویل حمل تا منتهی الیه سیر او که بحوت منتهی میگرددر نوزده مراتب حروف واحد سیر نمایند

797 It is thus that He hath called the first month that of Baha' (Splendour), and the last month that of 'Ala' (Loftiness), and

hath established His religion in accordance with this same number. Thus, He hath destined each month to be the spring of one of His laws, that the inmates of this paradise may partake of divine delights in the utmost joy that is possible in the realm of creation. Therefore, in the first three months, the months of glorification, the fire of the hearts of existing beings is created, and in the next four months, the months of the celebration of praise, the spirits of the contingent beings are created, a time during which they are provided for. In the subsequent six months, which are the months of exaltation of unity, God causeth the beings to die, not a physical death, but the death from negation, and the life in affirmation. Finally, in the last six months, which are the months of magnification, the Lord of the universe, glorified and exalted be Him, quickenth those people who have died from the love for one other than Him, and have remained steadfast in His love.

797 و شهر اوّل را بَها و آخر را علانامیده ووضع این را بر اینعدد فرموده و هر یومی را بهار حکمی قرارداده که متلذّذین در این جنّت باعلاء ما یمکن در امکان متلذّذ گردند در سه شهر اوّل که اشهر تسبیح است خلق نار افئده موجودات می گرددو در چهار ماه بعد که شهر تحمید است خلق ارواح ممکنات میگردد کهدر آن رزق داده میشوند و در شش ماه بعد که شهور توحید استمی میراند خداوند موجودات را نه موت جسدی بلکه موت از نفی و حیاتدر اثبات و در شش ماه بعد که شهور تکبیر است حیات میدهد خداوندعالم عزّ و جلّ اشخاصی را که از حبّ دون آن مرده و در حبّ او ثابت مانده اند

798 The first three months are the fire of God, the next four months, the air of eternity, and the subsequent six months are the water of divine unity which streameth forth upon the souls of all things, descending from the air of eternity, an air which is in turn derived from the fire of God. The last six months pertaineth to the dust, that all that is manifested out of the three previous elements, may be preserved in the dust element, and then, the fruit would be harvested.

798 و سه شهر اوّل نار الله است و چهار شهر بعد هواء ازل است و شششهر بعد ماء توحید است که بر نفوس کلّ شئ جاری میگردد از هواء ازلکه او ممدّ است از نار الله و در شش ماه بعد متعلّق بتراب استکه آنچه ظاهر شده از عناصر ثالثه در آن عنصر مستقر گردد و ثمر اخذشود

799 In like manner, all the creatures are multiplications of this unity in unity (19x19). The first month is the month of the Point, and the 18 months belonging to the Letters of the Living circle around it. Amidst all the months, the month of the Point resembleth the sun, while all other months resemble mirrors which reflect the radiant lights of that supreme month, in such wise that naught is seen in them but that month. God hath called that month the month of Baha (Splendour), meaning that therein lieth the splendour and glory of all months, and he hath singled it out for Him Whom God shall make manifest. Each of its days is related by God to one of the Letters of the Unity.

799 و کلّ خلق هم مکثّر ازین واحد در واحدند و شهر اوّل شهرنقطه است و شهور حیّ در حول او طائف و مثل او در بین شهورمثل شمس است و سایر شهور مثل مرآتی هستند که ضیاء آن شهردر آنها مُشرق شده و در آنها دیده نمیشود الّا آن شهر و آن را خداوندشهر بها نامیده بمعنی آنکه بهاء کلّ شهور در آن شهر است وآنرا مخصوصگردانیده بمن یظهره الله وهر یومی از آنرا بیکی از حروف واحد نسبتداده و

800 The first day, which is the day of Nawruz, is the day of "There is none other God but God." That day is like the Point in the Bayan, out of Whom all are called into being, and unto Whom all shall return. Its Manifestation in the Dispensation of the Point of the Bayan is the Lord of the seven letters, Who is ordained by God to be the Throne of Him Whom God shall make manifest in this Revelation. For He is the One Who is shining forth in this Throne, and He is the Revealer of these glorious verses, He is the One in Whom naught is seen but God, glorified and exalted be Him, He is the First, yet not

800 یوم اوّل که نوروز است یوم لا اله الّا الله است مثل چن یومثل نقطه است در بیان که کلّ از آن خلق میشوند و بسوی او عودمی نمایند و مظهر آنرا در نقطه بیان ذات حروف سبع قرار داده و آنرا در این ظهور عرش من یظهره الله قرار داده زیرا که او است مشرق در اینعرش و او است مُنزل آیات باین نحو و اواست که دیده نمیشود در اوالّا الله عزّ و جلّ و او است که اوّل باوّل شناخته نمیشود و او است که آخرباخر شناخته

defined by it, and He is the Last, but not described by it. He is the Seen, and not praised by it, and He is Hidden, and not recognised by it, and He is the One Who is the Source of the thingness of all, while His thingness is by the grace of God.

نمیشود و او است ظاهر که بظاهر شناخته نمیشود و او استباطن که بباطن شناخته نمیشود و او است که شیئیّت کلّ از او استو شیئیّت او بالله است بنفس او

801 He who is blessed in His day to witness unto divine unity 361 times, he would be guarded in that year from the afflictions which will be sent from the heaven of destiny. God verily protecteth all things.

801 و هر نفسی که مؤمن شود در یوم اوو سیصد و شصت و یك مرتبه توحید کند خدا را در آن سال محفوظمی ماند از آنچه از سماء تقدیر نازل میگردد و الله علی کلّ شئ حفیظ

802 The fruit of this knowledge is this, that just as these months, which are a mere token attribute of the creatures, have turned to naught but that which pointeth unto the Letters of the Unity, all other creatures of God should be the same, that no one would see any thingness in himself, except through the Manifestation of the Cause of God. But this should not be limited to a mere knowledge. Rather, one must harvest the result, and in the Day of the revelation of these same Manifestations, though he possesseth all earth, he would see naught in himself except these Manifestations, and submit unto Them, even if They appear, like in this Revelation, in cheap cotton-garments. This is that which profiteth the virtuous.

802 و ثمرهاین عرفان اینکه در این ظهور شهور که شأنی از شأن خلق است که کلّمدّل شد بر حروف واحد چگونه است دون آن از خلق حقّ که شئ در خودشیئیّت نه بیند الّا بمظاهر امر حقّ نه این است که محض علم باشد اینبلکه اخذ نتیجه کند و در یوم ظهور همین مظاهر اگر مالك کلّ ارض باشدنه بیند در خود الّا همین مظاهر را و در نزد آنها خاضع گردد اگر چهمثل این ظهور ظاهر شوند بقمیص قطنی هذا ما ینفع المتقّي

803 Gate Four of the Fifth Unity

803 نالباب الرابع من الواحد الخامس

804 On the ordinance concerning calling people by the Names of God, the name of Muhammad, blessings of God rest upon Him, the name of ‘Ali, Their twin names, the name of Fatimih, the name of Hasan, or the name of Husayn, peace be upon Them.

804 حکم تسمیه الاسماء باسماء الله او باسم محمّدو علی و فاطمه او هما جمیعا او الحسن و الحسین علیهما سلم

805 The substance of this gate is this, that God hath graciously permitted His servants to call themselves by names that refer unto Him, like ‘Aziz (The Almighty), and Jabbar (The All-Compelling), and the like of them. But the best names are the names that would indicate relation unto God, like Baha’u’llah (Glory of God), Jalalu’llah (Splendour of God), Jamalu’llah (Beauty of God), Nuru’llah (Light of God), Fadlu’llah (Grace of God), Judu’llah (Bounty of God), and similar Exalted names, as well as ‘Abdu’llah (Servant of God) and Dhikru’llah (Remembrance of God). This type of naming is a gate that one can ascend therein endlessly.

805 ملخّص این باب آنکهخداوند اذن فرموده عباد خود را که تسمیه کنند نفوس خود را باسمائکه مدّل بر او است مثل عزیز و جبّار و امثالهما و بهترین اسما اسمی استکه منسوب الی الله شود مثل بهاءالله یا جلال الله یا جمال الله یا نور الله یا فضل الله یا جود الله و امثال این نوع اسماء ممتنعهو عبد الله و ذکر الله این نوع هم بابی است که الی مالا نهایه میتواندر آن عروج نمود

806 Should one desire to choose a name in the sea of prophethood, guardianship, or love, he should limit his choice to one of the five names. However, the combination of the names Muhammad and ‘Ali is the most mighty name, and the most wondrous sign.

806 واگر در بحر نبّوت و ولایت و محبّت بخواهد اسمگذارد از اسما خمسه تجاوز نکند و جمع بین اسم محمّد وعلی اعظمکلّ اسماء است

807 But the divine Cycle shall advance in stages, until such Revelation when all things will be called by the Names of God, that no name would be assigned to anything unless it resembleth

807 واگر کلّ امثال و کور ترّقی نموده و شیئا فشیئاتا ظهوری که کلّ شئ باسماء الهی خوانده میشود

one of the Names of God, glorified and exalted be Him, like halim (forbearing), which is a food, but resembleth a name of God, lauded and magnified be Him. It is thus that in this Cycle of the Bayan there shall be made many constructions like this, even such permission is granted unto all. For in the Day of the Revelation of the Sun of Truth, should people attain the utmost limit of perfection, they shall not call anything except by a name that is like one of the Names of God, glorified and exalted be Him. And if such level of perfection would not be attained, it assuredly will happen in the Revelation subsequent thereof.

که هیچ شئ اطلاقنمیشود بر او اسمی الّا آنکه مشابه است با یکی ازاسماء حقّ جلّ و عزّمثل حلیم که از مطعومات است ولی مشابه است باسم الله عزّ و جلّ و دراین ظهور بیان ازاین نوع تصنّع بسیار خواهد شد حتی آنکه اذنداده شده بکلّ که در یوم ظهور شمس حقیقت اگر مردم رسیده باشندبر حدّ کمال اطلاق شئ نمیکنند الّا آنکه مشابه یکی ازاسماء حقّ استجلّ و عزّ و اگر نرسد در آن ظهور در ظهور بعد خواهد شد

808 This will happen in stages and gradually, until all heaven, earth, and that which lieth between them, would be filled with the Names of God. What difference it maketh, whether a dust refereth unto God or a man doeth so, for both are His creatures, except that the former is created for the latter. For God hath invested the human spirit with the spirit of the celebration of God's unity by all things. For example, should a faithful sit on a land, the spirit of that land would attain utmost tranquillity and delight. On the other hand, should a non-believer sit thereon, it would be sore-vexed to such a degree that none can reckon it but God, and it ceaselessly beseecheth God to remove him therefrom. Thus the example of dust was given that thou wouldst be able to ponder the same principle in regard to all things.

808 کم کم خواهدشد تا آنکه مملو گردد کلّ سماء و ارض و ما بینهما از اسم حقّ چه فرق میکندکه طین مدّل علی الله باشد یا ایشان هر دو خلقند الّا آنکه آن ازبرای او خلق شده زیرا که روح توحید کلّشئ را خداوند در روح انسانقرار داده مثلا اگر بر ارضی مؤمنی نشیند روح آن ارض ساکن میگرددو متلذّذ و اگر دون آن نشیند مضطرب میگردد بشأنی که غیراز خدا کسی نتواند احصای آن نمود لا یزال از خدا طلب میکند قیامآن را از روی خود و هم چنین مثل درطین زده شد که کلّ اشیاء را تعقّل توانی نمود

809 Well is it with the people of that age, who call nothing but by a Name of God. That Age is worthy to be praised as the beginning of the worlds of paradise!

809 طوبی از برای اهل زمانی که در هیچ شئ اسمی اطلاق نکنندالّا باسم حقّ لایق است که بدء عوالم جنّت گفت آن زمانرا

810 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.

810 و هیچ شئجنّت خود نمیرسد الّا آنکه بمنتهای کمال در حدّ خود ظاهر شود مثلاًآن بلور جنّت حجر است که مادّه این بوده وهم چنین از برای اینبلور بنفسه درجات است در جنّت تا وقت که رسد بجای کهدر حینیکه ماء هست دهن شعر بر او زده شود که یاقوت گردد آن وقتبمنتهای جنّت رسیده زیرا که وقت که حجر بوده بها نداشت وامروزیك قیراط آن اگر بکمال یاقوتیّت رسد که در امکان او است چهقدر بها دارد و هم چنین کلّ شئ را تصّور کن و کمال علّو ایشاندر ایمان بخدا است در هر ظهور و بانچه از قبل آن نازل میگرددنه بعلم زیرا که در هر ملّت علمای از هر فنّ دارند و نه بغنا زیرا کههم چنین ظاهر است که در هر ملّت اهل غنا در رتبه خود دارند و همچنین شئون دیگر

811 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 realised 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.

811 بلکه علم علم بخدا است و آن نیست مگر علم بظهوراو در هر ظهوری وغنای نیست الّا بفقر بسوی او و استغنای ازما دون او و آن ظاهر نمیگردد الّا آنکه بالنّبة بمظهر ظهور ظاهرگردد نه این است که شکر ظهورات قبل را ننموده که این ممتنع استزیرا که انسان در حین نوزده سالگی شکر یوم نطفه را باید کندکه اگر نبود آن نطفه امروز او بانمقام نرسیده یوم هم چنین اگردین آدم نبود امروز این دین باین حدّ نرسیده بود و هم چنین الی ما لا نهایه تصّور کن

812 Render then thanks unto God through each one of His Revelations in each Dispensation, inasmuch as that is a thanksgiving unto God which is beloved in His sight. God guideth unto the absolute path of truth, whomsoever He willeth.

812 امر خدا را و شکر کن او را بهر تجلّی که فرمودهدر هر ظهوری که اواست از شکر او که محبوب است نزد او و الله یهدمن یشاء الی صراط حقّ یقین

813 The fruit of this ordinance is this, that by virtue of continuos remembrance of these names, ye would not leave the shadow of Those Who bear these names, that haply in this Revelation one may become, through his attraction unto He Who beareth his name, worthy of being a name sign who would solely point unto Him Whom God shall make manifest.

813 و ثمره این امر این است که بتذکار ایناسما از مسّمیات این اسماء خارج نگشته لعل نفسی بانجذاب مسّماباسم حقّ در این ظهور لایق اسمیّت گردد که مدّل بر من یظهره الله باشدنه بر غیر آن

814 But be warned lest thou be shut out as by a veil, by virtue of a mere name, inasmuch as in this Cycle, the one who martyred the Prince of the Martyrs, peace be upon Him, appeared by the very same name of that Essence of Holiness, and there is no doubt that in the Revelation of Him Whom God shall make manifest, all would be called by these beloved names. However, only he who shall remain firm in pointing unto Him, will be His name, for his inmost reality is fashioned out of the ocean of His bounty, who is worthy to be called by a most excellent name. Otherwise, he is a shadow of blatant error, beneath the nether ground, who shall perish in negation.

814 نه این است که بمحض اسم محتجب گردی زیرا که در این کور قاتلسیّد الشهدآء بعینه باسم خود حضرت نامیده شده بود و درظهور من یظهره الله شبهه نیست که کلّ باین اسماء محبوبه نامیدهشده اند ولی اگر نفسی در دلالت بر آن ثابت ماند آن وقت اسم او استکه کینونیّت او از بحر جود حقّ خلق شده که لایق است اسم حسنی بر آن خواندهشود و الّا ظلّ افکی است در تحت الثّری که در نفی فانی میگردد

815 Thou hast witnessed in this Day of Resurrection, that myriad of souls were called by the name of the Apostle of God, blessings of God rest upon Him, which no name can surpass it in the world of creation, and yet they were veiled from their Beloved. God is a witness unto all things.

815 چنانچه دیدی در یوم قیامت که چه قدر نفوس باسم رسول الله که اسم درامکان از آن بالاتر نیست نامیده شده و محتجب ماندند از محبوب خودو الله علی کلّ شئ شهید

816 Know thou that He Whom God shall make manifest resembleth the touchstone which separateth pure gold from all besides it. For example, if one be called by the supreme name Baha'u'llah, and He recognise His Baha, Who is the First to

816 و بدانکه مثل من یظهره الله مثل محّك استکه فصل میکند ما بین طلای خالص از غیر آن مثلاً اگر کسی بهاءاللّهنامیده شده باشد اگر ببهاء او که اوّل من آمن باو است ایمان آوردآن وقت

recognise Him, then of all names, this name would be registered for him. Otherwise he would perish in negation, as if there hath never been any mention of him.

این اسم در حقّ او و اسماء ثبت میگردد و الّا در نفی فانی میگرددکانه لم یکن شیئا مذکورا

817 Gate Five of the Fifth Unity,

817 الباب الخامس من الواحدالخامس

818 in explanation of the ordinance concerning the expropriation of the possessions of those who believe not in the Bayan; and the ordinance concerning the restitution thereof, should they enter the fold of the religion; save in countries where such expropriation would not be possible.

818 فی بیان حکم اخذ اموال الّذین لا یدینون بالبیان و حکم ردّه ان دخلوا فی الدّین الّا فی البلاد الّتی لا یمکن الاخذ

819 The substance of this gate is that in each Revelation all that is on earth must fall beneath the shadow of the succeeding Revelation. For example, in the Revelation of the Apostle of God – may the blessings of God and His salutations be upon Him – it was fitting that all who were on earth should have become believers beneath His shadow: and if, as proved to be the case, some came not beneath His shadow, this was on account of the frailty of the Muslims, for otherwise, the fitness for this to occur existed in that religion.

819 ملخّص این باب آنکه در هر ظهورآنچه ماعلی الارض است در ظلّ ظهور بعد باید واقع شود مثلا درظهور رسول خدا لایق بود که کلّ ما علی الارض در ظلّ او مؤمن شوندآنچه که نشده از ضعف مسلمین بوده و الّا لیاقت از برای این دینبوده

820 On the Day of the appearance of the Apostle of God – may the blessings of God and His salutations be upon Him – the very soul of each person living was not lawful to him, how much less that which is subordinate to life; unless he entered the fold of belief in Him, at which time whatsoever the Lord had, out of His bounty, bestowed upon him would have become lawful to him. In like manner, on the appearance of Him Whom God shall make manifest, no soul shall be lawful to its possessor unless he believe in Him. All shall be taken away from all, unless they enter beneath the shadow of His religion: and this is a token of the bounty of the Lord in respect of His creation.

820 و یوم ظهور رسول الله صلّی الله علیه و اله بر صاحب نفسی نفساو بر او حلال نبود چگونه ما یتفرع علی الحیوة مگر آنکه داخل ایمان باوشود که آن وقت بر او حلال میشد آنچه را که خداوند باو عطا فرمودهاز جود خود و هم چنین در ظهور من یظهره الله هر نفسی بر صاحبشحلال نیست الّا بایمان باو کلّ از کِل گرفته میشود الّا آنکه داخل شونددر ظلّ دین او و این است فضل خداوند در حقّ خلق

821 For example, whatever countries, at the beginning of Islam, were conquered by force and coercion, thereby entered the fold of Islam, and attained the fruit of belief; and if, as proved to be the case, some remained without its fold, this was not a mercy to them, inasmuch as they have tarried until now in the Fire. Similarly in this Revelation, that which is related to other than the believers in the True One is not lawful to them; unless they enter within the fold of belief, at which time whatsoever the Lord hath, out of His bounty, bestowed upon them shall become lawful to them.

821 مثلاً اگر فتح بلادبدر صدر اسلام شد بجبر و قهر داخل اسلام شده و فایز بثمره ایمانگشته و آنچه که نشده رحمتِ در حقّ ایشان نبوده چه الی الان درنار ماندهَ وهم چنین در این ظهور حلال نیست بر غیر مؤمنینبحقّ آنچه ما ینسب بایشان است الّا آنکه داخل در ایمان گردندکه آنوقت حلال میگردد بر ایشان آنچه که خداوند بایشان عطافرموده از جود خود

822 This ordinance, however, devolveth upon those sovereigns who are invested with power in the religion, not upon all the believers; nor hath the Lord permitted it to be implemented in any country where this might occasion sorrow or injury to any soul: as, for example, in the case of merchants with commercial dealings in the lands of the Franks, who should keep their

822 و این حکم بر سلاطین صاحب اقتدار در دین استنه بر همه و نه در بلادی که باعث حزن نفسی یا ضرّ نفسی شود اظهارآن را هم خداوند اذن نفرموده مثلاً تُجّاری که در بلاد فرنگ تجارتمیکنند که بر ایشان است که بمنتهای دقّت

accounts with the utmost scrupulousness, lest any abasement should befall them: unless the Lord should assist His Cause with a power sufficient to prevail over all who are on earth, according as He hath promised: at which time, all shall dwell within the pale of God's mercy. Although they themselves abhor it, yet the power of God shall cause them to enter therein, and, delivering them from the Fire, convert them into light; and God is powerful over All Things.

حساب خود را داشته باشند که ذلّی از برای ایشان واقع نگردد الّا آنکه خداوند نصرتفرماید باقتداری که مقتدر شود بر ما علی الارض چنانچه معدهفرموده که ان وقت کلّ در رحمت الهی ساکن خواهند بود اگر چه خود بنفسهنخواهند ولی قدرت الهی ایشانرا داخل میفرماید وایشانرا از نارنجات داده مبدّل بنور میفرماید و الله علیّ کلّ شئ قدیر

823 It is not that those invested with power should wait for a prodigy to descend from heaven such as would cause all who are on earth to enter into the fold of the religion. Nay, just as in the religion of Islam, all entered therein in virtue of that which had been promulgated through the command of the Apostle of God – may the blessings of God and His salutations be upon Him – so likewise in every Revelation, things must be realized in this same manner. That which is requisite on the part of God is to grant permission; but that which is incumbent on the part of His creatures is to render Him obedience. Had, indeed, those potentates who existed in the religion of the Apostle of God – may the blessings of God and His salutations be upon Him – acted according to the precepts of the Qur'an, today all who are on earth would be believers in the Qur'an; and if this be not now the case, the shortcoming is on the part of His servants: inasmuch as that which it was incumbent should be promulgated from the Source, was revealed in the Qur'an. God assisteth whomsoever He willeth, and God is the All-Powerful, the Almighty.

823 نه این استکه صاحبان قدرت صبر نموده که امری از سما نازل شود که ما علىالارض را داخل در دین کند بلکه مثل آنچه در دین اسلام کلّ داخلشده از آنچه ظاهر شده بامر رسول الله در هر ظهوری هم همان قسمباید ظاهر گردد آنچه من الله هست اذن است ولی آنچه بر خلق استاطاعت او که اگر صاحبان قدرتی که در دین رسول الله بهم رسیدهباوامر قرآنیه عمل کرده بودند امروز ما علی الارض کلّ مؤمنین بقرآنبودند حال که نشده قصور از عباد بوده ولی از مبدء آنچه بایدظاهر شود در قرآن شده و الله ینصر من یشاء بامره و الله قوّی عزیز

824 The fruit of this ordinance is that on the appearance of Him Whom God shall make manifest, all should have been so schooled in the Bayan that none of the believers therein would depart from the fold of belief in Him; which if he did, he would be adjudged as one who had disbelieved in God. I swear by the Sacred Essence of God that if, in the Revelation of Him Whom God shall make manifest, all should combine to assist Him, there shall remain on earth no soul – nay, naught whatsoever – that shall not enter into Paradise. Be ye watchful of yourselves, inasmuch as the whole of religion is to render Him assistance, not to perform the works prescribed in the Bayan, at the time of His appearance; notwithstanding that ere His advent, whosoever departeth therefrom by so much as a barley seed shall have infringed against His command.

824 ثمره این حکم آنکه در وقت ظهور من یظهره الله کلّ مربی بتربیت بیانشده باشند تا احدی از مؤمنین ببیان از ایمان باو خارجنگردد و اگر گردد حکم او حکم من لم یؤمن بالله میگردد قسم بذاتمقدّس الّهی که اگر کلّ در ظهور من یظهره الله بر نصرت او جمع شوندهیچ نفسی بر روی ارض نمی ماند مگر آنکه داخل جنّت میگردد بل هیچشئ مراقب نفوس خود بوده که کلّ دین نصرت او است نه اعمالی که در بیان نازل شده در حین ظهور او ولی قبل از ظهور هر کس قدرجوی تخلف جوید از امر او تخلّف جسته

825 Seek ye refuge in God from that which keepeth you remote from the Source of Command; and cleave unto His cord, for whosoever cleaveth unto obedience to Him hath attained, and shall attain, deliverance in all the worlds. This is a token of the

825 پناه برده بخدا ازآنچه شمارااز مبدء امر دور کند واعتصام جسته بحبل او که هر کس اعتصام دارندبطاعت او در کلّ عوالم نجات یافته و

grace of God: He bestoweth it upon whomsoever He willeth; and the grace of God is infinite.

خواهد یافت ذلك من فضلاللّه یؤتیه من یشاء و اللّه ذوا الفضل العظیم

826 Gate Six of the Fifth Unity,

826 الباب السّادس من الواحد الخامس

827 concerning the disposal of the possessions that are expropriated in this religion: if there be aught among them that is peerless in its kind, none shall possess it save the Point of the Bayan; and if the Sun have set, let it be carefully preserved up to the Sunrise, by one engaged in commerce, not other than he; while as touching the remainder, after the number "Ha"' have first been levied from the value (Baha') of the whole thereof, let the conquerors take therefrom, by the leave of their commander, each so much as shall satisfy his need; after which, if there remain a surplus, let this be distributed among the poor, and expended upon the shrines; and should it be bestowed upon each soul – though it be an infant in its mother's womb – this is better than that it should be expended upon the shrines, as a bounty from God: He, verily, is the All-Bountiful, the Most High.

827 فی حکم اموال التی یؤخذ فی ذلك الدّین ان یکن فیه من شئ لم یکن له عدلن یملکه الّا نقطة البیان و ان غربت المشس فلتحفظنّ سلطانهاعند من یتجز لا دونه و ان مادون ذلك یؤخذ اولا عنه عدد الها منبهاء ملّها ثمّ لیاخذنّ منه الذین قد فتحوا باذن و الیهم کلّ علی قدرما یستکفیه و ان مازاد لیبلغنّ الی الغفرآء و یصرفنّ فی البقاعو ان یؤتی کلّ نفس ولو کان الطّفل فی بطن اماء خیر من ان یصرف فالبّقاع موهبة من اللّه انّه کان وهّابا منیعاً

828 The substance of this gate is that whensoever the Lord of the world favoureth the believers with the conquest of a country which had not chosen to submit to His Cause, whatsoever is peerless in its kind hath been, and is, the right of the Point. For as long as the Sun of Truth shineth, it reverteth unto Him; and if the Sun setteth, it should be deposited with trustees from among the believers in the Bayan until the Day of the appearance of the True One, when they should return unto Him Whom God shall make manifest that which is in their possession.

828 ملخّص این باب آنکههر گاه خداوند عالم منّت گذاشت بر مؤمنین بفتح بلادی که اختیاراسلام نکرده آنچه ما لم یکن له عدل است حق نقطه بوده و هست مادامی کهشمس حقیقت مشرق باو راجع میکردد و اگر غروب فرموده نزد مؤتمنیناز مؤمنین ببیان سپرده تا یوم ظهور حق که ردّ نمایند بسوی من یظهرهاللّه آنچه در نزد ایشان است

829 Unto none is it permitted to dispose thereof: in the manner, for example, that the divines have appropriated, and disposed of, the property of the Proof of God without His leave: notwithstanding that if they have disposed of so much as a single qirat thereof, their recompense for doing so is the Fire. All Things are "for God:" and who is nearer unto the Lord than the Point of the Will? Howsoever much of the right of the Proof of the Lord aforetime anyone was indebted withal, not a single qirat thereof is lawful unto him; and should he have given it unto another, it is to no avail, although it was unto the most learned of the people of that age; and he hath squandered the right of the Proof, inasmuch as he hath given it unto another without His leave; and both the giver and the taker are in the Fire, for the Possessor thereof is living, and is better entitled to that thing which the Lord hath bestowed upon Him as a bounty in the Qur'an than any other person.

829 و بر احدی حلال نیست تصرّف در اومثل آنکه مال حجّت خدا را علما بغیر اذن او گرفته و تصرّف در او نمودهو حال آنکه اگر قدر قیراطی تصرّف نموده اند جزای نار است از برای ایشان کلّ شئ للّه است واقرب بخداوند از نقطه مشیّت کیستو آنچه قبل از حقّ حجّت خداوند برذمّه کسی تعلّق گرفته حلال نیستبر او قدر قیراطی و اگر داده بکسی مجری نیست اگر چه باعلم اهل آنزمان بوده و تفریط نموده در حقّ حجّت خداوند که بلا اذن او بدیگرداده و معطی و اخذ هر دو در نارند چه آنکه صاحب او حیّ و احق استبر آنچیزیکه خداوند در قرآن موهبه باو عطا فرموده از دیگری

830 He is rich enough to dispense with wealth itself – how much more with one who is unable to enrich himself, unless through wealth. Notwithstanding, whosoever wisheth to deliver himself from the Fire will of his own accord render this due; for otherwise the Proof of the Lord hath ever been, and ever shall be, all-possessing. It is from the ocean of His bounty that all have been brought into existence – how, then, must stand the case with that which is subordinate to existence? Today, which is the Day of Resurrection, inquiry is made of a divine: "Thou didst expend a thousand, thousand of the property of the Proof upon the construction of a mosque – by whose leave didst thou so?" This very question is more grievous unto him than any torment, in the eyes of those endowed with understanding, should the spirit of faith be in him; for otherwise, thousands upon thousands are they who might hear the Verse "All Things are doomed to perish, except His Countenance," without, methinks, having hearkened unto a single word thereof. In the eyes of him who recognizeth God, however, it would be better, though all that is on earth were his, to give it up, than that on the Day of Resurrection he should be questioned concerning a matter wherein lay the displeasure of his Best-Beloved.

830 و او است غنّی ازنفس غنا چگونه کسی که بغنا مستغنی گردد ولی هر کسخواسته که خود را از نار نجات دهد خود داده و الّا حجّت خداوندغنّی بوده وهست و کلّ از بحر جود او هستند که خلق شده اند چگونهو ما یتفرع بر وجود رسد امروز که یوم قیامت است سئوال کردهمیشود آن عالمی که مسجد الف الفی از مال حجّت بنا کردی باذن کیکردی همین حرف از برای او اشدّ است از هر عذابی نزد اولوا العلما گر روح ایمانی در او باشد و الّا هزاران هزار که آیه کلّ شئ هالك الّاوجهه را بشنود گویا نشنیده الّا کلمه ولی نزد عارف بالله اگر کلّما علی الارض را دهد نزد او بهتر است از اینکه یوم قیامت سئوالکرده شود ازامری که دون رضای محبوب او در آن بوده

831 Apart from that which is peerless in its kind, an amount to the value (Baha') of "Ha"' is to be levied on the whole, and applied, on the part of the Letters of the Vahid, to the propagation of the people of the Bayan, from the highest ranks thereof down to the lowest. Thereafter, the victorious commander shall bestow upon himself, and the companions of his triumph – each according to his station, and as is fitting in his particular case – a portion of the bounty of his Best-Beloved. If there remain a surplus, this should be expended upon the designated shrines; or else a share should be bestowed upon all the people of the Bayan – though it be a six-month-old infant in its mother's womb – whether in the East of the earth or the West thereof: which latter course is nearer unto the good pleasure of God than that it should be expended upon the shrines, should these have been already exalted; for otherwise the exaltation thereof should be accorded precedence. Such is the command of the Lord in this respect.

831 وغیر ما لم یکلّه عدل بقدر ایمانها از کلّ گرفته میشود واز قبل حروف واحدتزویج اهل بیان میگردد ازاعلی گرفته تا ادنی منتهی شود و بعدو الی فتح بر نفس خود واولیای نصر عطا میفرماید هر نفسی را آنچه شأن و لایق اوست از موهبه محبوب او واگر زیاد آمده صرف بقاع مأمور بهامیگردد یا انکه بکلّ اهل بیان سهمی عطامیشود اگر چه طفلشش ماهه باشد و در بطن اُمّش در مشرق و مغرب ارض یا مغرب آن که این اخری استاز صرف در بقاع اگر مرتفع شده باشد و الّا ارتفاع آن مقدّم استاین است امر خداوند در این باب

832 The fruit thereof is that on the Day of the appearance of Him Whom God shall make manifest – setting aside that whatever substance all who are on earth possess – in respect whereof they are entitled to the designation "thing" – is from Him, the people of the Bayan should nevertheless recognize the Right of God: insomuch as whatever, from the beginning of the revelation of the Bayan, hath come into their possession, is in virtue of His bounty ere yet He had appeared, whether as touching their spiritual condition or their worldly estate. Be ye abashed

832 و ثمره آن آنکه در یوم ظهور من یظهرهالله آنچه کلّ ما علی الارض شیئیّت دارند از او است که در جای خودولیّ اهل بیان حقّ الله را شناخته که آنچه ازاوّل ظهور بیان دارنداز موهبه او است قبل از ظهور او چه دنیا و چه دنیا قدری حیا نمودهکه بر او حزنی وارد نیامده از عبید خود و حقوقی که نقطه حقیقتاز برای او مقدّر فرموده ازاو ممنوع نداشته از کلّ ما لم یکن له عدلکه

a little, that no sorrow may come upon Him from His servants. Deprive Him not of the rights which the Point of Truth hath destined for Him, of all that is peerless in its kind, inasmuch as such a thing can belong of right to none but Him, for He is the Sign of "There is naught like unto Him" of the Lord.

مالك نميگردد چنين شئ را الّا او زيرا كه او است آيه ليس كمثلهشئ خداوند

833 Whatsoever thing arriveth at the stage of meriting this description, at its own level, is fitting but for Him, not for another; from the pinnacle of exaltation at one extreme, down to the lowest depth of abasement at the other: haply, at the time of His appearance, His blessed nature shall be occasioned no sorrow by the creatures who were brought into existence through His bounty: for His sorrow cannot be compared with the sorrow of All Things, inasmuch as All Things have derived from Him their substance, in respect whereof they are entitled to the designation "thing;" and similarly His good pleasure cannot be compared with the good pleasure of All Things, inasmuch as the good pleasure of All Things hath been brought into existence through Him.

833 وهر شئ كه باين وصف در صقع خود رسد لايق اواستنه ديگرى از ذروه علوّ گرفته تا منتهاى دنو ختم گردد لعل در وقتظهور بر خواطر مباركش حزنى وارد نيايد از خلقى كه بجود او خلق شدهكه حزن او معادل نميشود با حزن كلّ شئ زيرا كه كلّ شئ باو شئشده و هم چنين رضاى او معادل نميشود با رضاى كلّشئ زيرا كه رضاى كلّ شئ باو خلق شده

834 I swear by Him – than Whom in the knowledge of the Lord there hath not been, nor is there, one greater – that a single look of His eye is greater in the sight of God than the works of All Things, even should they have arrived at the highest limit of their potential: inasmuch as the very existence of all is realized through Him – how, then, must stand the case with their works? This same principle of superiority on the grounds of merit is true likewise of all the degrees of creation, the nearest taking precedence over the nearer: of the Letters of the Living; then the Names and Likenesses; then the prophets, saints, witnesses and favoured ones: all, to the degree that hath been destined for them – all have their assigned degrees on the part of their Lord; and all worship Him.

834 قسم باو كه از او در علم خداونداعظم ترى نبوده ونيست كه يك اشاره طرف اواعظم تراستنزد خداوند از عمل كلّ شئ اگر باعلى علّو امكان خود رسيده باشند زيرا كه وجود كلّ باواست چگونه و عمل كلّ و هم چنين الا قرب فلأقربمن حروف الحىّ ثمّ الاسماء و الامثال ثمّ النبّيّن و الصدّيقين والشهدآء و المقربّين كلّ على قدر ما قد قدر له لكل درجات من عند ربّهمو كلّ له عابدون

835 Should it not be possible for the trustees of the Bayan to preserve intact the sign of "There is naught like unto Him," and it becometh changed, it is incumbent upon them to preserve the value (Baha') thereof; to trade with it on behalf of its Owner; and to appropriate as their own rights a hundred out of every thousand, in order that this may become customary among all, so that by this practice all may profit from all. Nor is it to be imagined, if the Proof of the Lord proceedeth thus, that anyone else would venture to exceed this limit, inasmuch as all grace hath resided, and resideth, in His laws.

835 و اگر آيه ليس كشمله شئ نزد مؤتمنين بيان نتوانحفظ نمود و متغيّر گردد فرض است بر ايشان كه بها آنرا حفظ نمايندو تجارت نموده از قبل مالك او و حقوق خود را ازهر الفى مائه برداشتهباشد تا آنكه سنّت گردد در ما بين كلّ كه كلّ از كل بان منهج منتفّعگردند و گمان نميرود كه جائى كه حجّت خداوند اين نوع عمل فرمايد ديگرتجاوز نمايد زيرا كه در اوامر او كل فضل بوده وهست

836 There is no strength or power but in God, the Most Exalted, the Most Great.

836 و لا حول ولا قوة الاباللّه العلىّ العظيم

837 Gate Seven of the Fifth Unity,

837 الباب السّابع من الواحد الخامس

838 concerning this, that God hath permitted those who believe in the Bayan to effect purchases, of all manner of things, from those who have not believed in this religion: inasmuch as the object of such a transaction, upon leaving the possession of the one, and entering into the possession of the other, becometh pure, in honour of its relation to this religion.

838 فی انّ الله قد اذنلمن دان بالبیان فیما یشترّنّ من کل شئ فمن لم یدن بذلك الّذین لان واذا خرج من ملك هذا ودخل فی ملك هذا یطهّراعظاماً بنسبة ذلك الّذي...

839 The substance of this gate is that the Lord hath bestowed upon the people of the Bayan a bounty such that, were they to give all that is on earth, they would have no way to obtain it: which is this, that He hath rendered pure whatsoever one may buy and sell – and beyond this, gifts of various kinds – in virtue merely of their being severed from their relation with other than the believers in the Bayan, and introduced into a relation with the believers.

839 نملخّص این باب آنکه موهبة خداوند باهل بیان عطا فرموده که اگر کلّ ما علىالارض را میدادند سبیلی بسوی او نداشته وازین است که بقطع نسبتاز دون مؤمنین ببیان و وصل نسبت بمؤمنین طاهر فرموده مایبیع و یشتری و دون ذلك من انواع الهدایا

840 For example, if one of the Christians have in his hand a rose, merely by his bestowing this upon a believer, it is at once rendered pure; and if he transfer it to him in a business dealing, so long as it is in his hand, it remaineth in its former state; whereas at the very instant of its transference, it becometh pure. Even should a cause of separation intervene – as in the case that a non-believing soul send a gift to a believer – from the moment of his stating "This is for such-and-such a believer," it becometh pure, albeit several years elapse ere it arrive in the possession of that believing soul.

840 مثلا اگر کلی برید یکی ازنصاری باشد همین قدر که بمؤمنین دهد فی الفور طاهر میگردد واگرو اگر ردّ کند مادامی که در ید او است حکم اوّل جاری میگردد و بمجرّد انتقالطاهر میگردد اگر چه سبب فصل هم بهم رسد که یك نفس دون مؤمن هدیه از برای مؤمنی فرستد از حینکه ذکر میکند که این از برای فلان مؤمن استطاهر میگردد اگر چه سنین معدوده بگذرد تا آنکه بان نفس مؤمنرسد

841 The Lord hath granted leave that whatever goodly thing there be in any land, the believers in the Bayan may acquire it: haply, on the Day of the appearance of the True One, some object may come into the presence of Him Who is the Lord of the existence of all creatures that is beloved in His sight: for however much refinement appeareth in the world, it is but a sprinkling from the ocean of the refinement of His bounty.

841 و خداوند اذن فرموده که در هر ارضی شئ نیکوئی هست مؤمنینبیان تحصیل نموده لعّل یوم ظهور حق شئ بحضر وجود خلق رسدکه محبوب او افتد زیرا که هر چه لطافت در ملك ظاهر شود رشحه ایستاز بحر لطف جود او

842 God – glorified and exalted be He – cannot in truth be characterized by refinement: He, verily, is too great and glorious to be described by that which can be conjoined with another than Himself: for His refinement is not conjoinable with the refinement of His creatures. So reason ye in respect of all Names and Likenesses.

842 و ان الله جلّ وعزّ لم یوصف باللطف و انّه هو اجلّو اعظم من ان یذکر بما یقترن به دونه اذ لطفه لا یقترن بلطفخلقه کذلك انتم فی کلّ الاسماء و الامثال تستدلّون

843 Gate Eight of the Fifth Unity,

843 الباب الثامنمن الواحد الخامس

844 ordaining that each soul should recite the Verses of the Bayan, and the impermissibility that these should be less than the number Vahid; and that whoso is unable to do so should repeat nineteen times "God, God is my Lord, and I associate no partner with God, my Lord."

844 فی ان لکلّ نفسه ان یقرء آیات البیان وعدم جواز نقصهاعن عدد الواحد و من لم یقدر بقول الله الله ربّی و لا اشرك باللّهربّی احدا تسعة عشر مرة

845 The substance of this gate is this: Imagine thou the creation of the Bayan to be like unto the believers therein, each one of whom standeth in a particular station, and appeareth in a particular guise; and so too regard thou the Verses of the Bayan. Immerse thyself in this ocean howsoever much thou wishest, and bring forth therefrom the pearls that the Lord hath created in its depths. Yet, do thou read it in a spirit of joy and radiance. Pursue thy recitation only for so long as thine heart delighteth therein; howbeit, permission hath not been granted for the recitation of a lesser number of Verses than nineteen. The secret thereof is this, that one should not stray beyond the manifestations of the Vahid: haply, through the blessing of the guidance obtained through the recitation of these Verses, on the day of Resurrection ye may be guided through their guidance.

845 ملخّص این باب آنکه خلق بیان را تصوّر کنمثل نفوس مؤمنه بان چگونه هر نفسی در حدّی واقف و بشأنی ظاهروهمین قسم آیات بیان را مشاهده کن و در این بحر هر چه میخواهمغوص نموده و لئالی که خداوند در او خلق فرموده بیرون آور ولکنقرائت آن را از روی روح و ریحان نموده هر قدر فؤاد متلذذ میگرددتلاوت نموده و کمتر از عدد واحد اذن داده نشده سرّ این این استکه ازمظاهر واحد تجاوز نموده لعلّ ببرکت هدات تلاوت این آیاتیوم قیامت بهدایت ایشان مهتدی گردید

846 Conceive thou the whole of the Bayan to be like unto a lump of capital, which one person bestoweth upon another to employ in trade. The owner thereof is He Whom God shall make manifest, Who hath deposited it with the believers in the Point of the Bayan, that they may trade withal, for the sake of the Day of His own appearance; when, should He wish to recover His capital, let none ask Him why or wherefore. In respect of each fine detail thereof innumerable souls are engaged in commerce: even as today thou beholdest, if someone studieth the question of the purity of the Qur'an, how he maketh it the stock in trade both of his worldly and of his spiritual estate! Yet on the Day of the appearance of its Possessor, when He wisheth to settle His account with men, all afflict themselves with blindness. Picture thou the Day of the appearance of Him Whom God shall make manifest – Who hath set on foot this Paradise – as that whereon He garnereth its fruits. Conceive thou one of its fruits to be a sovereign; another a divine; and another a merchant; and apply this same conceit to all categories of men.

846 و کلّ بیان را مثل مایهفرض کن که کسی بکسی میدهد که تجارت کند مالك آن من یظهره الله است که بنفوس مؤمنه نقطه بیان سپرده که باو تجارت نمایند از برایوم ظهور خود که اگر بخواهد مایه را پس گیرد کسی لِمَ و بِمَ نگویدبهر جزئی حکمی بما لا نهایه نفوس در آن متبحّر هستند چنانچه امروزمی بینی اگر کسی مسئله طهارت قرانرا درس گوید چگونه بانتجارت دین ودنیا میکنند و لکن در یوم ظهور صاحبش که میخواهدحساب از مردم پس بگیرد همه خود را عمیا میکنند و در یوم ظهورمن یظهره الله تصوّر کن که این جنّت را بر پا نموده که آن روز اخذحدائق کند یك حدیقه را سلطان فرض کن و یکی را عالم و یکی راتاجر و همین قسم در اصناف مردم جاری کن

847 On the Day of Revelation – whereon thou shalt thyself be present – deprive not Him Who is the Possessor of thy very existence – and of all that is subordinate thereto – of His own property: inasmuch as thou shalt behold that Day also to be like unto the present day in the Bayan: one shall say "I am a judge of the Bayan;" another "I am a Shaykhu'l-Islam;" another "I am a mujtahid;" and yet another "I am an Imam-Jum'ih:" and all shall take pride in these titles, yet be shut out as by a veil from their Possessor, from Whom these names have been diffused abroad: for on the Day of the appearance of Him Whom God shall make manifest, the Bayan shall be recited to an illimitable extent: yet those who recite it shall be shut out as by a veil from its Revealer.

847 و در یوم ظهور خواهبود و صاحب وجود خود را و ما یتفرّع بر او را ازمال خود ممنوع مکنچنانچه آنروز هم مثل امروز می بینی در بیان یکی میگوید قاضی بیانهستم یکی شیخ الاسلام یکی مجتهد یك امام جمعه و همه باین اسمهامفتخر هستند ولی از صاحب ان که این اسما از او نشر نموده محتجبچه یوم ظهور من یظهره الله الی ما لا نهایه تلاوت بیان میشود ولباز منزل آن محتجب

848 They imagine not, however, that as it was with the revelation of the Bayan, so too shall it be at the time of His Revelation; even as, although they have heard how it was at the time of the revelation of the Qur'an, still they garner not the fruit. Because today they behold it to be honoured, all make this honour the title of their own pride: yet it was this same Qur'an whereof – having come down over a period of twenty-three years – it is evident that until that day not a single fitting copy had been produced, for otherwise the Commander of the Faithful – peace be upon him – would not have taken it in his blessed robe to the mosque in the manner that is recorded. I swear by the Most Sacred Essence of God – glorified and exalted be He – that should anyone, on the Day of the appearance of Him Whom God shall make manifest – hearken unto, and recite, a single Verse of His, it would be better than to recite the Bayan one thousand times.

848 ولکن تصوّر نمیکنید که در حین نزول بیان مثل حینظهور او است چنانچه حین نزول قرآن را شنیده ولی اخذ ثمر نمیکنیدچون امروز می بینید عزیز است کلّ باسم عزّت او مفتخراند ولی همینقرآن که بود که در بست و سال نازل شد و ظاهر است که در آن روزنسحه لایقی تمام نشد و الّا امیر المؤمنین علیه السلام در ردای مبارك خود بمسجد نمی آورد بان نحو که مذکور است قسم بذات اقدس الهی جلّ و عزّکه در یوم ظهور من یظهره الله اگر کسی یك آیه از او شنود و تلاوتکند بهتر است از انکه هزار مرتبه بیان را تلاوت کند

849 Ponder the matter a while in the light of reason, and ye shall see that today whatsoever there is in Islam reverteth stage by stage until it endeth in the Source, which is the Book of God. Regard thou in like manner the Day of the appearance of Him Whom God shall make manifest, when the beginning of the proof shall be held in His hand, and allow not baseless matters to shut thee out as by a veil from Him, for He is exalted above them: inasmuch as all aspects of the proof branch out from the Book of God; while the proof itself consisteth in the Book, inasmuch as all are powerless to produce its like. Otherwise there are thousands upon thousands of professors of logic, syntax, grammar, jurisprudence, juridical principles, and the like who, should they believe not in the Book of God, a sentence of other than belief would be passed upon them one and all. The fruit, then, resideth in the proof itself, not in the matters branching out therefrom.

849 قدری تعقّلنموده به بینید که امروز آنچه در اسلام ختم میشود همین قسم یوم ظهورمن یظهره الله را تصوّر کن که مبدء دلیل برید او است و محتجب بشئونمؤتفکه مشرکه او اجلّ از آن است زیرا که کلّ شئون دلیل متفرّعمیگردد بکتاب الله و او بنفسه حجّت است زیرا که کلّ از ایتانمثل او عاجز هستند ولی هزاران هزار عالم منطق و نحو و صرفو فقه و اصول وامثال آن هستند که اگر مؤمن بکتاب الله نباشندحکم دون ایمان بر آنها میشود پس ثمر در نفس حجّت است نه درشئونما یتفرّع

850 Know thou that in the Bayan no letter hath been sent down, but that the intention thereof is to inculcate obedience unto Him Whom God shall make manifest: for it is He Who revealed the Bayan ere yet He had been made manifest.

850 و بدانکه در هیچ حرفی نازل نشده مگر آنکه قصد شدهکه اطاعت کنید من یظهره الله را که او بوده منزل بیان قبل از ظهورخود

851 Should ye be unable to recite the Verses, repeat ye nineteen times between the dawn of one day and the next "God, God is my Lord, and I associate no partner with God, my Lord:" should ye pronounce the which with discerning insight, without doubt ye shall on the Day of Resurrection be guided through the guidance of the True One, and the recompense of the whole of the Bayan shall be the meed thereof.

851 واگر نتوانید تلاوت نمایید نوزده مرتبه از طلوع تاطلوع گفته الله الله ربّی و لا اشرك بالله ربّی احداً که اگر از روبصیرت گوئی بلا ریب در یوم قیامت مهتدی بهدای حقّ خواهید شدو ثواب کلّ بیان عطا کرده خواهد شد

852 God bestoweth His grace upon whomsoever He willeth among His servants; He, verily, is possessed of grace abounding.

852 و الله یؤت الفضل منیشاء من غباره انّه کان ذا فضل عظیما

853 Gate Nine of the Fifth Unity

853 الباب التاسع من الواحدالخامس

854 On this, that whenever one desireth to use anything, he should mention thereupon one of the names of God, inwardly, manifestly, or by awareness.

854 فی ان یذکر فی کل شئ اذا اراد ان یستعمله اسما من اسماء الله سرّا او جهرا او التفاتا

855 The substance of this gate is this, that inasmuch as nothing possesseth thingness except through the grace of God, glorified and exalted be He, and that a day is destined for each thing to attain unto its utmost perfection, when all its potentialities would be manifestly actualised, and it is only then that it is worthy to be called by a name of God, within its own limit, and not the limit of that which is above it, and inasmuch as God hath commanded the people of the Bayan to elevate all things unto their uttermost limit of perfection, therefore, He hath granted them permission to call everything, through the letters of their names, by the Names of God, lauded and magnified be He, that none would see in anything aught but the Countenance of the Revelation of the Will, in Whom naught is seen but God.

855 ملخّص این باب آنکه از آنجائیکه هیچ شئ شیئیتندارد الّا بالله عزّ و جلّ و یومی از برای او مقدر شده که در منتهای کمالخود رسد که ما فی الامکان او بالفعل در او ظاهر گردد وآن وقتلایق میگردد که اسم الله بر او ذکر شود در حدّ او نه فوق رتبه او و ازآنجائیکه اهل بیان را خداوند امر فرموده که کلّ شئ را بمنتهی الیه کمال خودظاهر گردانند اذن فرموده ایشانرا که هر شئ را بحروف اسم او باسماء اللّهجلّ و عزّ خوانده شود که هیچ نفس در هیچ شئ نه بیند الّا طلعت مشیّتو ظهور مشیّت را که در او دیده نمیشود الا الله

856 For example the lowest rank in the mineral kingdom is that of the stone (sang, consisting of three Arabic letters s, n, and g). Then in its letter Sin (s) naught would be seen but the All-Glorious (subbuh), in its letter Nun (n), the Light (nur), and in the letter Kaf (k, g) the All-Bountiful (karim), whether it would be mentioned by words, or conceived in the heart, or by awareness thereof, without either uttering in word or conceiving in heart. And should he be unable to do so, he should mention "In the Name of God, the Most Exalted, the Most Holy," and God, glorified and exalted be He, will accept from him that which He hath intended of this ordinance, that naught would be seen in anything except Him Whom God shall make manifest, Who is the Source of the Names and Attributes of God, that haply in the day of the Revelation of that Sun of Truth, no possessor of identity claim any identity of himself, and would not behold in himself aught but Him, inasmuch as he hath always been, and will forever continue to be, dependent in his existence upon Him.

856 مثلا منتهی الیهآیه جماد سنگ است در سین او نه ببیند الّا سبّوح و در نون اوالّا نور را و در کاف او الّا کریم را چه ذکر بقول یا چه خطور کند بقلب اویا آنکه التفات کند بر او بغیر آنکه بلسان گوید بقلب خود خطوردهد و اگر نتواند بذکر اسم الله الامنع الاقدس ذکر کند که خداوندعزّ و جلّ از او قبول میفرماید آنچه را که اراده فرموده در این امر که هیچشئ در او دیده نشود الّا من یظهره الله که مبدء اسماء و صفات الهی استبلکه در یوم ظهور آن شمس حقیقت هیچ صاحب انیّتی اظهار انیّتخود نکند و در خود نه بیند الّا او را که او قائم باو بوده وهست

857 Take heed that this implieth not that one can see His reality in himself. Nay, rather, everyone resembleth a mirror which is facing the sun. He witnesseth the sun within himself, but only the shadow of the true sun. When faced with Him Whom God shall make manifest, regard all that is called a thing, from the uttermost world of detachment, till the nethermost realm of limitation, in the same manner, inasmuch as any excellence that is possessed by any one is due to the shadow of the Sun

857 نه این است که تواند او را در خود دید بلکه مثل او مثل مرآتی استکه در مقابل شمس واقع شود شمس را در خود میبیند و حال آنکهشبح او است کلّ ما یقع علیه اسم شئ در نزد ظهور من یظهره الله همین قسم تصوّر کن ازعالم تجرّد گرفته تا منتها الیه تحدّد که آنکه در اواستاز شبح شمس ظهور اواست قبل از ظهور او زیرا که لم یزل غیر اوظاهری نبوده و نخواهد بود

of His Revelation in His previous Revelation. For there hath never been, nor will ever be, any One manifest except Him.

858 It is thus that in the day of His manifestation, he loveth to behold in His knowledge, that all have ascended to their utmost limit of perfection in the Bayan, and that there is no atom of dust in the nethermost depth of the sea, except that it hath come under His possession through the faithful, amongst His beloved creation, and thus all have become pure mirrors, capable of reflecting the revelation of the Sun, so that upon the shining forth of His radiant lights, which are His verses, all would refer unto Him. This is the fruit of this law, should anyone but ponder. God verily illumineth the hearts of His righteous servants.

858 و دوست میدارد یومی که ظاهر گردنه بیند در علم خود الّا آنکه کلّ بمنتها الیه کمال خود در بیان عروجنموده ونیست ذرّه طینی در قعر بحری الّا آنکه او مالك او گشتهاز نفس مؤمنی از خلق محبوب او و کلّ مرایائی گشته اند از برای استعدادطلوع شمس که بمجرد اشراق ضیاء او که آیات او است کلّ دلالت کنندبر او این است ثمره این حکم اگر نفسی تعقّل نماید و الله ینور قلوب عبادهالمتّقون

859 Gate Ten of the Fifth Unity

859 الباب العاشر من الواحد الخامس

860 Verily God hath ordained the Temples for men and the Circles for women, to inscribe therein that which they desire from the Bayan.

860 ان الله قد قدر الهیاکللرّجال و الدّوائر للنساء یکتبون و یکتبّن فیها ما یشاء امن البیان

861 The substance of this gate is this, that God hath ordained two mighty bounties for the people of the Bayan, and graciously hath favoured them therewith. Unto men is conferred the temple, whose manifest aspect is the letter Ha' (5), and whose inner side is the letter Vav (6). It is permitted to inscribe therein that which hath shone forth from the Sun of the Point, that every one is empowered to obtain that which he can, out of the sea of His bounty. For the effect of that which is written down in that temple, would be manifested in the soul of that person, letter by letter, and point by point.

861 ملّخص این باب آنکه خداوند از برای اهل بیان دو فضلعظیم مقدّر فرموده وبر ایشان آنها را منّت گذارده و آن هیکل استاز برای رجال که ظاهر او هاء و باطن او و او است و اذن داده که در اونوشته شود از آنچه از شمس نقطه مشرق گشته هر کس هر چه تواند ازبحر جود او اخذ کند که آنچه در آن هیکل نوشته شود اثر آن در نفس آنظاهر میگردد الحرف بالحرف و النّقطة بالنّقطة

862 And unto women (manifestations of the letter Ba), the circle of the Countenance of the Sun of Truth is conferred, ordaining it to be five unities (5x19=95), and each unity (19) a unity (1), that it would refer to the letters of the word "for God" (lillah=95), confirming that "Verily all that is in the heavens, on earth, and in that which lieth between them, is for God. God embraceth all things," so that the Countenance of the Sun of Truth may shine upon their very hearts, that haply in the Day of the Revelation of that Most Mighty Day-Star, they would not point unto aught but Him.

862 و از برای مظاهر باءدائر قمص شمس حقیقت را اذن فرموده وآن را پنج واحد قرار دادهوهر واحدی را واحد که مدل باشد بر حروف لله و بانّ لله مافی السمواتو الارض و ما بینهما و الله بکلّ شئ محیط تا انکه بر صدور افئده ایشانقمیص شمس حقیقت متجلّی گردد لعّل دریوم ظهورآن نیّر اعظم دلالتنکنند الّا بر او

863 Thus He hath granted them permission to inscribe therein of the words that have dawned from the Sun of Existence, that which they desire, inasmuch as the effect of whatever they write therein, would be manifested in that soul, letter by letter and point by point. The original form of this circle hath proceeded in the manner that the Commander of the Faithful, peace be upon Him, hath mentioned the Names that is derived from the letter Ha'. Thus from the point, the name Ever-Living (Hayy),

863 واذن فرموده ایشانرا که انچه خواهند در اواز کلماتمشرق از شمس وجود ذکر کنند که هرچه در آن ذکر کنند اثر آن در آننفس ظاهر میگردد الحرف بالحرف و النّقطة بالنّقطه اگر چه بدء ایندائره بر آن نهجی است که امیر المؤمنین علیه السلام در آن ذکر اسماء ظاهرهاز کلمه ها را نموده در نقطه فرد و در مایؤخذ حیّ و در الف قیّومو

from the first derivative of the point, the name Self-Subsistent (Qayyum), from the letter Alif, the name Sovereign (Sultan), and from the letter Jim, the name Holy (Quddus) is derived. But for that reason in this Revelation He hath revealed the principle of "In the Name of God, the Most Exalted, the Most Holy," that from the station of the point till that of the letter Jim, all the four stages of creation, provision, death, and life would be encompassed. Therefore, should anyone act in conformity with that which hath proceeded from that Ocean of Bounty, he would witness the realisation of his goals, on the condition that the Will of God hath destined their fulfilment.

در باء سلطان و در جیم قدوس ذکر نموده و ازین جهة که بسم اللّهالامنع الاقدس را در این ظهور ظاهر کرده که از رتبه نقطه تا بجیممراتب اربعه خلق و رزق و موت و حیوة جامع باشد واگر بانچهابحر جود منتشر گشته کسی عمل نماید مقاصد خود را ملاحظه میکنداگر مشیّیة الله بر جریان آنها جاری شده باشد و

864 The fruit of these two commands is that all comprehend that all the Bayan equaleth the creation of the Greater world, by virtue of its manifestation through temple or circle, without exceeding the limit of the letter Ha' (5), so that in the first five years of the manifestation of Him Whom God shall make manifest, they would be blessed with the utmost bounty of recognising that Sun of Truth. For all that is written in the temples and the circles is naught but His praise and His sanctification from all that is uttered by those against Him.

864 ثمره این دو حکمین است که کلّ بیان خلق عالم اکبر است وهمین قدر که در هیکلیا دائره ظاهر شده و از حد هاء تجاوز ننمود لعّل در سنین خمس ظهور منیظهره الله بشرف ایمان بان شمس حقیقت فائز گردد که آنچه درهیاکل و دوائر نوشته شده تمجید او است و تنزیه او از آنچهغیر دوستان او میگویند

865 But should anyone who is blessed with the possession of temple or circle, which is the bestowal of His grace, fail to manifest the fruit of that which is inscribed in the five lines, the six concentric circles, or the nineteen chambers, no mention of such fruit would be made for him or her. For such a person hath brought to naught the fruit of his own existence. All these is simply for this purpose, that none of the people of the Bayan would transgress the limits of five , inasmuch as in the temple five embraceth the letter Vav (6), and in the circle, the letter Vav preserveth the letter Ha' (5).

865 و اگر کسی نزد اوباشد ازعطیه جود اوو ثمر آنرا ظاهر نگرداند در خطوط خمس با ستّه ما بیوت واحدچگونه در حقّ او ذکر شود و حال آنکه ثمر وجود خود را باطل کردهو این از برای این است که اهل بیان از حدود خمس بیرون نروند زیرا که در هیکل خمس محیط بر واو است ودر دائره واو حافظهاء است

866 This is the goal of their revelation, that haply at the time of the manifestation of that Sun of Eternity and the Ancient Countenance, all people attain such height that the possessors of temples would be wholly detached unto Him within five (letter Ha'), and the possessors of circle would do likewise within six (the letter Vav). Though should the Cycle advance, five years would be reduced to five months, nay rather, to five weeks, or five days, or five hours, or five minutes, or even five times of a tenth of a ninth, or whatever that can be mentioned in swiftness of nearness unto Him. For between the Will and that which is fashioned by Him, there is no distinction of separation. Rather, God hath always created between them the distinction of description, like the distinction between fire and its burning. Can it be that fire is flamed but it faileth to burn, or that the lamp is lighted, and yet its lights fail to illumine the place in

866 این است مراد از نزول او لعّل مردم باین دو عطیه عظمو موهبه کبری در حین ظهور آن شمس ازل و طلعة قدم اولوالهیاکلدر هأو اولو الدّوائر در واو بلکه منقطع گردند اگرچه که کور اکبرترقّی نماید خمس سنین بخمس اشهر خواهد رسید بل بخمس اسبوح بل بخمسیوم بل بخمس ساعته بل بخمس دقیقه بل بخمس عاشره از تاسعه و هر قدرکه توان ذکر نمود در قرب او زیرا که نبوده بین مشیّت و ما ینشئبینونیّت عزله بل لم یزل قد خلق الله بینهما بینونیّة الصفّةمثل النّار واحراقه میشود که نار متحقّق گردد و احراق ظاهر نشودیا مصباح مستضیئ گردد و نور او منوّر نکند امکنه که در ان مستضئگشته

which it is lighted? Ponder, in like manner, all the appropriate examples from the uttermost essence of existence to the nethermost rank of limitation.

وهم چنین تصوّر کن کلّ امثال محبوبه را از جوهر وجود گردفتهتا منتها الیه حدّ حدود

867 Gaze not, at any time, upon all these temples and circles, except as one single Temple, even as at this very moment thou beholdest naught in the entire Qur'an but the Temple of the Apostle of God, blessings of God rest upon Him. For had it not been for Him, naught thereof would have been generated, be it the faith in Him, in His Manifestations, and in all that is revealed from God unto Him. In like manner, in each Revelation, behold with the eyes of certitude, this Indivisible One Essence that streameth forth within the inner reality of all things. Therefore, in the Day of the Revelation of Him Whom God shall make manifest, should anyone witness in a temple aught but His Temple, he hath been veiled from Him, though He is more manifest unto him than the manifestation of his self unto himself. And whatever he doeth, even at the time of being veiled from Him, he desireth naught but Him! This is the meaning of the phrase, "unto God shall return every Cause," could ye but comprehend.

867 نظر مکن در هیچ شأن در کلّ این دوائر و هیاکلاّ هیکل واحد مثل آنکه الان آنچه در قرآن می بینی در او دیده نمیشودالّا هیکل رسول الله که اگر ان بنور کینونیّت آن متذوّت نمیگشتدر ایمان باو و مظاهر او و آنچه از قبل الله بر او نازل شده و هم چنینزد هر ظهوری مشاهده کن بعین یقین این حوهر واحد را که ساری استدر کلّ شئ که اگر در یوم ظهور من یظهره الله در هیکلی غیر هیکل اودیده شود آن بنفسه از او محتجب شده و لکن او اظهر است نزد او ازخود او باو و آنچه او میکند قصد نمیکند الّا او را اگرچه در حین احتجاب بر او کند این است الی الله یرجع الامر کله ان انتم تعلمون

868 Gate Eleven of the Fifth Unity,

868 الباب الحادی و العشر الواحد الخامس

869 concerning the Prayer for the Newborn and the Dead: five salutations are to be uttered in the Prayer for the Newborn, whereupon is to be recited, after the first, nineteen times "We all, verily, believe in God;" and for the second, "We all, verily, are well assured in God;" and after the third salutation, "We all, verily, bear life in God;" and after the fourth, "We all, verily, bear death in God;" and after the fifth, "We all, verily, are well pleased in God;" while in the Prayer for the Dead six salutations are to be uttered, whereupon is to be recited nineteen times after the first "We all, verily, worship God;" and for the second, "We all, verily, bow down before God;" and for the third, "We all, verily, are devoted unto God;" and for the fourth, "We all, verily, give praise unto God;" and for the fifth, "We all, verily, yield thanks unto God;" and for the sixth, "We all, verily, are patient in God."

869 فی صلوة المولود و المیّت یکبّر خمستکبیرات فی صلوة المولود یقرء بعد الاوّل تسعة عشر مرة انّا کلّ باللّهمؤمنون وفی الثانی انّا کلّ بالله موقنون و بعد تکبیر الثّالثانّا کلّ بالله محبّون و بعد الرابّع انّا کلّ بالله ممیتون و بعد الخامسانّا کلّ بالله راضیون و یکبّرست تکبیرات فی صلوة المیّت یقرهُتسعة عشر مرة بعد الاوّل انّا کلّ لله عابدون و فی الثانی انّا کلّلله ساجدون و فی الثّالث انّا کلّ لله قانتون و فی الرابع انّاکلّ لله ذاکرون و فی الخامس انّا کلّ لله شاکرون و فی السادس انّاکلّ لله صابرون

870 The substance of this gate is this, that whatever law the Lord of the world hath sent down on His own behalf is a bestowal on His part for Him Whom God shall make manifest; while all in consequence come beneath the shelter of the shadows of the laws of God.

870 ملخص این باب آنکه آنچه حکم خداوند عالم باصالهنازل فرموده موهبه ایست از قبل او از برای من یظهره الله و کل بالتبعدر ظلّ ظلال احکام الهیّه وارد می آیند

871 Amongst the laws to which this observation is applicable, He hath granted leave that upon the birth of each infant – whether male or female – prayers should be offered up in its presence, through the utterance of five salutations, so that the Name of

871 و از آنجمله اذن فرموده درنزد هر مولودی چه ذکر چه انثی صلوتی مرتفع گردد بر پنج تکبیر تاآنکه

God may be pronounced upon it: perchance, should it survive, and attain the Day of Resurrection, it may become one of the believers in Him Whom God shall make manifest.

اسم الله بر آن ذکر شود لعل اگر ماند و یوم قیامت را درك کنداز مؤمنین بمن یظهره الله گردد

872 He hath ordained too the utterance, at the time of a person's ascension unto his abode, of six salutations in a single prayer, so that this may betoken that, as his beginning was from "Ha'," so his return is unto "Vav:" perchance, on the Day of Resurrection, he may believe in the First to believe in Him Whom God shall make manifest, nor allow worldly affairs to shut him out as by a veil from Him: inasmuch as this matter is in the utmost degree perplexing for those who do not truly recognize the Unity of God.

872 و هم در حین صعود او بمقام خود حکمفرموده بشش تکبیر در صلوة واحدی تا آنکه مدل باشد که بدء آناز ها بوده و رجع آن الی الواو است لعلّ یوم قیامت باوّل من آمنبمن یظهره الله ایمان آورد و شئونات ملکیه او را محتجب نگرداندزیرا که این امر بغیات بر غیره موحدّین صعب است

873 Who knoweth but that the soul in question may be unknown, while all regard themselves as "known:" even as was the case in the Revelation of the Furqan when, after the ascension of the Tree of Truth, none remained steadfast in belief in that Soul of Divinity save only the select number which is apparent. Notwithstanding, all continued to perform the works prescribed in the Qur'an; whereas a verdict of other than belief was passed upon them at the beginning of Islam by that self-same soul.

873 چه بسا آن نفس معروف نباشد و کلّ خود را معروف می دانند چنانچه در ظهور فرقانبعد از عروج شجره حقیقت در ایمان بان نفس هویّت ثابتنماند از آنچه ظاهر است و حال آنکه کلّ باعمال قرآن عمل میکردند وحال آنکه حکم دون ایمان در حقّ آنها در صدر اسلام جاری گشت

874 Picture thou the case to be in this wise also with the Point of the Bayan, in the sense that whoever entereth the Gate (Bab), through the Gate (Bab) – on the basis of discerning insight – attaineth salvation, by this act, not by other acts: inasmuch as this is a Soul from Whom is realized the beginning of All Things through God; and unto Whom is realized likewise the return of all things through God. How few are those souls who, from the time of the appearance of the Tree of the Bayan, looked at their own understanding, and were shielded therefrom as by a veil: whereas in the sight of God all had been charged with that which they were charged withal. In the eyes of the Lord "higher" and "lower" have ever been, and ever shall be, on an equal footing.

874 ازنزد همان نفس در نقطه بیان هم همین قسم تصوّر کن که هر کس داخلدر باب شد بباب از روی بصیرت نجات یافت باین عمل نه باعمالدیگر زیرا که آن نفسی است که بدء کلّ شئ از او است بالله و عود کلشئ بسوی او است بالله چه بسا نفوس که از حین ظهور شجره بیاننظر بعرفان خود نموده و از آن محتّجب گشته و حال آنکه عند الله کلّمکلّف بوده بانچه مکلّف شده اند و نزد خداوند اعلی وادنی سواءبوده و هست

875 If today, as thou observest, all believe in the Commander of the Faithful – peace be upon him – it is because they have beheld naught different; nor have they been reared in other than his love: otherwise, were these same souls to have lived at the beginning of Islam, thou wouldst have beheld but those same solitary three who, according to the Traditions, were alone exempted from unbelief. In this Dispensation, for example, when the Lord hath shown His favour unto the believers, manifestations of love to the number of the Name "Rahman" have been raised up in His Cause: yet this was in virtue of the Point Himself; for had the testing of the people ended in Him, it would

875 و امروز که می بینی که کلّ مؤمنند بامیر المؤمنین صبواسطه آن است که خلاف ندیده و در دون محبّت او پرورشننموده و الّا اگر همین نفوس صدر اسلام می بودند همان ثلثه کهدر حدیث موضع شده میدیدی چنانچه در این کور که خداوندمنّت گذارده بر مؤمنین بعدد اسم رحمن از برای او شئون محبّتبهم رسیده و این بواسطه نفس نقطه بوده که اگر باو منتهی میگشتامتحان مردم میشد که مؤمن خالص اقلّ از کبریّت احمر است

have become evident that the true believer is rarer than the philosopher's stone.

876 The command to perform these Prayers is to the end that should one be living in the Day of Resurrection, one would not be shut out as by a veil: for afterwards, all shall accept the Truth; but on the Day whereon the fruit is garnered, it is made apparent how hard it is for all that dwell on earth to enter, through the agency of a soul who hath not even a cord to tie about his robe, within the fold of belief in the Lord. Whatsoever thou hast heard concerning the Commander of the Faithful – peace be upon him – it was not thyself that was tested; and for as long as thou hast had eyes to see, thou hast beheld his golden dome, and the respect in which he is held by all: yet hadst thou lived in his day, and made one of those aforesaid three, then wouldst thou be true in thy belief. In reality, however, the people of that day were not used even to speak of Salman, Abu Dharr and Miqdad in respectful terms. This is the source of difference in every Revelation.

876 امر باینصلوة از برای این است که اگر در یوم قیامت واقع گردد محتجّب نگرددبعد کلّ اعتقاد نموده ولی در یوم ثمره ظاهر میگردد که چه قدر صعب است بر من علی الارض که بنفسی که عقد قمیص نداشته داخل در ایمان بخداوندشوند آنچه که در امیر المؤمنین شنیده خود ممتحن نگشته و تا دیدهکنبذ طلا و عزّ اورا در نزد کلّ دیده و اگر یوم او واقع میشدبو در ان ثلثه می بودی آن وقت صادق بودی و حال آنکه روزسلمان و ابوذرّ و مقداد را ذکر لایق در حقّ ایشان نه نمودهاین است مبدء اختلاف در هر ظهوری

877 Blessed the soul who looketh to that whereby the proof is constituted such: for then, swifter than the twinkling of an eye, all that dwell on earth would – if they so wished it – enter into Paradise, through the Gates thereof; and would behold the breadth of the Sirat to be broader than that which is between the heaven of receptivities and the earth of things accepted. At all events, be ye watchful of your selves lest, in the tests that are sent of the Lord, your foot should stumble; and cleave ye tenaciously unto the cord of the Book, which is a guide unto the whole company of the righteous.

877 طوبی از برای نفسی که ناظربانچه حجّت بر آن حجّت میگردد شود که آن وقت اقرب از لمح بصراگر من علی الارض خواهند داخل در جنّت میگردند بابواب آنهاو می بینند سعه صراط را که اوسع است از ما بین سماء قابلیّاتو ارض مقبولات و در هر حال مراقب خود بوده که در امتحاناتخداوندی قدم نلغزیده و مستمك بحبل کتاب گشته که هادی استکلّ متبعّین را

878 God beginneth All Things, then returneth them; and unto God, verily, shall all return.

878 و الله یبدء کلّ شئ تم یعیده و انّ الی الله کلّ یرجعون

879 Gate Twelve of the Fifth Unity,

879 الباب الثانی و العشر من الواحد الخامس

880 concerning the burial of the dead in marble sarcophagi, and the placing of agate rings upon their hands.

880 فی دفن الاموات فی الاحجار المرمرو جعل خواتیم العقیق فی ایدیهم

881 The substance of this gate is this, that since this outer body is the throne of that inner body – so that whatsoever may be destined for the former, the latter too will be implicated in its fate (for otherwise, that which experienceth delight or pain is it, in this body, not this body itself) – it is for this reason – namely, that this body was once the throne of that – that the Lord hath decreed in respect thereof that it be preserved to the utmost extent possible, so that it may be spared whatsoever might cause it abhorrence. For the essential body, upon its throne, looketh upon this body: and should it behold that this hath been honoured, it shall seem as though it too hath been

881 ملخّص این باب آنکه چون این جسدظاهری عرش آن جسد باطنی است بر آنچه آن حکم میگردد این هم محکوم بحکم میگردد و الّا آنکه متلذّذ میگردد یا متألم اواست باین جسدنه نفس این ازاین جهت است که خداوند از جهة آنکه عرش آن جسدبوده حکم فرموده در حقّ او بمنتهای حفظ او که آنچه سبب کرهاو گردد بر او وارد نیاید زیرا که جسد ذاتّی بر عرش خود ناظر است بر این جسد و اگر غیر این رامشاهده کند گویا او غریر گشته و اگردون این رامشاهده

honoured; whereas, should it behold the reverse, there shall befall it that which shall befall it. It is for this reason that the command hath been given for it to be honoured and respected to the highest degree.

کند بر او وارد می آید آنچه وارد می آید ازینجهت است که امر باعظام و احترام آن بغایت شده و

882 Leave hath been granted for it to be concealed in crystal or polished stone, lest it behold aught in its throne such as might cause abhorrence unto its essential body. This is the fruit of this command. In this wise, God showeth His favour unto whomsoever He willeth among His servants; He, verily, is the Help in Peril, the Self-Subsisting.

882 اذن داده شدهکه در بلّور یا حجر مصقل مستور گردد که بشئ که سبب کره جسد ذاتّاو باشد در عرش خود ملاحظه ننماید این است ثمره این امر کذلکیمّن الله علی من یشاء من عباده انّه هو المهیمن القیّوم

883 Leave hath been granted for the wearing of an agate ring, so that, through the blessing of the Verse inscribed thereupon, no sorrow may befall that essential body, and it may be shielded from the Fire, and repose in the shadow of the Light. Whosoever hath upon his hand a ring whereon the Name of God hath been inscribed – should he be of those who believe in the Bayan, and act according to its precepts – it behoveth the Lord to cause him to enter into His gardens, and to favour him with His grace and bounty in such measure that he shall be contented: "and who is there that telleth more truthful tidings than God," if ye be confirmed believers in God and His Verses?

883 و اذنبخاتم عقیق داده شده که از برکت آیه منقوشه بر آن حزنی بر آنجسد ذاتّی وارد نیاید و از نار محتجّب در ظلّ نور مستقّر باشدو هر کس بر ید ان باشد خاتمی که اسم الله بر او منقوش باشد اگراز مؤمنین ببیان است وعاملین بحدود آن حقّ است بر خداوندکه او را داخل در حیات خود فرماید و از فضل وجود خود آنقدربان کرامت فرماید که راضی شود و من اصدق من الله حدیثاً لو انتمبالله و آیاته توقنون

884 The fruit of this law is this, that since the return of all is unto the manifestations of Grandeur – in respect of which reference is made to the element Earth; and since the ultimate limit of the ascent of Earth is, in the first degree, stone: after which it continueth to develop until it arriveth at the utmost limit of purity, which is the crystalline state – at which time the Name "Samad" ("Ever-Abiding") is made apparent in its case: haply, at the time of their return, all shall repose in such ethereal essential bodies, and guide unto the True One through betokening His Grandeur. God guideth whomsoever He willeth through His command; He, verily, is the Almighty, the Most High.

884 ثمره این حکم آنکه چون عود کلّ بسوی مظاهرتکبیر میگردد که عنصر تراب ذکر میشود در آن و منتهای عروج تراباوّل رتبه او حجر است تا آنکه بمنتهی رتبه صفا که حدّ بلوریّتهست رسد که آن وقت اسم صمد در حقّ او ظاهر شود لعلّ در حینعود کلّ در چنین اجساد جوهریّات ذاتیه مستقّر گردند و مدّلبر حقّ شوند بتکبیر او و الله یهدی من یشاء بامره انّه عزیز منی

885 Gate Thirteen of the Fifth Unity,

885 عالباب الثالث و العشر من الواحد الخامس

886 concerning the will of the deceased, according to the law of the Bayan.

886 فی بیان کتّاب الوصیّة للاموات علی ما امر فی البیان

887 The substance of this gate is that there hath never been a greater bounty on the part of God unto His servants than this, that He hath granted them leave to worship Him, and hath taught them the expressions of His Glory, Thanks, Unity and Grandeur. He hath granted leave, at the time of death, for a will to be written, comprising an acknowledgement of His Unity, and Justice; a recognition that His are the creation and

887 ملخّص این باب آنکه هیچ فضلی من اللّهدر حقّ عباد اعظم تر ازین نبوده که اذن داده ایشانرا بعبادتخود و تعلیم ایشان فرموده تسبیح و تحمید و توحید و تکبیر خود راو اذن داده که در وقت موت کتّاب وصیّتی نوشته متضمّن بر اقراربوحدانیّت او و عدل او و اینکه خلق و امر از برای او است و اقراربنقطه الهیّه و حروف

the Command; a confession of belief in the Divine Point, and His Letters of the Living; an attestation of love for the manifestations of His Names and Likenesses; a disavowal of all that his, the testator's, Best-Beloved hath not, and doth not, love; and a statement of what he wisheth from the Object of his desire.

حیّ او اظهار حبّ بمظاهر اسماء و امثالو استبعاد از آنچه دوست نداشته و ندارد محبوب او و آنچهکه تمنّا دارد از مقصود خود

888 He should instruct that the document be delivered to Him Whom God shall make manifest, Whose reply thereto – should He please to vouchsafe one – is the same which hath been sent down for him by God. The preservation thereof is with his heirs, so that, having been passed from hand to hand, it may arrive at Him Whom God shall make manifest, in the finest script and most exquisite beauty: for the length of the period from one Revelation until the next is apparent – being the interval between the two – and the preservation of that which is between them is, for all, the easiest of all things.

888 و امر نماید که کتاب را رسانند بمنیظهره الله که اگر مشیّت او تعلّق گرفت بر جواب او همان است جوابکه من الله در حقّ او نازل شده و حفظ آن باو ارث او است که یدابید الی من یظهره الله رسیده بر احسن خط و الطف حسن زیرا که طول ظهوری تا ظهوری مبیّن است و حفظ ما بینهما نزدکلّ اسهل از هر شئ است

889 Yet should the utmost care be taken lest – God forbid – the True One be made manifest, and he that is charged with this duty be shut out as by a veil from Him; or else fail to deliver the document in his possession. For this circumstance is evident, that upon the appearance of the True One each soul is beguiled by some matter; yet he knoweth not that the source of his beguilement is from that True One Himself, in His Former Manifestation, which, in His Latter Manifestation, He attributeth not unto Himself, in virtue of the exaltation of His own Revelation: as in the case of the Revelation of the Apostle of God – may the blessings of God and His salutations be upon Him – Who spake of the Revelation of Jesus – peace be upon Him – as a preliminary to His own; neither did He make Himself known unto all in the name of that Revelation.

889 ولی منتهای دقّت نموده که العیاذبالله ظهور حقّ نشود و او محتجّب ماند یا کتابی که نزد او است رساندکه این امر ظاهر است که در نزد ظهور هر نفسی بشئ مغتر استولی نمیداند که مایه اغترار او از خود آن حقّ است از ظهور قبل اوکه در ظهور بعدی خود نسبت بخود نمیدهد از جهة علّو ظهور خودمثل ظهور رسول الله که ظهور عیسی را مقدّمه ظهور خود ذکرفرموده و خود را بان ظهور معروف کلّ نفرموده

890 Otherwise, there is no doubt that the people of the Bayan have acted, as they shall continue to act, with unexceptionable propriety according to the precepts whereon their faith is founded: yet how they react when the day cometh for reaping a result is the point in question. For example, all, in the article of death, confess "There is no God but God," and go their way; and in this Revelation, the embodiment of kingship, who repeateth this Word obedient to His previous command, shall repeat it also at the time of death; even while the Manifestation of this Word, Who guideth unto God, is concealed unjustly in a mountain. Thus it is that all works become as scattered dust.

890 و الّا شبهه نیست که اهل بیان بانچه دین ایشان بان ثابت شده کمال ما ینبغعمل کرده ومیکنند ولی یوم اخذ نتیجه محلّ کلام است مثل آنکه کلّدر حین موت لا اله الّا الله میگویند و میروند دور این ظهور ظاهربملك که بامر قبل اواین کلمه را میگوید در حین موت میگوید ولمظهر این کلمه که مدّل علی الله است در جبلی بغیر حقّ مستور ایناستکه کلّ اعمال هباءً منثوراً میگردد

891 In this manner, ye shall all compose a will; shall confess the Unity of the Lord; and shall assert "I associate naught as partner with God;" yet on the Day of Revelation, it is ye yourselves who shall exemplify that association of partners with God which ye have repudiated, remaining the while oblivious

891 همین قسم کلّ کتاب وصیّت خواهیدنوشت و شهادت از برای خداوند بوحدانیّت خواهید دادو خواهید گفت لا اشرك بالله شیئا ولی یوم ظهور نفوس خودتانمظهر شرکی است که نفی کرده اید

of the circumstance. Thus it is that ye shall of a sudden render your religion vain, without yourselves adverting to the matter. Have a little mercy upon yourselves, that the works ye perform may be on the basis of discerning insight: haply, on the Day of Resurrection ye shall be able to attain salvation.

و ملتفت نیستید این است کهیکدفعه دین خود را باطل میکند و مشعر نمیگردید قدری ترّحمبر خود نموده که عملی که میکنید از روی بصیرت باشد لعلّ یومقیامت توانید نجات یافت

892 Know ye that the beginning of this document is from God, but in virtue of that which the Point hath spoken; while the return thereof is unto God, but in virtue of its returning unto Him Whom God shall make manifest. How like it is that ye should compose this document, yet recognize not the One Whom ye are addressing; and that He should make Himself known unto you by virtue of that same proof whereon the religion of all is founded, but the veils of your own selves should shut you out from Him.

892 و بدانید که مبدء این کتاب من اللّههست ولی بما نطق به النقطة و رجوع ان الی الله هست ولی بما یرجعالی من یظهره الله چه بسا که مینویسید ولی بکسی که مینویسید نمی شناسیدو او خود را بشما میشناساند بحجّتی که دین کلّ بر پا است ولی حجابهاانفس خودتان مانع میگردد

893 Today, for example, all the people of the Qur'an are acting in accordance with His previous commandment; yet have they remained shut out as by a veil from the One by Whom this commandment is constituted such. Notwithstanding that they behold the proof of His commandments aforetime in a nobler guise, yet are they oblivious thereof. It is not that even those who see these words would advert to the matter: nay, although in their own estimation they conceive that were the True One to appear, they would be the nearest of all people unto Him, yet it is these same souls in every Revelation who, at the end thereof, have arrived at the highest degree of eminence in their religion; yet still there befalleth that which befalleth; and God beholdeth all that ye do.

893 مثل اینکه امروز کلّ اهل قرآن بامر قبلاو عمل میکنند ولی از محقّق امر محتجّب مانده با وجودیکه حجّت او امرقبل را مشاهده می نمایند بنحو اشرف ولی ملتفت نمی شوند نه این استکه آنهائی هم که این کلمات را می بینند ملتفت شوند بلکه نزد خیال خود چنین گمان میکند که اگر ظهور حقّ شود اقرب خلقند بسوی اوولی همین نفوس در هر ظهوری هستند که در آخر آن ظهور باعلىدرجه آن دین رسیده اند ولی بان واقع میشود آنچه واقع میشودو الله بصیر بما انتم تعملون

894 Gate Fourteen of the Fifth Unity,

894 الباب الرابع و العشر من الواحد الخامس

895 concerning this, that purifying agents are of various kinds; namely: Fire and Air, Water and Earth; the Book of God; the Point and His traces; that over which the Name of God hath been repeated six and sixty times; that which the sun drieth; that whose nature changeth; all who enter into this religion – whereupon they are rendered pure – and all that is related unto them; and that which passeth from the hands of other than the followers of this religion into the hands of the followers of this religion – whereupon the severance of its relation with those, and its introduction into a relation with these, rendereth it pure.

895 انّ النار و الهواء ثمّ الماء و التراب ثمّ کتاب الله ثمّ النقطةو آثارها ثمّ ما قد ذکر الله علیه سنّت و ستّین مرة و ما یجفّفهاالشّمس و ما یتبدّل کینونیّته ثم کلّ من یدخل فی ذلك الدّینفاذا یطّهر و کلّ ما نسب الیه ثمّ ما نزل من الّذی غیر اهل ذلك الدّینالی الّذی اهل الدّین فانّ قطع النّسبة عنهم و اثبات النّسبةالیهم یطهّره

896 The substance of this gate is that the Lord of the world hath, out of His grace and bounty, commanded that a purifying capacity should reside in certain agents, not one of which, even were one to sacrifice all that is on earth, would he have any way to obtain. All of these have acquired their purifying capacity through the command of God, as promulgated from the Tree:

896 ملخّص این باب آنکه خداوند عالم از فضل وجود خودامر بمطهریّت مظاهر معدوده فرموده که اگر نفسی کلّ ما علی الارض راجزا میداد سبیلی بر یکی از آنها نداشت و کلّ بامر الله من عند الشجرهاز مطهّرات گشته که حقّ واقع امر الله

for the truth of the matter is that it is the command of God that hath the capacity to purify, not the thing itself: nay, the thing in question is but a throne for that command, inasmuch as it is that command which is made manifest by the thing question.

مطهّر است نه نفس شئ بلکه شئعرشی است از برای آن امر که آن امر بان شئ ظاهر میگردد

897 Yet, with regard to the essential elements of Him by Whose word the purifying agents are created – elements that guide but unto God – see only what they say! Were such an one indeed to judge according to his own creed, no exception might be taken to him: yet, out of the very excess of his precaution, he persisteth in using water until it turneth black as ink: whereas in the case of Him by Whose word the water is rendered pure, he consenteth not to pass judgment that He is pure! The likeness of such an one is he who bore the iniquity of slaying the Prince of Martyrs – peace be upon him – yet made inquiry concerning the blood of a mosquito. Such is the level of this animal creation: albeit even the term "animal" doth not befit them, inasmuch as an animal doth not inflict harm upon another; whereas it is evident what injuries these people inflict.

897 و کسی که کلاماو موجد مطهّرات است به بین که در حقّ عناصر حوهریّه که مدّل علی الله استچه میگویند اگر بمذهب خود هم حکم میکردند سخنی بر ایشان وارد نمی آمدولی خود از شدّت احتیاط از بس که آب استعمال میکنند مرکب میگرددولی بر حکم نفسی که کلام او مطهّر ماء است راضی نمیشود که حکم طهارتکند مثل آن مثل نفسی که قتل سیّد الشهداء را علیه السلام متحمّل میشود ولی سئوال از دم بعوضه میکند این است حدّ این خلق حیوان اگر اسم حیوانیّتهم لایق نیست بایشان زیرا که حیوان ضرر بنفسی نمیرساند ولاینها ظاهر است که چه میکنند

898 The Lord hath enjoined these purifying agents, in order that they may betoken the purity of Him Whom God shall make manifest, and of the guides unto His glory. Yet, who is there that will look to the fruit and the purpose of the Lord? If in the Dispensation of the Qur'an they had done so, matters would not have reached the present pass. In the Dispensation of the Bayan too, may the Lord grant them a happy ending, and preserve them from remaining shut out as by a veil from the Object of their desire, so that they may not cause aught untoward to befall Him. For otherwise, in each Revelation the subordinate aspects of religion are, in their own prescribed domain, entirely valid.

898 خداوند امر نفرموده باین مطّهراتمگر تا انکه دلیل باشد از برای طهارت من یظهر الله و ادلّا عزّ اوولی کیست که نظر بثمره و مراد خداوند فرماید اگر کور قرآن میکردند امر باینجا نمیرسید کور بیان هم خدا عاقبت ایشانرا حفظ کند کهاز مقصود محتجب نمانند تا بر آن امری وارد نسازند و الّا شئوندین در هر ظهوری در جای خود حقّ است

899 Thus, for example, when the Apostle of God – may the blessings of God and His salutations be upon Him – was made manifest, anyone who entered into the religion of Islam became possessed of its subordinate aspects. Yet, look thou to the thing under whose shadow these subordinate aspects fall, which is belief in Him. Thus it is that each person hath seized upon some particular aspect, and been shut out as by a veil from recognizing its Source. Should anyone acquire the knowledge of the Source, and be graciously aided to act in accordance therewith, then shall both the spiritual and the worldly aspects of that Revelation be his; otherwise shall he be reduced to naught, as though indeed he had never been aforetime a thing recorded in the Book of God.

899 مثل آنکه ظهور رسول اللّهکه شد هر کس داخل دین اسلام شد شئون او را دارد ولی نظرکن بچیزیکه این شئون در ظلّ آن واقع میشود که ایمان باو باشداین است که هر کس شأنی را گرفته و از مبدء محتجّب مانده اگر علم بمبدءاز برای کسی هست و بعمل او موفق گشت شئون دینیّه و دنیویّهدر آن ظهور از برای اوهست و الّا فانی میگردد کانّه لم یکن من قبلفی کتاب الله شیئا

900 The agents possessed of a purifying capacity are: first, belief in the Bayan, which converteth the body of the believer into a state of purity; second, the Book of God itself, whereof if aught be placed before a single Verse – provided it be not intrinsically corrupt – it becometh pure; third, the Name of God, which if it be recited over a thing sixty-six times in the form "Allah-u-Athar" ("God is Most Pure"), it becometh pure; fourth, the severance of a relation with other than the people of the Bayan, and the institution of a relation with the people of the Bayan; fifth, the Tree of Truth, on the Day of His appearance, and all His traces; sixth, the four elements; seventh, the sun; and eighth, that whose nature changeth – all of which are only operative provided that the thing concerned be not intrinsically corrupt.

900 و مظاهری که مطهّر است اوّل ایمان به بیان استکه مبدّل میفرماید جسد او را بطهارت و ثانی نفس خود کتاب الله استهمی قدر که تلقاء آیه از آن واقع شود شئ که شیئیّت در او نباشدطاهر میگردد ثالث اسم الله است که شصت و شش مرتبه که اللّهاطهر بر شئ خوانده شود طاهر میگردد و چهارم قطع نسبت ازغیر اهل بیان و وصل آن باهل بیان است پنجم شجره حقیقت است در یوم ظهور او و کلّ اثار او ششم عناصر اربعه است هفتم شمس استهشتم ما یبدل کینونیّة که کل اینها در وقتی است که عینیّت در آننباشد

901 Blood produced from the mouth by means of a toothpick or a toothbrush hath been condoned, and pardoned; but at all events, the Lord loveth them that are pure. No aspect of the Bayan is more beloved in the eyes of the Lord than purity, refinement and cleanliness; and the embarrassment occasioned by the paws of an animal that walketh in the wet, and then cometh into a room, hath been removed. The Lord in the Bayan loveth not to behold in any soul aught but joy and radiance; and He loveth that all should under every circumstance evince the utmost degree of both moral and formal purity, so that they may not be caused abhorrence by aught even in their own selves, let alone in others. There is no objection if, when performing prayer, one have contact with animal hair; as also if he have about him objects imported from the Franks, ivory and bone handles, and the like items. All these dispensations are to the end that the people should enjoy the abundance of God's mercy: perchance, on the Day of the appearance of the True One, they may be grateful to Him for His previous laws.

901 و دمی که از دهن می آید بواسطه خلال یا مسواك اذن داده شدهو عفو شده ولی در هر حال خداوند دوست میدارد مطهّرین و او هیچشئ در بیان احبّ نزد خداوند نیست احبّ از طهارت و لطافتو نظافت و پای حیوان که در بارش راه رود و داخل در حجره گرددعسران برداشته شده و خداوند در بیان دوست نمیدارد که شاهدشود بر نفسی دون روح و ریحان را و دوست میدارد که کلبا طهارت معنوی و صوری در هر حال باشند که نفوس ایشاناز خود ایشان کره نداشته باشد چگونه و دیگری و بأسی نیستبر نفس مصلّی اگر شعر حیوانی نزد او باشد مثل اسبابی که از فرنگمی آورند و دستهای آج و استخوان و امثال آنها کلّ اینها از براین است که مردم در سعه رحمت خدا باشند لعلّ یوم ظهور حقّشاکر شوند او را بر احکام قبل او

902 It is not that they should exercise precaution with regard to a single hair, and repeat their prayers; yet when it cometh to pronouncing judgment upon the One by Whom the truth of religion itself is vindicated, have not a care: even as anyone who was in the Dispensation of the Qur'an aforetime witnessed this circumstance: for all those who dealt wrongfully with the members of the Holy Family were used to observe the niceties of religion; and in the Dispensation of the Bayan likewise anyone – whoever it may be – hath beheld this matter exemplified to the height of perfection: witnessing how a certain one composed on a detailed question concerning the branches of the law a treatise of a thousand verses; yet in the matter of acknowledging the truth of the True One – through Whom the very root of religion is established – had he written naught, he would but have had the likeness of an "animal," but without

902 نه اینکه از برای یك شعری احتیاطکند و نماز خود را اعاده کنند ولی حین فتوی بر محقّق دین بروانکنند چنانچه هر کس در کور قرآن قبل بود این معنی را مشاهده نمودکلّ آنهائیکه بر اهل بیت ظلم نمودند مراعات دقایق دین را می نمودندو هم چنین در کور بیان هر کس بوده بمنتهای کمال این مطلب رامشاهده نموده که از برای یك مسئله جزئی فروع هزار بیت نوشته ولی در جای تصدیق حقّ که اصل دین بان ثابت میگردد اگر ننوشتهبود نفس حیوانی بود بلا موذی و حال آنکه خلاف بر حقّ نوشته

the addition that he was “noxious:” whereas he hath expressed himself in contradiction to the Truth.

903 Suffer not such things to shut you out as by a veil from the True One; nor be beguiled by these attempts on your part at sanctification – attempts which in the sight of God become as scattered dust: save at such time as they are conjoined with belief in the True One. Time was aforetime when someone would indite five hundred thousand verses in the contrived science of juridical principles, observing therein every last aspect of precaution in his faith: yet, in the matter of acknowledging the truth of God and His Verses he hesitated; and had he done no more than hesitate, he would but have rendered his existence vain: yet he would not content himself with this, but committed against the One from the ocean of Whose bounty the Confession of the Unity of God – which is the very root of religion – shineth forth, that which the pen is ashamed to recount.

903 بایچیزها خود را از حقّ محتجب نداشته و مغرور باین تقدّسها نگشتهکه عند الله هباء منثوراً میگردد الّا وقتی که مقترن شود بایماتبحقّگاهست در پیش در علم اصول مخترع پانصد هزار بیتانشاء میکند که کلّ شئونات احتیاط دین خود را ملحوظ داشتهولی در تصدیق خدا و آیات او تأمل میکند واگر نفس تأمل بود وجودخود را باطل کرده بود ولی اکتفا نمیکند و بر کسیکه کلمه توحید کهاصل دین است از بحر جود او طالع میگردد کسب میکند آنچه قلم حیامیکند از ذکر آن

904 O people of the Bayan! Act ye not as the people of the Qur’an have acted! At least, to whatever level ye ascend, exhibit ye the likeness of an animal, so that ye inflict no harm upon another soul, even should ye be unable to confer benefit upon him: perchance, on the Day of the appearance of the True One, ye shall not commit that which shall cast your religion to the winds, while ye yourselves are oblivious of the matter. This is the counsel of the True One unto all; which should anyone abide by, he shall under no circumstance experience any harm: inasmuch as the pardon and forgiveness of that Sun of Truth encompass all creation: and so only He witness not from anyone aught other than love towards Himself, perchance, out of the ocean of His bounty and grace, He shall cause him to enter the fold of belief in Him, and shall show unto him His favour by making mention of him, albeit he himself be uninformed thereof; just as, at the time of recompense in this Resurrection, the Point of Truth recompensed with His Verses those souls from whom naught untoward had been forthcoming: whereas one was at sea, and another was on land: and God alone knoweth when he shall become informed of the recompense of the True One in his regard. God recompenseth them that do good.

904 ای اهل بیان نکرده آنچه اهل قرآن کردند اقلاً بهر جاکه عروج میکنید در مثال نفس حیوانی واقع شوید که ضرر بنفسنرساند اگر نفع نتوانید رسانید لعلّ یوم ظهور حقّ کسب نکنیدآنچه که دین شما را برباد دهد و خود ملتفت نشوید که این استوصیّت حقّ بکلّ واگر کسی عمل کند در هیچ حال ضرر نه بیند زیرا کهآن شمس حقیقت عفو و غفران او شامل است کلّ خلق را همین قدرکه شاهد نشد بر نفسی دون اظهار حبّ خود را از او لعل از بحر جودو فضل خود او را داخل بایمان بخود فرماید و منّت گذارد بر اوبذکر او اگر چه خود خبر نشود چنانچه در حین جزا در این قیامتنفوسیکه از ایشان ضرّی ظاهر نشده بود نقطه حقیقت ایشانرا جزا داد بایات خود و حال آنکه یکی در بحر بود و یکی دربرّخدا دانا است که کی او خبر شود از جزای حقّ او را و الله یجزی المحسنین

905 Gate Fifteen of the Fifth Unity,

905 الباب الخامس و العشر من الواحد الثانی

906 concerning this, that the water from which ye are created hath been purified by God in the Book.

906 فی انّ ماء الّذی انتم به تخلقونقد ظهره الله فی الکتاب

907 The substance of this gate is this, that since there is but One Whose original seed deserveth the designation “pure,” while

907 ملخص این باب انکه چون یك نقذه ایستکه لایق است ذکر طهارت بر او شود و آنچه دلالت بر او میکند او شموسمتجلّیه در مرایا از شمس جود او

those that guide unto Him – of the resplendent suns engendered in the mirrors by the sun of His bounty – are so characterized in virtue of His designation, the Lord hath caused all to shelter beneath His shadow, and granted that their seed too be considered pure. Howbeit, He hath loved, and loveth, that refinement therefrom should be manifested to the very height of perfection, in case of ease, not of hardship.

بذکر او کلّ را خداوند در ظلّ او مستظلّفرموده واذن طهارت داده ولی دوست داشته ومیدارد کهتلطیف از آنرا در منتهای کمال ظاهر سازند در مقال یسرفه درمقام عسر و

908 The fruit thereof is this, that with regard to that Most Great Luminary and His guides, no one should so much as entertain the thought that they are impure, inasmuch as all purifying agents are rendered pure through the ocean of the bounty of this same Primordial Germ. At all events, be ye watchful lest a judgment of impurity be passed upon any of the people of the Bayan; if which be done by anyone, he would thereby depart from the fold of belief: perchance, in the period betwixt the Twin Revelations, no sorrow may on this account befall them who are the manifestations of the True One.

908 ثمره آن آنکه کسی در حقّ آن نیر اعظم و ادلّای او دون خطورطهارت نکند که کلّ مطهّرات از بحر جود همین نطفه اولیّه طاهر میگرددو در هر حال مراقب بوده که بر هیچ نفسی ازاهل بیان حکم غیر طهارتنشود که اگر کسی کند خارج میشود ازایمان لعلّ بر مظاهر حقّ در مابینالظّهورین حزنی از این جهت وارد نیاید

909 How grievously, in the Qur'an, the believers transgressed the ordinance of the Lord, branding as impure those souls who but guided unto God! – whereas the purity of the souls of the believers derived from the blessedness of their sanctified beings. For example, during the days of my residence at the Holy Thresholds, the late Siyyid – peace be upon him – came one day to my abode; and after he had left, the owner of the house gave order for the door with which the hand of that tree of purity had come into contact to be washed: whereas, according to the requirements of their own code of law, how is a state of impurity engendered when two dry bodies come into contact? Thus it is that they transgress the ordinance of their own religion, on the pretext of "observing caution:" whereas, when the root is lost, how can the branch remain?

909 چه قدر در قرآن تجاوزنموده از حکم خداوند و بر نفوسی که مدل علی الله بوده غیر حکم طهارتنموده و حال انکه طهارت نفوس مؤمنین از برکت وجود ایشانبوده و مثل آنکه در ایّامی که خود در عتبات بوده یومی که مرحوم سیّد عبمنزل آمده در حین رجع صاحب منزل امر بغسل بابی که ید آنشجرهطهارت باو رسیده بود نمود و حال آنکه در شریعت ایشاندو شئ یابس در حین اقتران کجا حکم بوده بر غیر طهارت این است که از حکم دین خود تجاوز می نمایند بزعم احتیاط و حال آنکه اصلمیرود چگونه که فرع باقی ماند

910 Wherefore, O ye servants of God, guard against incurring My displeasure!

910 ان یا عباد الله فاتّقون

911 Gate Sixteen of the Fifth Unity,

911 الباب السادس و العشر من الواحد الخامس

912 concerning this, that unto God belongeth whatsoever is peerless in its kind, which, for as long as the Sun shineth, should be brought into His presence; while after Its setting God hath granted each soul leave to possess until the Sun dawn from Its Dayspring; whereupon it shall not be lawful unto that soul, but must needs be returned unto Him, to the number Vahid, not above this, should he be possessed of such; otherwise is he not charged withal: and should there be one from whose hands emergeth, through his craftsmanship, an object that is peerless in its kind, he hath been excused thereof, as a bounty from God in his respect, if it be the source of his wealth; otherwise is he

912 فی انّ لله ما لم یکن له عدل ما دامتالشّمس مشرقة یحضر بین یدی الله و ان حین ما یغرب اذن من اللّهلکلّ نفس ان یملکه الی ان یطلع الشّمس من مشرقها فاذا لا یحلّ علیهاینبغی ان یرّد الیه عدد الواحد لا فوق ذلك ان یستملك و الا لا یکلّفبهذا و ان کان من احد یخرج من یدیه من صنعة لم یکن له عدل فاذاًقد عّفی عنه فضلا من الله فی حقّه ان کان غنائه من ذلك و الّا یلزمّهلانّ الله قد اغناه من ملکه من محلّ آخر لا یضطر بهذا

required to return it, inasmuch as God hath enriched him with the wealth of His dominion from another source: he should not be occasioned distress thereby; and should he be distressed, he hath been excused thereof, as a token of God's grace unto him: He, verily, is the Most Gracious, the All-Bountiful.

و ان یضطر قدعفی عنه فضلا من الله علیه انّه فضّال کریم

913 The substance of this gate is that the greatest of all things which the Lord loveth should be made manifest amongst the people of the Bayan is their love, one for another. However much they may ascend or descend in the stations of understanding – or in the knowledge of juridical principles or juridical branches, of Manifest or Hidden, of First or Last – they should not rebuff each other: for whosoever hath entered within the fold of the Bayan is a believer, and in whatsoever station he be situated, it is good.

913 ملخّص این باب آنکهاعظم چیزیکه خداوند دوست میدارد که در میان اهل بیان ظاهرشود حبّ ایشان بعضی بعضی و او هر چه از ایشان در مقامات معرفتیا اصول یا فروع یا ظاهر یا باطن یا اوّل یا آخر ترقّی یا تنزّل نمایندردّ یکدیگر نکنند زیرا که هر کس داخل در بیان شد مؤمن است در هرمقام که واقف هست خوب است

914 Should anyone in the Bayan rebuff another of the people of the Bayan, a payment of ninety-five mithqals of gold shall become incumbent upon him, to be rendered unto Him Whom God shall make manifest, not other than He; nor hath anyone the right to demand it of him, but rather is it to be rendered by himself alone: nay, this obligation attacheth solely betwixt himself and God: should that Sun of Truth so will it, He shall waive the payment; and should He so will it, He shall receive it of him.

914 واگر نفسی در بیان ردّ نفسی ازاهل بیان کند بر او واجب میگردد نود و پنج مثقال از ذهب کهرد کند بسوی من یظهره الله نه غیر او و کسی را نمیرسد که از او مطالبه کندالّا باو بلکه ما بین خود و خدا بر ذمّه او تعلّق میگیرد آن شمس حقیقتمیخواهد عفو فرماید میخواهد اخذ میکند

915 The purpose of the Lord in prescribing this penalty is this, that no one in the Bayan should have the audacity to rebuff another, through ascribing unto him other than belief; otherwise, the degrees of each person within the bounds of his proper station are evident; and each person, in whatsoever position he be situated, is – if he be "for God" – to be praised in his doings – alike one who is lying at the level of the lowest question of juridical branches, and one who is standing at the level of the highest question of juridical principles: perchance, on the Day of the appearance of the True One, no one shall consent to aught but loving references in respect of that Most Great Luminary: haply, by this means, the people of the Bayan may not perish on the Day of Resurrection, but obtain deliverance through the love of Him, which is the essence of all belief.

915 مراد خداوند ازیم حدّاین است که کسی جرأت نکند در بیان که ردّ نفسی کند بذکر دون ایمان و الّادرجات هر کس بقدر مقام او ظاهر است و هر کس در هر موقف که هستکه از برای خدا است محمود است در فعل خود چه کسی که در ادنای مسئلهفروع واقع شود چه کسی که در اعلای مسئله اصول واقف گردد لعلّیوم ظهور حقّ کسی دون ذکر محبّت در حقّ آن نیّر اعظم راضی نگرددلعلّ باین واسطه اهل بیان در یوم قیامت هلاك نشوند و بحبّاو که جوهر کلّ ایمان است نجات یابند

916 Since He is the Sign of "There is naught like unto Him" of the Lord, He hath accordingly commanded that aught in His dominion which arriveth at this level should be for Him. For as long as the Sun of Truth shineth, unto none shall be lawful that which befitteth only Him in His dominion, unless with His permission after the rendering therefrom of the manifestations of Vahid; while from the time of Its setting, permission hath been granted unto the believers to acquire such objects on His behalf, and to render thanks unto their Best-Beloved: until the

916 و چونکه اواست آیه لیس کمثلهشئ خداوند ازین جهت امر فرموده که هر شئ که در ملك او باین حدّ رسداز برای او باشد و مادامی که شمس حقیقت مشرق است بر کسی حلال نیستآنچه که لایق اواست از ملك او الّا باذن او بعد از ادای مظاهر واحداز او و از حین غروب اذن داده شده بر مؤمنین که از قبل از او خودمستملك شوند و شاکر شوند محبوب

time of His appearance, whereupon it shall not be lawful unto anyone to tarry for so much as the ninth of the ninth of the tenth of the tenth of a second ere he return unto its Owner whatsoever, in His dominion, hath arrived at the station of perfection – even of all that hath attained unto the furthest limit of development at its own level, to the number Vahid, since aught above this number He hath granted unto him, as a token of His bounty, ere yet He hath appeared.

خود را الی حین ظهور و حین ظهورحلال نیست بر کسی قدر تسع تسع عشر عشر ثانیه صبر در او الّا و آنکهردّ کند بمالك او از ملك او آنچه که بمقام کمال رسیده من کلّ ماقدبلغ الی منتهی حدّه من عدد الواحد از فوق ذلك قد اذن له من جودهقبل ظهوره

917 As for him who fulfilleth not the command of God on the Day of the appearance of the True One, should he withhold a single item that is peerless in its kind, a payment of ninety-five mithqals of gold shall become incumbent upon him: lest anyone be able to be shut out as by a veil from observing the command of God that he make expense in His religion. Permission hath been granted, in the case of a craftsman who, in the course of one year, produceth a single artefact, that he shall not thereby incur an obligation: so that all may repose in the abundance of His mercy. Whensoever anyone becometh possessed of such an object, he should at the time of Revelation return it unto its Owner. Whosoever wisheth to obey his Lord's command shall do so: for what greater glory can there be for a bond slave than to be honoured through obedience to his Owner? It is but a token of His grace unto His creation that He hath granted them this permission; for otherwise He is, in Himself, absolutely capable of dispensing with all else besides Himself: and all have been created from the ocean of His bounty, and are in the twin scales of His grace and justice. For God is all that is in the heavens and the earth and whatsoever is between them; and He is the All-Possessing, the Most High.

917 و من لم یعرف بامر الله یوم ظهور الحقّ ان یمنع مما لیس لهعدل فعلیه فرض خمس و تسعین مثقالا من ذهب لئلا یقدر ان یحجبمن امر الله احد ان ینفق فی دینه واذن داده شده از برای صانعکه دریك حول یك صنعت از او ظاهر میگردد که بر او شئ نباشد تا آنکه کلّ در سعه رحمت او مستقّر باشند وهر وقت که مالك شود بایددر حین ظهور ردّ کند بمالك او هر کس که دوست داشته که اطاعتخداوند نماید در امر او خواهد نمود کدام عزّ ازین اعظم است که مملوکباطاعت مالك خود مفتخر گردد و این نیست الّ از فضل از که اذنداده بر خلق خود و الّا او چه غنیّ مطلق بوده از ماسوای خود بنفسخود و کل از بحر جود او خلق شده اند و نزد او در کف فضل و عدل اوهستند ولله ما فی السّموات و الارض و ما بینهما و الله غنیّ منیع

918 It is not that the one who withholdeth any item, withholdeth it for other than Him: nay, no one, under any circumstance, wisheth to act but for the Lord; unless he becometh shut out by a veil, in each Revelation, from recognizing His good pleasure: whence that which, in his own conceit, he performeth "for God" is rendered vain; for otherwise, at the time when it is rendered vain, it hath not departed from the dominion of the Lord; and All Things are still for Him. It is on account of this mystery that whatsoever affliction befalleth the True One is from Him, even as it is intended for Him: yet since the author thereof was shut out as by a veil from Him, it falleth out against Him.

918 نهاین است که آن نفسی که منع میکند از برای غیر او منع میکند بلکه هیچ نفسدر هیچ شأن نمیخواهد عمل کند الّا ازبرای خداوند الّا و آنکه محتجب میگرددر نزد هر ظهوری عرفان رضای او را این است که باطل میگردد آنچهکه بگمان خود لله میکنند و الّا حینکه باطل میگردد آن ملك خداوندبیرون نرفته و لله است کلّ شئ و ازین سرّ است که هر که بر حقّ واردمی آید از او است و از برای او قصد میشود ولی چون صاحب او محتجبگشته بر او وارد می آید

919 It is not that, at the time when one is thus shut out as by a veil, the proof of God in his respect is incomplete: for had the proof in his respect been incomplete, he would not have been liable to any judgment. At the time of the appearance of the Apostle of God – may the blessings of God and His salutations be upon

919 نه این است که در حین احتجاب حجّة الله در حقّاو بالغ نباشد که اگر حجّت در حقّ او بالغ نبود محکوم بحکم نمیگشتدر حین ظهور رسول الله حجة الله بر اهل انجیل بالغ بود و موعود

Him – the proof of God before the people of the Evangel was complete, and He Who had been promised unto them was made manifest with the selfsame proof of their own religion; howbeit, since they remained shut out from Him as by a veil, they were rendered vain. Notwithstanding, they permit not the thought to enter their hearts that the One Promised by Jesus should have come, and they not have believed in Him: whereas the truth of the matter is evident.

ایشانبهمان حجّت دین ایشان ظاهر ولی چون محتجب مانده باطل گشتهاگر چه انها بر قلب خود خطور نمیدهند که موعود عیسی آمده باشدو ایشان ایمان نیاورده باشند و حال انکه امر ظاهر است

920 Thus it is that on each appearance of the True One, the chain of believers in the previous Revelation – in the conceit of their precaution and endeavour – remain shut out as by a veil within the fold of their own faith; while the Lord favoureth with His guidance whomsoever He willeth, for this guidance is more precious in His eyes than any thing (for whatsoever there be, and He be not – methinks there hath never been, nor ever shall be, aught; while whensoever He be, and there be naught, He hath never been, nor ever shall be, diminished in aught); and in Paradise he shall attain whatsoever had been promised unto him: for conceive thou the creation of Paradise to be like unto the creation of All Things: whatsoever is possible to it within the limits of its own potential the Lord hath created therein: for ever hath He been powerful over each thing, and transcendent over all things. There is no God but God. We all, verily, are devoted unto Him.

920 این قسم میگردد که در نزد هر ظهور حقّی سلسله ظهور قبل بگمان احتیاطو اجتهاد خود در دین خود محتجب می ماندند و خداوند منّت می گذاردبر هر که خواهد بهدایت خود زیرا که آنهدایت اعزّ تر است نزد خداوندازهر چیز زیرا که هر چیز که باشد و او نباشد گویا هیچ چیز نبودهو نیست و هر گاه او باشد وهیچ نباشد خیری از او منقوص نبودهو نیست و از برای او در جنّت آنچه باو وعده شده خواهد رسید زیرا که خلق جنّت را مثل خلق کلّ شئ فرض کن آنچه ما یمکن در امکان او استخداوند در او خلق میفرماید زیرا که او بوده بر هر شئ قدیر و بکلّ شئمحیط و ما من اله الّا الله انّا کلّ له مخلصون

921 Gate Seventeen of the Fifth Unity,

921 الباب السابع و العشرمن الواحد الخامس

922 setting forth the monthly duty to make mention of God each day five and ninety times, through repeating “Allah-u-Abha” (“God is Most Glorious”) on the first day; “Allah-u-A’zam” (“God is Most Mighty”) on the second; and so on, until the succession endeth with “Allah-u-Aqdam” (“God is Most Ancient”) on the nineteenth day, the final day of the month.

922 فی ذکر الواجب فی کل شهر بان یذکر الله فی کلیوم خمس و تسعین مرّة الله ابهی فی یوم الاوّل الله اعظم فی الثانالی ان ینتهی بالله اقدم فی یوم التاسع و العشر آخر یوم الشهر

923 The substance of this gate is that from the dawning of the sun until its setting, the Lord hath permitted each soul to repeat ninety-five times “Allah-u-Abha;” or “Allah-u-A’zam;” or “Allah-u-Azhar” (“God is Most Manifest”); or “Allah-u-Anwar” (“God is Most Luminous”); or “Allah-u-Akbar” (“God is Most Great”); or the like of this kind of peerless Words: perchance on the Day of Resurrection he may, through the blessing of reciting these Holy Names, attain the honour of being guided by that Most Great Luminary and Ancient Countenance, and may be able on that Day to be guided by the guidance of the Letters of the Living.

923 ملخّص این باب آنکه از طلوع شمس تا غروب از خداوند اذن فرموده هر نفسرا که نود و پنج مرتبه بگوید الله ابهی یا الله اعظم یا الله اظهر یا اللّهانور یا الله اکبر یا امثال این نوع کلمات ممتنعه لعلّ در یوم قیامتاز برکت تلاوت این اسماء مقدسه بشرف هدایت نیّر اعظم و طلعةقدم فائز گردد و تواند در آنروز بهدایت حروف حیّ مهتدی گردد

924 It is not that, while reciting these Names, one should be shut out as by a veil from those who guide unto them: for the likeness of these Names is that of the realities of those that

924 نه اینکه این اسماء را بخواند و از ادلّاء بر آن محتجب گردد زیرا که مثل ایناسما مثل کینونیّات ادّلاء علی الله هست همین قسم که

guide unto God: just as these letters guide unto the truth that the Lord is too great to admit of any description, so too those realities guide unto the truth that the Lord is too great to accept of any qualification. It is not that the Letters of the Vahid exceed the limits of their character as likenesses: inasmuch as none hath ever had, or ever shall have, a way unto the Eternal Essence. Whatsoever is possible in the realm of being is but His creation; while the Letters of the Vahid are but the guides unto His Names, before His creatures – guides wherein naught is to be seen but God, single and alone. In the station wherein they themselves are seen, they are God's creation; while in the station wherein naught is to be seen in them but God – then are they the Letters of the True One.

این حروف دلالت میکند بر اینکه خداوند اعظم تر ازین است که وصف کردهشود همین قسم این کینونیّات دلالت می کند بر اینکه خداوند اعظم ترازین است که نعت کرده شود نه این است که حروف واحد از حدّمثالیّت خود تجاوز نمایند زیرا که سبیلی از برای احدی بسوی ذاتازل نبوده ونیست وآنچه در امکان ممکن خلق او است و حروفواحد ادلّای اسماء او هستند و سرّ خلق او که در آنها دیده نمیشود الّا اللّهوحده وحده و در مقامی که آنها دیده میشوند خلق الله اند و درمقامی که دیده نشود در ایشان الّا الله آنوقت حروف حقّندان

925 Beware, O servants of God, of extravagance when describing the nature of their station! Notwithstanding, whatever extravagant terms might be employed, still it would be impossible to comprehend them; while in whatever lowly terms they might be limned – such hath been, and shall remain, but an affirmation of their servitude. Nay rather, their exaltation resideth in the capacity of their hearts to act as mirrors, which guide not but unto God alone. It is for this reason that the Lord of the world hath appointed them the Letters of Glory, Thanks, Unity and Grandeur. It is not that at the time when – by exclaiming "Allah-u-Akbar!" – thou makest confession of God's Grandeur, thou shouldst have regard for them: for whilst doing so thou wouldst be shut out as by a veil from Him; nay, in the same way as thou beholdest in the letters of "Allah-u-Akbar" naught but God, in these realities likewise naught is to be seen but God.

925 یا عباد الله تتّقون که در آنها غلوّ ننموده اگر چه غلو کنندنتوانند ادراك کنند ایشانرا وهر چه دنوّ کنند در حقّ ایشاندر اقرار عبودیّت ایشان بوده وهست ولی علوّ ایشان بمرائیتافئده ایشان هست که دلالت نمیکند الّا علی الله وحده ازین جهتحروف تسبیح و تحمید و تهلیل وتکبیر خداوند عالم ایشانرا اقرانداده نه در حین تکبیر نظر کنی بایشان که حین نظر محتجب میگردبل همین قسم که در حروف الله اکبر نمی بینی الّا الله را در آنکینونیّات هم مشاهده نمیشود الّا الله

926 Say: All are God's creatures, and all worship Him.

926 قل کلّ خلق الله و کلّ له عابدون

927 Gate Eighteen of the Fifth Unity,

927 البابالثامن و العشر من الواحد الخامس

928 ordaining, with respect to purchases, that once the consent of both parties hath been established, however this be arrived at – though it be through the act itself – buying and selling are valid, on the part of both young or old; whilst the use of discount is permitted amongst merchants, however this be agreed upon betwixt buyer and seller – the which is to be within a stipulated term according to a stated value (Baha'), although this value (Baha') be reduced.

928 فی البیع و الشرأ اذا تحقّق الرّضابینهما بأی نحو کان و لو کان بنفس العمل یصّح البیع و الشرأ من صغیراو کبیر و یجوز التنزیل بین من یتجّر علی ما یرضی بین المشتری و البایع و هو الی اجل علی بهاء و ان ینقص لها بها

929 The substance of this gate is that the Lord hath permitted buying and selling on condition that the consent of both parties be established. He hath permitted young and old, freeman and bond slave, to buy and sell: so only the consent of both parties be ascertained – though it be by a sign, or through the act itself – buying and selling are valid in the Bayan. The Lord

929 ملخّص این باب آنکه خداوناذن فرموده در بیع و شرا بتحقّق رضاء بینهما و اذن فرموده صغیرو کبیر و حر و مملوك را همین قدر که استعلام رضا شود از طرفینبیع و شرا صحیح میگردد در بیان اگر چه باشاره بنفس عمل باشدو اذن فرموده

hath permitted merchants to make use of that discount which is today customary amongst them, and to appoint in their transactions a gradual increase or decrease of value within a stipulated term: so that all, in the abundance of the grace and mercy of the True One, may be thankful. Perchance, on the Day of the appearance of the True One, the buying of the Sign of the Sun of Truth, and the selling of aught else but Him for Him, may be transacted with His consent, and that of their own selves: haply, by this means, all who adhere to these procedures may on that Day obtain salvation.

خداوند تجّار را در تنزیل که داب است امروز ما بینایشان و بر آنکه تناقص و تزاید باجل در معاملات خود قرار دهندتا انکه کلّ در سعه فضل و رحمت حقّ شاکر باشند لعّل در یوم ظهور در حقّبیع آیه شمس حقیقت و شرای مادون او باو برضای او و نفوسخود ایشان واقع گردد لعّل بذلك ینجی یومئذٍ کلّ العاملون

930 Gate Nineteen of the Fifth Unity,

930 البابالتاسع و العشر من الواحد الخامس

931 explaining that the mithqal is nineteen nakhuds; and that the value (Baha') of nineteen nakhuds of gold is ten thousand dinars, while the value (Baha') of nineteen nakhuds of silver is one thousand dinars; and that he who reduceth them is under no obligation; while he who hath not had such in his possession for one full year, nor have they amounted in either case – according to the number of the letters of "Ta'," at the time of the levying of "Ha"' – to five hundred and forty mithqals, is in a similar case: after which, of each mithqal of gold five hundred, and of silver fifty, dinars are to be rendered unto the king of the Bayan, should he not transgress the bounds fixed therein: neither is he to ask after it, but those with the ability are themselves to render it: perchance by this means he may champion Him Whom God shall make manifest, and be in consequence of the truly thankful.

931 فی بیان انّ المثقال تسعه عشر حمّصو انّ بها تسعه عشر حمّص من الذهب عشرة الاف دنیار و بها تسعةعشر حمص من الفضّة الف دینار و من یصغر لم یکن علیه شئ و من لم یکلعنده علیه الحول و لم یبلغ مقدارهما علی عدد حروف الطّا حین اخذ بهاخمسمائه واربعین مثقالا فمثل ذلك فاذا زاد بعد ذلك من کلّمثقال ذهب خمسمائه و من الفضة خمسین یؤتی ملك البیان انلّم یتجاوز حدوده و ماله ان یسئل الّا ان یأتی من یقدر لعّل بذلکینصر من یظهره الله و یکونّن بذلك من الشاکرین

932 The substance of this gate is that the Lord is the Creator both of His creatures and of His dominions; and, so that the property of His dominions may not be in the hands of other than those who truly recognize His Unity, He hath granted all permission to render unto him who is their captain in championing their faith – whensoever a year hath passed, and the amount thereof hath surpassed the threshold of five hundred and forty mithqals (whereof no mithqal hath been reduced at the hand of a believer in whose possession it had arrived at nineteen parts) – to render, of every mithqal of gold (which is made up of nineteen nakhuds), five hundred dinars; and of every mithqal of silver (which is made up of nineteen nakhuds), fifty dinars, unto the king of the Bayan: perchance, on the Day of the appearance of Him Whom God shall make manifest, he shall have been enriched from the ocean of His bounty, and cause no sadness to befall Him, even should it be in consequence of the denial of the very nearest of all people unto himself.

932 ملخّص این باب آنکهخداوند بوده خالق خلق و ملك خود و از اینکه ملك او در نزد غیر موحّدنباشد اذن داده بر اینکه کلّ بکسی که و الی ایشان است در نصرت دین ایشان هرگاه یك حول گذشت و مقدار آن از پانصد و چهل مثقال گذشتو واحدی مصغّر نشد بر ید مؤمنین که بنوزده قسمت رسیده باشدبر اینکه از هر مثقال ذهب که نوزده نخود می باشد پانصد دینارو از هر مثفال نقره که نوزده نخود است پنجاه دینار بملك بیانداده شود لعّل در یوم ظهور من یظهره الله از بحر خود مستغنگشته و بر او حزنی وارد نیاورد اگرچه یبغی بنفسی اقرب کلّ بجحد او باشد

933 واین از حقوق الله بوده از برای من یظهره الله که در آن سرّ قاف نزداولوا الالباب مشهود است

933 This levy is of the Rights of God (Huququ'llah) for Him Whom God shall make manifest, in which, in the eyes of them endued with understanding, the Mystery of "Qaf" is witnessed. Notwithstanding, He hath granted it unto those who await His arrival: haply, at that time no sorrow may befall Him, lest He be compelled to transgress the limits fixed by God, and anyone be occasioned sorrow on His account. For in the Bayan, there is no act of piety more beloved in the eyes of God than that one soul should benefit another, even though it be by means of bringing joy into his heart; while there is no action more remote from godliness than that one soul should inflict harm upon another, even though it be by means of bringing sorrow into his heart.

ولی از برای منتظرین ظهور خود رااذن داده لعّل در آنوقت حزنی بر او وارد نیاید و مضطر نگردد که از حدود الله تجاوز نماید و نفسی از آن محزون گردد چه آنکهدر بیان هیچ عبادتی نزد خداوند محبوب تر نبوده ازنفع نفسبنفسی اگر چه بادخال سرور در قلب او باشد و هیچ عملی ابعد ترنبوده بضّر نفسی نفسی را اگرچه بادخال حزنی در قلب او باشد

934 It is not that they should perform the works they do in His Name; yet on the Day of His appearance, term it "precaution," and hesitate to accept His truth: even as today, all who are on earth perform the works they do in the Name of that same Primal Will which in each Revelation hath been made manifest in the name of the Prophet of that Revelation; whereas in this Revelation – in comparison with which all other Revelations are a ghostly shadow – it is evident what hath come to pass. Nay, the harm that was inflicted by those related unto His Former Manifestation was not inflicted by those related unto His Manifestation before that preceding: for if these accepted not His truth, neither did they inflict harm upon His partisans: whereas that which was inflicted by those who claim to be related unto His Former Manifestation is evident.

934 نه این است که باسم او کنند آنچه میکنند و یوم ظهور او اسمش رااحتیاط گذاشته و در تصدیق او تأمل کنند مثل آنکه امروز آنچهما علی الارض است باسم همان مشیّة اوّلیه که در هر ظهوری باسمنبیّ آن ظهور ظاهر گشته میکنند آنچه میکنند ولی ظاهر استدر این ظهور که کلّ ظهورات نزد او شبحی است که واقع شد بلکه آنچهضرّ از منسوبین بظهور قبل او ظاهرگشت از منسوبین بظهور قبل قبل او نگشت اگر آنها تصدیق نکرده ضرّی هم بر شیعیاناو وارد نیاورده ولی از مدّعیان انتساب ظهور قبل از ظ

935 Should all behold his justice, there is no doubt that, in obedience unto their Adored One, the believers in the One True God shall discharge their obligation. Notwithstanding, if in this Revelation he acteth conformably with the good pleasure of God, he shall – in virtue of the conquest of all that is on earth – become rich enough to be able to show his favour unto those sheltering beneath the shadow of his sovereignty, and to excuse them from the payment of some part of the Rights of God: inasmuch as all that is on earth hath been, and is, for the Lord to the degree that were all to take but a step in the path of rendering him their assistance, all would become enriched thereby.

935 اهر استو اگر کل عدالت او را مشاهده نماید شبهه نیست که در اطاعتمعبود خود مؤمنین بحقّ ادای تکلیف خود را خواهند نمود اگرچه در این ظهور بر خیط رضاء الله حرکت کند از فتح ما علی الارضمستغنی میگردد که بر مستظّلین در ملك خود منّت گذارده و ازحقوق الله بر ایشان عفو فرماید زیرا که این قدر از برای خداوندما علی الارض بوده وهست که اگر کلّ در نصرت او قدم گذارند کلّمستغنی شوند

936 Permission hath been granted for each mithqal of gold to amount to nineteen nakhuds, and likewise in the case of silver; and for the value (Baha') of both to be set at that which is today apparent. Should it be wished to expend them, they should both be dispensed in nineteen parts: whence in the hands of the believers in the Bayan naught but silver and gold may be current: so that all, in the abundance of the grace of

936 واذن داده شده که مقدار هر مثقال ذهبنوزده نخود گردد وهم چنین فضّه و بهاء هر دو بانچه ظاهر استامروز واگر خواهند صرف نمایند هر یکی را بنوزده صرف شودکه بزایدی مؤمنین ببیان غیر فضّه و ذهب منقلب نگردد تا آنکهکلّ در سعه فضل حقّ شاکر گردند و در این حکم کلمه اسرار

the True One, may be thankful. In the eyes of those endued with understanding, the secrets of wisdom are treasured in this law: to the degree that were one to look with discerning insight, he would behold with the eye of certitude all the mysteries of the Unity of God.

حکمت نزد اولواالافئده مخزون گشته اگر کسی از روی بصیرت نظر کند کلّ اسرارتوحید را بعین یقین مشاهده میکند

937 At the time when naught hath been levied, the impost of "Ha"' should be entered in its proper place – as elucidated by the foregoing reference to "Qaf" – in the shadow of what is owing. Although in this law, for merchants, a decrease in the value (Baha') of gold and silver today is apparent, yet after its enactment this will be reversed. Should anyone owe a qiran, he is to render twenty-eight nakhuds, not the value (Baha') thereof; likewise, in the case of gold, he is to render twenty nakhuds, not the value (Baha') thereof; unless by this means buying and selling may be promoted.

937 در حینیکه هیچ اخذ نشدهحدّها را در مقام خود در جای که بیان قاف شده در ظلّ ما یستحقّداخل آورده اگر چه از برای تجّار در این در بهاء ذهب و فضّهامروز نقصی ظاهر است ولی بعد از جریان مرتفع میگردد و اگر بر ذمّهکسی بود یك قران او است که بیست و هشت نخوذ دهد نه بهاء آن را و هم چینی در ذهب بیست نخود دهد نه عدل آنرا الّا آنکه بهمینبیع وشرا شود

938 All of these enactments are to the end that no one should be occasioned sorrow in the path of the True One, on the Day of His appearance: perchance, at the time of His appearance, no untoward occurrence shall befall, such as would engender fire in those souls upon whom in the Bayan had been passed a sentence of belief. God guideth whomsoever He willeth unto a path of certain truth. There is no more exalted Paradise than the mere observance of the laws of God, in the eyes of them that truly recognize His Unity; nor is there a fiercer fire than the transgression of the bounds fixed by God, and the infringement of one soul against another, though it be to the extent of a grain of mustard seed, in the eyes of those who are acquainted with God and His Verses.

938 کلّ اینها از برای این است که نفسی در سبیل حقّ محزون نگردد در یومظهور ان لعلّ در حین ظهور امری واقع نشود که خلق نار گردد در نفوسیکه در بیانحکم ایمان بر آنها میشده و الله یهدی من یشاء الی صراط حقّ یقین هیچجنّتی از نفس عمل باوامر الله اعلی تر نبوده نزد موحّدین و هیچناری اشّد از تجاوز از حدود الله و تعّدی نفسی بر نفسی نبودهاگر چه بقدر خردلی باشد در نزد عاملین حلین بالله و آیات او

939 God distinguisheth on the Day of Resurrection between all in truth; and we all, verily, beseech a portion of His grace.

939 و اللّهیفصّل یوم القیمة بین الکلّ بالحقّ و انّا کلّ من فضله سائلون

940 Gate One of the Sixth Unity,

940 الباب الاوّل من الواحد السادس

941 enjoining, with respect to the ordering of the Bayan, that it should not exceed nineteen volumes, whereof in the first three should be inscribed the Verses; in the succeeding four the Prayers; in the succeeding six the Commentaries; and in the final six the Scientific Treatises: in all of which the Chapters should be from Vahid to "Mustaghath;" and, furthermore, that each person should have in his possession a writing (if the which contain no less than a thousand verses it would be better for him) of the Verses, which he may recite howsoever he wisheth (the verse being estimated at thirty letters, and the vowel markings at ten).

941 فی نظم البیان لا یزید علی تسعةعشر جلدا یکتبن فی ثلثة الاولی الایات و الاربعة المناجات و السنةالتفاسیر و الستة صور العلمیّة وانّما الابواب فی کلّ ذلك منالواحد الی اسم المستغاث و ان یکون مع کلّ نفس صحیفة لو لم یکنمن اقلّ عدد الالف خیر له من الایات لیتلوّن به کیف یشاء و انّماالبیت ثلثین حرفاً و انّما الاعراب عشره یحسب

942 The substance of this gate is that there is naught more beloved in the eyes of the Lord than symmetry: to the degree even

942 ملخّص این باب آنکههیچ شئ نزد خداوند محبوب تر از اعتدال نیست حتّی آنکه اگر کسی

that should someone possess a plot of land, and wish to make symmetry apparent with respect thereto, it should be in such wise that a person with an astrolabe, surveying it with the most scrutinizing gaze, would be unable to perceive the beginning thereof to be in excess of the end thereof to the extent of aught that could be mentioned. If such be beloved of the Lord even with respect to land, how must stand the case in circumstances wherein it is possible to make symmetry apparent?

ارضمالك باشد اگر خواهد در حقّ او اعتدال ظاهر فرماید باید بر نهجباشد که صاحب اسطر لابی با منتهای دقّت در آن نظر کند بقدرذکر شئ اوّل را از آخر زیاده نه بیند جای که در ارض چنین محبوبخداوند باشد چگونه است در مواقعیکه توان اعتدال را ظاهر کرد

943 The Lord hath given leave for the Bayan to be ordered, providing that it exceed not nineteen volumes, and that in all it be laid out with the utmost symmetry, order and regularity, so that were someone to examine it, he would not perceive in the end thereof a single letter to be in excess of the beginning thereof. It is not that such hath actually been enjoined: rather, the purpose of these remarks is to exemplify the utmost limit of what might be achieved in the way of symmetry: nay, a yet higher degree of symmetry hath been destined in the knowledge of the Lord, according to which regard could be had for the numerical values of the letters – an undertaking which would be impossible for the people, in view of the sheer volume of all that hath been sent down: whence neither the former nor the latter system of arrangement hath been enjoined.

943 و اذن فرموده خداوند در نظم بیان بر اینکه از نوزده جلدزیاده نگردد و در کلّ منتهای اعتدال و نظم و ترتیب ثبت گرددکه اگر کسی نظر کند در احزان یك حرف ازاوّل آن زیاده نه بیندنه این است که این قسم امر شده ولی این در منتهای مقام اعتدال استکه ذکر میشود بلکه اعدل ازین هم در علم خداوند گذشته که ملاحظهاعداد حروفیّه شود که این قسم در حقّ خلق ممکن نیست بکلّ آنچه نازلشده در ذّر اوّل و نه ذّر ثانی امر نشده

944 The name “Bayan” applieth in the primary sense unto the Verses alone: for these are the Most Mighty Proof and the Most Great Sign, which guide not but unto God alone; while in the secondary sense it applieth unto the Prayers; in the tertiary unto the Commentaries; in the quaternary unto the Scientific Words; and in the quinary unto the Persian Words: but all are subsumed beneath the shadow of the Verses. Although that mystery of eloquence which is apparent in the first is hidden also in the last, yet because all are unable to apprehend this, it hath not been so designated.

944 و اسم بیان بحقیقت اولّیهاطلاق برآیات وحده میگردد زیرا که او است حجّت عظمی و بیّنهکبری که دلالت نمیکند الّا علی الله وحده و در حقیقت ثانویّهاطلاق بمناجات و در ثالث بتفاسیر و در رابع بکلمات علمیّهو در خامس بکلمات فارسیّه میگردد ولی کلّ در ظلّ آیات ذکر می گرددا گر چه آن سرّ فصاحت که در اوّل ظاهر است در آخر هم مستور استولی کلّ چون نتوانند درك نمود ذکر نشده

945 The purpose of this ordering is this, that on the appearance of the Possessor of the Bayan, all the human realities shall have acquired a similarity to the letters of the Vahid, and be travelling upon the sea of Oneness: perchance, on the Day of the appearance of the True One, they may be able to derive illumination from the splendour of the Sun of Truth, and, in the privacy of their hearts, come into the presence of that Most Great Luminary, without the aid of the spiritual and worldly matters that are apparent.

945 و مراد ازین ترتیب این استکه در یوم ظهور صاحب بیان کلّ کینونات مشابه با حروف واحدگشته باشند و در بحر وحدانیّت سائر باشند لعّل یوم ظهورحقّ توانند بضیاء شمس حقیقت مستضیئ گردند و بقرب افئدهخود نزد ان نیّر اعظم حاضر شوند بدون شئون دینیّه و دنیویّهکه ظاهر است

946 If in each volume material from all five categories be included, with the utmost symmetry, it would be beloved in the eyes of the True One. Although in the first three the “limpid water” is flowing; while in the succeeding four the “unaltered milk;” in

946 و در هر یك اگر از کلّ مراتب خمس ذکر شود بر منتهااعتدال محبوب است نزد حقّ اگر چه در ثلث اوّل ماء غیر آسن جاری است و در رباع بعد لبن لم یتغیّر طعمه و در ستّه بعد خمر توحید

the succeeding six the "wine" of Unity; and in the succeeding six that which is mentioned in respect of the Fourth Pillar, are flowing; yet in each pillar all have been, and are, both manifest and hidden: nay the observer will behold them in each letter – nay in each point. Since this is in form possessed of four pillars, it is an indication of the likeness of the reality of That. It is not, however, that in this Vahid aught is to be seen but the Vahid, such that were it to be increased by one, it would become Twenty, rather than Two. The secret thereof is that in this Vahid naught is to be seen but the image of the innumerate Vahid. Thus it is that, in the privacy of one's heart, one is able to come into the presence of the First Vahid at the beginning of the appearance of the Resurrection.

و درستّه بعد مایذکر فی الرّکن بالتّکبیر جاری ولی در هر یك کلّ ظاهر وباطن بوده وهست بلکه در هر حرفی ناظر مشاهده میکند بلکهدر هر نقطه چنانچه آن داب ارکان اربعه است در صورت دلیل استبر مثال کینونیّت آن ولی نه این است که در این واحد غیر واحد دیدهشود که اگر یکی مزید گردد عشرین میگردد نه اثنین سرّ آن اینکه در اینواحد دیده نمیشود الّا مثال واحد بلا عدد ازین جهت است کهبقرب فؤاد خود نزد واحد اوّل توانند حاضر شد در ا

947 Consider thou the Bayan: although the order hath been given for it to be bound into separate volumes, yet all, from the Fountain-Head of Revelation, is a "single water;" while in all these letters of the Vahid, it is that same water which is the source of life. It is not that there is any source of creation other than God; or any source of sustenance other than God; or any source of death, or of life, other than He: nay, this First Vahid is His creation, which guideth at the level of the world of being unto such Oneness as it is possible to be made manifest in the realm of being. For otherwise, that Oneness which pertaineth to the Essence hath ever been, and ever shall be, unknowable; neither can it be conjoined with any mention: it hath never entered, nor ever shall it, within the scope of numbers; neither can it be made known by means of geometry.

947 وّل ظهور قیامتنظر کن در بیان اگر چه امر شده که مجلّد شود ولی کلّ از مبدء ظهوریك ماء بوده که در کلّ این حروف واحد همان حیوان است نه این استکه خالقی غیر الله یا رازقی دون آن یا ممیتی یا محیی سوای او باشدبلکه این واحد اوّل خلق او است که دلالت میکند در صقع امکانبوحدانیّتی که ممکن است در امکان ظاهر شود و الّا آن وحدانیّتذات لا یعرف بوده و هست و مقترن بذکری نمیگردد و آن داخلعدد نبوده ونیست و معروف نمیگردد بهندسه و

948 The fruit of this ordering is that haply, on the Day of Resurrection, all the believers in the Bayan may be guided by the guidance of the Letters of the Vahid. Yet be not beguiled by the love of the Point and the Letters of the Living: for that Day is the day of testing. If someone love that Point and those Letters, and is guided by their guidance, it is an indication that he hath loved this Point and these Letters. Otherwise, observe thou how strenuously the people today profess love for the Point of the Qur'an, and His Letters of the Living, and obedience unto them! – whereas not one in a thousand hath entered within the pale of the Vicegerency of this Point, and of these Letters. Conceive thou the case in that Revelation likewise to be even as in this.

948 ثمره این نظمآنکه در یوم قیامت لعلّ کلّ مؤمنین ببیان بهدایت حروف واحدمهتدی گردند ولی مغرور نگشته بحبّ نقطه و حروف حیّ که آن روزروز امتحان است اگر کسی آن نقطه و آن حروف را دوست داشتهو بهدایت آنها مهتدی گشت دلیل است که این نقطه و حروف را دوست داشته و الّا نظر من چه قدر نقطه قرآن و حروف حیّ آنرا مدّعی دوستی و طاعتند و حال انکه از هزار یك داخل ولایتاین نقطه و حروف نگشته در آن ظهور هم مثل این ظهور فرض کنو

949 Be thou watchful lest thou allow aught on that Day to shut thee out as by a veil therefrom: inasmuch as the whole of the Bayan, and the spirits thereof, are – in comparison with Him Whom God shall make manifest – as a fruit in the palm of His hand. Should the word "Yea" be sent down from the Point of the Bayan with respect to all, then have they been, and

949 مراقب باش که بشئ در آن روز محتجب نگردی که کلّ بیان و ارواح آندر نزد من یظهره الله مثل حدیقه ایست در کفّ او چنانچه امروزکلّ قرآن و ارواح آن اگر از نقطه بیان بلی در حقّ کلّ نازل شد دررحمت حقّ بوده و هستند و

are, within the pale of the mercy of the True One; and should rather the word "Nay" go forth, the sentence implied by this is obvious. Reflect, and consider: is there aught lighter than a fruit, or nay? Such is the reality of the matter in the sight of God. Although beneath the shadow of each letter thousands upon thousands of souls are sheltering – each one of whom is held in esteem and honour in virtue of some law of the Qur'an – yet all depend upon that single thread, which is held in the hand of the Revealer of the Qur'an, not in the hand of other than He.

اگر لا جاری گردد و حکم آن ظاهر نظر کنبه بین که از حدیقه هم خفیف تر هست یا نه این است حکم واقععند الله اگر چه در ظلّ هر حرفی هزاران هزار نفوس مستظلّندکه هر یك بامری از اوامر قرآن مفتخر و معزّزند ولی کلّ بهمان یك خیطقائم است که آن بر ید منزل بر آن بوده نه بر ید غیر آن

950 Conceive thou: Had the Apostle of the Lord revealed a single Verse importing that all the believers in the Evangel were within the pale of God's mercy, would anyone have been able to allege a sentence of other than mercy in their regard? Yet would it be impossible to count even a part of them, how much less their whole number! So soon, however, as he passed not such a sentence, but decreed rather the reverse, behold how protractedly they have tarried at their own level! This is the essence of all knowledge: that through a single "Yea," all are quickened to life; while through a single enunciation by Him of "Nay," all are reduced to naught – in truth, not in virtue of the things they might imagine – whether by force, or by ascendancy, or whatsoever other matters might be conceived of. Nay, this sentence is the true sentence, beyond which naught higher could be conceived of, and which affecteth the quintessential nature of All Things.

950 تصوّر کنا گر رسول خداوند یك آیه نازل فرموده بود که کلّ مؤمنین بانجیلداخل در رحمتند کسی می توانست حکم دون رحمت در حقّ آنها کندو حال آنکه احصا نتوان کرد بعضی از آنها را چگونه رسد بکلّ وهمین قدر هم که نفرموده و حکم دون آن فرمود نظر کن که چه قدردر حدّ خود ماندند این است جوهر کلّ علم که بیك بلی کلّ زندهمیگردند و بیك لای او کل فانی میگردند بحقّ نه بشئونیکه تصوّرکنند بقهر یا بغلبه یا شئون دیگر که متصوّر است بلکه این حکم حکم حقّی است کهفوق آن متصوّر نه که بر حرف کما هی کل شئ جاری را میگردد

951 Exert your utmost diligence and effort lest on the Day of the appearance of the True One ye cite from His own words arguments against Him, for the whole of the Bayan is the utterance of His own Former Manifestation, and He is better apprised of that which He hath revealed than are all people: inasmuch as the spirit of all is held within His grasp; while that which all possess is but a ghostly shadow, provided that they be steadfast in their recognition of the Truth; for otherwise is it unworthy of mention. Today, for example, if someone be the very Plato of his age in every science, yet accept not the truth of the True One, would his knowledge avail him aught? Glorified be God above any such conception! Nay, he would be entirely destitute of knowledge.

951 منتهای جدّ و جهد را فرموده که در یوم ظهور حقّ ازکلمات او بر او احتجاج نکرده که کلّ بیان کلام ظهور قبل او استو او است عالم تر بانچه نازل فرموده از کلّ خلق زیرا که ارواح کلّدر قبضه او است و در نزد کلّ نیست الّا شبحی اگر بر حقّ مستقرّ باشندو الّا که لایق ذکر نیست چنانچه اگر امروز کسی افلاطون زمان باشددر هر علمی اگر تصدیق نکند حقّ را آیا ثمری خواهد بخشید او را علماو سبحان الله عن ذالك بلکه از برای او علم نبوده و

952 The knowledge that is worthy of the name is the knowledge of God and the Apostle, and of the manifestations of His command and of His judgment. To naught else would those endued with understanding apply the designation "knowledge." Even as, at the time of Jesus – peace be upon Him – the very moment that anyone who exemplified this name confessed not the Prophethood of His Holiness Jesus – peace be upon our

952 علم آن استکه علم بخدا و رسول و مظاهر امر و مظاهر حکم آن باشد و مادونآنرا اطلاق علم اولوا الافئده نه نمایند چنانچه در زمان عیسی ظاهربابن اسم همی قدر که اقرار بنبوّت حضرت عیسی ع نکرد ثمری نبخشید در حقّ او و هم چنین تصوّر کن نزد ظهور من یظهره اللّهکه اگر کلّ اهل

بیان در جوهر علم مثل او گردند ثمر نمی بخشد الّا بتصدیقباو فلتعتبرّن ان یا اولی العلم ثم ایاه تتّقون

Prophet and upon Him – this appellation availed him naught. Conceive thou such to be the case likewise on the appearance of Him Whom God shall make manifest: were all the people of the Bayan to become, like Him, exponents of the quintessence of knowledge, it would avail them naught, save only through acceptance of His truth. Take heed, therefore, O ye endowed with understanding; then hold Him in befitting awe!

953 و در نظم آیاتترتیب آن سوره بسوره از یك آیه گرفته تا باسم مستغاثمنتهی گردد و سزاوار است که در نزد هر نفسی یك صحیفه کهاقلا هزار بیت باشد ازشئون بیان نزد آن باشد هر کسبانچه متلّذّذ است و هر سی حرف یك بیت و با اعراب چهل حرفحسوب میگردد

953 In ordering the Verses, the arrangement thereof should be Surih by Surih, from a single Verse at the lowest level up to the Name of "Mustaghath" at the highest. It is fitting that each person should have in his possession a writing of not less than a thousand verses – exhibiting the various modes of the Bayan – of that wherein he taketh delight. Each thirty letters are reckoned to constitute one verse: which, if the vowel markings be taken into account, should be regarded as composed of forty letters.

954 و مثل کلّ بیان مثل جوهری است که کسی نزد کسامانت گذارد در یوم ظهور من یظهره الله اگر از کلّ خواهد اخذ نماید آنچه بایشان داده قدر شئ صبر ننماید نه اینکه بمسئله فروع آنحتجب و یکی باصول آن و یکی بشئون حکم و یکی بشئون عزّ بلکه کلّاز او است و راجع باو میگردد

954 The likeness of the whole of the Bayan is that of a gem, which one person entrusteth to another: if, on the Day of the appearance of Him Whom God shall make manifest, He wisheth to retrieve from all the believers that which He had bestowed upon them, they should not tarry to the extent of aught. It is not that one should be shut out as by a veil from Him by a matter relating to its branches; while another should be shut out by its roots; another by its manifestations of judgment; and another by its manifestations of glory: nay, all is from Him, and returneth unto Him.

955 او را شناخته بایات او و احتیاطدر عرفان او نکرده که بقدر همان در نار محتجب خواهید بود واگردر ما بین خود و خدا تأمل میکنید همان آیتی که ما بین خود و خداوندبان توجه میکنید مثال او است که در افئده شما است که باو ازاو محتجب نگردید و نشناسید کسی را که از برای عرفان او خلق شده اندو مراقب بوده که اگر او بشناساند خود را باسم خود ولی بشئون دیگربایات خود میشناساند کلّ را که بر هیچ کس بقدر شئ حجّت نباشد

955 Do ye recognize Him by His Verses; nor exercise "precaution" in recognizing Him, for as long as ye are thus shut out as by a veil from Him, ye shall be in the Fire. Should ye hesitate betwixt yourselves and God – yet that same Sign whereby, betwixt yourselves and God, ye direct yourselves unto Him, is nevertheless His likeness, which is imprinted in your hearts. Allow not His own image to shut you out as by a veil from Him, but recognize the One for the sake of recognizing Whom ye were called into being; and thereto be vigilant: for if He make not Himself known by His own Name, yet by other matters – even by His Verses – shall He make Himself known unto all, so that no one, to the extent of aught, shall have any pretext for failing to recognize Him.

956 گاه هست کسی در بیت خود نشسته و در بیان ناظر است نظر میکند که رسول اوبر او وارد میگردد یا کتاب او و چون بصیر نبوده در دین خود یقیننمیکند و فی الحین داخل نار میگردد و حال آنکه بیانی که بان عمل میکردهازنفس او بوده و کتابی که بر او نازل فرموده بایات

956 It may well chance that someone is sitting in his home, and gazing upon the Bayan, when His emissary cometh before him with an Epistle from Him: yet, because he wanteth discernment in his faith, he is not convinced thereby, and on the instant entereth into the Fire; whereas the Bayan by whose precepts he hath been abiding was from Him; while the Epistle which He hath sent down upon him, enshrining His Verses, is greater

than the Work in his possession: inasmuch as the former is a gift of the Lord in the after life unto him, which is greater in the sight of the Lord than the previous revelations which He hath sent down upon him from the repository of His bounty and His mystery.

خود اعظماز آن است نزد او زیرا که آن موهبه خداوندی است در آخرت بارکه اعظم تر است نزد خداوند از ظهورات قبلی که بر او نازل فرمودهاز مکمن جود و غیب خود

957 Be it not as today, when each person hath in his possession a Qur'an, in virtue whereof he is devoted to the religion of Islam, even while being shut out as by a veil from both the Revelation and the Bearer of the Revelation. How like it is that the value (Baha') of the Qur'an in his possession should be a thousand mithqals of gold; yet he alloweth some matter to shut him out as by a veil from both the Revelation and the Bearer of the Revelation; which were he to learn of, gladly would he accept never to have been created, so he might not be without a portion of the fruit of his existence. Do ye exercise the most scrupulous care: inasmuch as the Sirat is finer than aught; yet through the knowledge thereof, it is wider than aught. God beginneth All Things, then returneth them.

957 مثل امروز نگشته که در نزد هر نفسی قرآنهست که باو متدیّن بدین اسلام است ولی از منزل و منزل علیهمحتجب است چه بسا بهاء قرآن ازهزاران مثقال ذهب است ولبشئ از منزل و منزل علیه محتجب میگردد که اگر بداند راضی میشود که کاش خلق نشده بود که از ثمره وجود خود بی نصیب گردد کمال دقّت رانموده که صراط ادّق از هر شئ است ولی بعلم آن اوسع از هر شئ استو الله یبدء کلّ شئ ثمّ یعیده

958 Say: Do ye believe with certainty in all that God hath sent down in the Bayan. The knowledge of the Bayan is dependent upon the knowledge of its revelation, from the beginning thereof unto the end thereof: inasmuch as that which hath been sent down in the beginning is according to the laws of the Qur'an; while thereafter the dispositions of the Bayan have become apparent therein. It is not that one should allow the beginning to shut one out as by a veil from the end; or that one should fix one's gaze upon the end, and have no regard for the beginning. Nay, each letter – in its own particular station of fire and light – hath been, and is, adduced in its proper context. Notwithstanding, the more eloquent it waxeth, the more clearly is the Divine purpose therein made apparent. The whole of the Bayan is the utterance of the Point of Truth; even as the whole of religion is the recognition of Him, and the knowledge of His commandments.

958 قل انتم بما نزّل الله فی البیان لتوقنونعلم بیان منوط است بعلم نزول آن از اوّل آن تا آخر آن زیرا کهآنچه در اوّل نازل شده طبق احکام قرانیّه است و بعد مقادیربیانیّه در ظاهر گشته نه این است که باوّل از آخر محتجب گردندتا باخر ناظر نشده نظر در اوّل نه نموده بلکه هر حرفی در مقام خوداز نار و نور در صقع خود مذکور بوده وهست ولی هر چه بدیع ترمیگردد مراد الهی و آن ظاهر تر است و کلّ بیان قول نقطه حقیقت استچنانچه کل دین عرفان اوست و علم باوامر او

959 God guideth whomsoever He willeth unto a path of certain truth.

959 و الله یهدی من یشاءالی صراط حقّ یقین

960 Gate Two of the Sixth Unity,

960 الباب الثانی من الواحد السّادس

961 concerning this, that a well should be treated, with respect to purity, in the same manner as a "kurr," while the restrictions relating to the latter have been lifted, and all have been enjoined to make use of pure water; that water is pureness, pure and purifying, in itself for itself, and for other than itself by itself, should none of its three properties have been altered; and that the state of purity of a part thereof is as that of the whole thereof, and vice versa.

961 فی ان الله للبئر حکم الکر و قدر ارتفع حکم الکر و امر الکل بماء طاهرو انّ الماء طهر طاهر مطّهر فی نفسه لنفسه و لغیره بنفسه اذالم یتغیره الثلث و ان حکم بعضه حکم کلّه و بالعکس

962 The substance of this gate is that the Lord of the world hath, through His bounty and grace, decreed that a glassful of water should be treated in the same manner as a large quantity of water, so that all may enjoy the abundance of His grace and mercy. He hath abrogated the measures previously taken when some object fell into a well; but at all events He hath loved that no land wherein His servants reside should be without a reservoir, so that cleansing and purification may be facilitated. There is no house wherein a pool is not constructed but that the angels shall not pass thereby: and should they be commanded thereunto by God, then only with abhorrence would they do so. Let all the people of the Bayan attend carefully to this bounty, so that no soul may be deprived thereof.

962 ملخّص اینباب آنکه خداوند بجود و فضل خود حکم ماء کاس را مثل ماء کثیر فرمودهتا آنکه در سعه فضل و رحمت او باشند و آنکه قبل در بئر بما یقع فیهعمل می نمودند مرتفع فرموده ولی در هر حال دوست داشته که در هیچارضی نباشد که در آنجا عبادی ساکن باشند مگر آنکه حوضی از ماءباشد که تلطیف و تطهیر سهل باشد وهیچ بیتی نیست که در آن حوض بنا نشود مگر آنکه ملائکه در آن عبور نمیکنند اگر امر از قبل اللّهشود بکره عبور می نمایند کلّ اهل بیان در این فعل دقّت نمودهکه ازنفسی ممنوع نگردد

963 The diffusion of a state of purity throughout this material water hath not occurred save in virtue of the pervasive purity of the water of the Ocean of Unity: in the same way as a single drop thereof guideth unto God, so too the whole body guideth unto God.

963 و سریان حکم طهارت در این ماء ظاهر نشدهالّا بحکم ماء بحر توحید که همین قسم که یکقطره آن مدّل علی الله استکلّ هم مدّل علی الله هست

964 Water, by itself, hath been and is pureness, pure and purifying. At the time when some object is to be cleansed, it is better for the water to be poured over it than for the object to be plunged into the water: inasmuch as in this latter procedure a cause of abhorrence may be present, whereas in the former it is absent. Observe ye that the whole of purification resideth in the word of God, in virtue whereof water is rendered pure: and if, on the Day of the appearance of the True One, He decree the purity of some matter, marvel not thereat: for His word is the source of purity, not the thing itself; notwithstanding that such purity appeareth not save through His command.

964 و ماء بنفسه طهر و طاهر و مطهّر بودهو هست و در ین تطهیر استیلا ماء بر آن شیٔ بهتر است از وقوعآن شیٔ در آن زیرا که در آن کره ظاهر است و در اوّل مرتفع نظر نمودهکه کلّ تطهیر در قول الله بوده که بواسطه ماء طاهر میگردد و اگر دریوم ظهور حقّ حکم فرماید بطهارت شیٔ تعجب ندانسته که قول اومطهّر است نه نفس شیٔ اگر چه ظهور اوّل نمیشود الّا بامر او

965 Methinks I see that all the people of the Bayan, in pursuit of the purity inculcated by His previous decree with respect to water, shall exert the utmost endeavour in this regard; whereas on the Day of His appearance, they shall become veiled from recognizing Him by these same matters, even as is apparent in this day.

965 گویا دیدهمیشود که کلّ اهل بیان بطهارت حکم قبل او در ماء با منتهاجتهاد عمل می نمایند ولی در یوم ظهور آن بهمان شئون محتجب میگردندمثل آنکه امروز ظاهر است

966 O people of the Bayan! Act not as the people of the Qur'an have acted, exerting the utmost diligence and endeavour to purify their physical bodies with material water; yet, in the matter of the purification of the essential body with the Water of Unity, remaining shut out as by a veil from the need to purify themselves withal.

966 ای اهل بیان نکرده آنچه اهل قرآنکردند که در طهارت جسد خود بماء جسدی منتهای جدّ و اجتهادمیکنند و در طهارت جسد ذاتی بماء توحید محتجب میگردند که طاهرکنند خود را

967 Know thou that any heart wherein is the love of other than God is not pure in the sight of God: and likewise any spirit, soul, or body wherein are the love of other than the Letters of the Vahid, and of those who love them, is not pure in His

967 بدانکه در هر فؤادی که حبّ غیر الله در آن باشد طاهرنیست عند الله و هم چنین هر روح و نفس و جسدی که حبّ دونحروف واحد و من یحبّهم در اوباشد طاهر نیست عند الله زیرا که

sight: for the state of purity of the body dependeth upon the purity of the essential body, which is rendered pure through belief, and naught else; otherwise, today no people exceed the Christians in the refinement of their outward persons: whereas their state of purity is obvious.

حکم طهارت جسد بر طهارت ذاتی میگردد که آن بایمان طاهر میگردد نه غیر آن که اگر غیر این بود امروز هیچ ملّتی از ملّتنصاری در ظاهر جسد تلطیف زیاده نمی نمایند و حال آنکهحکم آنها ظاهر است

968 In like manner, at the time of the appearance of Him Whom God shall make manifest, do ye purify your whole self through belief in Him: for were ye each day a thousand times to enter into the sea, and to come out again, ye would not thereby compass the purity even of your outward person, how much less of your essential body. Suffer not these attempts on your part at sanctification to shut you out as by a veil from the True One. Even as today the people are shut out in this manner. In the matter of bodily purity, there is one to be found who exerciseth an unparalleled degree of caution, composing fifty thousand verses on the subject; yet in a case where mere hesitation will cause the purity of his inner essence to be altered from its pristine state, he hath not a care, but pronounceth judgment in such terms as the Pen is ashamed to set forth.

968 وهمین قسم حین ظهور من یظهره الله طاهرنموده کلّ خود را بایمان باو که اگر یومی هزار مرتبه در بحر داخل شوندو خارج شوند حکم طهارت جسدی نمیشود چگونه ذاتّی گرددباین تقدّسات از حقّ محجوب نگشته چنانچه امروز محجوب هستنددر طهارت ظاهر جسد چنین محتاط است که عدیل نداردو پنجاه هزار بیت در او تصنیف می نماید ولی در جائی که تأملدر آن طهارت کینونیّت او را باطل میکند از حکم طهارتپروا نمیکند بلکه فتوی میدهد بر آنچه قلم حیا میکند که بر آن جاریگردد

969 Do ye exercise the utmost care lest ye be shut out as by a veil from either the outward or the inward manifestations of purity: nay, acquire them both, and evince them to the very height of perfection: perchance, on the Day of the appearance of the True One, ye may be able to derive illumination from the splendour of the Sun. Should that Sun of Truth, on an instant, pronounce a sentence of purity in any terms that could be conceived of, it is the duty of all to obey Him – whatever the matters affected – and to act accordingly: for that which ye do today is in virtue of His own previous command: and in His eyes the Source of Command is under all circumstances the same.

969 منتهای دقّت را نموده که نه از ظاهر محتجب گردید و نه از باطنبلکه هر دو را با منتهای کمال داشته باشید لعلّ در یوم ظهور حقّتوانید بضیاء شمس مستضئ گردید واگر آنشمس حقیقت در آنی بانچهمتصوّر است حکم طهارت نماید در هر چه که حکم شود بر کلّ حقّ استکه اطاعت نموده عمل نمایند زیرا که چنچه امروز میکنند از امر قبلاواست و نزد او در هر حال مبدء امر سواء است

970 The state of purity of a part of the water is as that of the whole; and if it be poured twice over some object wherein no intrinsic corruption hath lingered, it shall render the thing in question pure; howbeit, if the object be plunged into the water, a single immersion shall suffice, provided that the water be such as would occasion one no abhorrence on account of its paucity; for otherwise the use of such water for the purpose of purification is not desirable. Nor, in case a quantity of water hath been altered by an impure object, is it desirable to make use thereof: notwithstanding, the water itself is not deprived of its state of purity, unless it can no longer be accounted water; any more than a pure object is deprived of its state of purity if it become similarly altered. Should water become mixed with earth, it is not accounted "commingled;" nor is it permissible to make

970 و حکم بعض از ماءحکم کلّ او است و بجاری نمودن آن بر شیئ که عینیت بر آن باقی نماندهباشد دو مرتبه طاهر میکند آن را ولی در وقوع آن در ماء یك مرتبهکافی است اگر مائی باشد که نفس بر آن کرهی نداشته باشد در قلّت و الّا بچنین مائی محبوب نیست تطهیر واگر مائی شئ دون طاهرباو را متغیّر کند محبوب نیست استعمال از آن و حکم طهارت آن نفسماء مرتفع نمیگردد الّا آنکه حکم ماء در آن نشود و از شئ طاهر اگرچه متغیّر گردد طاهر است و اگر مخلوط بتراب گردد حکم مضافباو نمیشود و با ماء مضاف تطهیر جایز نیست تا آنکه اغنیاءبر فقراء اظهار ارتفاع نمایند و الّا نزد خداوند امر اقرب از لمحبصر است

use of “commingled water” for the purpose of purification, so that the wealthy may not make a show of exaltation above the poor; for otherwise, in the eyes of the Lord, His command can be accomplished swifter than the twinkling of an eye.

971 Notwithstanding, there is naught more beloved in the eyes of the Lord than that water should be preserved in a state of the utmost purity; so that if it come to anyone’s knowledge that a glassful of water hath passed over such-and-such an earth that is impure, it would not be palatable to the heart of a refined believer. As for the ruling that even after water hath become altered it is still pure, this is to the end that the principle of the purity of water may be universal in its scope: for otherwise, what soul is there who would have the inclination even to approach it, let alone use it for cleansing?

971 ولی هیچ شئ محبوب تر نزد خداوند نیست از آنکهماء را با منتهای طهارت حفظ نماید که اگر علمی احاطه کند که اینماء کأس بر ارض غیر طاهری گذشته بر قلب مؤمن نظیف گوارائمی آید و اینکه بعد از تغییر حکم بطهارت شده جهة سعه کلّ استو الّا کدام نفس است که میل کند بقرب بان تا آنکه بتطهیر رسد

972 In the eyes of the Lord, it is not beloved that meticulousness in purification should breed some matter that would in the end result in harm being inflicted upon the person concerned: nay, the soul of the believer is too noble for aught to be able to “alter” it; rather, the laws of purity are all to the end that men’s souls should be trained in point of refinement and purity to the degree that no one would be caused abhorrence by aught even in his own self, let alone in others: lest he happen to be present on the Day of the Revelation of God, and some cause of abhorrence be witnessed from him: forasmuch as the displeasure of His Manifestation is none other but the displeasure of God; whilst the good pleasure of His Manifestation is likewise the good pleasure of God Himself.

972 و نزدخداوند محبوب نیست دّقت در طهارت را که مورث امری میگرددکه آخر ضرر بان نفس میرساند بلکه نفس مؤمن اجل تر است از اینکهشئ او را متغیّر سازد بلکه او امر طهارت کلّاً از برای اینکه نفوستربیت شوند بر شأن لطافت و طهارت بشأنیکه هیچ نفسازنفس خود بشئ مکروه نگردد چگونه رسد بدیگری لعلّ در یوم ظهورالله واقع شود و کرهی از او مشاهده شود که دون رضای او دونرضای خدا است و رضای او رضای خدا است

973 At all events, it is fitting that the believing servant should protect his sense of smell with perfumes, so that he may not inhale any unlovely odour; and likewise, that in his inner self, he should not inhale the odours of the other than believers, and so be deprived of the good pleasure of his Best-Beloved, without his noticing it.

973 و در هر حال سزاوار استکه عبد مؤمن بعواطر قوه شامّه خود را حفظ نماید که رایحه دون حبّی استشمام نه نماید وهم چنین در سیر خود روایح دون مؤمنین رااستشمام نه نماید که از رضای محبوب خود باز ماند و ملتفت نشود

974 Say: Water purifieth you not save by the leave of your Lord: wherefore, O ye servants of God, yield thanks unto Me!

974 قل انّما الماء یطّهرکم باذن ربّکم ان یا عباد الله فاشکرون

975 Gate Three of the Sixth Unity

975 الباب الثّالث من الواحد السّادس

976 On this, that God hath verily ordained His servants to build in each village a House for warm bath

976 فی انّ الله قد حکم بان یبنو عبادهفی کلّ قریة من بیت حقّ

977 The substance of this gate is this, that inasmuch as in this Revelation happened that which happened, and inasmuch as all have been blessed by the favour of cleansing by virtue of the command of the Apostle of God, blessings of God rest upon Him, yet they desired for the Source of that command, that which is evident, it is, therefore, ordained in the Bayan that

977 ملخّص این باب آنکه در این ظهور چون واقعشد آنچه واقع شد و کلّ از برکت حکم رسول الله باین نعمت متلطّفبوده اند و در حقّ مبدء حکم راضی شدند آنچه ظاهر است ازاینجهت امر شد در بیان که هیچ ارضی بر آن ساکن نگردند الّا

no place would be inhabited unless a house of cleansing and refinement would be constructed therein. Thus if one day a faithful is assailed by affliction, he would be able to act, in the religion of the Bayan, in conformity with the utmost height of cleansing and refinement. For, in this religion no other command is as rigorously enjoined as the duty of refinement, and it is forbidden that one bringeth anything into being in a state of imperfection, when he hath the power to manifest it in utter perfection.

آنکهدر آن محلّ تلطیفی بنا کنند بنحویکه اگر یومی مؤمنی مبتلا گردد تواندبمنتهای حدّ تلطیف عمل نماید در دین بیان زیرا که در آن بقدریکه امر شده در تلطیف در اوامر دیگر نشده و نهی شده که کسی شئ رابانقص ظاهر نفرماید تا آنکه اقتدا در کمال ان داشته باشد

978 For example, should one build an edifice, and fail to elevate it to the utmost state of perfection that is possible for it, there would be no moment in the life of that edifice, when angels would not beseech God to torment him, nay, rather, all the atoms of that edifice do the same. For each thing, within its own station, yearneth to attain unto the utmost height of excellence in its own level. Thus, when a man is in a position of power to realise its yearning, and he faileth to do so, he would be held accountable therefor. This is enjoined that haply should someday in His Resurrected Revelation, the Sun of Truth pass by a place, he would behold the signs of the submission of His faithfuls unto Himself.

978 مثلاً اگر کسی بنای عمارتی گذارد و آنرا بکمال آنچه در آن ممکن است نرساندهیچ آنی بر آن شئ نمیگذرد مگر آنکه ملائکه طلب نقمت میکنند از خداوندبر او بلکه ذرّات آن بنا هم طلب میکنند زیرا که هر شئ در حدّ خودوصول الی ما ینتهی در حدّ خود را تمنّا دارد وهمین قدر که کسی مقتدرشد در حقّ آن ظاهر نکرد ازاو سئوال میشود لعلّ که از یومی شمسحقیقت در ظهور آخرت بر گذرد و بارضی مشاهده طاعتخود را از مؤمنین بخود نماید

979 It is ordained in this religion, to design the gates of each place in a manner that a tall man can enter through them without bending their head. It behoveth them that they always build every single place in the same manner that they construct the Lofty Seats, namely in utmost exaltation, so that haply in the Day of the Revelation of God, nothing that causeth grief would be witnessed in His kingdom. For all the fruits of the Previous Revelation and the years that hath passed of that Dispensation, should be manifested in the Day of Resurrection.

979 و امر شده در این دین ابوابی که ما یتعلق هر مقامی است بنحوی ظاهر سازند که انسان طویل تواند بلا خفضرأس خود داخل گردد و در هر یوم هر شأنی که بان مرتفع گردد مقاعدلایق است که ظاهر نمایند لعلّ در یوم ظهور حقّ شئ که سبب حزنگردد در ملك او مشاهده نشود زیرا که کلّ ثمرات ظهور قبل و آنچهبر او گذشته از سنین باید در یوم قیامت ظاهر گردد

980 As to the Revelation of Him Whom God shall make manifest, it is God Who knoweth that in how many years after this Revelation, He shall make Him manifest. However, from the inception of the Revelation till nineteen years (number of the unity) take heed and be watchful, inasmuch as each year, the revelation of the faith of the believers would be manifested by a different letter, after which they would not be able to manifest the fruits of the past Revelation, except through the Next revelation. Even as anyone who hath been present from the early days of this Revelation, hath witnessed that they refused to let the Manifestation of the fruits of 1270 years to reveal Himself beyond the station of the gatehood (Bab).

980 و در ظهور منیظره الله خداوند عالم است که در چه حدّ از سنّ ظاهر فرمایداو را ولی از بدء ظهور تا عدد واحد مراقب بوده که در هر سنه اظهارایمان بحرفی ظاهر گردد از کلّ خلق که بعد از اذن دیگر نتوانداظهار ثمرات ظهور قبل را نمایند الاّ بظهور بعد چنانچه در این ظهورهر کس بوده مشاهده در این امر نموده که ثمرات هزار و دویستو هفتاد سال را نگذارند که از حدّ باب تجاوز نماید

981 Were anyone to fail in revealing the fruit of his existence, it is he himself who would be shut out as by a veil from Him. However, hasten in His Revelation, in utmost swiftness, inasmuch as the

981 و اگر موفّقنگشت باظهار ثمره وجود خود خود بنفسه محتجب ماند و لکندر ظهور حقّ منتهای سرعت نموده که امر الله اسرع است از هر شئو

Cause of God is swifter than anything else. Manifest ye all, upon hearing of His Revelation, the fruits of the Bayan by any means in your power, for should there be a delay, to the extent of the twinkling of an eye, all that ye have done would perish. Who knoweth, your present deeds may even fail to be accepted, unless they are manifested as the deeds of the next fruit. God verily doeth what He willeth, and ordaineth that which He pleaseth.

در حین استماع ظهور کلّ علی ما یمکن ثمرات بیان را ظاهر نمودهکه اگر قدر لمحه فصل بهم رساند محو میگردد کلّ آنچه کرده و بساباشد که از او مقبول نشود الّا آنکه از ثمره بعد ظاهر شود یفعلالله ما یشاء و یحکم ما یرید

982 Gate Four of the Sixth Unity,

982 الباب الرّابع من الواحد السّادس

983 concerning this, that God hath permitted none to reside in the Five Provinces save the Letters of the Bayan, however long this last.

983 ما اذن الله ان یسکن علی قطع الخمس غیر حروف البیان و ان طالعلیه الزّمان

984 The substance of this gate is that in the same way as the Lord of the world plucketh the jewel of each thing, so too, on the appearance of the Letter "Ha'," He hath plucked the jewels of the earth, and set them within the bounds of "Ha':" inasmuch as the effulgence of this Word appeared sooner in these five bounds than elsewhere: nay, from here it penetrated into other parts. Just as the souls in these lands became a pathway of guidance unto other souls, among the lands also the Cause of God, in the eyes of those endowed with understanding, is manifested in this same wise.

984 ملخّص این باب آنکه همین قسم که خداوند عالم جوهر آن هر شئ اخذ میفرماید کذلك در ظهور حرف هاء جواهر ارض را اخذفرموده و در حدود هاء قرار داده زیرا که اشراق این کلمه بر این حدودخمسه اقرب تر ظاهر گشت تا مواقع دیگر بلکه ازین قطع بقطعدیگر سرایت کرد همین قسم که انفس در این اراضی سبیل هدایتانفس شدند همین قسم هم در اراضی امر الله نزد اولوا العلم ظاهر است

985 The hearts of the people of these lands are ascending unto God through the five degrees of the confession of His Unity: in the Land of "Fa'," the manifestations of the confession "that there is no God but Him" shine forth in the mirrors of the hearts of those who extol His Glory; in "'Ayn," the manifestations of the confession "that there is no God but Me" shine forth in the hearts of those who extol His Sanctity; in "Alif," the manifestations of the confession "that there is no God but God" shine forth in the hearts of those who extol His Unity; in "Kha'," the manifestations of the hearts of those who pronounce the confession "that there is no God but Thee" shine forth in the hearts of those who extol His Grandeur; while in "Mim," the manifestations of the hearts of those who extol His Majesty reflect the splendour of the mirrors of "There is no God but the One Who created All Things through His command."

985 و در پنج مراتب توحید افئده اهل ان متعارج الی الله هستند در ارضفاء مظاهر توحید آن لا اله الّا هو در مرایای افئده مسجّین مشرقیگردد و در عین مظاهر توحید آن لا اله الّا انا درافئدةمقدّسین و در الف مظاهر توحید ان لا اله الّا الله در افئدهموحّدین و در خاء مظاهر افئده توحید ان لا اله الّا انت در افئدهمکبّرین و در میم مظاهر افئده معظّمین در مرایای لا اله الّا الّذیخلق کلّ شئ بامره مستضیئ

986 Although all these degrees are apparent in each land – nay, in each atom – yet the criterion is priority of appearance, and delivery of sustenance from the Source: so that the people thereof may be able to rise up conformably with the gem-like essence of all things. These lands are construed as the "Five Paradises" in the Five Names; and as the "Five Limits" in the human temple: whence if someone were to cast his gaze over

986 اگر در هر ارضی کلّ این مراتب ظاهربلکه در هر ذرّه ولی حکم بر ظهور است وایصال مدد از مبدء تا آنکهاهل آن توانند بر جوهر کلیّه صعود نمایند و بجنّات خمسه در اسماءبحدود هاء در هیکل انسانی تعبیر میگدد که اگر کسی نظر کند در کلّ ارضخطوط هاء را در این خمس ملاحظه میکند

the entire earth, he would behold the lines of "Ha"' within these five.

987 This ruling shall remain in force, however, only up to the appearance of Him Whom God shall make manifest; at which time the dawning-place of the effulgence shall be taken as the source: for in the Revelation of the Furqan, Mecca became the dayspring of the lands; while in the Revelation of the Bayan it was the Land of "Fa'." The Lord alone knoweth from which horizon of the earth that Sun of Truth shall dawn.

987 ولی آن حکم مستقّر استالی ظهور من یظهره الله آن وقت آن محلّ اشراق مبدء میگردد زیرا کهدر ظهور فرقان مکه مبدء اشراق اراضی گشت ودر ظهور بیان ارض فاءخداوند عالم است که آن شمس حقیقت از کدام افق ارض طالع گردد

988 For this reason hath it been decreed that not so much as an atom of that which God loveth not should remain in these provinces: to the degree, indeed, that were sufficient capacity observed, assuredly the command would have been given that, from the surface of the water unto the limits exalted thereupon, they be raised of diamonds, so that naught unlovely should come to the knowledge of anyone therein; howbeit, this is not at present within the power of these people, unless God will it otherwise. The recompense of a single soul in these Five Provinces is preferable to that of twelve thousand years of worship, should one be steadfast in his belief in the True One; for otherwise, in the shade, do thou gather naught but shade. Had it been possible for the wall surrounding all to be of crimson ruby, the Divine command would assuredly have been issued in this wise: so that, among the lands, the Temple of "Ha"' should be distinguished above the whole earth, and the provinces which were the dayspring of the effulgence of the Divine appearance should be exalted above all regions.

988 ازین جهت است که حکم شده که بر این قطع بقدر ذرّه ما یحبّه اللّهنماند که اگر قدرت مشاهده میشد هر آینه امر میشد که از فوقاء بالی حدود مرتفعه بر آن از الماس مرتفع کرده که علم نفسی در انغیر شئ محبوب محیط نگردد ولی حال که از قوّه این خلق ممتنع است الّاان یشاء الله و ثواب یك نفس بر آن پنج قطع افضل است آنعبادت دوازده هزار سال که در ایمان بحقّ مستقّر باشد و الّا درظلّ اخذ ظلّ کن وهر گاه ممکن بود که سور کلّ از یاقوت احمر گردد هر آینهامر الهی جاری میگشت که هیکل هاء در اراضی ممیّز باشد از کلّ ارضو قطعی که محلّ اشراق ظهور الله شده مرتفع گردد بر کلّ آن

989 These provinces are not exalted save because they accepted to bow down before the provinces of Him Whom God shall make manifest; otherwise they would not have been created. This is their source of glory among all lands. Likewise, had the souls therein not chosen to accept belief in Him, they too would not have been created.

989 و اینقطع مرتفع نمیگردد الّا آنکه قبول سجده از برای قطع من یظهر الله نمودهو الّا خلق نمیشد این است افتخار آن بر کلّ ارض چنانچه نفوس بر آناگر اختیار قبول ایمان باو را نمیکردند خلق نمیشدند

990 In every circumstance, beseech Him of His grace to cause to shine forth upon all creation that which befitteth the ocean of His bounty: inasmuch as the sustenance of all is derived from Him alone. Look thou today at the Qur'an, and consider how many prayers are offered up each day by the believers, all of whom are gathered together under the shadow of "Perform ye prayer," and derive from it their sustenance. Were indeed all that are on earth to undertake the duty thus prescribed, this Word would still contain them all: nay, if the Resurrection constituted by this Revelation had not been set on foot, this Word would have continued to sustain the worshippers to an illimitable extent; nor would there have been any interruption

990 و در هر شأنسائل از فضل او بوده که آنچه سزاوار بحر جود او است بر کلّ ممکناتاشراق فرماید که مدد کلّ از او است امروز نظر کن در قرآن که یومی چهقدر نماز واقع میشود کل در ظلّ اقیموا الصّلوة حشر میکردند و ازاو ممّد میکردند واگر کلّ ما علی الارض هم متحّمل میشدند این حکم جاربود بلکه اگر قیامت این ظهور بر آن نشده الی ما لا نهایه مدد می دادمصلّین را و انقطاعی از برای مدد او نبود این است علّو امر الله وسمّو حکم او که کلّ باو

in its supply of sustenance. Such is the exaltation of the command of God, and the sublimity of His ordinance, that all are guided thereby, while that Word is fixed in its own station like the sun in the apex of heaven.

مهتدی میگردند و آن کلمه در مقام خود مثل شمس در نقطه زوال مستقّر است

991 The Lord hath created naught more precious than the gem-like essence of knowledge which is conjoined with action; nor is there any knowledge but the knowledge of the Source of the command, and the comprehension of the various matters subordinate thereto, up to the Day when all return unto Him: inasmuch as the distinction between a believer and other than a believer is in this point of knowledge. Consider thou the believers in the Qur'an: it is through their knowledge that this is the Book of God that they have become "believers;" while it is through the lack of such knowledge that other than they – of all that are on earth – have become other than believers. Regard thou the Manifestation of Truth in this same wise: on the day of 'Ashura one offered up his life for Him as a sacrifice, in truth; while one inflicted upon Him that which he inflicted, in other than truth. This is purely the result of knowledge, naught else: for otherwise both share to outward seeming in the human form.

991 و هیچ شئ را خداوند خلق نفرموده اعّزاز جوهر علمی که مقترن با عمل گردد وهیچ علمی نیست الّا علم بمبدء امرو احاطه شئون ما یتفرّع بر او الی یوم رجع کلّ بسوی او زیرا که فرقؤمن با غیر او نفس علم است نظر کن مؤمنین بقرآن بعلم آنکه آنکتاب الله است مؤمن شده اند و مادون آنها از کلّ ما علی الارضبعدم علم دون مؤمن گشته اند وهمین قسم در نظر حقیقت مشاهدهکن در یوم عاشوراء یکی جان میدهد از برای او بحقّ و یك بر او کرد آنچهکرد بغیر حقّ این نیست الّا محض علم و الّا در صورت انسانی هر دو بظاهر هستند

992 Conceive thou the likeness of the True One to be that of the sun; and the likeness of the believer to be that of a mirror, which, so only it be set towards it, will bespeak its likeness: and conceive thou the likeness of other than the believer to be that of a stone, which, however much the sun shine upon it, hath not within it the capacity of reflection. Thus it is that the one offereth up his life as a sacrifice; while the other inflicteth upon Him that which he inflicteth. Notwithstanding, were He to wish to make even that stone a mirror, He hath the power to do so; yet the stone itself hath been content to rest a stone: for had it wished to become a crystal, assuredly the Lord would have created it in a crystalline form: inasmuch as on that day, the same matter identically which was a cause of belief for the believers existed for him also; yet, because he was in a veiled condition, he allowed that same matter to shut him out therefrom as by a veil: even as today it is apparent that those who turn unto the True One, do so in virtue of the Bayan; while those who are shut out as by a veil from Him, are shut out by the same.

992 مثل حقّ را مثل شمس فرض کن و مثل مؤمن را مثل مرآت همین قدر که مقابل شدحکایت میکند از او و مثل غیر مؤمن را مثل حجر فرض که هرچه شمسبر او اشراق کند امکان تعکّس در او نیست این است که آن جان فدامیدهد و آن بر او میکند آنچه میکند ولی اگر خدا خواهد سنگ راهم مرات کند مقتدر است ولی خود بنفسه راضی شده که اگر میخواستبلّور شود هر آینه خداوند او را خلق میفرمود بر صورت بلّوریّتچنانچه در آن روز آنچه سبب ایمان مؤمنان گشت بعینه همانسبب هم از برای او بود ولیکن چون محتجب بود بهمان سبب محتجب شدچنانچه امروز ظاهر است که مقبلین بحقّ ببیان مقبلند و محتجبینبهمان محتجب

993 Conceive thou the Day of the appearance of Him Whom God shall make manifest to be in this same wise: whatsoever in the realm of being is possessed of any substance – in respect whereof it is entitled to the designation "thing" – or shall yet come into being, is realized through Him. Although, ere His appearance, He be unknown in His own home – nay, ere assuming

993 و همین قسم در یوم ظهور من یظهره الله فرض کن که آنچهشیئیّت در امکان هست یا بعد متکوّن میشود باو است اگر چه قبل از ظهور در بیت خود لا یعرف باشد بلکه قبل از حدود ظاهریّهدر گهواره از برای شیر گریه کند که

recognizable proportions, He be crying in His cradle for milk – even at such a time the sustenance of all hath been, and is, from Him. All that hath been are but His former revelations; and all that is yet to be are but His latter revelations; while He Himself is that One Thing, Whose likeness is as the sun: the which, should It rise interminably, is but one in Its essence, in the realm of Innovation; and should It set interminably, is but one in Its self, in the exaltation of Its Invention; while all – from the world of the hearts, wherein the essence of the confession of the Unity of God is shining; even unto the utmost limit of the mineral, which is the lowest level of the appearance of His outpouring – derive effulgence from Its splendour.

همان وقت مدد کلّ از او بوده وهستآنچه که بوده از ظهورات قبل او است و آنچه میشود از ظهوراتبعد او است وان شئ واحدی است که مثل آن مثل شمس استاگر بما لا حدّ طالع گردد واحد بذات است در صقع ابداع و اگرغارب گردد واحد بنفس است در علوّ اختراع و کل بضیاء او مستمنداز عالم افئده گرفته که جوهر توحید در ان مشرق تا حد جماد که منتها الیهظهور فیض است منتهی گردد

994 God causeth to dwell in the chambers of Ridvan whomsoever He willeth among His servants; He, verily, is possessed of grace abounding.

994 و الله یُسکن فی غرف الرضوان منیشاء من عباده انّه کان ذا فضل عظیما

995 Gate Five of the Sixth Unity,

995 الباب الخّامس من الواحد السّادس

996 ordaining, with respect to greetings, that men shall use the salutation “Allah-u-Akbar” (“God is Most Great”), to which they shall respond “Allah-u-A’zam” (“God is Most Mighty”); while women shall use the salutation “Allah-u-Abha” (“God is Most Glorious”), to which they shall respond “Allah-u-Ajmal” (“God is Most Beauteous”).

996 فی حکم التّسلیم بان یسلّمن الرّجال بالله اکبرو یجیبنّ بالله اعظم و النساء تسلّمن بالله ابهی تجیبنّبالله اجملّ

997 The substance of this gate is that the essence of the whole Qur’an is apparent in the manifestation of the confession of God’s Grandeur, which the Lord of the world hath caused to alight in the court of the Bayan: which manifestation is none other but that first tree who, in the kingdom of the heavens and the earth and whatsoever is between them, greeted God with the salutation “Allah-u-Akbar” (“God is Most Great”): to which the Lord sent down in reply: “Unto whatsoever heights thou hast soared, His Grandeur is Too Mighty for thee to be able either to describe it, or to allude thereto.” It is on account of this enfolded mystery that the order hath been given in the Bayan for greeting to be expressed by way of an affirmation of the Greatness of God; and responded to by way of an affirmation of His Might. In like manner, with respect to the possessors of circles, all should meet each other with the salutation “Allah-u-Abha,” and respond thereto with the salutation “Allah-u-Ajmal.”

997 ملخّص این باب آنکه جوهر کلّ قرآن در مظهر تکبیر ظاهرو خداوند عالم آنرا نازل بفناء بیان نموده و آن اوّل شجره ایستکه تکبیر گفت خداوند را در ملکوت سمّوات وارض و ما بینهما و خداوندجواب نازل فرمود که آنچه طیران کرده اعظم تر است کبریائی آنکه او آن وصف کرد یا ذکر نمود واز این سرّ محتوی امر شد در بیانکه سلام بتکبیر بر خدا و جواب بذکر تعظیم او گردد وهم چنین دراولوالدوائر بالله ابهی و در جواب بالله اجمل کلّ ملاقات کنندیکدیگر را

998 The fruit thereof is that haply, on the Day of the appearance of Him Whom God shall make manifest, they may be able to confess that, after the Lord, it is He in the world Who is worthy to assume the mantle of superlative Greatness, Might, Glory and Beauty, for that He is to be neither described, nor qualified, nor praised, nor extolled: perchance those who enunciate these

998 وثمر آن اینکه لعلّ در یوم ظهور من یظهر الله توانند که اقرار کنند که بعد از خداوند او است لایق تقمیص اکبریّت و اعظمیّتو ابهائیّت و اجملیّت درابداع از اینکه وصف کرده شود ونعت کرده و ثنا کرده شود و تمجید کرده شود

greetings may be enabled, by the act of doing so, to turn unto that Sun of Truth; and so likewise in the case of all Names and Likenesses.

لعلّ قائلین بقولخود توانند که اقبال بان شمس حقیقت نمود و هم چنین در اسماءو امثال

999 This One Reality revolveth about Itself: whence if thou lookest at the beginning of the Furqan, thou shalt see that the whole of the Revelation of Islam originated therefrom; and likewise, if thou lookest at the return, thou shalt behold the essence of all in the Last Letter: so that naught is to be seen in that return but the beginning. Although he appeared in the guise of the Pillar of Grandeur, yet his heart guided unto Glory: and on that same day whereon he evinced his learning, the sustenance thereof was from that same Point of the Qur'an, inasmuch as the things he spake of reverted unto Him. Although on that day that manifestation was in the presence of God, yet he, and all, were sustained by Him in His Former Manifestation.

999 و این حقیقت واحده در حول نفس خود متحرّك چنانچه اگر نظر در بدءفرقان کنی جوهر کلّ ظهور اسلام از او بوده و همین قسم اگر در عودنظر کنی جوهر کلّ را در حرف آخر مشاهده میکنی که دیده نشود در آنعود الّا نفس بدء اگر چه بظهور رکن تکبیر ظاهر شود ولی مبدّلبر تسبیح شود فوأد او وهمان یومی که اظهار علوم خود مینمود مدد آن ازهمان نقطه قرآن بود زیرا که آنچه تنطق میکرد راجع بان میشداگر چه آن روز آن مظهر در بین یدی الله بود ولی او و کلّ ممّد از اوبودند بظهور قبل او

1000 Conceive thou likewise in the Dispensation of the Bayan that whatsoever there be, is from Him: and have a care that it be not to His hurt – nay, that it be for Him, not against Him. All these repeated injunctions that no soul should be a cause of sadness to another are for the sake of that Soul: for otherwise, of what consideration are all others that the Point of Truth should reveal for them this law? Yet, because in the Darkest Night the eyes perceive Him not, haply all, through the blessing of this law, may not be occasioned sorrow, and all, by this means, may travel upon the Ocean of Bounty; until the day when He shall make Himself known unto His creatures, announcing, "I am that same Author of the Bayan, to whose prescriptions ye are all today conforming."

1000 و هم چنین در ظهور بیان تصوّر کن که کلّ آنچههست از او است و دقّت کرده که بر او وارد نیاید بلکه از برای اوشود نه بر او و این همه که امر شده که نفسی نفسی را محزون نکند از براآن نفس است و الّا سایر را چه حدّ که نقطه حقیقت در حقّ آنها این امر نمایدولی چون در لیل الیل چشمها نه بیند او را لعلّ کلّ ببرکت آن محزوننشوند و کلّ بواسطه آن در بحر جود سائر شوند تا یومیکه خود راشناساند بخلق خود و بفرماید که منم صاب بیانی که امروز کلّ باحکامآن عمل میکنید

1001 As for the circumstance that all, on the Day of Resurrection, are unable to enter beneath the shadows of the Fire of God, save him whom God willeth: it is because they behold the heavens and the earth and whatsoever is between them to have become filled with His previous commandments: and since they look upon Him, in His Temple, with other than His own eyes, they are shut out as by a veil from recognizing Him. Yet, if only they were to look to the beginning of that same Temple they would not be thus deprived. In the case of the Daily Prayer, for example – beneath whose shadow, as thou observest, it would be impossible today to reckon how many are sheltering – consider what things, as attested in the books, the people wrought when first this command was given – things that the pen would be ashamed to recount. In this same wise regard thou the Bayan; and in this same wise behold thou also the Revelation of Him Whom God shall make manifest: so that thou mayest not be shut out as by a veil from the Sun of Truth;

1001 و انیکه کلّ در یوم قیامت در ظلال نار الله نمیتوانند داخل شوند الّا من شاء الله ازین جهت است که می بینند پر شدهسموات وارض و ما بینهما از اوامر قبل او و چون او را در آن هیکلبغیر عین او نظر میکنند محتجب میشوند و اگر نظر ببدء همان هیکلکنند محتجب نمیشوند همین صلواتی که امروز می بینی که احصا نمیتوانمود مستظلّین در ظلّ او را در مبدء امر نظر کن در کتب که چهکردن که قلم حیا میکند از ذکر آن و همین قسم در بیان به بین و همینقسم در ظهور من یظهره الله مشاهده کن تا آنکه محتجب از شمسحقیقت نگردی و در بحر کثرت محتجب از سرّ وحدت نگردی

nor, in the ocean of multiplicity, be deprived of the Secret of Unity.

1002 Consider today, in Islam, that whatever works the Muslims perform, they do in the name of the religion of the Apostle of God – may the blessings of God and His salutations be upon Him; and reflect a little how it fared with that Sun of Truth to Whose word Islam owed its origin. It is not that what happened in the past can afford the people any pretext for their present conduct. Far from it! The followers of Truth in that age, who were confined to those who believed in the Evangel, had all been promised the advent of that Holy Personage, alike by name and by description: yet God alone knoweth how interminably they declared their belief in His religion, in the name of Jesus – peace be upon Him – even while that Sun of Truth was unable – by one account for seven years, and by another for nine years – to make manifest the Qur'an as it truly was.

1002 امروز نظر کن در اسلام که آنچه مسلمین میکنند باسم دین رسول اللّهمیکند و در شمس حقیقت که مبدء اسلام از قول او است قدریتفکّر نموده که چه گذشت بر آن نه این است که آنچه گذشت بر مردمحجّتی باشد بلکه اهل حقّ در آن زمان منحصر بود بمؤمنین بانجیلو کلّ موعود بودند باسم آنحضرت و وصف آن و خدا دانا استکه چه قدر ها باسم عیسی اظهار دین او را میکردند و آن شمس حقیقتبروایتی هفت سال و بروایتی نه سال اظهار قرآن را کما هی نتوانستفرماید

1003 Consider likewise, in the Revelation of Him Whom God shall make manifest, that when He shall appear, all the believers in the Bayan shall be ensconced on the summit of their belief, and their expectation of the promised advent, and expressing themselves to this effect: yet if, at the very moment of His appearance, not one of them be shut out as by a veil from believing in Him, then shall their truthfulness be apparent; otherwise, swifter than the twinkling of an eye, all shall become as scattered dust: inasmuch as whatsoever they possess of their religion deriveth from His own Former Manifestation. Do thou exercise the utmost care that at the end of each Revelation thou allow not the very exaltation thereof to shut thee out as by a veil from the beginning of the Revelation following, for this is the very essence of knowledge, couldst thou but perceive it.

1003 و هم چنین نظر کن در ظهور من یظهره الله که وقتی که آنظاهر میگردد کلّ مؤمنین ببیان در ذروه ایمان خود و انتظارخود ثابت و قائلند ولی بمجرد ظهور اگر هیچ نفسی ازایمان باومحتجب نشده صدق ایشان ظاهر و الّا اقرب از لمح بصر کلّ هباءمنثوراً میگردند زیرا که آنچه دارند از دین خود از ظهور قبلاو است منتهای دقّت را نموده که در آخر هر ظهوری بارتفاعآن ظهور از مبدء ظهور محتجب نگردی که این است جوهر علم اگر تواندرك نمود

1004 God blesseth those who believe in God and His Verses, and are firmly persuaded that, on the Day of Resurrection, they shall come into His presence.

1004 و الله یصلّی علی الّذین هم آمنوا بالله و آیاته و همبلقائه یوم القیمة موقنون

1005 Gate Six of the Sixth Unity,

1005 الباب السّادس من الواحد السّادس

1006 ordaining the annulment of all books, without exception, save that which hath been written, or shall be written, in this Cause.

1006 فی حکم محو کلّ الکتب الّا ما انشات اوتنشاء فی ذلك الامر

1007 The substance of this gate is that in each Revelation, just as the inner realities of the hearts, spirits, souls and bodies appear in a wondrous new guise, so too the fruits that are made manifest from these trees of love represent the essence of all that had appeared before: insomuch that were these hearts, or spirits, or souls, or essential bodies not to derive their sustenance therefrom, death would on the instant overtake them:

1007 ملخّصاین باب آنکه نزد هر ظهوری همین قسم که کینونیّات افئده و ارواحو انفس و اجساد بدیع ظاهر میشود همین قسم اثماری که ازاین اشجار محبّت ظاهر میگردد جوهر آن است که قبل ظاهر گشتهکه اگر افئده یا ارواح یا انفس یا اجساد ذاتی بانها مسترزقشوند فی الحین موت

and what unbeloved death is there more grievous than a sentence of other than belief?

ایشانرا درك میکند کدام موت غیر محبوب استکه از حکم دون ایمان اعظم تر باشد

1008 Reflect thou, and consider: a Muslim becometh a Muslim in virtue of pronouncing the Twin Confessions: whereas these Twin Confessions existed at the time of Jesus – peace be upon Him – even as they exist today: how is it, then, that they cannot be accounted Muslims? Considering that, from the outset, the very matter to which Islam oweth its conception is in each Revelation wondrously renewed in this fashion, how must stand the case with those matters which are subordinate thereto? It is for this reason that the order hath been given for the annulment of all books, save for that which is written in affirmation of the Cause of God and of His religion.

1008 نظر کن به بین بشهادتینمسلم مسلم میگردد و حال آنکه همین شهادت که در زمان عیسی بودو امروز هست و چگونه حکم بر آنها نمیشود وهمین قسم استدر اینظهور و ظهور من یظهره الله جائیکه در مبدء امری کهاسلام بان منعقد است در هر ظهوری این نوع بدیع میگرددچگونه است در شئون ما یتفرّع علیه ان ازین جهت است کهامر شده بر محو کلّ کتب الّا آنکه در اثبات امر الله و دین او نوشتهشود

1009 Consider thou the Heavenly Books from the Day of Adam up to the appearance of the Apostle of God – may the blessings of God and His salutations be upon Him: although all of them were true, and sent down from God, yet on the appearance of the Furqan they all were lifted up, and in the Furqan a sentence of other than truth was passed upon the believers therein. Regard thou such to be the case likewise on the advent of each Revelation. If, therefore, even those Books which are related unto God are, on the advent of each Revelation, subject to the sentence that they are to be lifted up, what sentence should be pronounced upon the books of the people, which in comparison with those Books are but a ghostly shadow in a mirror in relation to the sun?

1009 نظر کن از یوم آدم تا ظهور رسول الله در کتب سماویّه اگر چه کلّ حقّ بوده من عند الله ولی نزد ظهور فرقان کلّ مرتفعشد و حکم غیر حقّیت بر مؤمنین بانها در فرقان نازلشد وهم چنین در نزد هر ظهوری نظر کن در جائی که کتب منسوبهالی الله در نزد هر ظهوری حکم بر ارتفاع آن شود چگونه احکم کتب خلق که در نزد آن کتب شبحی است در مرآت بالنّسبهبشمس

1010 Methinks I see that He Whom God shall make manifest shall write unto all the Twin Confessions, incorporating His Name, these being the very essence of all religion: such that if they were to be sent down upon someone, and he were not at once to confess them true, whatsoever he had become possessed of in the Bayan would be annulled. The same is true likewise of the revelation of the Bayan: up to the Day of the appearance of Him Whom God shall make manifest, the traces of the Point, and whatsoever under their shadow serveth to guide thereunto, are the fruits of this Garden of Oneness.

1010 گویا دیده میشود من یظهره الله مینویسد بکلّ کلمه شهادتین راباسم خود و او است جوهر کلّ دین که اگر بر نفسی نازل شود فی الحینمؤمن باو نگردد آنچه در بیان مالك شده محو میگردد وهمین قسم درنزد ظهور بیان تا یوم ظهور من یظهره الله آثار نقطه و آنچهدر ظلّ او مستدّل بر او شود اثمار این جنّت وحدانیّت اس

1011 As for the statement handed down in the Traditions, "Our partisans shall on the Day of the appearance of the True One bear what they shall bear" – this is the intention of the True One: even as, at the time of the appearance of the Apostle of God – may the blessings of God and His salutations be upon Him – this same sentence applied to other than the believers in Him, notwithstanding that they derived their sustenance from that which had been sent down from God upon Jesus – peace be upon Him.

1011 تو آنچه در حدیث رسیده که شیعیان ما در یوم ظهور حق متحّملمیشوند آنچه متحمّل میشوند این است مراد حقّ چنانچه حین ظهوررسول الله در غیر مؤمنین باو همین حکم بود اگر چه آنها مسترزقبوده اند بانچه من عند الله بر عیسی نازل شده بود

1012 I swear by that Sacred Essence which hath never had – nor ever shall have – any partner, that on the Day of Him Whom God shall make manifest, to recite a single one of His Verses shall be of greater moment than to recite the whole of the Bayan, and all that hath been lifted up in the Bayan: for on that day a sentence of belief shall be passed upon that reciter, even though it be in virtue of that one single Verse; whereas upon other than he, such a sentence shall not be passed, even should he have arrived at the very highest level of exaltation in the Bayan: that is, unless he return unto God.

1012 قسم بذاتمقدّسی که شریك از برای او نبوده و نیست که در یوم من یظهره اللّهیك آیه از آیات او را تلاوت نمودن اعظم تر است از کلّ بیانو آنچه در بیان مرتفع شده زیرا که آن روز حکم ایمان بر آنتالی میشود اگر چه بنفس آیه واحده باشد و بر غیر او نمیشوداگر چه باعلی درجه علّو بیان رسیده باشد الّا آنکه راجع شود الی الله

1013 O people of the Bayan! Remain not shut out as by a veil from your wondrous new sustenance on the appearance of Him Whom God shall make manifest! Nor persist ye in a veiled condition, even as the people of the Furqan have so persisted: inasmuch as they are feeding upon His former sources of subsistence; while, even on account of His wondrous new sources of subsistence, they are shut out from Him as by a veil. This is the very essence of all knowledge and action, could ye but perceive it.

1013 ای اهل بیان محتجب نمانده از رزق بدع خود در ظهور منیظهره الله و محتجب نمانده بمثل آنچه اهل فرقان ماندند که بارزاققبل او مسترزق هستند و بارزاق بدع او محتجب که این است جوهرکلّ علم و عمل اگر توانید درك نمود

1014 God guideth whomsoever He willeth unto a path of certain truth.

1014 و الله یهدی من یشاء الی صراط حقّیقین

1015 Gate Seven of the Sixth Unity,

1015 الباب السّابع من الواحد السّادس

1016 concerning matrimony, and the impermissibility that the dowry should be more than ninety-five mithqals of gold for city-dwellers, and ninety-five mithqals of silver for village-dwellers, or less than nineteen mithqals in either case: which amounts should neither ascend nor descend save in steps of a Vahid, meaning the numerate Vahid, not the Vahid itself; while temporary marriage is annulled; and the marital union is established, after the parties give their consent, by means of a formula including the Word “For God.”

1016 فی النکاح وعدم جوازالمهر ازید لاهل المداین علی اکثر من خمس و تسعین مثقالا منالذهب و لاهل القری خمس و تسعین مثقالا من الفضة و لا اقلّمن تسعه عشر فی کلتیهما و لا ینبغی الصعود و لا النزول الّاواحداً و احداً بالعدد لانفس الواحد ویرتفع الانقطاع و یثبتالاقتران بعد الرضّا و حکمه یذکر فیها کلمة الله

1017 The substance of this gate is that the Lord of the world hath, out of His bounty and grace, annulled in the Bayan the rules of temporary marriage, so that no soul may be subjected to any humiliation in the good pleasure of God, for Him; while through the consent of man and woman, and their utterance of a formula signifying that they have been, and are, for God, and are content with His decree, according to the procedures elaborated in their own places (briefly, if the bridegroom repeat the Verse “I, verily, am for God, the Lord of the heavens and the Lord of the earth, the Lord of All Things, the Lord of the seen and the unseen, the Lord of all worlds,” observing therewith the rules that have been ordained with respect to the dowry; and the other party do the same; and both affix their seal to a certificate; and there be witnesses thereunto on

1017 ملخّص این باب آنکه خداوند عالم از جود و فضل خود مرتفع فرمود در بیان حدودانقطاع را تا آنکه بر هیچ نفسی ذّلی در رضای خدا از برای او داردنیاید و برضای مرو مرئه و کلمه که دلالت کند که او بوده از براخدا و هست و راضی است بحکم او بطوری که در مواقع خود مفصّلذکر شده که مختصر آن این است که اگر بگوید این آیه را انّنی انّاالله ربّ السّموات و ربّ الارض ربّ کلّ شئ ربّ ما یری و مالا یری ربّ العالمین بانچه مقدّر شده از حدود مهر و همینقسم از آن طرف و هر دو مُهر کنند بر لوحی

both sides, from their respective families) – if all of this be for God, then the marital state shall be established.

و شاهد باشندبر آن از شهدا از طرفین ازعشره او اکثر از برای او باشد حکم اقتران ثابت میگردد

1018 The Lord hath decreed for the dwellers of cities – by which is intended the dwellers of towns – ninety-five mithqals of gold, whereof the highest limit shall be the number of "Lillah" ("For God"), and the lowest nineteen mithqals, the number Vahid: should the which amounts, in ascending and descending, increase or decrease in steps of a Vahid, they are not to exceed five levels – whereof the first is one Vahid; the second two Vahids; the third three Vahids; the fourth four Vahids; and the fifth five Vahids; while in villages, it hath been decreed in this same wise with respect to silver, on the part of God; should the which payments exceed the topmost level by so much as a single qirat, they shall be rendered vain; and should they fall short of the lowest level by so much as the tenth of the tenth of a qirat, they shall likewise be rendered vain.

1018 و خداوند حکم فرموده از برای اهل مداین که مراد اهلشهر باشند بر نود و پنج مثقال از ذهب عدد لله فوق آن واقلّ آن بر نوزده مثقال عدد واحد و در ترقّی و در تنزّل واحداًواحداً مزید شود یا نقص شود که از پنج حدّ تجاوز نمیکند کهاوّل یك واحد باشد و ثانی دو واحد و ثالث سه واحد و رابعچهار واحد و خامس پنج واحد و در قری بهمین قسم در فضه مقدّرشده من عند الله که بفوق آن اگر قدر قیراطی باشد باطل میگردد وبه کمتر از آن اگر قدر عشر عشر قیراط باشد ب

1019 The matter hath been commanded in this wise so that all those charged with this obligation may enjoy the grace, and the abundance of the mercy, of the True One. Should they wish to expend their wealth in other ways on these occasions – even to bestow thousands upon thousands upon each other – there is no harm therein; or should they wish to expend it on the occasions of the marriage, there is no objection thereto. The matter hath been ordained in this wise so that all may enjoy the abundance of the grace and mercy of the True One; and thereto have regard for that to which the legitimacy of the marital union oweth its conception, which is the Word "For God:" perchance, on the Day of the appearance of Him Whom God shall make manifest, they shall not stray beyond the Mirror of this Word, Who guideth unto God: for if a person, at the time of His appearance, were not to believe in Him, he would – notwithstanding that he professed himself to be "for God" – be adjudged vain; unless on that day, through His command, whatsoever might befall of the occasions of religion were upheld.

1019 اطل میگرددداین قسم امر شده تا آنکه کلّ مکلّفین در فضل وسعه رحمتحقّ باشند و اموال خود را از سبیل دیگر در این مواقع صرف نمایندا گر الوف الوف بخشند بر یکدیگر بأسی نیست یا صرف نمایددر مواقع اقتران حرجی نیست بر آن این نوع حکم شده که کلّ در سعهفضل و رحمت حقّ باشند و نظر کنند بانچه که حلّیت اقتران بر آن منعقد میشود که کلمه لله باشد لعلّ در یوم ظهور من یظهرهالله از مرات این کلمه که مدّل علی الله هست تجاوز ننمایند کهاگر کسی در حین ظهور اوایمان باو نیاورد اگر چه لله گوید باطلمیگردد حکم او الّا آنچه آن روز بامر او ثابت شود

1020 All peoples indeed imagine that whatsoever they do, they do "for God;" yet, if truly they performed it for God, why was it rejected? The same is true in Islam: if all, on the appearance of the Imams – peace be upon them – had been acting for God, how was it that they were rendered vain? Likewise, on the appearance of the Sun of Truth, if a person had been acting for God, he would not have deviated from His Mirror. All those whom thou observest to declare "We act for God;" or to recite the Verse "Verily, my prayer, my devotion, my life, and my death are for God, the Lord of all worlds," are in the sight of God untruthful; for otherwise, a sentence of "for other

1020 آنچه میشود ازمواقع دین چنانچه کلّ ملل چنان گمان میکنند که لله میکنندآنچه میکنند ولی از برای خدا اگر بود چرا مردود میشد وهمین قسمدر اسلام اگر کلّ در ظهور ائمه از برای خدا میکردند چگونه باطل می گشتند و هم چنین در نزد ظهور شمس حقیقت اگر کسی لله عامل بود منحرف ازمرآت او نمیشد کلّ که می بینی که میگویند لله میکنیم یا آنکه آیهو ان صلوتی و نسکی و محیای و مماتی لله ربّ العالمین

than God" would not have been passed upon them. Nay, only in their own conceit do they act for Him; for in truth they perform against Him whatsoever they do. Thus it is that all works, through the recognition of this and this alone, are either accepted or rendered vain.

می خوانندعند الله کاذبند و الّا حکم دون الله در حقّ ایشان نمیشد بلکهبزعم خود از برای او میکنند ولی بر او میکنند آنچه میکنند این استکه کلّ اعمال بعرفان همین قبول میگردد و باطل میگردد

1021 If in the Bayan, up to the time of the Revelation, all act for God, they shall indeed be acting "for God," inasmuch as they are reposing beneath the shadow of His Mirror, whence the works they perform are, in the sight of God, acceptable. On the appearance of Him Whom God shall make manifest, however, if they act for Him, then shall they truly have been acting "for God;" for otherwise God hath created betwixt Truth and falsehood no third alternative. Whoever acteth for Him, is raised up under the shadow of "but God;" and whoever acteth for other than Him, is raised up under the shadow of Negation. Yet at all events, all are circling about this Mirror.

1021 اگر در بیانالی حین ظهور کلّ عمل کنند لله عاملند لله زیرا که در ظلّ مرآت اومستقرّند عند الله مقبول میگردد عمل ایشان ولی در نزد ظهورمن یظهره الله اگر از برای او کردند لله کرده اند و الّا ما جعل اللّهبین الحقّ و الباطل ثالثاً هر کس از برای او کند در ظلّ الّا الله محشورمیگردد و هر کس از برای غیر او کند در ظلّ نفی محشور میگردد ولی درهر حال کلّ طائفند حول این مرآت

1022 For example, whatever works the people of Jesus – peace be upon Him – perform, they do, in their own conceit, for the Lord, through the intermediary of Jesus – peace be upon Him – Who in that age was the Mirror that guided unto God; yet at the time of the appearance of the Apostle of God – may the blessings of God and His salutations be upon Him – if any among the Christians believed in His Holiness, he it was who had been acting for God; otherwise the untruthfulness of all was revealed in the sight of God, in virtue of that thing which was revealed on the part of the Apostle of God – may the blessings of God and His salutations be upon Him: for the Eternal Essence hath never been, nor ever shall be, amenable to change: whereas to testify of something according to a former state is a testimony to a capacity for change: whence the one who admitteth of such a description is His Manifestation – namely, the Primal Will – Whose testimony is, in each Revelation, that to which the Lord hath borne witness; while that to which the Essence hath borne witness none knoweth but He; and He hath ever been, and ever shall be, a witness of all things ere yet they came into existence: while His testimony with respect to All Things before they came into existence is even as His testimony with respect to all things after they came into existence. None understandeth the manner of it save Him. Glorified is God above all that ye might testify with respect to Him.

1022 مثلاً آنچه که امّت عیسی میکنندبگمان خود از برای خدا میکنند بواسطه عیسی که آن زمان مرآتمدّل علی الله بوده ولی حین ظهور رسول الله اگر از نصاری کسایمان بانحضرت آورد آن بوده که از برای خدا عامل بوده و الّا کذب کلّعند الله ظاهر گشت بچیزیکه نبوده و نیست و شهادتبر شئ شأن قبل از شهادت در آن ذکر میشود و موصوف باینوصف مظهر او میگردد که مشیّة اولیّه باشد که در هر ظهور ما شهد او ما شهد خداوند است و ما شهد ذات غیر او کسی عالم باو نیستو او لم یزل و لا یزال شاهد بر کلّ شئ بوده قبل از وجود او و شهادتاو بر کلّ شئ قبل ازوجود او مثل شهادت کلّ شئ است بعد از وجودو لا یعلم احد کیف هو الّا هو سبحان الله عمّا هم یشهدون

1023 Naught can avail to save one unless one be truthful in acting for God; nor, by the same token, can aught avail to shut one out as by a veil from recognizing Him unless, in one's own self – under the conceit of being "for God" – one becometh shut

1023 و هیچشئ سبب نجات نمیگردد الّا آنکه کسی در نیّت صادق باشد و همینقسم سبب احتجاب نمیگردد مگر آنکه در نزد نفس خود بگمان آنکه از برایخدا است محتجب گردد و الّا هیچ نفسی

out in this manner; for otherwise there is no soul who, betwixt himself and God, would wish to disobey Him: nay rather, he imagineth that he is for God, though all the while he hath been for other than God. It is for this reason that his works are rendered vain.

نیست که ما بین خود و خدابخواهد که عصیان او را کند بلکه گمان میکند که لله است و حال آنکهلدون الله بوده ازین جهت است که باطل میگردد اعمال آن

1024 Consider thou the time of the appearance of Him Whom God shall make manifest: all those in the Bayan who are performing their works for the Lord shall have been doing so in virtue of the proof constituted by the Verses of God: and on that Day, when this same proof also shall be present, how could it come about that they should not perform their works for Him? Even as, at the time of the appearance of the Bayan, words of a like tenor were addressed to all the people of the Furqan: yet, he that was not for God could not accept them; while he that was for God accepted them forthwith.

1024 نظر کندر نزد ظهور من یظهره الله که کل عاملین از برای خداوند در بیانبحجیّت آیات الله عامل شده اند و آن روز هم که همان حجّت استچگونه میشود که از برای او عامل نشوند چنانچه در حین ظهور بیانبکلّ اهل فرقان همین قسم گفته شد ولی آنکه از برای خدا نبود نتوانستتصدیق کند و انکه بود فی الفور تصدیق کرد

1025 Thus it is that on the advent of each Revelation, the Lord of the world testeth His servants so as to make known unto them, by their own selves, whether they have been acting for Him, or for another than Him: even as, on the appearance of the Apostle of God – may the blessings of God and His salutations be upon Him – He made known unto each believer in the Evangel who claimed to be acting for God in the religion of Jesus – peace be upon Him – how truthfully he spake: and however many of them entered the fold of Islam, just so many had truly been acting for God, and were sincerely devoted to the religion of Jesus – peace be upon Him; while all besides them were not acting for God, and were not judged to have been sincerely devoted to the law of Jesus, the Spirit of God – peace be upon Him: for otherwise, the Lord of the world is too great and glorious for someone who is acting for Him to be suffered to enter into the Fire.

1025 این است که در نزد هرظهوری خداوند عالم امتحان میفرماید عباد خود را که بشناساندخود ایشانرا بخود ایشان آنچه از برای او کرده اند یا غیر آن کرده اندچنانچه نزد ظهور رسول الله شناساند هر نفسی که در انجیل مدّعبود که از برای خدا بدین عیسی عمل میکند و همان قدر که داخل اسلامشدند آنها همان قدر لله عامل بوده اند و متدّین بدین عیسی و ما سوای آنها از برای خدا عامل نبوده اند و متدیّن شریعتعیسی روح الله مدین نبوده و الّا خداوند عالم اعّز و اجل از آن استکه کسی از برای او عمل کند و داخل نار شود

1026 Regard thou in like manner the time of the appearance of the Bayan: whosoever among the people of the Qur'an entered within its fold was truly for God; otherwise was he for other than God, and only conceived in his own fancy that he was acting for God, while all the time, in the sight of God, he was acting for other than Him: and the degrees of "other than," and the names thereof, are apparent in the eyes of the believers in the Bayan, insomuch that every "other than goodly" description is applicable thereto.

1026 وهم چنین نزد ظهور بیانمشاهده کن آنچه از اهل قرآن داخل در آن شد لله بوده و الّالدون الله که در هوای خود گمان میکرده که لله میکنند ولی عند اللّهاز برای دون آن میکرده و مراتب دون آن و اسماء آن نزد اهل مؤمنینبالبیان ظاهر است که اطلاق هر دون خیری در آنجا شده

1027 Considering that to act for God is dependent upon acting for the one who manifesteth His Cause, if in the Qur'an anyone acted for the manifestations of the Cause of the True One (who were Muhammad – may the blessings of God and His salutations be upon Him; the House of Muhammad – peace be upon

1027 واز انجائیکه عمل از برای خدا کردن منوط است بعمل از برای مظاهر امراو در قرآن اگر کسی عمل کرده است از برای مظاهر امر حقّ که محمّد وآل محمّد وابواب و هدی او باشند علیهم السلام از برای خداکرده و الّا الی الله راجع نمیگردد

them; and the Gates of Guidance), he acted for God; otherwise he reverteth not unto God. The Mirror of God aforetime was the Apostle of God – may the blessings of God and His salutations be upon Him – through the effulgence of the sun of Whose bounty in the eighteen Mirrors, these latter became the Mirror of "For God," even for the Lord: and since all those who acted for the Lord were sheltering beneath the shadow of the manifestations of His Cause, that which they performed for God became accordingly acceptable in His sight.

و مرآت الله در قبل رسول الله بودهکه مرایای ثمانیه و عشر بتجلّی شمس جود او در آنها مرات الله گشته انداز برای خداوند و کلّ عاملین از برای خداوند چون در ظلّ مظاهرامر او مستظّل گشته عند الله مقبول گشته آنچه از برای او نموده

1028 In the Bayan likewise, if it is acceptable for anyone to pronounce therein the Confession of the Unity of God without conjoining this with the mention of the Manifestation of the Cause, assuredly it would be acceptable for him to perform his works also "for God" without performing them for the Manifestation of the Cause. I take as examples the Evangel and the Furqan in order that the matter may be made the easier for thee with regard to the Bayan and Him Whom God shall make manifest.

1028 و دربیان هم اگر کسی کلمه توحید آن بلا اقتران بذکر مظهر امر قبول میشودهر آینه عمل آن هم ازبرای لله بدون عمل از برای مظهر هم قبول میگردد

1029 For example, the Confession of the Unity of God was not accepted in the Evangel unless conjoined to a testimony to Jesus, the Spirit of God – peace be upon Him; and likewise the testimony to Jesus – peace be upon Him – was not accepted unless conjoined to a testimony to His Letters of the Living, in that age. The specification of "Hayy" ("Living") is to the end that all may guide unto this Vahid, so that thou mayest not see "Two;" for otherwise all that thou seest in the Evangel is the proliferation of that same First Vahid, though it be a single soul, alike whether he be in the East or in the West. If anyone in the Evangel were acting for God, he was acting for the Letters of the Vahid of that Revelation, inasmuch as whatsoever reverted unto them, reverted unto God. Now, even had they all performed their works for those Letters of the Vahid, still, all that reverted unto them would revert effectively unto God. Yet when, on the appearance of the Apostle of God – may the blessings of God and His salutations be upon Him – they believed not in Him, all that they had done for God, and for the Letters of their age, was rendered vain: unless anyone among them returned unto Him, in which case he it was who had truly been acting for God and the Letters of the Vahid in that Revelation; else had he not been truthful in the sight of God: for otherwise he would have been graciously assisted to believe in the Apostle of God – may the blessings of God and His salutations be upon Him – and to believe in His Letters of the Living. Whereas thou seest that millions upon millions act for God, through the Letters of the Vahid in the Evangel; while in reality they dwell in the Fire, and perform their works for other than God.

1029 مثل میزنم در انجیل و فرقان یا در بیان و من یظهره الله تابرتو سهل کرده مثلاً شهادت توحید در انجیل مقبول نمیشد الّابشهادت عیسی روح الله و هم چنین شهادت عیسی مقبول نمیشدالّا بشهادت بر حروف حیّ آن در آن زمان اختصاص بحقّ از برای این است که کلّ مدّل بر این واحد شوند تا آنکه اثنین نه بینی و الّا کلاّآنچه در انجیل می بینی تکثّر همان واحد اوّل است اگر چه یك نفسباشد که در مشرق باشد یا در مغرب واگر کسی در انجیل از برای خداعامل بود از برای حروف واحد آن ظهور عمل میکرد زیرا که آنچه راجع بان نمیشدراجع الی الله میشد حال کلّ از برای آن حروف واحد هم عمل کردند کهما یرجع بسوی ایشان ما یرجع الی الله شود ولی در نزد ظهور رسول اللّهباو ایمان نیاورده کلّ آنچه از برای خدا کردند و از برای حروف زمانخود باطل شد مگر کسی که راجع شد که آن واقع از برای لله و حروف واحدآن ظهور کرده و الا عند الله صادق نبوده که اگر صادق بود مؤمن بر ایمانبرسول الله و ایمان بحروف حیّ او میشد و حال آنکه می بینی کرور کرور از براخدا بحروف واحد در انجیل عمل میکنند و حال آنکه در نارند و از برابغیر خدا میکنند

1030 Regard thou such to be the case also in the Qur'an: from the beginning of its appearance up to the year one thousand two hundred and seventy, anyone who was truly acting for God was among those servants who were for Muhammad; the House of Muhammad – may the blessings of God and His salutations be upon Him; and the Gates of Guidance: whence if someone were in the first instance for Muhammad – may the blessings of God and His salutations be upon Him; yet not in the second instance for the Commander of the Faithful, he was not truthful in his claim to be for God; and such would be the case likewise in each successive instance, until the sequence terminated in the last of the Gates. However if, from the time of the appearance of the Bayan, anyone were truly for God in respect of Muhammad – may the blessings of God and His salutations be upon Him – and the manifestations of His Cause – he it is who was for God in respect of the Point of the Bayan and the manifestations of His Cause.

1030 و هم چنین در قرآن نظر کن از اوّل ظهور آن تا سنه 1270هر کس از برای خدا عامل بود عبادی بودند که از برای محمّد و آل محمّد و ابوابهدی بودند که اگر کسی در حقیقت اوّلیّه از برای محمّد بود و در حقیقتثانویه از برای امیر المؤمنین نبود صادق نبود در اینکه او است از براخدا و هم چنین الی ما ینتهی الی آخر الابواب ولی از حین ظهور بیاناگر کسی از برای خدا بوده بمحمّد و ظاهر امر او آن است که از برای خدا بودهبنقطه بیان و مظاهر امر آن

1031 In like manner, on the Day of Him Whom God shall make manifest thou shalt observe all to declare, "We act for God, and believe in the Letters of the Vahid:" yet if, at the time of His Revelation, they act through Him for God, assuredly they speak true; otherwise that which, betwixt themselves and God, they do for God shall all at once be rendered vain – and with how much greater reason that which they do for the Letters of the Vahid, or for the believers in the Bayan, who only in virtue of their relation unto Him are judged to be "for God!" For that sign whereto the servant turneth betwixt himself and God, beholding the Beauty of God in his own heart; and purposing his every action to be "for God," is a sign that hath shone forth within the hearts of all from Him Whom God shall make manifest, ere yet He hath appeared; which sign is in His eyes like unto the sun in a mirror in relation to the sun in heaven: for the outward form of the Tree of Truth, under the aspect of servitude, shineth upon the hearts of all; whereas the inner essence thereof shineth upon the signs of the hearts wherein naught is seen but God, single and alone: for otherwise, how would it be possible for the servant to act betwixt himself and God for God, and the Manifestation of Truth not to accept from him his works? – forasmuch as that which he doeth betwixt himself and God is the similitude of that sign of Reality, which hath shone forth within him from that Sun of Truth.

1031 وهم چنین در یوم من یظهره الله خواهی دید که کلّمیگویند که ما از برای خدا عامليم و بحروف واحد مؤمن ولی اگر حین ظهور باو از برای خدا عمل کردند هر آینه صادقند و الّا فی الحین باطلمیگردد آنچه ما بین خود و خدا از برای خدا میکنند چگونه و آنچهاز برای حروف واحد کنند یا از برای مؤمنین ببیان که بسببنسبت بسوی او حکم الله در آنها جاری میشود زیرا که آن آیتی که عبدما بین خود و خدا بان توجّه میکند و مشاهده جمال الله در فؤادخود میکند و قصد لله میکنند در هر عمل آن آیتی است که از من یظهرهالله بوده در افئده کلّ قبل از ظهور او و آن آیت نزد او مثل شمس درمرآتی است نزد شمس سماء زیرا که شجره حقیقت ظاهر آن بر جهت عبودیتبر افئده کلّ تجلّی میکند ولی کینونیّت آن بر آیات افئده متجلّی میگردد کهدر آنها دیده نمیشود الّا الله وحده وحده که اگر این نباشد چگونهمیشود که عبد ما بین خود و خدا لله میکند و مظهر حقیقت از اوقبول نمیکند زیرا که آنچه ما بین خود و خدا میکند شبح آیه حقیقی استکه از آن شمس حقیقت در او مشرق شده

1032 For example, if the Apostle of God had not instructed "Perform your works for God," would anyone forsooth have known that he was to perform his works for God? Shouldst thou represent that the same idea was expressed in different terms, observe that herein lieth the point, for this too is in virtue of that Apostle in whose Revelation those concerned were raised

1032 مثلا اگر رسول خدا تنطق نفرمودهبود که عمل کنید لله هر آینه کسی عارف بود که عمل کند لله اگر گوئی بعبارتدیگر میگفتند در همان نظر که آنهم بان رسولی است که در آن ظهورمبعوث بوده که آنکه منتهی شود به بدئی که بدء از برای

up; and so too in each preceding Revelation, until the matter endeth in the beginning that hath no beginning; and so too from hence forwards, until the matter endeth in the succeeding Revelations, for which there is no end.

آن نبوده یا آنکهازین طرف منتهی شود بظهورات بعد که نهایتی از برای اونیست

1033 For example, at the time when someone, betwixt himself and God, inflicteth sorrow upon the Point of the Bayan, that sign by virtue of which, betwixt himself and God, he performeth such an act, purposing it to be "for God," is a sign which hath shone forth within him from the sun of His bounty: yet because, in the succeeding Revelation, he is not a believer therein, he becometh shut out as by a veil from perceiving the true complexion of the case. Whereas in the preceding Revelation, wert thou to assert "This sign is through the intermediary of the Apostle of God – may the blessings of God and His salutations be upon Him," he would assent thereto, for he hath neither heard nor seen aught else but this; nor was the sign made manifest in this present Revelation.

1033 مثلا حینیکه نفسی ما بین خود و خدا بر نقطه بیان حزن وارد مآورد آن آیتی که ما بین خود و خدا بان عمل میکند و قصد لله میکند آیتی است که از شمس جود او در او متجلّی شده ولی در ظهور بعد چونیقین ندارد محتجب میگردد ولی در ظهور قبل اگر بگوئی این آیتبواسطه رسول الله هست تصدیق میکند زیرا که غیر ازین نشنیدهو ندیده و در این ظهور ظاهر نشده

1034 Consider thou the case in the Qur'an at the time of the conjunction of two souls, both of whom were performing their works "for God." For example, the Prince of Martyrs – peace be upon him – since he acted for the Apostle of God – may the blessings of God and His salutations be upon Him – was truly for God; whereas he that wrought against his Holiness, although in his own eyes he was for God, was in fact for other than God; while his Holiness was at that time the physical counterpart, in the fifth sense, of that very sign wherein, betwixt himself and God, he saw none but God: whence if the veil had been removed, he would have seen that whatsoever he did "for God," he did through him and for him, even though, in his veiled condition, he perpetrated it against him.

1034 نظر کن در قرآن در حین اقتراندو نفس که لله عمل میکردند مثلا سیّد الشهدآء علیه السلام چونکه از برای رسولخدا میکرد از برای خدا بود ولی آنکه بر آنحضرت وارد آورد پیش خودلله میکرد و حال آنکه لدون الله بود و آن آیتی که او ما بین خود و خدادر او نمی دید الّا الله و او درآنوقت آنحضرت آیه تکوینی آن آیت بوددر حقیقت خامس که اگر کشف غطا میشد میدید که آنچه خودلله میکند باو میکند و از برای او اگر چه محتجب بود و بر او کرد

1035 All this prolixity is to the end that haply, on the Day of the appearance of Him Whom God shall make manifest, ye may not recline at ease within yourselves, claiming "Whatsoever we do, we do for God:" inasmuch as this sign in virtue whereof ye turn unto God is but a ghostly shadow from the sun of His bounty, within the sign of your own beings, which hath shone forth from His own Former Manifestation; and which if, in His Latter Manifestation, ye direct squarely towards Him, ye shall be for Him, even as aforetime ye were for the Point of the Bayan; otherwise, betwixt yourselves and God, ye shall not have acted for God: for the Lord hath ordained "Whatsoever ye do for Me shall not revert unto Me unless ye do it for Him:" inasmuch as the contingent being is unable to grasp the nature of the Eternal Essence; nay, should ye grasp the nature of His Manifestation, then only so far as lieth within your capacity

1035 کلّاین تطویل از برای این است که لعلّ یوم ظهور من یظهره الله پیشخود نه نشسته که ما لله میکنیم که این آیه که شما باوتوجّه باو میکنید الی الله شبحی است از شمس جود او در آیه کینونیّاتشما ها که از ظهور قبل او متجلی شده و در ظهور بعد اگر تقابل همرسانیداز برای او خواهید بود چنانچه قبل از برای نقطه بیان بوده ایدو الّا ما بین خود و خدا از برای خدا نکرده اید زیرا که خداوند امر فرمودهکه آنچه از برای من کنید راجع بمن نمیگردد الّا آنکه از برای او کنید زیرا کهکه ممکن نتواند درك نمود ذات ازل را بلکه اگر درك کند مظهر او رادر امکان خود درك نموده اند ظاهر در این مظهر را

as a contingent being shall ye have grasped the nature of the One Who is made manifest in this Manifestation.

1036 For example, at the time when the one who gave order for this mountain considered, betwixt himself and God, a particular measure, and commanded its execution, that same "betwixt himself and God" of his, wherein he had mounted up, is a sign which hath appeared within him through the Former Manifestation of this same Being – the physical counterpart of that sign within him – Whom since he hath failed to recognize, he hath accordingly acted in this fashion: for indeed had he known that this is that same Point of the Furqan, in His Latter Manifestation, from Whom hath derived that sign within all Muslims in virtue whereof they turn unto God, assuredly he would not have consented that the very idea of such a measure should enter his heart; how much less that he should give order for its execution: inasmuch as night and day, betwixt himself and God, through His Apostle, he seeketh to draw nigh unto God.

1036 مثلا وقتیکه نفسی که آمر بامر این جبل شد ما بین خود و خدا نظر نمود امری را و حکم نمود ولهمان ما بین خود و خدای خود که او بان صعود نموده این آیه ایست که بظهورقبل همین کینونیّت در او است که چون آنرا نشناخته این نوع نمودهکه اگر میدانست که این همان نقطه فرقان است در ظهور اخرای اوکه آیه کلّ مسلمین است که باو توجّه الی الله میکنند از او بودهمر آینه راضی نمیشد که بر قلب او خطور کند و چگونه که حکم کندچنانچه در شب و روز ما بین خود و خدا برسول الله متقرّب الی اللّ

1037 On the Day of Him Whom God shall make manifest likewise, all the believers in the Bayan shall be similarly afflicted, conceiving to themselves "We act for God," even while they work against the One Who, in the world of creation, is the Sun of those signs in virtue whereof they had previously been seeking to draw nigh unto God, and which had shone forth refulgent in their own souls. Nor know ye this to be the case; for otherwise there is no fiercer fire for anyone than to inflict upon his Best-Beloved that which he would allow only in the case of his other-than-best-beloved, even though, from the beginning of his life until the end of his life, he doeth whatsoever he doeth – if he doeth it for God – in virtue of the sign he hath within him from his Best-Beloved.

1037 همست در یوم من یظهره الله هم همین قسم کلّ مؤمنین ببیان مبتلمیشوند که پیش خود گمان میکنند که لله میکنیم ولی بر آن که میکنندشمس تکوین آن آیاتی است که قبل بانها متقرب بخدا شده اند و درانفس متجلّی شده و نمیدانند که اگر بدانند هیچ ناری از او اشّد ترنیست که کسی بر محبوب خود کند آنچه بر غیر محبوب خود روا دارد و حالآنکه از اوّل عمر تا اخر عمر بان آیتی که در او است از محبوب کند آنچه میکنداگر از برای خدا کند

1038 Observe thou how momentous is this matter! Those who truly perform their works for God, perform them, "in the horizons," for Muhammad – may the blessings of God and His salutations be upon Him – and the manifestations of His Cause; and, "in the souls," in virtue of the signs that have shone forth within them from the Letters of the Vahid of the Furqan: yet since they are shut out as by a veil from apprehending the secret of the matter, all that they do becometh, in this Revelation, for other than God: for had anyone been truly for God, he would not have infringed against the Sun of Truth in this wondrous new Revelation: nay, whatsoever any of them possesseth is from His previous Revelation: whence in the wondrous new Revelation, not one of them can be adjudged to be truly for God, unless he enter within the fold of this Revelation.

1038 به بین چه قدر امر عظیم است که اشخاصی که واقعاًلله میکنند در آفاق که از برای محمّد و مظاهر امر اوباشد و در انفسکه بایاتی که از حروف واحد فرقان در آنهامتجلّی است میکنند ولی چوناز سرّ امر محتجب اند این است که لدون الله واقع میشود در این ظهورکه اگر لله بود فی الواقع تخلّف در ظهور بدع از شمس حقیقت نمورزید بلکه آنچه دارد از ظهور قبل او است که در ظهور بدع حکم لله در حقّ آنها نمیشود الّا آنکه داخل در اینظهور گردند

1039 Consider thou the period extending from the Day of Adam up to the appearance of the Bayan: and regard thou also the preceding and succeeding ages in this same light. Not so much as the ninth of the ninth of the tenth of the tenth of a second hath passed over God's creatures without their having amongst them a Book from Him, in virtue whereof they have believed in His religion; while in each Revelation, those who acted conformably thereto were acting for God, on condition that they performed whatever works had been prescribed therein according as had been sent down therein. Consider, therefore, how unsparingly all that they had done for God in accordance with these Books up to the Revelation of the Furqan became for other than God: for had it truly been for God, they must needs have entered within the fold of belief in the Furqan.

1039 نظر کنّاز یوم آدم تا ظهور بیان و قبل از آن را هم و بعد را هم مثل آنبه بین هیچ تسع تسع عشر عشر به آنی بخلق نگذشته مگر آنکه کتابی من عند اللّهبوده که باو متدیّن بدین او بوده اند و در آن ظهور عاملیّنباو لله عامل بوده اند اگر عمل بانچه در او بوده طبق ما نزل فیهمیکرده اند حال نظر کن تا ظهور فرقان که هر آنچه لله میکرده اندبان کتب چگونه لدون الله شد که اگر لله بود لابد در ایمان بفرقانداخل میشدند

1040 Regard thou likewise the Revelation of Him Whom God shall make manifest in relation to the Revelation of the Bayan: if anyone in the Bayan be truly for God, his being "for God" is not made apparent save in virtue of his being for the Letters of the Vahid; while those who have proliferated in the "ghostly shadow of the ghostly shadow" are, at their own level, judged to be in the same case as the Vahid of the Vahid: insomuch that on the Day of the appearance of Him Whom God shall make manifest, the whole of the Bayan is but a single Vahid, in the numerate sense: which Vahid reverteth unto the innumerate Vahid, which is none other but the person of Him Whom God shall make manifest: whereafter the Letters of the Living shine forth anew through Him: after which the First Vahid proliferateth again, even unto the day of the Latter Manifestation of Him Whom God shall make manifest: at the time of Whose appearance, all must become once more a single Vahid, wherein naught is to be seen but the innumerate Vahid, Who is He Himself. Even as today, all the believers in the Qur'an are but the ghostly shadows of that First Vahid, which endeth in the Letters of the Living, whence in turn it endeth in the Apostle of God – may the blessings of God and His salutations be upon Him.

1040 همین قسم در ظهور من یظهره الله بالنّسبةبظهور بیان مشاهده کن که اگر کسی در بیان لله باشد ظاهرنمیشود لله بودن آن مگر آنکه از برای حروف واحد باشد حکمما یتکثّر در شبح شبح در صقع خود حکم واحد بر او جاری میگرددکه در یوم ظهور من یظهره الله کلّ بیان یك واحد بمعنی عدد استکه آن واحد راجع میشود بواحد بلا عدد که همان نفس من یظهر الله استو بعد حروف حیّ باو متجلّی میگردند و بعد واحد اوّل متکثّر می گرددتا یوم ظهور اخرای من یظهره الله که در حین ظهور او کلّ باید یکواحد باشند که در او دیده نشود الّا واحد بلا عدد که نفس او باشدچنانچه امروز کلّ مؤمنین قرآن اشباح آن واحد اوّل است که منتهمیشود بحروف حیّ و از او منتهی میگردد برسول خدا

1041 Look thou to the Secret of Existence, and regard not the Sun in the Mirror to be in the same case as the Sun of Truth; nor regard thou the mirrors standing after that Mirror to be in the same case as those mirrors which stand directly before it. It is for this reason that, upon the appearance of the True One, not all are able to be guided by the Sun of Truth: for in the same way as the bounty of existence hath come unto them through the mirrors that preceded them, so too is it with respect to guidance.

1041 نظر کن در سرّ وجودو حکم شمس مرآت را حکم شمس حقیقت مگیر و حکم مرایای بعد از مرآت را حکم مرایای بلا فاصله مگیر ازین جهت است که کلّ در نزدظهور بشمس حقیقت نتوانند مهتدی شد همین قسم که فیضوجود بایشان رسیده بمرایای که تقدم بر آنها جسته همین قسم همدر هدایت نظر کن

1042 Consider thou, for example, the case of the lowliest rustic, who, were he himself to encounter the Sun of Truth, would not be able to be guided through His guidance, inasmuch as he is lying at his own lowly level: notwithstanding that, even at this level, were he to look to the Source of Command, he would at once be able to be so guided; yet since such perception doth not exist within him, it would be hard for him to realize this in practice: unless he were to refer to the divine of his village; and this divine to refer to the divine above himself; and so on, little by little, until this process culminated in someone who was able to understand the utterance of the Gates of Guidance; and culminating from thence, little by little, it reached someone who was able to understand the utterance of the Imams; and from thence, little by little, it ascended upwards, until it reached someone who understood the Utterance of the Apostle of God – may the blessings of God and His salutations be upon Him: whereupon the matter would arrive before a divine with knowledge of the hearts, who would be able to understand the Utterance of God – which Utterance is of a nature that, when it cometh upon the Apostle, He submitteth Himself thereto at once; whilst the exaltation of His own station of Apostle, in comparison therewith, becometh as naught. Yet by contrast that rustic, if one day an Epistle were sent down upon him, would not submit himself unto the Sun of Truth, inasmuch as he hath all these intervening veils before his heart, until the which be rent asunder, he would not be able to grasp the true complexion of the case.

1042 ادنی نفس برّی را که اگر خود بنفسه بشمس حقیقتبر خورد نتواند بهدایت او مهتدی شد چه آنکه در رتبه دنوّ واقعگشته اگر چه در آن رتبه هم اگر نازل شود بمبدء امر فی الفور می تواندولی چون آن نظر در او نیست ظهور آن از برای او صعب استمگر آنکه راجع شود بعالم قریه خود و آن عالم بعالم فوق خود تا کم کمنتهی شود بکسی که میتواند کلام ابواب هدی را بفهمد و کم کم از آنمنتهی میشود تا آنکه بکسی برسد که تواند کلام ائمه را بفهمد و آن کم کمترقّی کند تا آنکه بکسی رسد که کلام رسول را میفهمد و آن وقت بر عالمافئده وارد گردد که بتواند کلام الله را فهمید همان کلامی است کهبرسول که وارد میشود فی الحین خاضع میگردد و علوّ رسالت اودر نزد آن لا شئ میگردد ولی بر آن برّی اگر یومی یك کتاب نازل شودکه خاضع از برای شمس حقیقت نمیگردد زیرا که این همه حجب واسطهفؤاد او بوده که تا خرق نشود نتواند درك نمود

1043 The same circumstance is observable in this Mountain of Mah-Ku where, although the Verses of God are being sent down in every mode, no fruit is forthcoming from its inhabitants; howbeit, were the veil to be removed, through the rending asunder of the obstacles to vision – who are the intervening souls – they would at once, each at his own level, believe in God and His Verses: even as the Jewel of All Existence, the moment He hearkened thereto, believed – notwithstanding all the glory and exaltation of His essence, which is such as cannot be compared with all else, how much less with any particular thing. This is the meaning of "That which is hidden to the heart of the Prophet is preferable to the worship of both worlds:" inasmuch as this Soul, for all His gem-like abstraction, becometh at the time of the revelation of the Verses submissive and lowly, confessing the Unity of God; whereas that soul, who by means of a thousand intervening souls hath been guided through His guidance, is not, when he hearkeneth thereto, "cast down in fragments," but cannot even comprehend what he heareth, how much less believe therein; or be able, after believing, to act in accordance therewith.

1043 چنانچه ظاهر استدر این جبل ماکو که در هر شأن آیات الله نازل میگردد ولی برسکّان او ثمری مترتّب نمیگردد که اگر کشف غطا بخرق حجب کهنفوس واسطه باشند شود فی الحین در صقع خود مؤمن بالله و آیات او میگردند چنانچه جوهر کلّ وجود در حین استماع مؤمن گشتبا آن مناعت و ارتفاعی که در کینونیّت او بود که متقرّن با کلّ نتواندکر کرد چگونه بشئون دیگر رسد این است معنی ما یضمر علی النبّی افضلمن عبدة الثّقلّین زیرا که آن نفس باین جوهر مجرد حین نزول آیات اللّهخاضع و خاشع میگردد و اقرار بوحدانیّت خدا میکند ولی آن نفسکه بهزار واسطه نفس مهتدی باو شده حین استماع متذکّر نمیگرددبلکه بعقل نمیتواند نمود چگونه که ایمان آورد یا بعد ازایمان تواندعمل نمود

1044 O ye witnesses of the Bayan! Be not, at the time of Revelation, shut out as by a veil therefrom, for your likeness is even such as hath been set forth: only through an interminable succession of intermediaries have ye understood the Utterance of the Truth. At the time of His appearance, stand ye abashed before Him, so that ye may not be kept distant therefrom – beyond the highest limit of their proliferation – even should ye not be drawn nigh thereto: inasmuch as the beings and works of the people of the Bayan are all, in His eyes, as a fruit in the palm of His hand, which He revolveth howsoever He willeth, and by whatsoever means He willeth. He that transporteth the mirrors of your very beings from the shadow of for God, rendering them instead for other than God – through that very matter whereby ye are shut out as by a veil from Him – how shall stand the case with your works in His sight? Reflect ye therefore upon the creation of your own hearts: then reason on this basis how must stand the case with Him.

1044 بادای شهداء بیان محتجب نگشته در نزد ظهور که مثل شماهاهمین قسم است که ذکر شد بوسایط مالا نهایه عرفان کلام حقیقت رانموده اید در نزد ظهور او از او حیا نموده که از فوق آن مستبعد نگشتهاگر مستقرب نمیگردد که کلّ کینونات و اعمال اهل بیان نزد او مثلحدیقه ایست در کفّ او یقلبه کیف یشاء بما یشاء کسیکه مرایابکینونیّات شما ها را از ظلّ لله بیرون می برد و لدون الله میکند بچیزیکهمحتجب میشوید از او چگونه است حال اعمال شما ها نزد او فلیتفکّرن فخلق افئدتکم ثم علیه تستدلّون

1045 All these explanations were to the end that marital unions should be for God, not for other than God, so that if any fruit be forthcoming in the world of being, it should be for God. Methinks I can discern that at the time of the appearance of Him Whom God shall make manifest, all, betwixt themselves and God, shall perform their works for God; whereas He shall adjudge them to be for other than God: unless there be someone who performeth his works for Him, when he it is who, in the sight of God, shall have performed his works for God. The same is true in the case of the Bayan: should anyone perform his works for the Letters of the Vahid, then hath he performed them for God; and this same principle applieth thereafter at each successive level, down to the lowliest atom, if the which be for the exaltation of the Bayan, then is it judged to be for God.

1045 کلّ این بیانها از برای آن بود که اقترانهالله شود نه لدون الله اگر ثمری در ملك مترتّب شود لله باشدگویا دیده میشود که حین ظهور من یظهره الله که کلّ ما بین خود و خدالله میکنند و حال آنکه او لدون الله در حقّ ایشان حکم میکندالّا کسیکه از برای او کند که او لله عند الله کرده و هم چنین در بیان اگر کسی از برای حروف واحد کند لله کرده تا منتهی شود بحکم ادنی ذرکه اگر از برای ارتفاع بیان است لله میگردد

1046 In the Furqan likewise, so long as the line of appointment of the manifestations of the Divine Command had not been severed, whatsoever works were performed in obedience to their commands were performed for God; whereas from the time of the severance of this line, whatsoever works were performed in accordance with their commands were performed for God: as in the case, for example, of the divines of the Furqan, who all performed their works in accordance with the Book of God, and with the traces of the Apostle, the Imams of Guidance, and the Gates of Guidance. In this Revelation too, so long as the line of appointment hath not been severed, whatsoever works are performed in obedience thereto shall be for God; whereas after its severance, whatsoever works are performed in accordance therewith shall be for God.

1046 چنانچه در فرقان تا وقتکه نصّ خاص منقطع نشد از مظاهر آنچه باذن او امر شده للّهشده ولی از حین انقطاع آنچه طبق آنها شده لله شده مثلعلمای فرقان که کل طبق کتاب الله و آثار رسول و ائمه هدی و ابوابهدی عمل نموده در اینظهور هم تا نص منقطع نگشته آنچه شود باولله است ولی بعد از انقطاع آنچه طبق او شود لله است

1047 Stray ye not beyond the Letters of the Vahid: haply, when the Day of Resurrection dawneth, ye may be able to be guided through their guidance. In the same way as naught can definitely be asserted to be for God unless it be "and for the Apostle of God," so likewise naught can truly be stated to be for God unless (beginning with that Source on the one hand, and ending with the last of whatsoever commands proceed therefrom on the other) it be for the manifestations of His Command. Anyone who acteth in accordance with whatsoever is in the Bayan becometh a ghostly image of the Letters of the Bayan, until the matter endeth in the furthest limit of existence.

1047 از حروفواحد تجاوز نکرده لعلّ در یوم ظهور قیامت توانند بهدایتآنها مهتدی گشت همین قسم که لله ثابت نمیگردد الّا آنکه آن شئلرسول الله باشد وهمین قسم از آن مبدء گردفته تا آنچه اوامر آن منتهگردد لله صدق نمیکند الّا آنکه از برای مظاهر امر او گردد وهر کسمطابق آنچه در بیان است عمل کند شبحی از حروف بیان میگردد تامنتهی شود باخر وجود

1048 Do ye exercise the utmost vigilance lest, on the appearance of Him Whom God shall make manifest, whatsoever works ye have performed for God become for other than God: for if they be performed for Him, then shall they have been performed both for God and for the Point; otherwise shall they be rendered vain.

1048 و کمال تراقب را داشته که در نزد ظهور منیظهره الله آنچه لله کرده اند لدون الله نشود که اگر از برای آن شودلله و اللنقطة بوده و الّا باطل میگردد

1049 This is what God, your Lord, counselleth you, should ye act obediently thereto.

1049 هذا ما وصیّکم الله ربّکمان انتم به تعملون

1050 Gate Eight of the Sixth Unity

1050 الباب الثّامن من الواحد السّادس

1051 On this, that he who adduceth any proof other than the Book of God and the verses of the Bayan, as well as the powerlessness of all to produce the like thereof, he is veiled from any proof, and he who reporteth any miracle other than the verses, is veiled from any testimony, and he who claimeth to reveal divine verses, should not be opposed by anyone. All must recite this gate once in every nineteen days, and ponder, day and night, upon that which is revealed therein.

1051 فی انّ من استدّل بغیر کتاب الله و آیات البیان و عجز الکلّ عن الایتانبمثلها فلا دلیل له و من یروی معجزها بعیرها فلا صحّة له و من یدعالایات فلا یتعرضه احد و لابد ان یقرئنّ ذلك الباب فی کلّ تسعة عشر یوما مرّة واحدة و یتفکّرن فیما نزّل الله باللیل و النّهار

1052 The substance of this gate is this, that should anyone adduce any proof other than the verses of God to vindicate the truth of the Point of the Bayan, he would be veiled from the most mighty proof and the most exalted path. Though in each Revelation, all the attributes of the very Tree of Truth barreth all others from any resemblance, association, likeness, equivalence, or similarity unto Him, yet inasmuch as the eyes of the heart of the multitude fail to behold the supreme exaltation of His own Self, and inasmuch as the divine verses are revealed in a manner that if all desire to understand, they would be able to do so, therefore, He hath ordained the testimony to be but one, namely the verses.

1052 ملّخص این باب آنکه اگر کسی بغیر آیات الله احتجاج کند بر حقّیت نقطه بیانمحتجب مانده از اعظم دلیل و ارفع سبیل اگر چه در هر ظهور کلّ شئونشجره حقیقت مقطع عزّ او است از مثل و قرین و شبه و عدل و کفرولی چون اکثر چشم قلوب ایشان نمی بیند علّو آنرا و در آیات بنجوی استکه اگر کلّ بخواهند بفهمند بتوانند لهذا حجّت را واحد قرار داده لعلّیوم ظهور من یظهره الله در حقّ او

1053 The purpose of this gate is this, that in the Day of the Revelation of Him Whom God shall make manifest, He would not be told why or wherefore. Likewise, in all that is revealed in the Qur'an, the sole proof that is adduced is the revelation

1053 لِمَ و بِمَ گفته نشود و آنچه در قرآنازل شده دون احتجاج بان نبوده که اگر کلّ بر آن واقف شده بودندامروز امر ایشان سهل تر بود از اقرار بحقّ

of the verses, and had all comprehended that, today acknowledging the Truth would have been an easier lot for them than this clinging to the authority of strange miracles, the report of which they themselves have devised, when in truth there is no warrant for any of them in the Book of God.

از شئوناتی که خود روایتیکنند و حجّتی در کتاب الله از برای آنها نیست

1054 Nay, rather, if He reject any miracle, acting in conformity with that which is ordained in the Book of God, that would eternally be, as it hath always been, the Command of God. Thus it is enjoined upon all to gaze upon this gate once in every nineteen days, that haply in the Revelation of Him Whom God shall make manifest, they would not be veiled by any condition besides the modes of the verses, which is the most mighty testimony and proof.

1054 بلکه اگر تعارض کندعمل بانچه در کتاب الله بوده امر الله بوده و هست و امر شده که در هرنوزده روز یك دفعه در این باب نظر کنند لعل در ظهور من یظهرهالله محتجب نشوند بشئونی دون شأن آیات که اعظم حجج و براهینبوده و هست

1055 But be warned lest ye gaze upon it once every nineteen days, and yet the Desired One revealeth Himself, and ye fail to recognise Him due to your veils. Just as ye read every morning the covenant prayer, and yet by your excessive utterance "may God hasten His coming, may God hasten His coming," ye conceal from yourselves your real hate of Him, and imagine that ye love Him. Now it is almost more than three years, and the Cause of God hath been manifested, and yet today ye have imprisoned your Desired One in the mountain.

1055 نه اینکه در هر نوزده روز نظر کنند و مقصودظاهر شود و در حجاب محتجب مانند مثل آنکه هر روز صبح دعای عهدنامه را می خوانند و از بس العجل العجل گفتند بر خود مشتبه کردند دونحبّ خود را بر انفس خود و گمان کردند که حبّ او را دارند و حال قریبسه سال متجاوز است و امر الله ظاهر شده تا آنکه امروز محلّ مقصودخود را در جبل قرار داده اند

1056 Yet, He hath appeared with the same testimony that the religion of all Muslims is founded upon it, to the degree that after the termination of God's revelation unto Muhammad till the manifestation of these verses, none hath appeared who produced a single verse. Ye are so deprived of insight that ye fail to comprehend that none besides God can reveal any verse. Therefore, now that ye witness that the same testimony is manifested, ye must know of a certainty that the Point of the Bayan is the same Primal Truth unto Whom the Qur'an was sent by God in the early days of Islam, and thus ye discern that God now desireth to once again reveal unto Him His verses.

1056 و حال آنکه بر آن حجّتی که دین کلّ مسلمین بر او بر پا است ظاهر شده که بعد ازانقطاع وحی تا ظهوراین آیاتامری ظاهر نشد که ایتان بایه نماید و این قدر بصیر نیستند کهبدانند غیر الله نمیتواند آیه نازل فرماید همین قدر که دیدید این نوع آیاتدر حجّت ظاهر شده یقین کنید که این همان حقیقت اوّلیه است که در صدراسلام خداوند بر او قرآن نازل فرموده و حال هم خواسته بر او نازلفرماید

1057 Had ye firmly believed in the testimony of your religion, ye would have pondered this truth, inasmuch as there are but two options therefor. God verily hath explicitly revealed in the Qur'an the powerlessness of all in regard to this supreme testimony. But ye cast an indiscriminate glance around you, and inasmuch as ye behold Him as one amongst the multitude of the people, ye imagine that such Revelation is impossible, therefore ye become veiled from Him, even though God is sending down His verses in this Day of Return, in exactly the same manner that He revealed them in the Day of the Beginning. Should ye behold with this gaze, ye would acknowledge the truth in less than the twinkling of an eye. But inasmuch as ye

1057 اگر در حجّت دین خود مؤمن بودید این امر را تعقّل میکردید زیرا که امر از دو شق بیرون نیست خداوند عجز کلّ را در قرآن نازل فرمودهچون نظر میکنید این نفس را هم در کلّ می بینید امتناع بر خود راهمیدهید این است که محتجب میگردید تا آنکه همان قسم که خداوند نازلفرمود در بدء همین قسم هم نازل میفرماید در عود اگر باین نظر نظرکنید اقرب از لمح بصر تصدیق میکنید چون نظر در خلق میکنیدمیگویید امتناع دارد بلی از خلق امتناع دارد ولی من عند اللّهامتناع

gaze upon the created beings, ye find it impossible. Yea, it is impossible for the creatures, but not for God, inasmuch as He doeth whatsoever He willeth, by virtue of His supreme power.

ندارد زیرا که هر قسم خواهد بقدرت کامل خود جاری میف

1058 It is perfectly evident that after the setting of the Sun of Truth none can produce the like of His verses, even as in the 1270 years of the Dispensation of the Qur'an all have become certain of the powerlessness of all. In like manner, it shall also be impossible that after the setting of the Sun of Truth, a single verse would be manifested by anyone but Him, out of primordial nature and supreme power, and without acquisition and the other conditions prevalent amongst the men of knowledge.

1058 رمایدو ظاهر است که بعد ازغروب شجره حقیقت احدی نتواند مثل آیات اوایتان نمود چنانچه در قرآن که هزار و دویست و هفتاد سال گذشتکلّ یقین نمودند بر عجز کلّ حال هم بعد از غروب شمس حقیقت امتناعدارد که از غیر او آیه ظاهر شود بر نهج فطرت و قدرت بدون تعلّمو شئونیکه در نزد اهل علم متصوّر است

1059 Notwithstanding this impossibility, that none besides Him Whom God shall make manifest will be able to claim such a mighty Cause, it is enjoined in the Bayan that should anyone make a claim and verses are manifested from Him, no one should oppose Him, that haply no grief would assail that Sun of Truth. Had this command been observed in the Dispensation of the Qur'an, the deeds of all would not have suddenly come to naught. For in dealing with the Lord, should one fail to become for God, yet he also refuse to become against Him, he would only be judged by his own misdeed and not by those of all the people.

1059 با وجود این امتناع کهاز غیر من یظهره الله کسی نتواند مدّعی شد این امر او را که آخر شده در بیان که اگر نفسی ادعا کند و آیاتی از او ظاهر گردد احدی متعرّض نگردد او رالعلّ بر آن شمس حقیقت حزنی وارد نیاید که اگر در قرآن ملاحظه این امرشده بود اعمال کلّ یکدفعه باطل نمیگشت زیرا که اگر نفسی بر حقّ از برانحق نگرده ولکن بر او هم نگردد حکمی در شأن او نازل نخواهد شدکه حکم بر کلّ شود الّا بر نفس او

1060 Therefore, if ye now hear of such claim and fail to be certain, refuse to commit that which grieveth Him, even though it would be a false claim by someone other than Him, although this is an impossible supposition. However, the mere mention of His exalted name should suffice His lovers to refuse to inflict sorrow upon the claimant, as a token of respect for Him. For the truth is but one of the two: Either the claimant is truly Him, although naught else is possible inasmuch as none besides Him can reveal verses out of primordial nature, then why should anyone reject God while all his deeds, day and night, are performed in ardent waiting for Him. Or, making an impossible assumption, the claimant is falsely attributing himself unto Him, then leave his judgement unto God, inasmuch as the created beings have no right to judge against him, as a token of their glorification of the name of their Beloved, even though no one can make such a claim. If in the Dispensation of the Qur'an any claim to revelation of the verses hath happened, then it could happen in this Dispensation as well!

1060 و حال هم اگر بشنوید چنین امری و یقین نکیندتکسب امری نموده که سبب حزن او باشد اگر چه در واقع غیر او باشداگر چه این تصوّری است محال ولی همین قدر که ذکر اسم او گردد بر صاحبانحبّ او بعید است که او را محزون کنند احتراماً لاسماء زیرا که امر ازدو شقّ بیرون نیست یا او است و حال آنکه غیر از او ممکن نیست که آیاتبرنهج فطرت نازل فرماید که چرا نفسی تکذیب حقّ کرده باشد و حالآنکه شب و روز در انتظار او عمل کرده باشد و اگر بر فرض امتناعکسی خود را نسبت داد وا گذارند حکم او را با خدا بر خلق نیست که حکم آنمایند اجلالاً لاسم محبوبهم و حال آنکه چنین نفسی نیست که تواند چنینمقامی را ادّعا کند اگر در کور قرآن بهم رسید درین کور هم خوا

1061 His verses are, by themselves, sufficient proof of the radiant lights of the Sun of His Being, just as the powerlessness of all is the mighty evidence of the utter need and dependence of all unto Him. The reason for this command is this, that haply

1061 هد رسیدآیات او بنفسه دلیل است بر ضیاء شمس وجود او عجز کلّ دلیل است بر فقرو احتیاج بسوی او سبب این امر این است لعلّ

in the Day of the Revelation of that supreme Truth, the feet of the people would not falter upon the bridge, and that they would not pronounce judgement against the Fashioner of their existence, adducing against Him the very shadow of His verse in their heart, and rendering naught, at once, all their inmost realities and deeds, without even perceiving it.

در یوم ظهور حقّ قدمهایشان بر صراط نلغزد و باید شبحی که در افئده ایشان است بر مکون وجودخود بان آیه حکمی نکنند که یکدفعه کلّ کینونیّت و اعمال آنها باطلگردد و خود خبر نشوند

1062 Should all act in conformity with this law, it would befit God to reveal the Truth unto them, and to cast, by virtue of the evidences that shine forth from Him, conclusive testimony and proof in their hearts, that the faithful can proclaim their certitude of His truth, and the non-faithful would be empowered to declare their hesitation, inasmuch as hesitation with regard to truth is naught but untruth.

1062 اگر کلّ بر این یك امر اطاعت کنند بر خداوند است که حقّ را بر ایشان ظاهر فرماید و القای حجّت و دلیل در قلوب ایشانفرماید بادلّه ظاهره که از قبل او مشرق میگردد تا اینکه مؤمنین توانددر حقّ او اظهار یقین نمود و دون انها توانند اظهار وقوف نمود کهوقوف در حقّ دون حقّ است

1063 Should the people of the Bayan observe this command, it would suffice to cause them salvation in the Day of Resurrection. For in that Day, all on earth, acknowledging the verses that have shone forth in their heart from the Sun of Truth, shall declare "We verily act for God." However, the truthful are only those servants who fix their gaze upon He Who hath fashioned, by the grace of God, glorified and exalted be Him, those verses, Who is none but the very Sun of Truth. And it would be His verses, which are His radiant lights, that shall separate amongst all things. This is the supreme testimony of God that is fulfilled unto you. Be then fearful, O servants of God!

1063 و کافی است کلّ اهل بیان را اگر در این حکم عملنمایند در نجات ایشان در یوم قیامت زیرا که آن یومی است که کلّ ماعلی الارض بایات مشرقه در افئده ایشان از شمس حقیقت انّ الله عاملونمیگویند ولی صادقین عبادی هستند که نظر بمکوّن آن آیات الله عزّ و جلّنموده که آن شمس حقیقت باشد که آیات او که ضیاء او است واصل استما بین کلّ شئ تلك حجّة الله قد تمّت علیکم ان یا عباد الله فاتّقی

1064 Gate Nine of the Sixth Unity,

1064 ونالباب التّاسع من الواحد السّادس

1065 ordaining that the use of silken garments is permitted under all conditions, and so likewise the use of gold and silver vessels.

1065 فی انّ استعمال لباس الحریر حلّ فی کلّ الحالو کذلك الحکم فی استعمال الذهب و الفضة

1066 The substance of this gate is that the Lord of the world hath permitted unto each soul the wearing of silken garments, under all conditions; and likewise the use of gold and silver vessels: so that all, having attained in this Paradise unto whatsoever is conducive to the tranquillity of the servants' hearts, may, on the Day of Revelation, express their utmost thanks to God, through believing in Him Whom God shall make manifest: for even were they to expend all that is on earth, they would have had no way to secure such a law: howbeit, the Lord of the world – exalted and glorified be He – hath, by way of His bounty and grace, permitted those capable of benefiting therefrom to do so.

1066 ملخّص این باب آنکه خداونداستعمال ذهب و فضه تا آنکه کلّ در این جنّت بانچه سبب سکونقلوب عباد است رسیده و منتهای شکر الهی را بایمان در یوم ظهورمن یظهره الله ظاهر سازند زیرا که اگر کلّ ما علی الارض اتّفاق می نمودندسبیلی از برای این حکم نداشتند ولکن خداوند عالم عزّ و جلّ از سبیلجود و فضل خود اذن فرموده مقتدرین بر آنرا

1067 Let no soul, however, experience any sorrow if he be not able to enjoy this bounty: for, out of purest love, the Lord shall double his reward and recompense, and deal graciously with him in the world to come. Howbeit, should anyone, in virtue of any of these outward manifestations, wish to vaunt himself

1067 و تا حزنی از برای نفسنباشد در عدم وصول آن بان که بمحض حبّ خداوند اجر و ثواب آنرا مضاعف میفرماید و در آخرت باو کرامت میفرماید واگر نفسی بر نفسی بشئ از این ظهورات

over another, or to evince his exaltation above him, he shall be shut out as by a veil from the good pleasure of his Best-Beloved. Nay, in every matter wherein the Lord showeth favour unto His servant through the manifestations of His material domain, it is befitting that he evince a greater measure of humility and lowliness before the people: which comportment is for him the means whereby, at his own level, he may demonstrate his thankfulness to God.

خواهد افتخار کند یا ارتفاع ورزدمحتجب میگردد از رضای محبوب خود بلکه در هر شأن که خداوند منّتگذارد بر عبد بظهورات ملك خود سزاوار است که اظهار خضوعو خشوع بخلق زیاده نماید که او است شکر الهی ازبرای او در صقعاو

1068 There is no honour or glory in these outward appearances, save through belief in Him Whom God shall make manifest: for had any honour resided in such trappings, they are found today in greater abundance amongst the Christians than amongst any other people: whereas these cannot even be adjudged believers, how much less endued with honour. Howbeit, if these benefits be conjoined with belief, then is the enjoyment thereof but an evidencing of the bestowals of God in respect of His servant.

1068 و شرف و عزّی بر این ظهورات نیست الّا بایمان بمن یظهره اللّهکه اگر شرف باین اسباب می بود امروز در نزد نصاری زیاده ترازهر ملّتی است و حال آنکه حکم ایمان نمی شود چگونه بشرف شودولی اگر اقتران بایمان گردد اظهار مواهب الهی است در حقّ عبد

1069 Should anyone acquire vessels of gold or silver, and thereby bestow life upon another, it shall be better for him than aught he hath acquired, and wherein he delighteth in the good pleasure of his Best-Beloved: for the hearts of the believers are the dwelling-place of the good pleasure of the True One: and there is no doubt that, in the eyes of the Lord, the good pleasure of the believers taketh precedence over the good pleasure of the one who owneth the thing in question, and taketh delight therein.

1069 و هر گاه نفسی مالك شود اسبابی از ذهب یا فضّه و باو نفسی رازنده کند بهتر است از برای آن از آنچه مالك شده و بان متلذّذ استدر رضای محبوب خود زیرا که قلوب مؤمنین است محلّ رضای حقّشبهه نیست که خوشنودی ایشان نزد خداوند اقرب تر است ازخوشنودی نفسی که مالك است آن شئ و متلذّذ باو است

1070 This, however, is when regard is not had for the bounds of God's creation: for wert thou to have regard for the chain of existence, there is no doubt that the good pleasure of the one situated higher up this chain is, in the sight of God, of greater consequence than the good pleasure of those situated in the ranks below him.

1070 ولکنّاین در وقتی است که نظر بحدود خلق نشود اگر نظر در سلسله وجودکنی شکی نیست که رضای عالی اعظم است عنداللّه از رضای سلسله تحت

1071 For example, if there be aught whereby the soul of Him Whom God shall make manifest becometh joyful, this, in the eyes of God, is of greater moment than that the whole of existence should be rendered joyful; and the same is true of all the Names and Likenesses, the nearest taking precedence over the nearer, down to the final atoms of existence. Howbeit, only on the Day of Resurrection can this ranking be distinguished; whereas at Night it is impossible, inasmuch as all pretend to exaltation, and to nearness unto the True One, whence none is able to discern a person's true station save the Tree of Truth: while He divulgeth not the ranks of God's creation. It is fitting, therefore, that everyone should act according to the former ruling, so that no sorrow may befall any soul on the surface of the earth, of those who believe in God and His Verses.

1071 مثلاً اگر شئ که من یظهره الله باو فرحناك شوند نفس او باو فرحناك شودو هم چنین الاقرب بالاقرب من کلّ الاسماء و الامثال الی ان ینتهی الی ذّر الوجودولی در یوم قیامت این امر را توان تمیز داد ولی در لیل نتوان تمیز دادزیرا که کلّ مدّعی علوّ و قرب بحقّ هستند و کسی نمیداند مقام کسی را الّا شجره حقیقت که آنهم اظهار نمی فرماید مقام خلق را این است کهسزاوار است که بحکم اوّل کلّ عمل کنند تا اینکه بر هیچ نفسی حزنی واردنیاید در فوق ارض از نفوسیکه مؤمن اند بالله و آیات او

1072 Thus doth God relieve you of that which previously had been burdensome unto you, and permitteth you in the Book that in virtue whereof ye may be thankful.

1072 كذلك يرفعالله عنكم ثقلكم و ياذن لكم فى الكتاب بما انتم به يشكرون

1073 Gate Ten of the Sixth Unity,

1073 الباب العاشر من الواحد السّادس

1074 ordaining that it is incumbent upon all to engrave upon an agate ring the following Verse: “Say: God is the Truth; and all else besides God is His creation; and all worship Him.”

1074 فى انّ لكلّ نفس فرض بان ينقشعلى عقيق الاحمر هذه الايه قل الله حقّ و ما دون الله خلقو كل له عابدون

1075 The substance of this gate is that no observance in the Bayan is more beloved in the eyes of the Lord than that one should wear upon one’s hand a ring of crimson agate, whereon is engraved this mighty Verse: “Say: God is the Truth; and all else besides God is His creation; and all worship Him.”

1075 ملخّص اين باب آنكه هيچ شعارى در بيان ازين محبوبتر نيست نزد خداوند كه در يد او انگشترى باشد از عقيق قرمز كه بر اومنقوش باشد اين آيه عظيمه قل الله حقّ و ان ما دون الله خلقو كلّ له عابدون

1076 The fruit thereof is that this is a testimony, on the part of the Point of Truth, that the Lord hath ever been, and ever shall be, the Truth; while all else besides Him have ever been, and ever shall be, His creation: haply, on the Day of the appearance of the True One – when He shall be made manifest with that Truth whereby the truth of every truth is established – the wearer of this ring may confess that all else besides the Lord is His creation: not that this ring should be upon his hand, and the True One appear, and he not bring forth the fruit of this Verse before that embodiment of the Truth. Should He be made manifest, and anyone not confess Him to be true, this same ring he weareth shall testify against him, and render vain whatsoever he had wrought in the Bayan.

1076 ثمره آن آنكه شهادتى است از قبل نقطه حقيقتبر اينكه خداوند لم يزل حقّ بوده و هست و مادون آن خلق او بوده وهستلعلّ در يوم ظهور حقّ بان حقّ كه محقّق هر حقّى است اقرار كند بر اين كه مادونخداوند خلق او است نه اينكه خاتم بر يد او باشد و حقّ ظاهر شود و ثمرهاين آيه را نزد آن حقّ ظاهر نمايد واگر ظاهر شد و نفسى اقرار بر حقيّتآن نكرد همين خاتم شاهد ميگردد بر او و باطل ميگرداند آنچه در بيان كرده

1077 It is not that to confess His truth is a perplexing matter. Nay, whatsoever confessions have ever been made in the world to the truth of aught were precisely in virtue of His truth: however, since it is the case that the appearance of the True One representeth for the followers of Truth Paradise, and for other than they Fire – it is for this reason that all are tested on that Day; while He for His part is the Mirror of Godhead and the Sun of Lordship, Who hath guideth ever unto God, single and alone.

1077 نه اين است كه تصديق بر آن امرى باشد صعب بلكه آنچه در امكان تصديقبحقّ شده بواسطه حقيّت حقيّت او بوده ولى چون ظهور حقّ از براى اهل حقّ جنّتو دون آن نار است اين است كه كلّ ممتحن ميگردند در آن روز و او استمرآت الوهيّت و شمس ربوبيّت كه مدل بوده على الله وحده وحده

1078 Should a person wish to cause himself to enter within the protection of the True One, let him give order for a circular agate to be engraved with the figure of the familiar circle, made up of five Vahids, whereof in the first appeareth the “Verse of the Throne;” in the second, the circumferent Names; in the third, the letters of the “Basmalah;” in the fourth, the Six Names; and in the fifth, whatsoever suiteth his own state and aims, the which should not exceed nineteen letters: and if in the first and second circles too he inscribe no more than nineteen letters it would be well-pleasing in the eyes of the True One. All these

1078 و اگر نفسى خواهد خود را در حرز حقّ داخل نمايد بر عقيق مدوّرى امر نمايدكه نقش شود بهيكل دآئره معروفه كه پنج واحد است در اوّل آية الكرسى ودر ثانى اسماء دآئره و در ثالث حروف بسملّه و در رابع اسماء ستّه و درخامس آنچه مناسب قصد او باشد كه نوزده حرف متجاوز نباشد واگردر دائره اوّل و ثانى هم حروف تسعه عشر را نويسد محبوب است نزد حقّولى كلّ اينها در صورتى است كه در ظهور

specifications, however, are subject to one's apprehending, on the appearance of Him Whom God shall make manifest, precisely what it is he hath engraved within these circles: for the first thereof is none other but those Letters of the First Vahid who proliferate in the "Hayy" ("Living") until, in the fifth degree, they are made manifest to the number of "Lillah" ("For God").

من یظهره الله درك نماید کهچه نقش نموده زیرا که اوّل همان حروف واحد اوّل است که در حولمکثّر میگردد تا آنکه در مرتبه خمس بعدد لله ظاهر میگردد

1079 Shouldst thou believe in the Letters of the Living of Him Whom God shall make manifest, having once entered within the First Vahid, through the strength and power of the Lord, thou shalt remain therein even should it proliferate to an illimitable extent. If thou wert in the Revelation of the Point of the Bayan, thou hast beheld this matter with thine outward eye, observing how all were guided through the guidance of those same First Letters. Nor is the one guided other than the image of the one who guided. Thus it is that even should the Vahid propagate itself to an illimitable extent, it is naught but that same First Vahid. This, in the world of creation, is the manner of the generation of all the atoms. Behold thou likewise other matters as conforming to the generation of realities in the world of creation; nor be shut out as by a veil from the Sun of Revelation.

1079 اگر ایمانبحروف حیّ من یظهره الله آوردی همین قدر که در واحد اوّل داخل شدبحول و قوّة خداوند الی ما لا نهایه هم که مکثّر شود داخل خواهی شد اگردر ظهور نقطه بیان بودی این مطلب را بعین شهود مشاهده نمودیکه کل بهدایت همان حروف اوّلی مهتدی شدند و مهتدی نیست الّامثال مهتدی این است که الی ما لا نهایه که تکثّر بهم رساند نیست مگرهمان واحد اوّل این است که خلق تکوین کلّ ذوات و هم چنین شئوناتدیگر را بر خلق کینونیّات مشاهده کن و محتجب مگرد از شمس ظهور

1080 Whatsoever mirror thou observest to bear Its reflection, do thou love it: for that is a Name which guideth unto Him; and whatsoever thing thou observest to guide not unto Him – be it a single atom of clay in the possession of other than a believer – do thou pass upon it a sentence of Negation: for on the Day of Resurrection, that which is for Him Whom God shall make manifest is "For God;" while that which is for other than He is "For other than God." Regard thou such to be the case likewise with the Point of the Bayan; even as, ere His appearance, such was the case also with the Point of the Furqan; and such too, in the Revelation prior to His, with the Point of the Evangel; and such too with all the preceding Revelations until the matter endeth with the Wondrous First Creation. Likewise, in all succeeding Revelations – ascending upwards from Him Whom God shall make manifest until the end that hath no end – do thou behold, and witness, that which thou hast witnessed in this present Resurrection; and under all conditions say "There is no God but God: we all, verily, are devoted unto Him."

1080 و هر مرآتکه در او دیدی شبح او را دوست دار که اسمی است که مدّل بر او است و هر شئرا که دید که مدّل بر او نیست اگر ذرّه طینی باشد که در ملك غیر مؤمن باشدحکم نفی در آن جاری کن که در یوم قیامت آنچه از برای من یظهره اللّههست لله هست و آنچه از برای دون او است لدون الله و هم چنین در نقطه بیان مشاهده کن چنانچه قبل از ظهور آن در نقطه فرقان همین قسم بود و قبل قبل او در نقطه انجیل الی آنکه منتهی گرددببدیع فطرت اوّل وهمین قسم که از من یظهره الله ترقّی نماید الی مالا نهایه نظر کن و مشاهده کن آنچه در این قیامت مشاهده کردو در هر حال بگو و ما من الله الّا الله انّا کلّ له مخلصون

1081 Gate Eleven of the Sixth Unity,

1081 الباب الحادیو العشر من الواحد السادس

1082 concerning this, that it is not permitted a teacher to administer to a child more than five light slaps: while even to strike a child, ere he attain the age of five, is absolutely forbidden: whereafter it is forbidden to administer more than five slaps, dealt, not upon the skin, but upon the garments: and if he

1082 فی ان لا یجوز الضرب المعلّم الطفل ازید من خمسةخفیفتة و قبل ان یبلغ خمس سنین فلا یجور الضرب مطلقا و بعد فلایجوز ازید من خمسة لا علی اللحم بل یضرب علی اللّباس و ان یزیدنّ

administer more than five such slaps, or deal them upon the flesh, it is forbidden him to draw nigh unto his wife for nineteen days, even should these acts have resulted from mere forgetfulness on his part: or, if he have no consort, let him pay to the one whom he hath struck nineteen mithqals of gold; and God hath permitted children to amuse themselves during feast days with whatsoever playthings they have in their hands; and everyone should repose upon a chair, inasmuch as the time one spendeth reposing upon a chair, or upon a couch or throne, is not accounted a part of one's mortal life.

على انخمساويضرب على اللحم يمنع على التقرّب الى زوجته تسعة عشر يوماً حتى و انسى و ان لم يكن من قرين فلينفق لمن ضربه تسعه عشر مثقالًا من ذهب وقداذن الله للصّبيان التلّاعب فى ايّام العيد بما فى ايديهم و ان يستقرّنكلّ نفس على كرسى فان حين الذى يستقرّ على الكرسى او سرير او عرش لا يحسبمن عمره

1083 The substance of this gate is that under no conditions is it pleasing unto the Lord that any soul should be occasioned sorrow, how much less that injury should befall him: whence all have been forbidden, ere a child attain the age of five, to chastise him verbally; neither should they inflict upon him any sorrow: while after he attaineth the age of five, they should not exceed the limit of five light slaps, which should be dealt, not upon the flesh, but with the interposition of a cushion; nor should these be administered in an otherwise than dignified fashion, as is the custom of this present age.

1083 ملخّص اين باب آنكه در هيچ حال خداوند دوست نميدارد كه هيچنفسى محزون گردد چگونه آنكه ضرب باو رسد و نهى شده كلّ را كه طفلقبل از آنكه بخمس سنين نرسيد او را تأديب بلسان نمايند و بر او ضربواقع نسازند و بعد از بلوغ زياده از پنج ضرب خفيف تجاوز نكندآنهم نه بر لحم بلكه بسترى حايل كنند و بر شئون دون و فرجارى نسازندچنانچه داب اين زمان است

1084 Should anyone, in administering such chastisement, exceed the limit of five such slaps, for nineteen days it is not lawful for him to enjoy marital union; and should he not have a consort, it behoveth him to render, as a fine for his transgression of the bounds fixed by God, nineteen mithqals of gold unto the one whom he hath struck.

1084 واگر تجاوز نمايد نوزده يوم بر اوحلال نميگردد اقتران و اگر او را نباشد قرين بر او است كه نوزده مثقال ذهب ديه تجاوز از حدود الله را دهد بر آن نفس مضروب و

1085 It is well-pleasing unto the Lord that under all conditions the people of the Bayan should seat themselves upon couches, thrones or chairs, inasmuch as the time one spendeth so reposing is not accounted a part of his mortal life.

1085 دوستميدارد خداوند كه در هر حال اهل بيان بر فوق سرير يا عرش يا كرسنشينند كه آن وقت ازعمر او محسوب نميگردد

1086 The fruit of these ordinances is that haply no sorrow may befall that Soul, from the ocean of Whose bounty all are brought into being: for the teacher recognizeth not the One Who is alike his own Preceptor and the Preceptor of all: even as, in the Revelation of the Furqan, ere forty years had elapsed, no one recognized the Sun of Truth; while in the case of the Point of the Bayan, full twenty-five years had passed ere He was recognized; and the Lord alone knoweth what span of life He may have destined Him to pass ere He be recognized – the which are His days of happiness.

1086 ثمره اين اوامر اين است لعلّبر آن نفسى كه كلّ از بحر جود او متوجد ميگردند حزنى وارد نيايد زيرا كهكه مقام نمى شناسد معلّم خود را و كلّ را چنانچه در ظهور فرقان تا چهلسال نگذشت كسى نشناخت شمس حقيقت را و در نقطه بيانبست* و پنج سال خداوند عالم است كه از براى او مقدّر فرموده باشداز عمر لا يعرف كه همان ايّام خوشى او است

1087 Although all expectantly await His advent, yet because they look not to Him, it is inevitable that sorrow should come upon Him: even as it came upon the Apostle of God – may the blessings of God and His salutations be upon Him: inasmuch as all, ere the revelation of the Furqan, acknowledged the excellence

1087 اگر چه كلّ منتظر اويندولى چون با وفا كلّ نيستند لابد بر او حزن وارد خواهد آمد چنانچه بر رسول خدا قبل از نزول فرقان همه بحسن كمال و ديانت او معترفبودند ولى بعد از نزول فرقان

of His perfection and piety: whereas after the revelation of the Furqan, see only what things they did not say about Him! – uttering such expressions as the pen would be ashamed to set forth.

نظر کن در او که چیزها که نگفتندکه قلم حیا میکند که ذکر کند

1088 Regard thou in this wise also the Point of the Bayan: His personal dispositions ere He was made manifest are evident unto those who knew Him: whereas after His manifestation – notwithstanding that up to this present day no less than five hundred thousand verses, in diverse modes, have been revealed by Him – some still give utterance to such expressions as the pen would be ashamed to set forth.

1088 و همین قسم نظر کن در نقطه بیان شئونقبل از ظهور او در نزد اشخاصی که میشناختند او را ظاهر استولی بعد از ظهور با وجودیکه تا امروز پانصد هزار بیت از شئونمختلفه از او ظاهر گشته باز بعضی کلماتی میگویند که قلم حیا می کنداز ذکر او

1089 Howbeit if all act according as God hath bidden, no sorrow shall befall that Tree: for if it be made a rule that no one should occasion sadness to another, then He too is one amongst the people: and should they not actively undertake to realize the purpose for which they were created – yet so only they draw not nigh unto the reverse, then hath there never been, nor ever shall be, any greater bounty than this.

1089 ولکن اگر کلّ بانچه خدا فرموده عمل کنند حزنی بر شجرهوارد نخواهد آمد زیرا که اگر نباشد کسی کسی را محزون نسازد آنهمنفسی است در میان خلق اگر بر آنچه کلّ بر او خلق شده اند اقدام بورزندبر دون آنهم قریب نگردند که هیچ فضلی اعظم تر ازین نبوده و نیست

1090 Notwithstanding, it is even now discernible that His days of happiness are the days prior to His manifestation: for although He shall be made manifest amidst a people who have been, and are, infatuated with His love, yet regard thou the condition at that time to be even as today, when all do whatever they do in His Name, while consenting to befall Him that whereto they consent. O ye servants of God, fear Me!

1090 اگر چه دیده میشود که ایّام سرور و ایّام قبل از ظهور او استاگر چه ظهور او در بحبوحه خلق خواهد بود که بحّب او متیّم بودهو هستند ولکن مثل امروز بین کلّ باسم او میکنند آنچه می کنندو بر او راضی میشوند آنچه میشوند ان یا عباد الله تتقون

1091 Gate Twelve of the Sixth Unity,

1091 البابالثانی و العشر من الواحد السّادس

1092 concerning this, that divorce is not permitted unless the man bide patiently with the woman for one (Vahid) year: perchance He may reconcile the twain: and should He not reconcile them, it is permitted them to part; while it is permitted him to return whensoever he wisheth, up to nineteen times; neither is he required to bide in patience after returning, but for a month.

1092 فی انّ الطّلاق لا یجوز الّا و انیصبر المرء مع المرئه سنة واحدة لعلّ یصلح بینهما و ان لم یصلح حلّعلیهما و کلّ ما اراد ان یرجع حلّ له الی تسعة عشر مرة و لا یشترط فیهالصّبر بعد الرجع الّا شهرا

1093 The substance of this gate is that after the Lord hath joined together two souls through the Word "For God," it is not befitting that the conditions of the tree of other than love should become apparent, inasmuch as separation hath never been, nor ever shall be, among the conditions of the tree of love. Whence, until a person be compelled thereto, it shall not be lawful unto him; and if he be compelled thereto, and inform the other party of the matter, it behoveth him to bide in patience throughout the revolution of one year, composed of nineteen months of the Bayan: at the end of which, if the evidences of affection have become once more apparent, the need for separation shall have been removed; otherwise, it is at this time permissible through a Word indicative of this course.

1093 ملخّص این باب آنکه بعد ازآنکه خداوند بیندو نفس را بکلمه لله وصل فرمود بشئون دون شجره محبّت سزاوارنیست که ظاهر شود زیرا که اقتران شئون شجره محبّت نبوده و نیستتا بفصل مضطر نگردد بر او حلال نمیگردد و بعد از اضطرار و اظهارآن بان حقّ است بر آن که یك حول که نوزده شهر بیان باشد صبر نمایداگر شئون محبت ظاهر گشت که مرتفع شده و الّا آن وقت جایز استبکلمه که دلالت بر آن کند

1094 Thereafter he is permitted to return unto his spouse up to nineteen times; and from the time of separation up to the time of returning it behoveth him to bide in patience for nineteen days, so as to rid himself of the conditions of the Gates of the Fire: then, when the number nineteen is complete, marital union is permitted him: and in this wise, so long as the number Vahid hath not been reached, he is permitted to reunite with his spouse; while after the number nineteen hath been reached, this is no longer permitted: for the process would then enter the domain of duality: whereas in Paradise there hath never been, nor ever shall be, any condition of duality: inasmuch as all have been created from one (Vahid) soul: whence so soon as the degree of One (Vahid) be complete, another One (Vahid) must be initiated – not Two – so that even should Vahids proliferate to an illimitable extent, they are still this same Vahid. If, however, one be added to the number Vahid, it becometh Twenty; and if to the Vahid itself, it becometh Two. This is the secret of the wisdom thereof, should anyone wish to apprehend it.

1094 و بعد از آن تا عدد واحد حلال است بر آنرجع و از حین اقتران تا حین رجع حقّ است بر آن صبر نوزده روزتا آنکه خالص گردد از شئون ابواب نار و بعد از آن که عدد نوزدهختم شد حلّ است بر آن اقتران و همین قسم تا عدد واحد نرسیدهاذن است از برای آن و اگر رسید دیگر جایز نیست زیرا که داخل حکماثنییّت میگردد و در جنّت حکم اثنییّت نبوده ونیست زیرا که که کلّ ازنفس واحده خلق شده وهمین قدر که رتبه واحد کامل شدباید بدء واحد دیگر شود نه اثنین که اگر الی ما لا نهایه واحد شودهمان واحد است ولی اگر یکی مزید شود برعدد واحد عشرین میگرددو بر نفس واحد اثنین این است سرّ حکمت ان اگر کسی خواهد تعقّلنماید

1095 The fruit of this Chapter is that thou shouldst look to the Source of the law, so that if thou live in the Day of His appearance, thou wouldst not, through this same law of His, be shut out as by a veil from Him: even as today, thou seest that in the shadow of each one of the laws of the Qur'an an illimitable number of souls are, through the blessing thereof, pronouncing judgment: whereas on the Day of Revelation, all, when confronted by His word, become as naught, if they return not unto His word; otherwise, they shall receive whatever gracious outpouring is possible in the world of being. And how perplexing is the matter for the one who is shut out as by a veil from the Source! And how easy is the matter for the one who returneth unto the Source!

1095 و ثمر این باب آنکه ناظر شوی بمبدء حکم که اگر در یوم ظهور مبدءحکم باشی بهمین حکم او از او محتجب نگردی مثل اینکه امروز می بینکه در ظلّ هر حکمی از احکام الی ما لا نهایه نفوس ببرکت او حاکمندولی یوم ظهور کل در نزد قول او لا شئ میگردند اگر راجع گردند بقولاو و الّا آنچه را امکان فیض دارد اخذ خواهند نمود و چه قدر امر صعب استنزد کسی که از مبدء محتجب گردد و چه قدر سهل است بر کسی که بمبدء راجعگردد

1096 Blessed are the God-fearing in virtue of the excellence of a mighty Day!

1096 طوبی للمتّقین من حسن یوم عظیم

1097 Gate Thirteen of the Sixth Unity,

1097 الباب الثالث و العشر من الواحد السّادس

1098 concerning this, that it is not permissible for the doors of the House of the Point to exceed ninety-five, or for those of the Houses of the Letters to exceed five.

1098 فی ان بیت النقطة لا یجوز ان یزید ابوابه علی خمس و تسعین و بیوتالحروف علی خمسة

1099 The substance of this gate is that since at Night mankind have recovered from the stupefaction of the Day of Resurrection, and wish to seek to draw nigh unto the Lord through the First Vahid (notwithstanding that were that same day to be the day of the beginning, all would be reduced to naught; yet, because there is no testing in operation, all outwardly claim to commune with their Best-Beloved, and to enjoy His good

1099 ملخّص این باب آنکه ازآنجائیکه در لیل مردم از صعقیوم قیامت بخود امده دوست میدارند که طلب تقرب نمایند بسوبخداوند بواحد اوّل اگر چه همان روز یوم بدء گردد کل لا شئ میشوندولی چون در میان نیست امتحان ظاهر کلّ مدّعی وصل بمحبوب ورضاآن میشوند ازین جهت امر

pleasure), for this reason it hath been enjoined that they may, if they be able, enter into the resting-places of the Letters of the Vahid: for these are lands than which there exist none more exalted in Paradise.

شده که در مقاعد حروف واحد اگر توانندداخل شوند زیرا که آن اراضی است که در جنّت اعلای از ان نیست

1100 Permission hath not been granted for the House of the Point to have more than ninety-five doors: this as a token that He is the Mirror of "For God" ("Lillah"), aforetime and hereafter, wherein the Sun of Truth hath been, and shall be, manifest; nor, in the case of the Letters of the Living, hath permission been granted for the doors to exceed five: this as a token, in an all-embracing manner, of His "Dominion" ("Mulk"). This is the intention of what the Lord hath attributed unto Himself, not those worldly matters wherein all take pride. Whosoever assimilateth himself unto their likeness deserveth, at his own level, that this designation should be applied in the secondary sense unto him, until the matter endeth in the furthest limit of existence.

1100 و اذن داده نشده که بیت نقطه از نود و پنج باب زیاده گردد تا آنکه دلیل باشد که او بوده مرآت لله از قبل و بعد که شمس حقیقتدر او ظاهر بوده و میگردد و اذن داده نشده از برای حروف حیّتجاوز از پنج باب تا آنکه دلیل باشد بر صورت جامعه بر ملکاو و این مراد است از آنچه خداوند نسبت بخود داده نه این شئوندنیویّه که کلّ بان مفتخرند وهر کس تشابه بهم رساند بانها در حدّخود لایق میگردد که در حقیقت ثانویّه اطلاق بر آنها شودتا آنکه منتهی گردد باخر وجود

1101 The fruit thereof is this, that if, on the Day of Resurrection – by which is intended the appearance of the Point, and the raising up of these Letters, as well as of the rest of the guides, be they of the rank of prophet, saint, witness or believer – if those servants who enter these resting-places were sincere in their belief aforetime, then on that Day too their sincerity shall become apparent in the sight of God, and of His Names.

1101 و ثمره آن اینکه عبادی که در دین مقاعدداخل میشوند اگر در یوم قیامت که ظهور نقطه است و بعث اینحروف و سایر ادلّا از درجات نبیّین و صدّیقین و شهدا ومؤمنین اگر صادق بوده اند و در قبل در آن روز هم صدق ن عند الله وعند اسمائه ظاهر میگردد

1102 Consider thou, for example, the Revelation of the Apostle of God – may the blessings of God and His salutations be upon Him. For a protracted period no one even believed in Him, so as to resolve to visit Him: whereas now, as thou beholdest, each year seventy thousand souls undertake this visitation. Today however, when all have been tested, it is evident that things are once more as they were at the beginning, when no one went to visit Him: for those whom thou now beholdest to undertake this visitation, do so only because it hath become a source of pride and glory. Thus it is that the works of all become of a sudden as scattered dust, inasmuch as they are not undertaken on the basis of discerning insight: else how is it that today – when that selfsame proof whereby at the beginning of Islam the truth of the station of the Apostle was vindicated, hath been made manifest on the part of God – all are shut out therefrom as by a veil?

1102 مثلاً نظر کن در ظهور رسول الله تا مدتها که کسی ایمان نیاورد که بزیارت رود و حال می بینین که سالی هفتادهزار نفس میرود ولی امروز که امتحان کلّ شد ظاهر شد که مثل بدء استکسی نمیرود که آنچه می بینی چون مایه عزّ و افتخار شده میروندواین است که عملهای کلّ یك دفعه هباء منثورا میگردد چون که ازروی بصیرت نیست زیرا که بهمان حجّتی که بان در صدر اسلام ثابتشد رسالت او امروز که همان حجّت من عند الله است چگونه استکه کل محتجب مانده

1103 Consider thou likewise how it was with Qur'an: at the time when it was sent down in the midst of a people distinguished for their eloquence, what things they said! – yet afterwards all the believers, upon learning of these expressions, asked wonderingly "Is it possible that anyone could hearken unto the Word of God, and yet express himself in such a fashion?" All made

1103 و هم چنین در قرآن نظر کن که در حین نزول در بحبوحهفصحا که کلامها که گفتند و بعد کلّ مؤمنین که آنها را شنیده تعجّب نموده که آیا میشود کسی کلام خدا را شنیده و این نوع کلمات گویدو کل اظهار ایمان نموده و

show of their belief, producing adorned copies of the Qur'an to the value (Baha') of a thousand; yet the very ones who spake in this wise were tested: for the essence of Islam is found in these Five Provinces: and from the day of the first appearance of the Verses of God until today, would anyone – should he wish to do so – be able to reckon the number of true believers who have lived here? Yet these same souls, had they existed in that day, would have spoken even as they spake: for indeed if they lived not in that day, they live in this, and behold that the Verses of God, like unto an ocean, are being revealed from the Source of bounty: yet still they speak of "insanity;" whereas if, at infinite removes, they understand His former utterance, they parade themselves as mujtahids before all. Such is the level of the people.

قرانهای مطرّزیها و الف تمام نموده ولامتحان شدند همانها که اینطور گفتند زیرا که جوهر اسلام در اینپنج قطع است از یوم ظهور آیات الله تا امروز اگر کسی خواهد بشمردنتواند احصا نمود مؤمن خالص را و حال اینکه همین نفوس اگر آن روزبودند می گفتند آنچه گفتند چنانچه اگر آن روز نبودند امروزهستند و می بینند که ایات الله مثل بحر از مبدء خود ظاهر میگرددو بان ذکر جنون میکنند و حال آنکه خود بدرجات مالا نهایه اگر کلامقبل را بفهمند اظهار اجتهاد بر کلّ میکنند این است حدّ مردم

1104 I have taken as an example the Point and His traces, so that thou mayest understand how the matter standeth with respect to the Letters of the Living. Today, as thou beholdest, millions upon millions commemorate the martyrdom of the Fifth Letter. For what reason was he aforetime the Fifth Letter, other than the utterance of the Apostle of God? – yet this designation was not even revealed in the Qur'an, in the mode of Verses (and even if it was, it is not today in the hands of the people). How then is it that not one person can pass over the Sirat, notwithstanding that millions upon millions do whatever they do in His Name? Thus it is that all becometh as scattered dust: so that on whatever day the circumstances of that day of martyrdom were to repeat themselves, thou wouldst see what thou hast heard of on that day. Nay, the Dispensation hath progressed: and just as the degrees of Paradise have become yet more exalted, so also in the opposing domain the degrees of degradation have descended downwards.

1104 مَثلبنقطه و آثار آن زدم تا آنکه حروف حیّ را توانی فهمید می بینامروز که کرور کرور تعزیه داری حرف خامس میکنند و سبب آنکهقبل حروف خامس بود غیر از کلام رسول الله هست و حال انکه در قرآنهم بنهج آیات نازل نشد و اگر شد هم امروز بر ید مردم نیست چگونه استکه یك نفر نمیتواند از صراط بگذرد در حال آنکه کرور کرور باسم او میکنندآنچه میکنند این است که کلّ هباء منثورا میگردد که هر روز مثل همانروز شهادت بود میدیدی آنچه در آن روز شنیدی بلکه کور ترقّینموده همین قسم که درجات جنّت مرتفع گشته در آنجا هم تنزّل نموده

1105 Thus it is that at Night there is no testing, whence all the people's clamorous protestations "'Tis I, 'Tis I!" reach up to the Throne; whereas when the Day of Resurrection arriveth, it is these who perish in the first of its stupefying convulsions, ere ever the second arrive. Nor is the stupefaction of the Day of Resurrection an imaginary occurrence. If, for example, those same Letters who took the Message from the Source at the beginning of the Revelation delivered this unto anyone, and he did not at once accept its truth, he perished in the stupefying convulsion of the Day of Resurrection: for these Letters wished to convince the people, by the selfsame proof whereby their own religion had been established, of the truth of the Revealer of the Verses; yet, notwithstanding all this grace and mercy the Latter showed them, through representing Himself in the station – not of the Point – but of the last of the Gates, that perchance they might be delivered from stupefaction, and be

1105 این است که در لیل امتحان نیست که همه منم منمهای ایشان بعرشمیرسد ولی روز قیامت که میشود همانها بصعق اوّل میروند که بصعق ثانی نمیرسد و صعق یك امر موهومی نیست مثلا همان حروفکه ازمبدء رسالت نموده در بدء امر بهر کس رسانده و فی الحین تصدیقنکرده در صعق رفته زیرا که آنها بهمان حجّتی که دین آنها بر پا بودهبانها خواستند برسانند حجّت مظهر آیات را و باز باین همه فضل ورحمت که از مقام نقطئیّت خود را در مقام آخر ابواب ذکر کردلعلّ از صعق نجات یابند و توانند متحمّل شد اگر که آخر همان ظهوراوّل است نزد اهل حقیقت ولی ثمر نه بخشید خلق را

able to support the throes of the convulsion (notwithstanding that, in the eyes of the followers of the Truth, the last is none other than the first manifestation), still it availed the people naught.

1106 Such is the level of the visitants: today one thousand two hundred and seventy years have passed since the inception of Muhammad's Prophetic Mission, yet no one hath, in a true sense, undertaken that visitation consisting in the meeting with God – a meeting which, as is explicitly stated in the third Verse from the beginning of the Surih of Ra'd, is the very reason why all were created: for to meet with the Eternal Essence is not possible in the world of being: whence by the expression "meeting with God" in the Qur'an is intended the meeting with the Tree of Truth, in Whose utterance naught is to be seen but the Verses of the Qur'an: which description, in the primary sense, is reserved to Him, inasmuch as none but He can produce the Verses of God in this fashion, from the Source of Command – not even the Letters of the Living; all the Names and Likenesses; and whosoever is at the level of creation, of the rank and file of the believers.

1106 این است حدّزائرین که امروز هزار و دویست و هفتاد سال از بعثت گذشتهو زیارت لقاء الله که کلّ از برای آن خلق شده چنانچه صریح آیهثالثه اوّل سوره رعد است کسی حاهی نکرده زیرا که در امکان لقاءذات ازل ممکن نیست و آنچه مراد است از لقاء الله در قرآن مراد لقاءشجره حقیقت است که در کلام او دیده نمیشود الّا آیت قرآنیّهو این در حقیقت اوّلیه از برای او است زیرا که غیر او نمیتواند باینّحو آیات الله را از مبدء امر اظهار نماید حتّی حروف حیّ و کلّ اسماءو امثال و آنچه در حدّ خلق است از مؤمنین

1107 A matter that hath been treated in the Qur'an as so superlatively important – to the degree even that it hath been represented as the reason for the creation of All Things – behold, not one person adverteth thereto! Whereas in the case of the graves of the dead, which only at many removes go back to the utterance of the Source – night and day, millions upon millions enter and leave them! Thus it is that all people have acted – as they continue to act – in an insensate manner: for if one were to be governed by sense in his actions, he would not travel abroad to acquire a Tradition – the Vicegerency of whose author is established by the word of the Apostle of God – may the blessings of God and His salutations be upon him – while the Prophethood of the Latter is in virtue of the proof He holdeth – and night and day circle about it, in order that he might qualify himself to act the part of mujtahid, while remaining shut out as by a veil from the very Source wherein all things culminate, and wherefrom they are raised forth anew.

1107 امری که در قرآن اینقدر اهّم ذکر شده که سبب خلق کلّ شئ شده به بین که یك نفر ملتفتنیست ولی مقابر موتی که بدرجات بسیا منتهی میشود بکلام مبدءشب و روز کرور کرور بر او داخل و خارج میشوند این است که کلّا یشعر حرکت ایشان بوده و هست که اگر از روی شعور بوده نمی رفت حدیثی را بگیرد که ولایت قائل او بقول رسول ثابت است و نبّوتاو بحجّیتی که بر ید او است و شب و روز حول آن طواف کند یا اجتهادکند واز مبدء که کلّ منتهی باو میگردد و از او نشر میکند محتجب گردد

1108 Shouldst thou record, up to the end of this Revelation, that which befalleth the Letters of the Vahid at the hands of the people, then shalt thou know how many, among those who profess to love those Letters, and who visit them, are sincere in their devotion, and how many are otherwise: inasmuch as all are motivated, in the works they perform, by the fanciful imaginations of their own selves, whence these works are not

1108 اگر تا آخر این ظهور ثبت کنی آنچه بر حروف واحد وارد شوداز خلق میدانی که مدّعی بحّب آن حروف و زایر آن از صادقین ازدون آن چه قدر اند که کلّ در هوای نفس خود حرکت میکنند نه للّهاگر چه بزعم خود لله میکنند ولی عند الله لدون الله صدقیشود

performed for God. Although in their own conceit they perform their works "for God," yet in the sight of God "for other than God" is the designation which applieth in their case.

1109 No commandment hath been given with respect to these designated shrines: perchance, on the day when their occupants are raised up – a resurrection referred to as the "return" – if thou wert sincere in thy professions, thou wilt be faithful unto them. What expenses thou bearest in order to visit their bodies; whereas today, which is the Day of Resurrection, when thou canst attain the meeting of their living persons, thou dost not do so: and even shouldst thou wish to do so, it becometh in thine eyes a matter as weighty as Mount Uhud, whereby thou wishest to oblige the object of thy visitation; notwithstanding that thou wouldst have borne all the exertion of travelling unto his tomb, and, having secured that honour, wouldst, after thy return home, have vaunted thyself on this account over all: in which, hadst thou been truly sincere, thou must needs have exhibited in this wise thy sincerity during the life of the object of thy visitation.

1109 امر نشده باین بقاع مأمور بها لعّل در یوم بعث آنها که اطلاق رجع میشود اگر صادق بوده وفا کنی چه قدر صرف میکنبانکه زیارت جسد ایشانرا کنی و امروز که یوم قیامت است و میتوانبلقاء آنها فایز گردی نمیکنی که اگر هم بخواهی بکنی در نزد خودت مثلکوه احد میگردد و میخواهی منّت گذاشت بر مزور خود و حال انکهخود تعب میکشیدی و بزیارت تربت آن مشرّف میشدی و مراجعتمیکردی و بان افتخار بر کلّ مینمودی که اگر در این صادق بودی لابددر حیات مثل این صادق بودی

1110 Howbeit in the Darkest Night, do whatsoever thou art able: but see that thou garner the fruit, so that on the Day of Resurrection thou renderest not vain what thou hast done. If in the Bayan anyone should visit these graves of the Vahid, yet on the Day of Resurrection attain not the honour of visiting them in person, then whatsoever he hath done will be rendered vain. Regard thou such to be the case likewise in the Qur'an; derive for thyself the lesson thereof; nor be shut out from the Source.

1110 ولکن در لیل الیل بکن آنچه توانولی اخذ ثمره کن که در یوم قیامت آنچه کردهء باطل نگردانی و اگر دربیان کسی زیارت کند آن قبور واحد را و در قیامت بزیارت نفوسایشان فائز نگردد باطل میشود آنچه کرده و هم چنین در قرآن بهبین و اخذ حکم کن و محتجب مشو از مبدء

1111 Neither act thou on the basis of having companions and fellows in thine actions, but rather act by thyself, for God, even though thou hast no peer: as was the case at the beginning of Islam, when for seven years none but the Commander of the Faithful – peace be upon him – really and truly believed in the Apostle of God – may the blessings of God and His salutations be upon Him: while those who believed in Him thereafter, had they done so sincerely, would not, on the day of the ascension of the Apostle of God – may the blessings of God and His salutations be upon Him – have departed out of the fold of belief, so that there remained no more than three of His companions.

1111 و بوجود امثال واقران عامل مباش بلکه بنفسه عمل کن از برای خدا اگر چه شریك از برای تونباشد مثل آنکه در صدر اسلام تا هفت سال غیر از امیر المؤمنین عکسی مؤمن برسول الله نشد واقعاً خالصاً و آنچه بعد شد اگر صادقبود ازیوم عروج رسول الله خارج نمیگشت که سه نفر زیاده نمانداز اصحاب

1112 Look thou ever to the essence of the matter, in respect whereof religion becometh religion, inasmuch as the believers on that day in Medina were observing all the laws of the Qur'an: yet the verdict of belief was reserved for these three, who had regard for that whereby the truth of religion is established: for had they not regarded the matter in this light, they would not have been observing the laws of the Qur'an: even as all, at that time, who regarded not the matter in this light were observing

1112 همیشه نظر کن بجوهر امر که دین بان دین میگردد چه آن اشخاصآن روز در مدینه بکلّ احکام قرآن عمل میکردند ولی حکم ایمان از براهمان ثلثه ماند که نظر بما یثبت به الدّین کردند که اگر بر آن نظرنکرده بودند عامل بودند باحکام قرآنیّه مثل آنکه در آن زمان کلّبودند ولی حکم دون ایمان میشد و ثمر نمی بخشید

them, yet a judgment of other than belief was passed in their regard, and their observance availed them naught.

1113 This is the essence of knowledge and action, and the essence of the visitation to the Point and the Letters of the Living in the succeeding Resurrection, shouldst thou be able to apprehend it. Yea, thou shalt perform the act of visitation during the Night: but on the day when the fruit is garnered, thou shalt esteem thyself a "divine," with a hundred students seated neatly in thy class; and shalt behold the Letters of the Living to be on their own, nay unknown: and so it is that art not able, on that day, to make visitation, and dost render vain whatsoever it is that thou hast done, without thy noticing it. For thy religion was founded upon the love of Him aforetime; while today thou allowest matters subsidiary to the root to shut thee out as by a veil from Him. Yet shouldst thou reflect, thou hast on that day no excuse in the sight of God: inasmuch as that same proof whereby formerly the Letters of the Vahid were constituted such existeth also today: the which is the same proof that existed formerly in the Qur'an: but since thou hast not acted on the basis of discerning insight, thou art obliterated, yet heedest it not: and thou shalt be caused to expire, and shalt enter into the Fire, ere ever the thought come into thine heart that the Resurrection hath been set on foot; the Letters of the Vahid have returned; and the Divine decrees with respect to all creation have issued from the Point: yet because thou wast deluded by thy position, thou didst remain shut out as by a veil from all.

1113 این است جوهرعلم و عمل و جوهر زیارت نقطه و حروف حیّ در قیامت بعد اگر تواندرك نمود و خواهی کرد در لیل ولی در یوم ثمر خود را عالمی می دانی که صد نفردر مجلس دوست نشسته و حروف حیّ را وحده می بینی بلکه لا یعرف این استکه نمی توانی که آن روز زیارت نمود و باطل میکنی آنچه کرده و ملتفتنمیشوی که دینت بحبّ او از قبل بر پا بوده وامروز بشئون ما یتفرّععلی الاصل محتجب میگردی و اگر نظر کنی در آن روز هیچ حجّت از برای تو نیستعند الله زیرا که همان دلیلی که قبل حروف واحد را واحد کرد همان دلیلآن روز هست و همان دلیل است که قبل در قرآن بود ولی از روبصیرت عمل نکرده محو میکردی و ملتفت نمیشوی و قبض روح میشوبو داخل درنار میشوی و بر قلبت خطور نکرده که قیامت بر پا شد و حروف واحد رجوع کردند و قضایای الهی در حقّ خلق از قبل نقطهجاری شد و از آنجائی که مغرور بمقام خود بودی از کلّ محتجب ماندی

1114 Wherefore, do thou put thy whole trust in God, lest thou be shut out as by a veil from the Source of Command: for when once the connection with the Source hath been established, all matters subsidiary thereto shall be established: otherwise all shall be rendered vain. There is no doubt that the difference between a man and an animal resideth in the essence of knowledge, the which becometh not evident save through the ability to speak or write. Shouldst thou reflect upon this knowledge, thou wouldst perceive that it compriseth innumerable degrees – not one of which is fruitful, save only the knowledge of God. Today, for example, among other than the Shi'ih, how many a knowledgeable expert is there in every art! – whereas thou, who art one of those that have submitted unto the Truth, would not adjudge them believers: with how much less reason, then, would He Who is the All-Seeing, the Subtile, adjudge them so?

1114 این است که توکلّ بر خداوند نموده که از مبدء امر محتجب نگردی که اگر آن ثابتگردد کلّ شئون ثابت میگردد و الّا کلّ باطل میگردد و شبهه نیستکه فرق انسان با حیوان در جوهر علم است و آن ظاهر نمیشود الّابکلام یا نوشتن واگر در آن نظر کنی درجات ما لا نهایه در همان علمی بینی که کلّ ثمر نمیدهد الّا علم بخدا مثل آنکه امروز در غیر شیعه چهقدر عالم از هر فن هست و تو که یکی از مسلمین بحقّ هستی حکم ایمانبر آنها نمیکنی چگونه میشود که بصیر لطیف حکم کند

1115 Nor consider thou the knowledge of God to be an imaginary matter. Nay, such knowledge consisteth in the knowledge of the Manifestation of God, in each Revelation, Who holdeth in His hand the proof; for otherwise there is no one who doth

1115 و علم بالله را هم موهومَبین که آن علم بمظهر ظهور است در هر ظهور که حجّت بر ید او باشد و الّاکسی نیست که مؤمن بخدا نباشد بلکه از یوم آدم تا امروز کلّ مللدون حقّه که هستند

not "believe in God:" nay, all the other-than-true peoples that there are from the Day of Adam until today – all believe in God, and in their own Apostle, in whatever age He was sent: yet because, in the succeeding Revelation, they entered not within its fold, they were rendered vain: for had the essence of knowledge resided in them, assuredly they would not have been shut out as by a veil from recognizing the Revelation of God.

کلّ مؤمن بخدا هستند و برسول خود در آنزمان ولی چون در ظهور بعد داخل نشده باطل شدند اگر جوهر علمدر آنها می بود هر آینه از ظهور الله محتجب نمی ماندند

1116 This is the intention of the noble Verse "O my Lord! Why hast thou raised me up blind, when I had before been sighted?" – for today thou mayest hear one who saith "I was aforetime a believer (inasmuch as the intention is not an outward sightedness, but one of faith), and how is it that I have now been raised up blind?" The reply is as hath been sent down: "Thus it is: Our Verses came unto thee, and thou didst forget them: and thus thou thyself art today forgotten." – in other words, when those same Letters of the Vahid in whom thou wast formerly a believer – under the names whereby they are known to thee – came unto thee with the Verses whereby thine own religion was established, thou didst ignore them, and wast shut out as by a veil from recognizing the Truth, and thus it is that thou hast been rendered blind: by which is not intended an outward blindness: for all, as thou observest, enjoy the use of this outward eye: nay, all share even with animals this external faculty of vision: nay, the intention is rather the eye of the heart, wherewith one may behold, and recognize, one's Best-Beloved.

1116 و این است مراداز آیه شریفه ربّ لم حشرتنی اعمی و قد کنت بصیرا که امروز میشنوبکه میگوید من قبل مؤمن بودم که مراد بصیرت ایمانی است نه ظاهربو چگونه حال اعمی حشر شده جواب است که نازل شده کذلك اتتکآیاتنا فنیّتها فکذلك الیوم تنسی بغیر همان حروف واحدی که بانهامؤمن بودی در قبل باسمائی که در نزد خود داری با آیاتی که دین تو بر او ثابت بود و چون اعتناء نکردی و محتجب ماندی این است که اعمی گشتو مراد نه اعماء ظاهر است کلّ را می بینی که با این عین می بینند بلکه کلّبا حیوان در ظاهر این عین شریکند بلکه مراد عین قلب است که بانمحبوب خود را می بینند و میشناسند

1117 Today it is hard for thee to recognize the Point of the Bayan: but consider the Point of the Furqan. There is no doubt that the people of Jesus – peace be upon Him – were all awaiting the appearance of the promised Ahmad – may the blessings of God be upon Him and his Family – even as thou wert awaiting that of the last of the Imams – peace be upon them (shouldst thou represent that all were not awaiting it, amongst the Muslims too not all have assurance on this head: nevertheless, in that case "all" were awaiting the event, and in this case too "all" await it) – yet, after His appearance, no one recognized Him. This is because the eye of their heart saw not, that they might recognize their Best-Beloved: for otherwise, had they recognized Him, never would they have deviated from the word of Jesus – peace be upon Him. Nay more, one thousand two hundred and seventy years have passed since the inception of the Prophetic Mission of the promised Ahmad – may the blessings of God and His salutations be upon Him – and still the eye of their heart is blind, and they see not; whereas their outward eye perceiveth all things: nay, in perspicuity of vision, they are

1117 امروز امر بر تو صعب است عرفانبنقطه بیان ولی نظر کن در نقطه فرقان شبهه نیست که امّت عیسی کلّمنتظر احمد موعود بوده اند هم چنین که تو منتظر ظهور آخر ائمه بودناگر بگوئی کلّ نبودند در فرقه مسلمین هم کل بر یقین نیستند اگر چه در آنجا کلّ بودند منتظر و در اینجا کلّ هستند که بعد از ظهور کسی نشناختاو را این است که چشم قلوب ایشان نمی دید که بشناسد محبوب خود راو الّا اگر میشناختند هرگز از قول عیسی منحرف نمیشدند بلکه هزارو دویست و هفتاد سال هم از بعثت احمد موعود گذشت و هنوزچشم قلوب ایشان کور است و نمی بینند و حال آنکه چشم ظاهربایشان همه چیز را می بیند بلکه از حدّت بصر در دوربین بلادیکه در فوق ازض است در قمر می بینند و احصا میکنند

able to descry through a telescope the countries of the earth upon the surface of the moon, and to count their number.

1118 Shouldst thou look with a scrutinizing gaze, thou wouldst behold that in the one thousand two hundred and seventieth year from the inception of Muhammad's Prophetic Mission – a year which marked the beginning of the appearance of the True One – the earth had become filled with iniquity and oppression, ranging from the earth of the wisdom of the hearts at one extreme, until the matter endeth with this physical earth of the body. At the beginning of the Revelation, the essence of faith resided in those souls who bestirred themselves to go in quest of the True One: and since the eye of their heart was open, they recognized the True One. For in that land, no one recognized the True One until after His appearance: but since these souls had within them the eye of God – and it is not possible to apprehend Reality save with His eye – they were accordingly able to discern the appearance of their Best-Beloved; and, by reason of His Verses, to make certain of His truth (albeit they knew not that this is the same Holy Personage Who had been promised unto them, inasmuch as it is not possible to recognize Him but with His own eye, which eye had not as yet been created within them – not outwardly, that is, for inwardly it had been). Thus it is that one embraceth the Truth, and seeth; while one is blind, and deviateth therefrom, and seeth not.

1118 واگر بدّقت نظر کنشاهد میشوی در سنه 1270 سال از بعثت که اوّل ظهور حقّ بود که پر شدهبود ارض از ظلم و جور از ارض حکمت افئده گرفته تا آنکه منتهی شودباین ارض ظاهر جسد و اوّل ظهور جوهر ایمان در آن نفوسی بود که ازبرای طلب حقّ حرکت نمودند و چون چشم قلوب ایشان بان بود حقّ راشناخته در آن ارض حقّ را احدی نشناخت الّا بعد از ظهور او و چون در آن نفوس عین الله بوده و نمیتوان که حقیقت را درك کردالّا بعین او ازین جهت ظهور محبوب خود را نشناخته و باياتآن یقین نموده بر حقیّت او اگر چه نمیدانستند که این همین موعود استزیرا که شناختن آن بغین او میشود و هنوز عین او در ایشانخلق نشده بود بظاهر اگر چه در باطن بود این است که یکی مقبلمیشود می بیند و یکی اعمی است منحرف میشود و نمی بیند

1119 Regard thou such to be the case likewise from the appearance of the Point of the Furqan up to the furthest limit of the degrees of faith. How can it be that one should offer up his life on the plains of Karbila, and another perpetrate what thou hast heard of? – this is because one seeth; while another seeth not, conceiving nevertheless that the act he committeth is for God, even while it is perpetrated against God: whereas were he but to know that he was acting against the True One, he would consent that death should overtake him rather than that such a matter should be committed on his part.

1119 وهم چنینتصوّر کن از ظهور نقطه فرقان تا منتهی الیه درجه ایمان چگونهمیشود در صحرای کربلا یکی جان میدهد و یکی کند آنچه شنیده این استکه یکی می بیند و یکی نمیبیند و بگمان خود لله میکند ولی علی الله وارد می آیدکه اگر بداند بر حقّ میکند راضی است که موت او را درك کند و از او چنینامری ظاهر نشود

1120 Degree by degree, do thou travel through the ranks of the Revelation, until thy journey endeth with the final appearance of the Shi'ih: and indeed thou hast seen how the companions of the Siyyid – peace be upon him – turned unto the Truth, while other than they adhered to that which formerly they had embraced. This is that same Secret of Unity aforetime, which ended in the furthest limit of the Revelation, when those that turned not unto the Truth were negated in Negation; while those who, because the eye of their heart was open, turned towards it, were affirmed in Affirmation.

1120 و درجه درجه در مراتب ظهور سیر نموده تا منتهی شودباخر ظهور شیعه چنانچه دیدی که اصحاب سیّد ص چگونه مقبل بودندو دیگران بر آنچه که بودند مقبل بودند و این همان سرّ وحدت قبل است کهمنتهی شد باخر ظهور که غیر مقبلین در نفی منفی و مقبلین چون چشمافئده ایشان باز بود در اثبات ثابت

1121 Nor indeed was it the case that the eye of the heart of all of them was open: for had this been so, none of them, after his

ascension, would have deviated from his intention, inasmuch as he had trained them all for naught but the dawning of the Sun of Truth, and to make themselves ready against the "meeting with God" on the Day of Resurrection: yet everything came back, at the furthest limit of existence – when the Provinces of Islam, and the rest of the countries, had become filled with believers – unto that same First Vahid; notwithstanding that all these people – at whatever level they were lying – conceived the Truth to be with them: whereas of all these illimitable numbers, it was only those Letters of the Vahid who – faithful to their pristine and true nature – set out in quest of the Truth. This notwithstanding, all, out of the excess of their endeavour and piety, had arrived at the highest degree of conviction: and for one thousand two hundred and seventy years the heavens had revolved around them.

1121 و نه اینکه کلّ ایشان همه چشمافئده ایشان بازبود اگر چنین بود بعد از صعود او منحرف نگشتهاز مقصود او که کلّ را تربیت نمی نمود مگر ازبرای طلوع شمس حقیقتو استعداد لقاء الله در یوم قیامت ولی باز گشت بر آخر وجود که پرشده بود قطع اسلام و سایر بلاد ازمؤمنین بهمان واحد اوّل و حال آنکه کلّ ایشان در هر درجه که واقع بودند گمان میکردند که حقّ باایشان است و حال آنکه از این اعداد ما لا نهایه بر فطرت اصلیّهواقعیّه بر طلب حقّ بر نیامد الّا همان حروف واحد و حال آنکه کلّ از غایتاجتهاد و ورع باعلی درجه یقین رسیده بودند و هزار و دویستو هفتاد سال فلك بر حول ایشان گذشت

1122 All these revelations are to the end that, in the Dispensation of the Bayan, thou shouldst look with discerning insight: perchance on the Day of the appearance of the True One – Who is the fruit of the Bayan – thou shalt be able to recognize Him with the eye of God; and be able, with the eye of the Vahid, to be guided by their guidance; and, with the eyes of them that guide unto God, to perceive the manifestations of His Names and Likenesses. For the likeness of the Day of Resurrection in relation to the Night is that of the planting of a tree, the time for the garnering of whose fruit is the Day of Resurrection, for ere then it hath not as yet arrived at the stage of maturity.

1122 کلّ این ظهورات از براین است که در کور بیان با بصیرت باشی لعلّ در یوم ظهور حقّ که ثمرهبیان است توانی بعین الله او را شناخت و بعین واحد بهدایتایشان مهتدی گشت و بعیون مدلّه علی الله مظاهر اسما و امثال رادرك نمود زیرا که مثل یوم قیامت بالنسبه بلیل مثل غرس شجره ایستکه در یوم قیامت وقت اخذ ثمره آن است که قبل از آن هنوز ببلوغترسیده

1123 For example, in the Revelation of His Holiness Jesus – peace be upon Him –the tree of the Evangel, after it had been planted, attained not perfection until the beginning of the Prophetic Mission of the Apostle of God – may the blessings of God and His salutations be upon Him: whence had this occurred but one day sooner, that day would have been the first day of His Mission – a day which would then have fallen upon the twenty-sixth, rather than the twenty-seventh, of Rajab. Whatever trees in the Evangel bore fruit did so during the twenty-three years of His Mission, when Divine Revelation was being vouchsafed; the decrees of God were being passed; and the actual decrees – meaning those delivered on the part of God – were being revealed.

1123 چنانچه در ظهور حضرت عیسی غرس شجره انجیل که شد بکمالنرسیده الّا اوّل بعثت رسول الله که اگر رسیده بود یك روز زود ترهمان روز یوم بعثت می شد که بیست و ششم رجب باشدنه بیست و هفتم و آنچه اشجار در انجیل ثمر کرد در بیست و سه سال ظهور بودکه وحیّ در میان و حکم الله می شد و حکم واقع که من قبل الله هست نازلمیگشت

1124 After the planting of the Tree of the Qur'an, it arrived at its perfection in one thousand two hundred and seventy: whence had its arrival at maturity occurred at two hours after sunset on the fifth of Jamadiyu'l-Avval, the revelation thereof would not have occurred even five minutes later. For ever, upon the height of His Throne, the Tree of Truth is watchful, and looketh upon the tree that He hath planted in the hearts, spirits, souls,

1124 و بعد از غرس شجره قرآن کمال آن در هزار و دویست و هفتادرسید که اگر بلوغ آن در دو ساعتی در شب پنجم جمادی الاوّل می بود به پنجدقیقه بعد تر ظاهر نمیشد زیرا که همیشه شجره حقیقت در علوّ عرشخود ناظر است و نظر میکند به شجره که غرس فرموده در افئده و

and bodies of His creatures. So soon as He observeth that, from a particular tree, a fruit of the recognition of the Unity of God may be garnered, this marketh the beginning of the Revelation, and, from behind the veils of "I was a hidden treasure," He sendeth down the love of "I wished to be made known," so that creation may thereby be "called into being:" to the end that the fruit thereof, which is the knowledge of Him, may be garnered in the succeeding Resurrection: inasmuch as the beginning of religion is the knowledge of God: and since the knowledge of God cannot be made manifest save in virtue of that by which God hath described His own Self, through the tongue of His Apostle, thus it is that such knowledge is dependent upon the knowledge of the One made manifest in the Revelation: and this same principle holdeth true likewise through all the ranks of creation, until the matter endeth in the furthest reaches of existence.

ارواح و انفس واجساد خلق همین قدر که دید از شجره توان حدیقه توحیدپجید اوّل ظهور میگردد و از ورای حجّت کنت کنزا مخفیّا حبّ احببت اناعرف را نازل تا آنکه بان خلق خلق شود با ثمره آن که عرفان باو استدر قیامت بعد گردفته شود زیرا که اوّل دین معرفة الله هست و از آنجائیکهمعرفة الله ظاهر نمیگردد الّا بما وصف الله به نفسه من لسان رسولهاین است که منوط است بمعرفة ظاهر در ظهور و هم چنین تا بمنتهی الیهوجود منتهی گردد

1125 Whatever be the fruits of the Tree of the Qur'an, these must appear ere the ascension of the Tree of the Bayan: otherwise is it evident that the tree in question had no fruit within it, else would this have become apparent: for the gleaners of this Paradise are the angels who extol the glory of God: they gaze upon the whole of creation, and, if they behold upon a tree a fruit of the love of their Best-Beloved, they garner it: which act of garnering is the guidance thereof through the knowledge of the Desired One, and naught else. In like manner, on the Day of the appearance of Him Whom God shall make manifest, whoever among the people of the Bayan believe in Him, and in His Letters of the Living, these same are the fruits of the Bayan; whereas He consenteth not that any of them should be described as a tree without fruit; albeit, if such hath been decreed in the knowledge of God, then meet thereto is that which is seemly in His sight.

1125 آنچه اثمار شجره قرآن است تا عروج شجره بیانباید ظاهر شود که اگر نشود معلوم است که در ثمره نبوده و الّاظاهر میشد زیرا که گل چینان این جنّت ملائکه مسبّحین اندنظر میکنند بر کلّ خلق اگر بینند بر شجره حدیقه حبّ محبوب ایشانهست می چینند و آن هدایت او است بعرفان مقصود نه غیر آنو هم چنین در یوم ظهور من یظهره الله آنچه که از بیان باو ایمان آوردهبحروف حیّ او همان اثمار بیان است و حال آنکه راضی نمیگردد بر آنکه ذکرشود در ایشان شجره بلا ثمری که اگر در علم خدا گذشته لایق است بر آنچهاو را لایق

1126 Yet, may all be granted refuge in the Sun of Truth, to take refuge in Whom shall avail them, inasmuch as to do so is identical to taking refuge in the Lord; else how many servants there are who have taken refuge in the Lord; yet because they have not recognized His guides, it is as though they have not sought refuge in God: forasmuch as all repeat the Word "I seek refuge in God" – even that very person in whose regard it was revealed, inasmuch as at the beginning of Islam he too was wont to repeat this Word: yet since he sought not refuge in the Commander of the Faithful – peace be upon him – to do which is identical to seeking refuge in God – he was not granted refuge from the fire of other than recognition; for otherwise every people whom thou beholdest repeat this Word, each in their own tongue: whereas their true predicament is apparent.

1126 اگر چه پناه داده شده کلّ را بشمس حقیقت که پناه بان نفعمی بخشد ایشان را که آن عین به پناه به خداوند است و الّا چه قدر عبادکه پناه بر خداوند برده و چون ادلّاء او را نشناخته گویا پناه بخدانبرده زیرا که کلمه اعوذ بالله را کلّ میگویند حتّی در حقّ همان که نازلشده چنانچه در صدر اسلام خود میخواند ولی چون پناه بامیر المؤمنین عه نبود که عین پناه بخداوند است پناه داده نشد از دون نار عرفانو الّا هر امّتی که می بینی این کلمه را بلغت خود میگویند و حال آنکه حدّایشان ظاهر است

1127 On the advent of each Manifestation, to take refuge in God is to take refuge in Him; while with the onset of each Concealment, it is to take refuge in the laws of that Revelation: up to the appearance of the subsequent refulgence, when neither the Former Manifestation, nor His laws, shall suffice to grant one refuge, but only the Latter Manifestation, and the laws revealed by Him. Be thou ever watchful of the beginning of the Revelation, for shouldst thou tarry for so much as the ninth of the ninth of the tenth of the tenth of the ninth of a second, thou shalt be accounted a "new believer" in the eyes of that embodiment of the Truth: even as today thou art wont so to characterize those servants who, having not previously been Muslims, enter the fold of Islam.

1127 و نزد هر ظهوری پناه بخدا پناه باو است و نزدهر بطونی پناه باوامر آن ظهور است تا نزد ظهور اشراق دیگر کهآن وقت ظهور قبل و اوامر آن پناه نمیدهد او را الّا بظهور بعدو اوامر او و همیشه مراقب اوّل ظهور باش که اگر بقدر تسع تسع عشرعشر تاسعه صبر کنی جدید نزد آن حقّ مذکور میگردی چنانچه امروز خودمیگوئی بر عبادی که از غیر مسلمین وارد بر اسلام می شوند

1128 Such was the fruit of making visitation to the Letters of the Vahid, in the succeeding Resurrection, if thou canst apprehend it; and in this present Resurrection which precedeth it, if thou wert sincere in thy belief and devotion. God reserveth His mercy for whomsoever He willeth; and the grace of God is infinite.

1128 این بود ثمرهزیارت حروف واحد در قیامت بعد اگر توانی ادارك نمود و در اینقیامت از قبل اگر صادق بودی در ایمان و خلوص خود و الله یختّصبرحمته من یشاء و الله ذو الفضل العظیم

1129 Gate Fourteen of the Sixth Unity,

1129 الباب الرّابع و العشر من الواحد السّادس

1130 concerning the ordinance of God in respect of the time of the sun's transition.

1130 و حکم الله فی حین تحویل الشمس

1131 The substance of this gate is that among the days the Lord of the world hath related one day unto Himself, naming it the "Day of God:" and hath pledged Himself that whosoever recognizeth the right and sanctity of this day, and observeth that which the Lord hath decreed therein, He shall reward with a whole year's recompense. To expend one mithqal of gold on this day is equivalent to spending three hundred and sixty-one mithqals in the way of the Lord; and in this wise also do thou apply the command of God unto all pious works and enterprises.

1131 ملخّص این باب آنکه خداوندعالم در میان ایّام یومی را منسوب بخود داده و آن را یوم الله خواندهو ضامن شده که هر که حقّ و حرمت آن یوم را شناسد و آنچه خداوندفرموده در آن عمل کند مثل کلّ سال جزا دهد او را و یك مثقالذهب صرف در آن مثل سیصد و شصت و یك مثقال است کهدر سبیل خداوند صرف نموده باشد و همین قسم در کلّ اعمال و شئوناتخیر جاری نموده امر الله را

1132 This is a day whereon the sun travelleth from the sign of Pisces into that of Aries; and at whatever time this transition occurreth – whether by night or by day – it is fitting that an array of delicacies should be offered, no fewer than the number Vahid, nor more than Mustaghath; and in this period each person hath been, and is, permitted of God to serve up whatsoever he is capable of providing: inasmuch as on other than this day, permission hath not been granted in the Bayan for the enjoyment of numerous delicacies and bounties at one (Vahid) time, in order that each nutriment may confer its full benefit upon the one partaking of it. In like manner it is preferable, when extending hospitality, for the fare offered to be limited to a single bounty – but the finest thereof. Likewise in their regular

1132 و آن یومی است که شمس منتقل میگردد از برج حوتبحمل در حین تحویل چه لیل واقع شود چه نهار سزاوار است که اقل از عدد واحد الاء نباشد و فوق مستغاث و در این بین هر کس هر چهتواند اذن الله از برای او بوده وهست چه در غیر این یوم در بیاناذن داده نشده تلذّذ بالاء و نعماء متعدده در حین واحد تا آنکهحقّ آن شئ کامل گردد نزد آن نفس و هم چنین در ضیافت محبوب استکه هریك نعمت شود ولی اعلای آن و هم چنین در عادت لیل و نهاربر یك نعمت متلذّذ شوند در مجلس واحد و تعدّد الاء و نعماء

evening and morning repasts, let the believers enjoy a single bounty, in a single sitting, establishing that the delicacies and bounties should diversify only as the meals multiply, the which proceeding is nearer unto piety in the sight of God.

را بتعدّدمجالس قرار دهند که این اقرب است بتقوی عند الله و

1133 Permission hath been granted them to recite at night, to the number of the whole year, this Verse: "God testifieth that there is no God but Him, the Help in Peril, the Self-Subsisting;" and in the day the Verse "God testifieth that there is no God but Him, the Almighty, the Best-Beloved;" or alternatively the Verse "God testifieth ..." wherein is the mention of "power," the which is better for the reciters in the sight of God.

1133 اذن داده شدهکه در لیل بعدد کل حول این آیه را تلاوت نماید شهد الله انّه لا الهالّا هو المهیمن القیّوم و در نهار آیه شهد الله انّه لا اله الّا هو العزیزالمحبوب یا آنکه آیه شهد الله که در آن ذکر قدرت است که آن از برایتالین افضل است عند الله

1134 This day is the Day of the Point; while the eighteen days thereafter are the days of the Letters of the Living, which are nobler than the days of the following eighteen months, each day of which is related unto one of the laws of All Things; while the embodiments of all these laws in the world of being are the guides unto the Unity of the True One: which designation (since, according to outward appearances, there is in this Dispensation no mention of "prophet" or "viceregent") applieth to the rank and file of the believers: except, that is, on the Day of Resurrection, when the Tree of Truth shall designate anyone by whatever name He wisheth: for apart from Him, no one recognizeth a person's true station, that he should presume to judge it in this manner.

1134 و آن یوم یوم نقطه است وهیجده روزبعد از این ایّام حروف حیّ است که اشرف است از ایّام هیجده شهر کههر یومی منسوب بیکی ازحروف احکام کلّ شئ است که کینونیّات کلّ ادلّاءبر توحید حقّ اند و در ظواهر چونکه ذکر نبی و وصّی در این کور نمیگرددبمؤمنین اطلاق میشود الّا یوم قیامت که هر کس را شجره حقیقتبهر اسم که خواهد ذکر میکند وغیر از آن کسی نمیشناسدتا آنکه حکم کند

1135 During the first Vahid, fasting is not permitted: nay rather, it is incumbent, through the Gates of the Vahid, to gain admittance into Paradise.

1135 و در واحد اوّل صوم جایز نیست بلکه بابواب واحد دخول درجنّت واجب

1136 All these manifestations are to the end that on the Day of Him Whom God shall make manifest – for it is He to Whom this first day belongeth, while His own likeness is that of the sun in the daytime – one should be guided through Him: not that it should befall as in the present Revelation, when a day such as this hath passed, while the One for Whom this day was created was in a state of sorrow: whereas it was precisely in virtue of its relation unto Him that this day was raised to honour.

1136 و کلّ این ظهورات از برای اینکه در یوم من یظهره الله کهیوم اوّل یوم او است و مثل او مثل شمس است در نهار باو هدایت یافته نه اینکه مثل این ظهور گردد که مثل این یوم گذشت و کسیکهاین یوم از برای او خلق شده در حزن بود و حال آنکه این یوم بنسبتباو عزیز گشته

1137 Every thing on the Day of Resurrection appeareth in the form of a human temple: even the minutes and the hours; the night and the day; the days, months and years; and categories above and beyond these, until the matter endeth with the dawning-places of everlasting signs, and the revelations of the Ancient of Days, whereupon they become too glorious to be accounted subject to the limitations of God's creation.

1137 و هر شئ در یوم قیامت ظاهر میشود بر هیکل انسانحتّی دقایق و ساعات و لیل و نهار و ایّام و شهور و سنینو فوق آن تا آنکه بمطالع آیات ازلیّه و ظهورات قدمّیه منتهیگردد که آن وقت اجل ازین است که ذکر حدود خلقی شود

1138 Ever hath God been the Knower, the Ancient; and ever hath God been the Ordainer, the Powerful.

1138 لم یزل اللّهکان عالماً و قدیما و لم یزل الله کان حاکماً و قدیرا

1139 Gate Fifteen of the Sixth Unity,

1139 الباب الخامس والعشر من الواحد السّادس

1140 concerning this, that God hath commanded you to rise up from your seats if ye hear the name of Him Whom God shall make manifest mentioned hereafter by the title “Qa’im;” and the decree that, as far as possible, none who cause Him sorrow should be left upon the surface of the earth.

1140 فی انّ الله قد امر بان یقیموا من مقاعدکانا مسعتم اسم من یظهره الله من بعد بلقب القائم و الحکم علی اعدامن یحزنّنه من فوق الارض بما یمکن

1141 The substance of this gate is that the Lord of the world hath granted all permission that, on hearing Him Whom God shall make manifest mentioned by this name, each one may rise up from his place, and then resume his seat, as a token of respect to Him on the part of the Book of God, and as a mark of honour to Him on the part of the Primal Point: perchance on the Day of Revelation none shall make a show of exaltation in His presence: inasmuch as all the works that are performed during the period when He is concealed from sight are for the day when He shall be visibly manifest.

1141 ملخّص این باب آنکه خداوندعالم اذن فرموده کلّ را که در نزد استماع ذکر من یظهره الله باین اسمهر نفسی بر خیزد آن مقام خود و بعد قاعد گردد اجلالا له من کتاب اللّهو اعظاما له من نقطة الاولی لعّل در یوم ظهور کسی اظهار ارتفاعدر نزد او نکند که کلّ اعمال غیب از برای یوم شهاده است

1142 Thus, were a person throughout his whole life to rise up whenever he heard this name mentioned; yet to hear, one hour ere he was caused to expire, that He had been made manifest (or were an Epistle to arrive from Him importing “It is I;” or were He Himself to come before him, announcing “It is I,” and making good His proof through the Verses whereby his own religion is established), and not at once to submit thereto on the part of the Qur’an, and to bow down before Him on the part of the Revealer of the Bayan, all the works he had performed during the period of His concealment would be rendered vain, as though he had done naught; whereas in the reverse case, his works would avail him: and, should He so wish it, He would pardon him if, during the days of His concealment, He had witnessed from him any other-than-loving act: notwithstanding that the lover can never deviate from the good pleasure of his Best-Beloved.

1142 که اگرکسی در کلّ عمر خود هر وقت شنید بر خیزد ولی یك ساعت قبل از قبضروح بشنود که ظاهر شده یا آنکه کتاب او باو رسد که او منم یا آنکه خوداو بر او وارد شود و بگوید منم و حجّت اقامه کند باياتی که دین او باوبر پا است و فی الحین خاضع نگردد از برای مُنزل قرآن و ساجد نگردد از برامنزل بیان کلّ اعمال غیب او باطل میگردد که گویا هیچ نکرده واگر بر عکس باشد ثمر می بخشد او را و اگر خواهد عفو میکند او را اگر دون حبّدر ایّام غیب خود بر او شاهد شده اگر چه هرگز محبّ نتواند از رضامحبوب خود منحرف شد

1143 Do ye attend most carefully to this matter, and take heed (for it is inevitable that ye shall meet Him) lest ye show this degree of deference – and perform your works – for His name, while for the Bearer of this name ye do not what ye were performing for His mere appellation (albeit, did ye know it to be Him, ye would perform your works for Him; yet ye confuse the matter in your own eyes). Even as, in the Revelation of the Apostle of God – may the blessings of God and His salutations be upon Him – though all awaited His advent, yet, at the time of His appearance, thou hast heard how they bore themselves towards Him; whereas if they had but seen him in a dream, they prided themselves inordinately thereupon. Likewise, in the Revelation of the Point of the Bayan, though all rose up at the mention of His name; night and day humbly and fervently entreated that

1143 و کمال دقّت در این نموده که لابد ملاقات خواهدکرد او را که از برای اسم او این نوع احترام دارید وعمل کنید ولی از برامسّمای آن اسم نکنید آنچه از برای اسم میکردید اگر چه اگر بدانید خواهندکرد ولی بر خود اشتباه وارد می آورید چنانچه در ظهور رسول الله کلّمنتظر او بودند ولی در حین ظهور شنیدی که با او چه کردند و حال آنکهاگر او را در خواب می دیدند بان خواب افتخار ها میکردند و هم چنین در ظهورنقطه بیان که کلّ از برای اسم او قائم میشوند و از برای ظهور شب و روزتضرّع و ابتهال نمودند واگر در خواب میدیدند او را بآن خواب

His advent might be hastened; and, if they did but see Him in a dream, prided themselves inordinately thereupon; yet now that He hath been made manifest with the mightiest proof whereby their own religion is established, and those awaiting His advent are beyond all reckoning, all, after hearing His Verses, are sitting tranquilly in their homes, while He is at present consigned to solitude in this mountain of Mah-Ku.

افتخار هامی نمودند ولی حال که باعظم حجّتی که دین ایشان بان بر پا است ظاهر شدهو منتظرین ظهور او لا یحصی است کلّ بعد ازاستماع آیات او در خانهایخود مستریح نشسته و او الان در این جبل ماکو است

1144 Be a little watchful of yourselves, O people of the Bayan, that things fall not out again in this fashion: that ye should weep for Him each night and day, and stand up at the mention of His name; whereas now, which is the day whereon the fruit is garnered, and when, after having stood up at the mention of His name, ye have a means of attaining the presence of the Bearer of the name, ye be shut out in this manner as by a veil. Call ye to mind the behaviour of those who awaited the advent of the Apostle of God – may the blessings of God and His salutations be upon Him – and what befell Him at their hands. Nor claim that they were not religious. Today, thou claimest that they were not religious; whereas on that day, amongst themselves, they conceived themselves to be acting at the highest level of their own code of virtue and religion; nor did they surmise that they might be other than true believers: even as today thou observest that all are acting at the highest level of their own code of virtue and religion; neither do they let the thought that they might be other than true believers so much as cross their mind.

1144 وحده قدری مراقبخود شده ای اهل بیان که این طور واقع نگردد که از برای او شب و روزگریه کنید واز برای اسم او قائم گردید و حال که یوم اخذ ثمره است که ازقیام باسم سبیلی بسوی مسمّی بهم رسانند این قسم محتجب مانید در خواطرآورید سلوك منتظرین رسول الله و آنچه بر او وارد شد از منتظرینباو و مگو که در دین نبودند امروز میگوئی که در دین نبودند و الّا آنروز در میان خود بکمال خود در اعلی درجه فضل و دین خود عامل بودند و گمان دون حقّ بر خود نمی بردند مثل آنکه این روز می بینی که کلّ باعلی درجهفضل و دین خود عاملند و خطور دون حقّ از برای خود نمیکنند

1145 Thou shalt come to hear of that which befell the Point of the Bayan, inasmuch as it hath been enjoined that all should write down and record the events of the Resurrection: perchance, in the succeeding Resurrection, they may be guided thereby: and thou shalt live to see the advent of Him Whom God shall make manifest.

1145 و خواهی شنید آنچه بر نقطه بیان وارد آمده زیرا که قضایای قیامتفرض شده که کلّ بنویسند و ثبت کنند لعّل یوم قیامت بعد بان مهتدیشوند و خواهی درك نمود من یظهره الله را

1146 Should ye make it a rule, O people of the Bayan, one and all, not to wish for any soul that which ye would not wish for yourselves – neither to represent falsehood as truth, or the reverse (for He is the purest essence of Truth, under Whose shadow if ye shelter not, ye shall be rendered vain in your religion) – perchance no sorrow may befall Him, and all the works ye have performed from the day of the appearance of the Point of the Bayan until that day may not in consequence be rendered vain.

1146 و اگر قرار گذارید ای اهل بیانکلّا که به هیچ نفسی نه پسندید آنچه بر نفس خود نمی پسندید و حقّ را بباطلجلوه ندهید یا بر عکس که آن حقّ محض است و اگر در ظلّ او مستظّلنگردید در دین باطل میگردید لعّل بر آن حزنی وارد نیاید و کلّ اعمالکه از یوم ظهور نقطه بیان کرده اید تا آن روز باطل نگردد

1147 Put your whole trust in the Lord that ye depart not from this thread: haply, since ye recognize Him not, ye may not bring sorrow upon your Desired One during the days of His Concealment: neither do so during the days of His Manifestation, when He shall make Himself known unto all in virtue of His Verses

1147 توّکلّبر خداوند نموده که ازین خیط بیرون نرفته لعّل بر مقصود خودچونکه نمی شناسید حزنی وارد نیاورید در ایّام بطون او و در ایّامظهور که او می شناساند کلّ را نفس خود بایات و کلمات

and His Words; yet, because ye are not all convinced thereby – so that ye might recognize Him – thus it is that ye are shut out from Him as by a veil; notwithstanding that no one hath any excuse for not making certain of His truth, after hearkening unto the Verses – Verses which are the Sirat whereby all enter into Paradise, while those who are wrapped in veils enter thereby into the Fire. Nor hath any greater Paradise been created than this: nay, it is too great to be described by the term "Paradise," or by any description of a paradisiacal state, inasmuch as the creation of Paradise is realized through His command.

خودولی کلّ بان یقین نمیکنند و نمی شناسند او را ازین جهت محتجبی مانند وهیچ حجّتی نیست از برای کسیکه یقین نکند باو بعد ازاستماع این آیات این است صراطی که کلّ بان داخل در جنّت میشوندو محتجبین بان داخل در نار میگردند که هیچ جنّتی اعظم از آن خلقنشده بلکه او اجلّ است ازاینکه بجنّیت و وصف جنّیت وصفشود زیرا که خلق جنّت بامر او میشود

1148 Shouldst thou wish to behold the beginning of Paradise, look thou at the beginning of the religion of Islam, when whoever entered therein was within the bounds of Paradise; otherwise was he in the Fire. Thereafter, degree by degree, Paradise diversified, until – as, one by one, it included the members of the Holy Family – behold how, on their successive appearance, the companions of each were the companions of Ridvan, and of Paradise, while other than they were in the Fire; and so the process continued until it ended in the last of the Gates, when the line of specific appointment was severed. Whosoever abided by the Divine intention, and that of the members of the Holy Family, was in Paradise; while whosoever deviated therefrom by so much as a barley seed was in the Fire. Behold thou finally the creation of Paradise in the appearance of the Name of the hidden of the hidden, and pronounce a sentence of other than Paradise upon whosoever recognized him not, and acknowledged not his due.

1148 و اگر میخواهی در ید جنّتنظر کنی نظر در بدء دین اسلام که هر کس داخل میشد داخل در جنّت بود و الّا در نار و درجه بدرجه جنّت مفصّل گشته تا آنکه یکیك اهل بیت را نظر کن در ظهور هر یك اصحاب او اصحاب رضوانو جنّت بوده اند و دون او در نار و تا آنکه منتهی شد باخر ابوابکه نصّ خاص منقطع گشت هر کس بر مراد الله و مراد اهلبیت بود درجنّت بوده و هر کس قدر جوی منحرف بود در نار تا اینکه بظهور اسمباطن باطن خلق جنّت را بین و حکم دون جنّت بر کسیکه نشناختاو را و عارف نگشت بحقّ او ذکر کن

1149 Thereafter, regard thou the beginning of Paradise as residing in the Bayan: and, until the appearance of Him Whom God shall make manifest, do thou recognize those who follow it from those who deviate therefrom, and behold with thine outward eye the reality of Paradise and of the Fire, inasmuch as this is the intention of the references that have been sent down in the Qur'an concerning Paradise and the Fire. And seek thou refuge under all conditions from the fire of other than belief, for this condition shall become a cause of fire in the world to come; and so likewise in the case of faith, for this condition shall become a cause hereafter of the Most Great Ridvan, wherein hath been created that which is beloved unto the servant; and wherein hath been created no sorrow, or aught the knowledge whereof is not beloved unto the servant. God createth whatsoever He willeth through His command; He, verily, is powerful over all things.

1149 و بعد مبدء جنّت را بیان به بینو تا ظهور من یظهره الله متبعّین را از منحرفین شناس و حکم جنّتو نار را بعین در شهود ملاحظه کن که این است مقصود از آنچه در قرآنازل شده از ذکر جنّت و نار و پناه بر در هر حال از نار دون ایمانکه همین سبب در نار اخری میگردد و هم چنین در ایمان که همین سبب رضواناکبر میگردد که در آن خلق شده آنچه عبد محبوب دارد او را و در آن خلقنشده حزنی و آنچه که عبد محبوب ندارد علم بان را یخلق الله ما یشابامره انّه کان علی کل شئ قدیر

1150 Gate Sixteen of the Sixth Unity,

1150 الباب السّادس و العشر من الواحد السّادس

1151 concerning this, that no one is permitted to travel, unless he wish to visit the House of God, or the House of the Point, once he have means to do so; or he wish to engage in commerce; or he wish to visit the Letters of the Living, provided that he have means to do so, and that the journey be undertaken in a spirit of joy and radiance; or he wish to render someone assistance in the path of God; while should anyone compel another to undertake a journey; or enter his house without his permission; or wish to bring him out of his house without his permission, his wife shall be unlawful unto him for nineteen months; and should anyone transgress this law, and abide not thereby, it is incumbent upon the witnesses of the Bayan to take from him ninety-five mithqals of gold, which are not returnable; and should anyone wish to coerce another in this manner, it is the duty of whoever knoweth, or cometh to learn, thereof to attend and prevent him: and should he know thereof, yet not attend, then his wife shall be unlawful unto him for nineteen days: nor shall she be lawful to him after the expiry of these nineteen days until he make payment of nineteen mithqals of gold, if he be able, or else of silver: or, if he be unable to make payment of silver, then let him seek forgiveness of God nineteen times until he find means to do so: and let him make payment unto the witnesses of the Bayan, so that they may expend it upon those who sound the adhan at the tops of their voices, and thereafter upon the poor and needy among the people of this religion and of the Book, each as his circumstances dictate; nor should anyone undertake a journey save for the essential purposes of pilgrimage, or attaining the presence of the Point, unless he wish to make a visitation, or to engage in commerce, in which case it behoveth him not to prolong the days of his journey: and should he wish to prolong them, then it is incumbent upon him to take along with him his dependents, of those whose beings have been created from his essence: or else not to prolong his journey above eight and thirty months, save in the case of one who tradeth overseas, when he hath permission for five and ninety months: nor is he permitted aught beyond this: and should anyone exceed either limit, it is incumbent upon him, if he be able, to make payment of two hundred and two mithqals of gold, or else of two hundred and two mithqals of silver.

1151 فی ان لا یحلّ السفر لاحد الّا اذا اراد بیت الله اوبیت النقطه بعد استطاعته او اراد ان یتجّر او یرید ان یزور حروفالحّی اذا استطاع علی الرّوح و الریحان او اراد ان ینصر احدا فی سبیل اللّهو ان یجبر احد علی احد فی سفرا و یدخل بیته بغیر اذنه و یرید ان یخرجهمن بیته بغیر اذنه حرم علیه زوجته تسعه عشر شهر او ان یتعدّ احد عن ذلك الحکم و لم یعمل به فعلی شهداء البیان ان یاخذوا عنه خمس وتسعین مثقالا من ذهب حیث لامرّد و اذا اراد ان یجبر احد علی احدفرض علی من علم او یطلّع ان یحضر و یمنعه و ان علم و لم یحر فیحرم علیهزوجته تسعه عشر یوما و لم یحّل له بعد انقضاء التسعّة و العشرالّا و ان یأتی تسعة عشر مثقالا من ذهب ان استطاع و الّا من فضّةو ان لم یقدر علی الفضّة فلیستغفر الله تسعة عشر مرّة الی انیقدر و ینفق الی شهداء البیان لینفقوا علی من یاذن باعلصوته ثم علی الفقرآء و المساکین من اهل الدّین و الکّاب کلّعلی حسب شانه و لا یسافر احد دون سفر الواجب من الحجّ و الحضور بینیدی النقطة الّا اذا اراد ان یزور او یتجّر فلا ینبغی له ان یطولنّایّام سفره و ان اراد ان یطول فعلیه ان یرفعّن ما یتعلقّن به منکینونیّة خلقت من ذاته و لا یطولّن اکثر من ثمانیه و ثلثین شهراالّا لمن یتجّر فی البحر فان اذن علی قدر خمس و تسعین شهرا و لا یحلّ علیهفوق ذلك و من یتجاوز عن ذلك الحدین ان یقدر علیه ان ینفقنّاثنی و ماتین من مثقال من ذهب و الّا اثنی و ماتین مثقالا من الفضّة

1152 The substance of this gate is that permission hath been granted one to travel unto the House, and the resting-place of the Point, should he have means to do so; and to visit the resting-places of the Living; to engage in commerce; and to lend someone assistance, should he so wish; while for other than these visits permission hath not been granted. If, on a trading journey, he be accompanied by those who have been created from him, no objection can be raised against him; otherwise, permission

1152 ملخّص این باب آنکه اذن داده شده سفر بسوی بیت و مقعد نقطهاگر استطاعت از برای او باشد و زیارت مقاعد حیّ و تجارت ونصرت نفسی اگر خواهد و دون این اذن داده نشده و در تجارت هر گاهما خلق عنه نزد او باشد بأسی نیست از برای او و اگر نبوده زیاده از دو حول در برّ اذن داده نشده الّا آنکه سبیل آن قدر همین باشدکه آن وقت از برای او اذن الله هست زیاده از این

hath not been granted for a longer absence than two years, in the case of a land journey (unless the journey itself consume this amount of time, in which case God hath granted him permission to tarry longer); while, in the case of a sea journey, permission hath not been granted for a longer absence than five years. The period in question is reckoned from the day of departure out of the house, until the return thereinto; and should he exceed this limit, then, if he is able, a payment of two hundred and two mithqals of gold, or else of silver, is to be rendered, in the manner that hath been ordained, the which is among the penalties fixed by God.

و در بحر زیاده ازپنج حول اذن داده نشده و مبدء حساب از یوم خروج از بیت استتا دخول بر آن و اگر تجاوز نماید اگر مقتدر است دویست و دو مثقالذهب و الّا از فضّه بر آن طوری که حکم شده داده باشد که از حدود اللّههست

1153 The fruit of this law is this, that on the Day of the appearance of Him Whom God shall make manifest, one should – at the very moment of hearing thereof – set out to attain His presence, and regard such a journey as taking precedence over that which hath been set forth in this Chapter: inasmuch as the whole of the Bayan is His: while if this, which is but one among the Chapters of the Revelation of His former religion, be not renewed in His Latter Manifestation, a sentence of belief shall not be warranted.

1153 و ثمره این حکم آنکه در یوم ظهور من یظهره الله در حین استماع سفرکند بسوی او مقدّم داند بر آنچه در این باب ذکر شده زیرا اگر کلّ بیاناز برای او است و اینکه بابی است از ابواب ظهور دین قبل او که در ظهوربعد آن اگر مجدّد نشود حکم ایمان نمیگردد

1154 Travel is not permitted unless one have the necessary means, and it be undertaken in a spirit of joy and radiance: except on the appearance of the Day of Resurrection, when it becometh obligatory, even on one's sandalled feet: inasmuch as it was for this that one was called into being: how then could a person consent to be separated from that which is the fruit of existence, should he have regard for the creation of his own being?

1154 و سفر جایز نیست الّا بعد ازاستطاعت بر روح و ریحان الّا در ظهور یوم قیامت که آن وقتواجب میگردد اگر چه بر نعلین باشد زیرا که از برای او خلق شدهچگونه میتوان از ثمره وجود منفك شد اگر کسی ناظر باشد بخلقوجود خود

1155 It hath been commanded, in the case of one who entereth the house of another without his permission; or compelleth him, by so much as a single footstep, to undertake a journey; or bringeth him out of his house without his permission, that for nineteen months marital union shall be unlawful unto him. Should anyone transgress this law, it is the duty of the witnesses of the Bayan to decree in his regard the sum of ninety-five mithqals of gold as a penalty for his transgression. It is moreover incumbent upon whoever learneth of an instance of someone exercising such coercion over another to prevent him: and should he neglect to do so, for nineteen days marital union shall be unlawful unto him: after the expiry of which he shall be required to make payment of nineteen mithqals of gold, if he be able, or else of silver: otherwise, let him seek forgiveness nineteen times, whereupon marital union shall again be lawful unto him: then, when he hath found means to defray the sum, either in silver or in gold, it is incumbent upon him to pay it unto the witnesses of the Bayan, who should expend it upon the needy: upon themselves, should they regard themselves as

1155 و امر شده از برای کسی که داخل شود بیت کسی را بغیر اذن اویا آنکه یك قدم او را در سفر مجبوراً حرکت دهد یا آنکه او را از بیت خودبغیر اذن او بیرون آورد بر اینکه نوزده ماه بر او حلال نیست اقترانو اگر کسی تعدّی کند از این حکم بر شهداء بیان فرض است که جزای تعدّیآن نود و پنج مثقال ذهب در حل او حکم نمایند وهر نفسی که عالم شود جبر نفسنفسی را بر او است که منع نماید واگر تغافل ورزد نوزده یوم حلالنمیگردد بر او اقتران و بعد از انقضای او نوزده مثقال ذهب اگر استطاعت دارد و الّا از فضّه و الّا نوزده مرتبه استغفار کند که آنوقت حلال میگردد بر او اقتران و بعد از استطاعت احدهما بر او استانفاق بسوی شهداء بیان که ایشان بر اهل احتیاج انفاق کنندبر نفوس خود اگر مکلّف دانند و الّا بر حقّ ذنین و اهل احتیاج از مؤمنیندر هر موقف که هست محمود است و

entitled to do so; or else upon those who sound the adhan, and upon the needy amongst the believers – at whatsoever level of belief the beneficiary be situated, he is to be praised.

1156 The fruit of this is that perchance in the Bayan naught wrongful may be inflicted upon any soul: perchance such demeanour may become habitual to all so that, on the Day of His appearance, no sorrow shall befall the Desired One: for were it not for Him, no one would have become subject to any ruling whatsoever – that is, in virtue of their own entitlement: nay, it is out of the ocean of His bounty that all are now included among the number of those who are subject to the law: for otherwise most people are at the level of sheer indifference, inasmuch as they accept not, after it hath been offered unto them, the responsibility of submitting unto the Command of God. The Lord, however, hath under all conditions been rich enough to dispense with His creation; and He hath loved – as He now loveth – that all, with the utmost degree of love, should ascend through His Paradises, so that no soul should inflict upon another so much as a breath of sorrow; and that all may subsist in the cradle of His safety and security until the Day of Resurrection, which is the first day of the appearance of Him Whom God shall make manifest.

1156 ثمره این اینکه لعلّ در بیان بر نفسغیر حقّی وارد نیاید لعلّ که عادت کلّ گردد و بر مقصود یوم ظهور اوحزنی وارد نیاید که اگر نه از برای او بود حکمی بر هیچ نفسی نمیشد باستحقاقبلکه کلّ از بحر جود او است که در زمره تکلیف بیرون می آیند و الّااکثر را حدّ اهمال است زیرا که بعد ازعرض تکلیف قبول امر الله نمنمایند و خداوند در هر حال غنی بوده از خلق خود و دوست داشتهو می دارد که کلّ با منتهی حبّ در جنّات او متصاعد گردند که هیچ نفسبر هیچ نفسی بقدر نفسی حزنی وارد نیاورد که کلّ در مهد امن و امان اوباشند الی یوم القیمة که آن اوّل یوم ظهور من یظهره الله است

1157 The Lord of the world hath raised up no Prophet, and sent down no Book, but that He hath covenanted with all concerning belief in the succeeding Manifestation and Book: inasmuch as there is no interruption or limit to the outpouring of His grace.

1157 و خداوندعالم هیچ نبّی را مبعوث نفرموده وهیچ کتابی را نازل نفرموده مگر از کلّاخذ عهد از ایمان بظهور بعد و کتاب بعد گرفته زیرا که از برای فیضاو تعطیل و حدّی نبوده

1158 When travelling, it hath been, and is, forbidden that the stages of the journey should be prolonged: and however much these stages are rendered nearer and lighter, it is more beloved in the sight of God. Should a stage that can be travelled in a single day be travelled instead in two, it behoveth God to double the traveller's provision. If in the course of a particular stage an animal experience hardship, it will invoke the vengeance of the Lord upon its owner. At all events, regard must be had for each animal's capacity, so that after its owner hath entered within the fold of the Bayan, he charge it not but with a lighter load than it can bear, inasmuch as the profit he deriveth therefrom shall avail him naught. When travelling, consideration must, under all conditions, be had for the state of the weakest party; and whatsoever is productive of difficulty and hardship hath been, and is, forbidden: as indeed is all but what is conducive to joy and radiance on the way, according to the measures that have been destined on the part of God.

1158 و در سفر بعد منازل ممنوع بوده وهست و هر قدرکه منازل اقرب و اخف گردد عند الله محبوب تر است واگر منزلی که توانیك روز رفت دو روز رود بر خدا است که مضاعف فرماید رزقاو را و اگر در منزلی بر حیوانی مشقّت شود طلب نقمت میکند از خداوند بر مالك او در هر حال باید ملاحظه نمود حدّ هر حیوانی را که بعد از ورود مالکاو در بیان غیر اخف از تحمّل او بر او وارد نسازد که نفعی که از آنبر میدارد ازبرای او ثمر نمی بخشد و در سفر مراعات حال اضعف باید نمودهر حال و انچه مترتب کلفّت و مشقّت است ممنوع بوده وهست الّا سبلروح و ریحان بر مقادیری که قبل الله مقّدر شده

1159 It hath ever been, and is, desirable that consideration be had for pedestrians under all conditions: and should one soul, in

the way of the good pleasure of the True One, carry another upon his steed by so much as a single pace, the reward of a whole pilgrimage shall be inscribed in the book of his life's work: and what bounty could be greater than this, should a person be favoured withal in the way of the Lord?

1159 ومراعات پیادکاندرهر حال محبوب بوده و هست و اگر نفسی نفسی را در سبیل رضای حقّیك قدم سوار کند ثواب یك حج در نامه عمل او نوشته میشود و کدامفضل است ازین عظیم تر اگر کسی موفق شود در سبیل خداوند

1160 Whensoever all contrive to pass a journey in a spirit of joy and radiance, it shall become a part of Ridvan. That which was formerly ordained in this regard was on account of the veiled condition of all, who, on account of particularistic considerations of profit, would inflict weariness both upon themselves and upon others: for otherwise, had their journeys been undertaken in a spirit of joy and radiance, no such ordinance would have been given. The travels of the Arabs in this day bear witness unto the reason for the ordinance which was formerly given. Thus, degree by degree, the Dispensation shall progress until all are able to travel no more than a single farsakh in a single stage.

1160 و هرگاهسفر را کلّ مبدّل کنند بر روح و ریحان قطعه میگردد از قطع رضواناآنچه قبل حکم شده بواسطه احتجاب کلّ بوده که بملاحظهای نفع جزئیهتعب بر نفس خود و دیگران وارد می آورند و الّا اگر بر روح و ریحانی بود آن نوع حکم نمیشد و اسفار اعراب امروز شاهد است بر آنحکمی که قبل شده چنین کور درجه بدرجه ترقّی کند که کلّ نتوانندزیاده از یك فرسخ سفر کرد

1161 God preserveth whomsoever He willeth on the ways of travel, through His leave; He, verily, is the Preserver of all things.

1161 و الله یحفظ من یشاء فی السبّل باذنهانّه کان علی کلّ شئ حفیظا

1162 Gate Seventeen of the Sixth Unity,

1162 الباب السّابع و العشر من الواحد السّادس

1163 concerning this, that what cometh out of a mouse is pure, and that there is no need for squeamishness in this regard; and so likewise in the case of the animal which flieth by night, and is named the "ababil."

1163 فی حکم طهارة ما یخرج من الفارة وعدم فرض التحرّز عنه و کذلك الحکمفی الحیوان الذی یطیر باللّیل و الّذی یسمونه بابابیل

1164 The substance of this gate is that, as touching the constraint all the believers had been under on account of what cometh out of a mouse, or that which flieth by night, or the like thereof – the need for such squeamishness hath been removed. Howbeit, for the sake of refinement and cleanliness, fastidiousness in this regard hath been, and is, beloved. These matters do not detract from a state of purity. Do thou under all conditions have regard for that whereby the pure is purified, so that thou mayest not be shut out as by a veil from the Source: lest, on the Day of the appearance of Him Whom God shall make manifest, thou shouldst speak of "impurity," for He is more exalted than this: nay, it is His word that purifieth. Under all circumstances He hath subsisted, and shall subsist, in habitations pure and purified: and, from the day which hath had no beginning until the end that shall have no end, He hath dwelt, and shall dwell, in the heaven of purity and the earth of refinement. Nor is aught capable of altering Him; while His fathers even unto Adam, and likewise His mothers, were the choicest of creation, and the repositories of pureness and purity. Blessed is he who cometh into His presence on the Day of Resurrection in a state

1164 ملخّص این باب آنکهآنچه صعب شده بود بر کلّ مؤمنین از ما یخرج من الفارة او ما یطیربالیل او اشباه ذلك بر اینکه بأسی نیست ولی از جهة لطافت و نظافت تحرّز محبوب بوده وهست مانع از طهارت نمیگردد و درهر حال نظر بر مطهّر مطهّر کرده که محتجب از مبدء نمائی که در یوم ظهورمن یظهره الله ذکر دون طهارتی نمائی که او اجل از این است بلکه قولاو مطهّر است و در هر شأن در مکامن طاهر و مطهّره بوده وهستو از یومی که اوّل از برای آن نیست الی آخری که آخر از برای آن نیست در سماءطهارت و ارض لطافت بوده و هست وهیچ شئ او را متغیّر نگرداندو اباء او الی آدم و هم چنین امّهات او صفوه خلق بوده و مکمن طهرو طهارت طوبی لمن یدرکه یوم القیّامة علی طهارة من عنده فانّذلك لهو الفضل العظیم

of purity derived from Him: for this, verily, is a surpassing bounty.

1165 Gate Eighteen of the Sixth Unity,

1165 الباب الثّامن و العشر من الواحد السّادس

1166 concerning this, that no one is permitted to look upon the epistle of another, save in the case of merchants, if they permit each other to do so, or be aware of each other's consent in this regard.

1166 فی عدم جواز النظر لاحد الی کتب احد الّا للمتبحّرین اذا اذنوا بعضهمببعض او علموا برضائهم

1167 The substance of this gate is that no one, under any circumstances, hath been granted permission to look upon the epistle of another, whether sealed or open; whether a scientific treatise, a statement of account, or such epistles as people customarily write to one another: unless at whatever time he knoweth that he hath the other party's consent in this regard; or the latter grant him permission; at which time it shall become permitted him to do so.

1167 ملخّص این باب آنکه اذن داده نشده کهکسی نظر نکند در کتاب کسی در هیچ حال چه سر بسته و سرباز چهکتب علمیّه و چه حسابیّه و چه کتب مکتوبه بعضی بسوی بعضی الّاهر وقت که داند رضای او را یا اذن دهد او را که آن وقت حلالمیگردد بر او و

1168 The taking of such a liberty hath not been forbidden but to the end that all may become arrayed in the mantle of bashful modesty so that, should they live to see the Day of Resurrection, they may not behave towards the Tree of the Desired One otherwise than is the way of bashful modesty. God, verily, protecteth such of His servants as He willeth from that which he loveth not; He, verily, is the Protector of all things.

1168 این نهی نشده الّا آنکه کلّ تقمّص قمیص حیا پوشیدهکه اگر درك کنید یوم قیامت را با شجره مقصود سلوکی نگرددکه دون سبلی حیا باشد و الله یعصمّن من یشاء من عباده عمّا لا یحبّهانّه کان علی کل شئ وکیلا

1169 Gate Nineteen of the Sixth Unity

1169 الباب التّاسع و العشر من الواحد السّادس

1170 On this, that it is incumbent upon all to reply when they are written to, and answer when they are questioned, and to heed all that is derived thereof.

1170 فی ان لکلّ نفس فرض آن یجیب اذا یکتب الیه و یجیب اذا یسئل عنه و ما یتفرّع علیه

1171 The substance of this gate is this, that it is enjoined in this Revelation that should anyone receive a letter from any other, it would be his duty to write him back, by his own hand or that of another on his behalf, and delay or separation is not approved. In like manner, should one ask a question, it would be incumbent upon the addressee to give a guiding answer, that haply in the Day of the Revelation of God no one may be shut out as by a veil from Him. Thus when he revealeth, from God, "Am I not your Lord?" all would answer "Yea." For the duty to reply is enjoined for this purpose, but its influence will extend till the last atom (dharr) of existence.

1171 ملخّص این باب آنکه واجب گشته در این ظهور که اگر کسی بسوکسی خطی نویسد بر اینکه او را جواب دهد و فصل محبوب نبوده بخطخود یا بخط کسی که امر کند وهمین قسم اگر کسی سؤال کند بر مستمع واجب استجواب بانچه که دلالت کند لعلّ در یوم ظهور الله کسی از آن نیّر اعظم محتجب نگردد در حین که نازل میفرماید من قول الله الست بربّکم کلّ بگویندبلی زیرا که فرض جواب از برای اینجا شده ولی سرایت میکند تا بمنتهی الیهذّر و جود

1172 The same is true with regard to writing, inasmuch as there is no doubt that in the Day of Resurrection, His Books will be sent down unto all the people. Be warned lest anyone fail to answer the call of his Beloved, on account of his being wrapped up in veils. For it is by answering Him that man's inmost reality would be created in the dharr of hearts, through acknowledging

1172 و هم چنین کتب شبهه نیست که یوم قیامت کتب او نازلخواهد شد بر کلّ کسی بواسطه احتجاب خود محتجب نکردد از ردّ جوابمحبوب خود که باجابت کینونیّت او خلق میگردد در ذرّ افئده باقراربوحدانیّت و در ذرّ ارواح اقرار

of the oneness of God, and in the dharr of spirits through witnessing unto prophethood, and in the dharr of souls through testifying unto viceregency, and in the dharr of bodies through confessing unto gatehood.

بنبوّت در ذرّ انفس اقرار بولایتو در ذرّ اجساد اقرار ببابیّت

1173 In each Revelation those who answer are distinguished from those who remain silent, otherwise, all answer in regard to the previous Dispensation. For example, can anyone be found today in the world of Islam, who would not utter the two declarative words of faith, and would not acknowledge that which is derived thereof, like viceregency and the laws of the Qur'an? Nay, this is unthinkable. But it is in the Next Revelation that the sincere men of truth would be distinguished from the insincere men of untruth, by virtue of their answer to the call of God.

1173 و در نزد هر ظهوری مجیبین از صامتینممتاز میگردند و الّا در ظهور قبل که کلّ مجیبنند مثل آنکه امروز می شودکه در اسلام کسی کلمتین را بگوید و آنچه ما یتفرع بر او است او ولایتو احکام قرانیّه نگوید بلکه متصوّر نمیشود ولی در ظهور بعد صادقیناز دون صادقین باجابت ممتاز میگردند

1174 That is a man endued with vision, who answereth the call of God in all worlds and all stations, should it be through writing, through utterance, or through action, which is the most mighty means of reply. And it is by virtue of the blessings of the answering of such soul, that all are enjoined to answer each other, to such a degree that if an infant cry out, it would be incumbent to answer him with any means possible. Likewise, should one's condition silently call upon others, it would be the duty of the men of discernment to answer his call. In like manner should one's seat of habitation call for answer, or any other manifestation discernible to men of vision, it would be binding upon them to reply, that at no time, no one may witness that which would cause him grief.

1174 و عبد بصیر آن استکه در کلّ عوالم و مراتب اجابت حقّ را نماید اگر چه باجابت بکتاب باشدیا بلسان یا بعمل که این اقوی است و از برکت اجابت آن نفس کلّمأمور شده بر اجابت یکدیگر حتّی اگر طفلی گریه کند واجب است اجابتاو و اجابت او بانچه میشود و هم چنین اگر کسی لسان حالش ناطق باشد بر متفرسین لازم است اجابت او و هم چنین اگر مقاعد آن محلّاجابت باشد با ظهورات دیگر که نفس بصیر خود ادراك میکند واجب استاجابت او تا آنکه هیچ نفسی در هیچ موقع سبب حزنی مشاهده نه نماید

1175 This command is binding that haply in the Day of Resurrection, when the eyes of hearts recognise not their own Beloved and Desired One, save those desired by God, they would not, unknowingly, inflict Him with grief, so that all of a sudden that which vindicateth religion would be raised, and yet they would be veiled by clinging to the secondary derivatives thereof. For in each Revelation, this is the veil that shuteth out those who are veiled. But God guideth whomsoever He willeth by His grace, for verily He encompasseth all things.

1175 لعلّ در یوم قیامت که ابصار قلوب نمشناسد محبوب و مقصود خود راالّا من شاء الله بر او من حیث لا یعلم حزنی وارد نیاید که یك دفعه ما یثبتله الدین مرتفع شود و او بشئون ما یتفرع علی الدین محتجب مانده باشدچنانچه در هر ظهوری هر که محتجب می ماند همین سبب میگردد او را و لکن اللّهیهدی من یشاء بفضله انّه کان بکلّ شئ محیطا

1176 Gate One of the Seventh Unity,

1176 الباب الاوّلمن الواحد السّابع

1177 concerning the renewal of books, should two hundred and two years have passed over them, and the washing clean of that which was written aforetime, or the bestowal thereof upon another.

1177 فی تجدید الکتب اذا انقضی اثنی و ماتین حولا علیهاو محو ما کتب من قبل او انفاقه الی احد

1178 The substance of this gate is that in each Revelation the Lord loveth All Things to be renewed: for which reason He hath commanded each person, once every two hundred and two years, to

1178 ملخّص این باب آنکه درهر ظهورخداوند دوست می دارد که کلّ شئ جدید شود ازین جهت امر فرمودهکه در هر دویست و دو سال یك دفعه هر

renew the books in his possession, either by immersing them in fresh water, or by bestowing them upon another: perchance no servant's eye may fall upon any letter that he would view with abhorrence: perchance, on the Day of Resurrection, the Tree of Truth may behold the outward aspect of no letter to be in an unlovely form: perchance its spirit also, under the shadow thereof, may not prove to be unlovely: inasmuch as seventy thousand angels are charged with protecting each letter that is written; and this is the case also at the time of its washing clean, when they are instrumental in preserving it.

نفسی ما یملك خود را از کتبمجدّد کند باینکه در ماء عذب بریزد یا آنکه بنفس خطا کند لعلّ عین عبدبر حزنی نیفتد که کره از نظر بان داشته باشد لعل در یوم قیامت شجرهحقیقت ظاهر حزنی را نه بیند بر صورت غیر محبوب لعلّ روح آنهم درظلّ آن غیر محبوب واقع نگردد زیرا که هر حزنی که نوشته میشود هفتادهزار ملك بر او موکّلند وهم چنین حین محو که حفظ میکند او را

1179 Wert thou today to look on earth, thou wouldst see how many souls are preserving a single letter of the Qur'an – souls whose number cannot be reckoned. The angels love to look upon each letter that is written in a lovely form: nay, do thou behold the same to be true of every object, and so too the reverse. Produce thou naught in the Bayan save at the height of artistry and perfection: perchance, on the Day of Resurrection, if the gaze of thy Best-Beloved fall upon it, He may behold naught unlovely in His creation: for the gaze of all the angels is in the shadow of His gaze. How few are the objects which, on the Day of Resurrection, shall be worthy of the gaze of the Tree of Truth! Nay, if there be aught on earth which is peerless in its kind, that is an object which hath become worthy of the Sign of "There is naught like unto Him." All shall renew their Bayans: yet let them be watchful, upon the appearance of the Tree of Truth – from whatsoever land He may shine forth – that on the Day of Revelation they derive from Him alike their sustenance and their delight: for what went before was but an expedient for the sake of that Revelation, and but a sign for the sake of attainment unto that Desired One.

1179 و اگرامروز نظر کنی در ارض می بینی که یك حرف از قرآن را چه قدر از نفوسحافظ هستند که احصا نتوان نمود و هر حرفی که بر صورت محبوب نوشته شود ملائکه دوست میدارند که نظر بر او کنند بل در هر شئ چنینمشاهده کن و هم چنین بر عکس و در بیان هیچ شئ را ظاهر مکنّالا بر علوّ صنع و کمال لعلّ یوم قیامت نظر محبوب خود بر او افتد و دونحیّ مشاهده نگردد بر خلق خود که نظر کلّ ملائکه در ظلّ نظر اواستو کم شئ میخواهد که در یوم قیامت لایق نظر شجره حقیقت گردد بلاگر شئ که فوق ارض مثل آن نباشد آن شئ است که لایق شده ازبرایانّه لیس کمثله شئ و کلّ خواهید کرد بیانهای خود مجدّد ولی مراقببوده نزذ ظهور شجره حقیقت از هر ارض که مشرق گردد که بان در یومظهور مسترزق و متلذذ شوند که ما قبل در بعد بوده از برای آنظهور که آیتی بوده از برای وصول بان مقصود

1180 There is no one who, whilst believing in the Bayan, writeth a single word thereof in the finest script but that it becometh incumbent in the sight of God for him to receive whatsoever is beloved unto him. The degrees of the scripts are those of the name "Vahid:" the first is the "Abha" script, and the last the "A'la," while those which lie between them are according to the degrees of the recitation. Methinks even now I can discern that, in the Revelation, there shall be persons of discriminating talent who write in nineteen sweet styles of handwriting: yet the perfection in one of them is too eminent to admit of comparison; while the aspiration of all towards perfection is the very acme of perfection when once it is conjoined with the good pleasure of Him Who hath been from eternity the Best-Beloved of mankind, and from everlasting the Goal of their desire.

1180 وهیچ نفسی نیستکه یك کلمه از کلمات بیان را نویسد با ایمان باو با حسن خطّالّا آنکه واجب میگردد از برای او آنچه محبوب او است عند الله و مراتبخطوط مراتب اسم واحد است اوّل خطّ ابهی و آخر خطّ اعلی و مابینهما بدرجات ذکر میشود و گویا مشاهده میشود درهر ظهور که صاحبانادراك بهم میرسد که نوزده قلم را شیرین نویسد ولی کمال در یکبهتر از اقتران است و استکمال در کلّ علوّ کمال است اگر مقرون گرددبرضای محبوب ازل و مقصود لم یزل

1181 Otherwise, it is today observable that in Islam innumerable books have been written in the finest script; whereas those traces which affirm the Truth and negate the reverse – and if, when confronted with whose very first letter, all former Books confess not belief, their very essence shall not be accepted of them, how much less the beauty of their script – these traces have been left like unto a "disused well and lofty mansion;" and notwithstanding that their beauty, in the eyes of those endued with understanding, is comelier than the beauty denoted by the word "beauty," it hath yet to be heard that copies of the Book Qayyumu'l-Asma' have been transcribed to the number even of "Qayyum" – which is the number of the name of "Yusif," peace be upon him – in the manner it deserveth. Yet, from the beginning of the Revelation until today, how many books have been transcribed! – not one of which, without belief therein, can be of profit.

1181 و الّا امروز دیده میشودکه کتب ما لا نهایه در اسلام باحسن خطّ نوشته شده ولی آثاریکه مثبت حقّ و فانی آن میگردد که کلّ کتب قبل اگر در نزدیك حرف اوّل آن اقرار بایمان نکنند قبول نمیگردد ازایشان کینونیّت ایشانو چگونه و حسن کتابیّت آنها رسد و حال آنکه از آثار مثل بئرمعطلّه و قصر مشیّد مانده و جمال او نزد اهل افئده احسن آنجمال مذکور باسم جمال است و هنوز شنیده نشده که کتاب قیّوماسماء بعدد نفس قیّوم که عدد اسم یوسف علیه السلام است بر استحقّانقود نوشته شده باشد و حال آنکه از بدء ظهور تا امروز چه قدرکتبها نوشته شده که دون ایمان باو ثمر نمی بخشد

1182 At the time of the appearance of Him Whom God shall make manifest, all shall be shut out from Him in this manner as by a veil, save him whom God willeth. Do thou be perfectly vigilant lest, after His appearance, aught be written but the traces of that Sun of Truth, inasmuch as to write a single letter thereof is of greater consequence than to write the whole of the Bayan, and whatsoever hath been composed under its shadow. Consider thou the beginning of the Qur'an, when if, on the Day of the appearance of the Apostle of God, anyone were to write a single letter thereof, he would be adjudged a believer, provided that he believed therein; whereas if he were to write the whole of the Evangel, and whatsoever had been composed in the religion of Jesus – peace be upon him – under the shadow of the Evangel, it would avail him naught. This is the essence of knowledge, shouldst thou be able to apprehend it; and apprehend it thou shalt.

1182 در وقت ظهورمن یظهره الله همین قسم کلّ محتجب خواهند بود الّا من شاء الله کمال وقتنموده که بعد از ظهور نوشته نشود الّا آثار آن شمس حقیقت که نوشتنیك حرف از آن اعظم تر است از نوشتن بیان و آنچه در ظلّ آنتوشته شده نظر کن در مبدء قرآن که اگر در یوم ظهور رسول اللّهکسی یك حرف آن را می نوشت حکم ایمان بر او میشد اگر مؤمن باو بودولی اگر کلّ انجیل و آنچه در دین عیسی انشاء شده در ظلّ انجیل می نوشتثمری نمی بخشید از برای او این است جوهر علم اگر توانی درك نمود وخواهی درك نمود

1183 Be thou perspicacious, lest thou be shut out as by a veil: for naught in that Revelation is more beloved than that thou shouldst present unto Him His traces in the finest script: nay, it hath been enjoined upon all that whatsoever shineth forth from that Source of bounty should be in the possession of all the believers in the Bayan, forasmuch as that is the Bayan of that day: and let whoever is able, in the most exalted manner conceivable in the Bayan, produce a transcription of these traces, and present it unto that Sun of Truth, inasmuch as all have been, and are, held to account for this.

1183 بصیر شو که محتجّب نمانی که هیچ شئ در آن ظهور محبوبتر از آن نیست که آثار آنرا باحسن خطّ نزد او حاضر کنی بلکه فرض شدهبر کلّ که آنچه از آن مبدءٍ جود مشرق میگردد کلّ مؤمنین ببیان داشتهباشند زیرا که او است بیان این روز و بر اعلا نهجی که در بیان متصوّر استهر که تواند تمام نموده و در نزد آن شمس حقیقت حاضر نمایند که کلّ مسئول عنه ازین بوده وهستند

1184 How goodly a craft is printing, for the sake of the exaltation of His words, and the diffusion of His traces, should one be able on the Day of Revelation to lend assistance to the religion of God in this manner! Whereas, if it be as today, each person

1184 چه خوب صنعی است چاپ ازبرای ارتفاع کلمات او و تکثّر آثار اگر توانند در یوم ظهور نصرتکرد دین خدا را و اگر مثل امروز هستند

shall, in the comfort of his own home, be shut out as by a veil. God chargeth no soul with aught unless he first be able to discharge it; put your whole trust and confidence in God: then, on the Day of Resurrection, believe with certainty in the Verses of God.

که هر کس در بیت خود محتجبلا یکلّف الله تعالی الّا بعد ان یقدر و لیتوکّلن علی الله یوم القیامةبایات الله توقنون

1185 Gate Two of the Seventh Unity

1185 الباب الثانی من العشر الواحد الثّانی السّابع

1186 On the motive of action, inasmuch as it behoveth everyone to engage in no action, unless he uttereth these words: "Verily, I assuredly arise or sit for God, the Lord of the heavens and earth, the Lord of all that is seen and all that is unseen, the Lord of all worlds." And should he recite it in his heart, that would also be rewarded.

1186 فی النیّة حیث ینبغی ان لا یعمل احد من عمل الّا و یقولنّ بلسانه انّیلأقومنّ او اقعدّن لله ربّ السّموات و ربّ الارض ربّ کل شئ ربّما یری و ما لا یری ربّ العالمین و ان یقرئه بقلبه یجری عنه

1187 The substance of this gate is this, that no behaviour turneth into a real action, unless it is performed for the sake of God. It is for this reason that it is enjoined upon all actors to utter this word at the time of their action: "Verily I do this for God. The Lord of the heavens and earth, the Lord of all that is seen and all that is unseen, the Lord of all worlds." Should he recite it in his heart, it would be rewarded as well.

1187 ملخّص این بابآنکه هیچ عملی عمل نمیگردد الّا آنکه واقع شود و ازین جهت امر شده که هر عاملحین عمل گوید انّی لا عملنّ هذا لله ربّ السموات و ربّ الارض کلشئربّ ما یری و ما لا یری ربّ العالمین و اگر در قلب تلاوت کند مجری استاز او

1188 However, no act will become for God, unless the actor recogniseth the Tree of Truth, inasmuch as the above verse is one verse amongst His verses, and be warned lest in the Day of Resurrection ye be veiled from Him by His verse that is manifested in your soul. Even as in the Dispensation of the Qur'an, he who acted for the sake of the Apostle of God, blessings of God rest upon Him, and that of His Letters of the Living, he hath acted for the sake of God. And it is not appropriate that anyone doeth anything for anyone, unless he doeth it for God, and it will not be for God, unless it is for the sake of the Revelation of that time.

1188 ولی لله واقع نمیگردد عملی مگر آنکه معرفت رسانید بشجره حقیقتکه این آیه آیتی است از آیات او و بایه او در نفس خود از او محتجب نگردیددر یوم قیامت چنانچه در قرآن هر کس عامل از برای رسول الله و حروفیّ او بود عامل از برای خدا بود و محبوب نیست که کسی عمل کند از برایکسی الّا آنکه لله کند و لله نمی شود الّا آنکه از برای آن ظهور کند

1189 Thus today all who act in conformity with the Gospel, act to attain the good pleasure of God by the command of Jesus, and although before the Day of the Apostle of God, blessings of God rest upon Him, such acts were for God, but at the very moment of the Revelation they turned into acts for one who is other than God. Nay, rather in that Revelation he must have acted for the Apostle of God, blessings of God rest upon Him, inasmuch as it is only then that acting for God is realised.

1189 امروزعبادی که در انجیل عاملند کلّ از برای خدا میکنند بامر عیسی ع اگر چهتا قبل او روز رسول الله لله بوده ولی حین ظهور لدون الله میشودبلکه در آن ظهور باید از برای رسول الله کند که آن وقت لله ثابت میگردد

1190 In like manner, the people who are now acting in accordance with the Bayan, and recite this verse, should they, in the day of the Revelation of Him Whom God shall make manifest, act for Him, they would act for God, otherwise their actions would come to naught, as if they have not done anything. This is the case in regard to the root pillars of religion, discern thou

1190 وهم چنین عبادی که در بیان عاملند ازبرای خدا واین آیه رامیخوانند اگر در یوم ظهور من یظهره الله از برای او عمل کردند لله کرده اندو الّا باطل میگردد که گویا هیچ عمل نکرده اند این در صورت اصل دین است

thyself, the requirements of the acts related to the derivative branches thereof.

1191 Likewise comprehend the appropriate modes of action pertaining to this world, which must turn into acts for God. For example, thou partakest of food, and thou desirest to do so for the sake of God, whereas thou art shut out as by a veil from the very Tree that pointeth unto God, not heeding the truth that this verse that is manifested in thy soul hath shone forth from that Tree, and thus it returneth unto Him in His next Revelation. There are even times, that thou barrest Him from that which thou doest in thy being for Him! Regard thou all other modes of thy deeds in the world. Thou claimest they are for God, whereas thou art veiled from Him.

1191 دیگر فرع ان را خود اخذ کن و شئون دنیای که باید لله شود خود ادراکنما مثلاً غذا تناول می نمائی و قصد میکنی که از برای خدا میکنی و حال آنکهاز شجره که مدّل علی الله هست محتجب هستی این آیه که در نفس تو استاز آن شجره مشرق گشته و راجع بان میگردد در ظهور اخرای آن و گاه هستکه خود را از آن منع میکنی آنچه از برای او در نفس خود میکنی و همین قسمکلّ شئون رامشاهده کن در دنیا که میگوئی از برای او است و از اومحتجب هستی

1192 Gaze in like manner, upon the modes of action in religion, till it reacheth the essence of the declarative word which testifieth unto divine unity. For in the Day of the Revelation of Him Whom God shall make manifest, shouldst thou act for Him, thou would act for God, whether it be the act of declaring "There is none other God but God," or just drinking water. Otherwise, shouldst thou fail to act for Him Whom God shall make manifest, then by uttering "there is none other God but God" thou wouldst enter the fire, and by drinking water, thou wouldst drink of the non-paradise drink.

1192 و هم چنین شئون دین را ملاحظه کن تا بجوهر کلمه توحیدگردد اگر در یوم ظهور من یظهره الله از برای او عمل کردی لله کرده چهگفتن لا اله الّا الله باشد چه آب خوردن و الّا اگر ازبرای او نکناگر لا اله الّا الله بگوئی در نار میروی و اگر آب بیاشامی شراب دونجنّت آشامیده

1193 It is for this indivisible essential principle, that at the time of the Revelation of the Apostle of God, blessings of God rest upon Him, it was decreed that the followers of all other religions act for the one other than God, even though they all have believed in the past Book of God and His past Messenger, and even though today they continue to believe therein, as all can see. The secret of this mystery is this, that from the Day of Adam, the One Who was followed by the faithful was none other than the Apostle of God, and all the Revealed books naught but the very Qur'an that is sent down unto Him. This meaneth that in truth they have been veiled from the previous Revelation and His Book, inasmuch as they have failed to recognise that He is the same past Manifestation Who is manifested in the Next Revelation.

1193 از این علم جوهر بسیط است که حین ظهور رسول اللّهحکم شد که کلّ ملل لدون الله عاملند اگر چه کلّ بکتاب خدا و رسول اودر زمان خود مؤمن بوده و الان هم هستند که ظاهر است سرّاز این استکه همان مطاع از یوم آدم همان رسول الله هست و کل کتب مُنزلهقرآنی است که بر او نازل شده که در حقیقت از ظهور قبل محجوب ماندهو از کتاب او چونکه نشناخته که این همان است که در ظهور بعد ظاهر شده

1194 Likewise, at this time shouldst thou act for God in the Bayan, and refuse to make thy acts against the Letters of the Unity, and behold all dependent upon the Primal Letters, nay, rather, witness in Them naught but the manifestation of His Revelation, then thou wouldst be reckoned during the darksome Night as one who acteth for God. However, 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 Bayan,

1194 حال هم اگر عمل کنی لله در بیان و خارج نگردی از حروف واحد و کلّ را قائمبحروف اوّل بینی بلکه در آنها غیر از ظهور او ظاهر نه بینی در لیل تا لیللّه عامل بوده ولی حین ظهور من یظهره الله اگر کلّ اعمالت را از برانقطه کنی که لدون الله میشود زیرا که نقطه بیان آن روز همان منیظهره الله هست نه دون آن و هم

they would be regarded as performed for one other than God, inasmuch as on that Day the Point of the Bayan is none other than Him Whom God shall make manifest. Likewise, His Letters of the Living are exactly His Letters of the Living, for Whom thou hast been acting. Then how is it that when They appear, thou failest to act for Them?

چنین حروف حیّ همان حروف حی او استکه تو از برای آنها عامل بوده چگونه میشود وقتی که ظاهر میشوند عاملنیستی

1195 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.

1195 این است که در نزد هر ظهور خلق کثیر بگمان آنکه لله می کنند غرقمیشوند و لدون الله میشوند و خود ملتفت نمیشوند الّا من شاء اللّهان یهدیه

1196 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.

1196 که اگر نفسی نفسی را هدایت کند بهتر است از برای او ازینکهمشرق یا مغرب را مالك شود و هم چنین از برای مهتدی بهتر است از کلّما علی الارض زیرا که بهدایت بعد از موت داخل جنّت میگردد ولبما علی الارض بعد از موت آنچه مستحقّ است بر او نازل می آید این استکه خداوند دوست می دارد که کلّ را هدایت کند بکلمات من یظهره اللّهولی نفوس مستکبره خود مهتدی نمیشود بعضی باسم علم و بعضی بعزّو هر نفسی بشئ محتجب میگردد که در نزد موت هیچ نفع نمی بخشد او را

1197 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.

1197 کمال دقّت نموده که از صراط احدّازسیف و ادّق من الشعر بهدایتهادی کلّ مهتدی گشته لعلّ آنچه از اوّل عمر تا آخر لله میشود یکدفعه لدون الله شود و خبر نشوی و الله یهدی من یشاء الی صراطحقّی یقین

1198 Gate Three of the Seventh Unity

1198 الباب الثّالث من الواحد السّابع

1199 On this, that repaying debt is an obligation which should not be delayed.

1199 فی انّ ادآء الدین واجب فوری

1200 The substance of this gate is this, that extending loan to the faithful hath always been, and will continue to be, beloved before God. Likewise is the repayment of the loan, which is incumbent upon all. Indeed, should it be in one's power to repay his debt, the act of repayment would be more beloved in the sight of God than any other thing, And delay therein is not permitted.

1200 ملخّص این باب آنکه قرض دادن بمؤمن عند الله محبوب بودهوهست و هم چنین ادای قرض که واجب است نزد خداوند از هر چیزیا گر تواند ردّ نمود و فصل در آن جایز نیست

1201 The fruit of this law is this, that the divine words of glorification, celebration of praise, sanctification, exaltation of unity,

1201 و ثمره این حکم آنکههمین قسم که آیات تسبیح و تحمید و تقدیس و توحید و تکبیر و کلّ شئوندین

magnification, and all other parts of religion are tokens that are bestowed as a loan by the Supreme Truth unto His created beings. Therefore upon His Revelation, it is the duty of all to return them unto Him, from the lofty word of the declaration of divine unity till the last token of limitation. Were one to repay at once, upon the Revelation, his debt, naught would be reduced from him, unless he would behold better thereof in the universes and in souls.

مظاهر اواست که نقطه حقیقت عطا فرموده بخلق خود در حینظهور او ردّ او واجب از کلمه توحید گرفته تا منتهی الیه شئونتحدید که اگر کسی فورا در حین ظهور ردّ کند قرض خود را چیزی از آنمنقوص نگردد و الّا آنکه بهتر از آن در آفاق و انفس مشاهدهنماید

1202 How remote is a man who refuseth to repay the right of another! Then how much more it must be with regard to the right of God, when a servant come to believe in Him, and yet in the due Day of Return, despite his claim of faith, he would fail to recognise the Revealer of religion and the Bestower thereof! This is the contemptible condition of the creatures, couldst thou but behold it with the eyes of certitude. God judgeth in truth, and He verily is the best separator.

1202 چه قدر بعید است نفس که حق نفسی وارد نماید چگونه استحق الله که عبد بان مؤمن شود ولی در حین ردّ اظهار ایمان خود کندو از مدیّن دین و معطی آن بان محتجب ماند این است حدّ خلق اگر بعینیقین نظر کنی و الله یحکم بالحقّ و انّه هو خیر الفاصلین

1203 Gate Four of the Seventh Unity,

1203 البابالرابع من الواحد السّابع

1204 concerning consecration.

1204 فی التخلیص

1205 The substance of this gate is that permission hath been granted for the servant each year to consecrate himself: the beginning whereof is at nightfall on the first eve of the Vahid, until, at sunset on the day of Vahid, it cometh to an end; nor hath there been, or is there, any scope therein for diminution or augmentation. The intention thereof is that one should take delight in but one of the Names of God; nor, if another Name occur to him, hath permission been granted for it; albeit if, through forgetfulness, he turn his attention to another Name, there is no harm in this: perchance, on the Day of Resurrection one may, through the blessing of this observance, be able to believe in Him Who is the embodiment of the Name "Vahid," nor be veiled from accepting His guidance.

1205 ملخّص این باب آنکه اذنداده شده در هر حولی که عبد تخلیص نماید نفس خود را که بدء آناز اوّل لیل واحد است تا غروب یوم واحد ختم شود و تنقیص وتضاعف در او نبوده و نیست و مراد از آن آنکه بیك اسماز اسماء الله متلذذ شود و در حین التفات اسم دیگر اذنداده نشده و حین نسیان بأسی نیست لعلّ یوم قیامت ببرکتاین عمل تواند باسم واحد تصدیق نمود واز هدایت او محتجب نگشته

1206 Methinks even now I can discern that the Tree of Truth – Who is the Source of all Names and Attributes – hath been made manifest: yet the dwellers on the sea of consecration are veiled by their own consecration (inasmuch as the object of this exercise is to attain unto Him: while such an one hath allowed this same exercise rather to shut Him out from Him as by a veil: even as the revelation of the Furqan, and the religion of Islam – the root whereof is the knowledge of God, which then diversifieth until the matter endeth in the last question of juridical branches – were sent down for the sake of the recognition of the Sun of Truth, at the time of His dawning: yet behold how each soul hath allowed himself to become veiled by one of these matters, even as thou observest in this day), and have been held back from recognizing the Desired One – Who is the fruit of

1206 و گویا دیده میشود که شجره حقیقت ظاهر که مبدء کلّ اسماء وامثال است ولی سکّان بحر تخلیص بتخلیص خود محتجب زیرا که اینازبرای وصول باو است و آن بهمان محتجب میگردد مثل آنکه نزولفرقان و دین اسلام که اصل آن معرفة الله هست تا منتهی شودباخر مسائل فروعیّه وضع آن از برای معرفت شمس حقیقت استدر حین طلوع آن ولی بین که هر نفسی بیکی محتجب شده چنانچه امروزمی بینی و از مقصود که ثمره کلّ است باز مانده و ملتفت نیستندو در حین عدم التفات حجة الله بر کلّ بالغ بوده و هست زیرا که

all – yet advert not to their omission. Howbeit, even at the time of their inadvertency the proof of God hath been, and is, complete before all: for were they to reflect a while, they would see that, by the selfsame proof in virtue of which they have come to be adjudged Muslims, it would be possible in all cases to accept the Truth.

اگر تدبیر نمایند بهمان حجّتی که مدیّن بدین اسلام شده بهمانتوان تصدیق حقّ نمود

1207 As for the circumstance that, as thou beholdest, from the beginning of their lives until the end thereof, they observe the precepts of their faith, entertaining not a thought that they might be other than true believers – this is because they are not tested, and the Proof is not apparent in their midst: otherwise, that very soul who is so self-assured in his belief would repeat those same words which, at the beginning of Islam, were uttered concerning the appearance of the Sun of Truth: even as, on the attainment to maturity and perfection of that faith, when the Desired One was made manifest, the people uttered those same words about which they had asked wonderingly, "Is it possible that anyone could hearken unto the Verses of God, and yet express himself in such a fashion?

1207 اینکه می بینی از اوّل عمر تا آخر بدین خود عملمیکنند و خطور دون حقّ خود نمیکنند بجهة آن است که ممتحننمیگردد و حجّت در میان ظاهر نیست و الّا همان کلماتی که در صدر اسلامدر ظهور شمس حقیقت گفته میشد میگوید همان نفس چنانچه در بلوغوکمال دین اسلام که ظاهر شد مقصود همان کلماتی که خود تعجّبمی نمودند که چگونه میشود کسی آیات خدا را بشنود و بگوید گفتند

1208 Thus it is that those who act on the basis of discerning insight in each matter are few; while most, since they are reared in this religion, declare themselves believers therein: yet God alone knoweth in which soul is true consecration, and in which soul true insight. God consecrateth those who believe in Him and His Verses so as to detach them from the mention of aught else but Him. He, verily, is the Almighty, the Inaccessible.

1208 این است که عامل از روی بصیرت در هر شأن کم بوده و اکثر چون درآن دین تربیت میشوند در آن اظهار ایمان میکنند و خدا دانا استکه خلوص در چه نفس است و بصیرت در چه نفس و الله یخلص الّذینآمنوا بالله و آیاته عن ذکر دونه انّه قویّ منیع

1209 Gate Five of the Seventh Unity,

1209 الباب الخامس من الواحدالسّابع

1210 concerning this, that on the Day of the appearance of the Tree, it shall not be permitted unto anyone to believe in the religion wherein he had believed ere His appearance: and should he hear thereof, let him come into His presence in order that He may charge him with what He willeth: and let him, ere coming into His presence, continue acting as he had been doing until then: howbeit, at the time when he cometh into His presence, all religion shall be cut off from him, save that which He charge him withal.

1210 یوم ظهور الشّجرة لن یحّل لاحد ان یدین بدین الّذی قد دان به قبلظهوره فاذا سمع فلیحضر حتّی یامره بما شاء و ان قبل ان یحضر فلیعملبما عمل من قبل ولکن حین ما حضر لینقطع عنه کلّ الّذین الّا مایأمر به

1211 The substance of this gate is that that which is the cause of salvation is the knowledge of the Manifestation, while the same is true likewise in reverse; and the religion of the Lord, on the advent of each Revelation, consisteth in the commands which are promulgated on His behalf in that same Revelation.

1211 ملخّص این باب آنکه آنچه سبب نجات میگردد عرفان ظهور استو هم چنین بر عکس و دین خداوند در نزد هر ظهوری اوامر او است کهاز قبل او بنفس آن ظهور ظاهر میگردد

1212 و نظر کن از آدم الی خاتم که مؤمنینبظهور قبل اگر بظهور بعد مؤمن میگشتند حکم ایمان بر آنها میشدو الّا فانی میشد آنچه از برای ایشان بود قبل

1212 Consider thou that, from the time of Adam until that of the Seal of the Prophets, had the believers in the preceding Revelation believed in that succeeding, they would have been adjudged believers; otherwise, whatsoever they had previously possessed would be reduced to naught. In like manner, on the appearance of Him Whom God shall make manifest, the whole of religion shall consist in the observance of His laws, inasmuch as the good pleasure of the Lord – exalted and glorified be He – cannot be made manifest save in virtue of His good pleasure: while after He hath been made manifest, to stand upon what was aforetime is a course that can yield no fruit.

و هم چنین در نزد ظهورمن یظهر الله کلّ دین اتباع اوامر او است زیرا که رضای خداوند عزّ و جلّظاهر نمیگردد الّا برضای او و بعد از ظهور وقوف بانچه از قبل بودهثمر نمیبخشد

1213 Be thou scrupulous in the matter of thy religion: perchance on the Day of Resurrection thou mayest be able to obtain deliverance from the terror of that day: for this is a day whereon the Proof of the Lord shall be manifest before His people.

1213 دقیق شو در امر دین خود لعلّ در یوم قیامت توانی نجاتیافت از فزع آن روز که آن روزی است که حجّت خداوند ظاهر استبر خلق او

1214 Make haste, therefore, at the very time of His appearance: neither before that, nor yet after this, if it be your desire to prosper.

1214 فلتسر عنّ فی حین الظهور لا قبل ذلك و لا بعد هذا ان انتتحبّون ان تفلحون

1215 Gate Six of the Seventh Unity,

1215 الباب السّادس من الواحد السّابع

1216 concerning the impermissibility of taking up the implements and tools of battle except at time of need, and on the occasion of a holy war, except in the case of those engaged in their manufacture.

1216 فی عدم جواز اخذ اسباب الحرب و الاتها الّا فی حین الضّرورةاو وقت المجاهده الّا للذین هم یصنعون

1217 The substance of this gate is that such implements as would cause one soul to be afeared of another are not beloved in the sight of God, save only on the day when permission is granted for them, or in the case of those servants who are occupied with their manufacture. Likewise, such attire as would inspire fear in another shall not enter into Paradise.

1217 ملخّص این باب آنکهاسبابی که نفسی از نفسی خائف گردد محبوب نیست عند الله الّا در یوماذن از برای عبادی که بصنعت آنها مشغولند و هم چنینلباسی که سبب حزن نفسی شود داخل جنّت نمیگردد

1218 It is befitting that the servant should be watchful lest aught emanate from him that might inspire fear in another: haply, on the Day of Resurrection, all may appear in temples exemplifying humanity and the modes worthy of the human station: perchance the eye of the Sun of Truth may behold in naught that which would meet with His displeasure. For thou knowest not but that thou shalt be shut out as by a veil from Him Who is the essence of thine own existence: and how like it is that thou shouldst consent for Him to consort with others not of His own degree; even though there hath never been, nor ever shall be, a greater fire than His being thus shut out as by a veil.

1218 سزاوار است بر عبد که مراقب باشد که امری که سبب خوف نفسی باشد از او صادرنشود لعلّ در یوم قیامت کلّ بر هیکل انسانیّت و شئون لایقهبان باشند لعّل عین شمس حقیقت بر شئ شاهد نگردد دون رضانخود را زیرا که نمیدانی تو از جوهر وجود محتجب میشوی و چه بسا راضمیشوی که باشد با غیر رتبه خود که هیچ ناری از نفس احتجاب اوعظیم تر نبوده و نیست و

1219 Regard thou the Soul Whose utterance none is capable of understanding save them that are well grounded in knowledge, who are the Imams of Guidance: He hath become resident in a

1219 نظر کن نفسی که غیر آن راسخ در علم کلاماو را نتوان فهمید که ائمه هدی باشند در جبلی

mountain whose inhabitants are unable to speak a single word of the language of Paradise – which is the Arabic tongue – how much less to understand it. Consider thou how it fareth with Him Who is the very essence of existence! I swear by the Sacred Essence of God that were a person properly to apprehend the matter, he would at once be dumbfounded by its enormity: and were all to learn thereof, this would in itself constitute the severest laying hold upon them by God: that for the Person in Whom in all respects they believe, and turn unto; and from Whom is the beginning of all, through His command, and unto Whom is the end of all, through His command – that things should fall out for Him in this fashion! – howbeit the believing souls can appraise the measure of this laying hold upon men upon the part of the True One: that for Him, to attain Whose presence all were created, things should fall out in such wise that He is now resident in a place not one of whose inhabitants is possessed of an understanding heart, that he might behold Him with His own eye, save only such as God willeth.

ساکن گشته که یککلمه لغت جنّت که لسان عربی است نمتوانند اهل آن تکلّم نمایندچگونه که بفهمند به بین که در حقّ جوهر وجود چه میشود قسم بذاتمقدّس الهی که اگر کسی ملتفت شود فی الحین منفطر میگردد و کلّ علم باینااشّد اخذی است من الله ایشان را که با کسی که در هر شأن باو مؤمنندو باو متوجّه و بدء کلّ از او بوده بامر او وعود کلّ بسوی او است بامر اواین نوع وارد شود ولی نفوس مؤمنه احصا میکنند اخذ حقّ را کهاز برای لقائی که کلّ از برای او خلق شده حال این نوع وارد آید در جائیساکن گردد یك اهل فؤاد نباشد که او را بعین او بیند الّا منشاء الله

1220 For this reason hath it been forbidden in the Bayan for anyone to consort with others than his like; while it behoveth all to respect the forms and usages that are evident amongst all: the divines amongst their kind; the rulers amongst their kind; the merchants amongst their kind; and the rest of the tradespeople within the limits of their respective kinds: so that no soul may see other than his own like: inasmuch as it is not befitting for the Sun of Truth to be perceived by any save those eyes which see naught else but God: how, then, would it be possible for the eyes of all creation to perceive Him?

1220 و ازین جهت است که حرام شده در بیان اقتران نفسی با غیرسنخ خود و بر عرفی که کلّ بر او ظاهرند بر کلّ است ملاحظه آن علما در سلسلهخود و حکام در سلسله خود و تجّار در سلسله خود و سایر کسّاب در حدّسلسله خود تا آنکه هیچ نفسی نه بیند غیر از جنس خود را زیرا که لایق نیست که شمس حقیقت را درك نماید الّا عیونی که غیر الله را نمی بینند

1221 Do ye exercise the utmost vigilance (for ye shall live to see the Day of Resurrection) lest aught should befall Him Who is the very essence of existence such as would be unworthy of mention in His Court. He Who heareth from the tongue of the inmost essences of All Things the refrain "Praised be God!" – whereby glory and sanctity are rendered unto the Lord – nay, aught else becometh in His Holy Court an aspect of Negation – how should such a person be deemed worthy to hearken unto any other than a loving word, or to set eyes upon any other than a glorious dwelling?

1221 چگونه کلّ خلق توانند درك نمود کمال تراقب را داشته که یوم قیامترا درك خواهند نمود و بر جوهر وجود واقع نشود چیزیکه در ساحتاو مذکور نیست کسی که از لسان کینونیّات کلّ شئ کلمه سبحان اللّهمی شنود که باو تسبیح و تقدیس خداوند کرده میشود بلکه مادون آن نزد ساحت قدس او نفی میشود چگونه لایق که غیر کلمهحبّ شنود یا آنکه غیر مقعد عزّ مشاهده نماید

1222 It is not that on that Day thou shalt not hear, or know, of His appearance: nay, conceive thou that Resurrection to be like unto this, when, although thou knewest not the reality of the matter, yet thou heardest tell of the outward aspect of events: how those who had disciplined themselves, and cast underfoot all that is on earth, arrived, through His grace, at the knowledge of who He was. Can such a Soul, forsooth, Who hath elicited such a response, be deemed worthy to dwell in a

1222 نه این است که در آنروز نشنوی و عالم نگردی بلکه مثل آن قیامت را هم مثل این قیامتفرض کن اگر واقع را نمیدانستی ولکن ظاهر را شنیدی که عبادی کهریاضت کشیده و ما علی الارض را پشت و پا زده از فضل او بعرفاناو واصل گشته هر آینه چنین نفسی را لایق که در مثل چنین جبل ساکنین بر نهج ظاهر است

mountain such as this? This is as touching the outward aspect of affairs: for otherwise, wert thou to look at the reality of the matter, then night and day it is none other than He Who is mentioned by thee, in the most exalted chamber of thine heart: while all that thou doest, thou performest through Him, and for Him; and yet thou art veiled in this manner from recognizing Him.

واگر نظر بواقع کنی که شب و روز غیر او مذکورنیست نزد تو در علوّ فؤاد تو و آنچه میکنید باو میکنی و از برای او و حالاین قسم محتجب میشود

1223 Refrain ye then, for fear of God, your All-Merciful Lord, from aught whereby men's souls may be sorrowed, O ye servants of God, all of you, without exception!

1223 فلتتقّن الله ربّکم الرّحمن عن کلّ ما یحزنبه الانفس ان یا عباد الله کلکم اجمعون

1224 Gate Seven of the Seventh Unity,

1224 الباب السّابع منالواحد السّابع

1225 concerning this, that it behoveth whosoever liveth until the Day of Him Whom God shall make manifest, to beseech Him, of His grace, to honour him – should He so wish it, and favour him withal – by gracing his residence with the dust of His sandals.

1225 ینبغی لمن یدرك من یظهره الله ان یسئله من فضلهان شاء و من علیه فلیتشرفنّ مقعده بتراب نعلیه

1226 The substance of this gate is that just as the inner essences of the whole of existence are, in comparison with the Sun of Existence, like unto a ghostly shadow in a mirror, so likewise regard thou the limitations of all things: and know that no soul, in the sight of God, and in the sight of those endowed with understanding, hath ever been, or ever shall be, more glorious than the Tree of Truth: wherefore, since He is made manifest in the guise of pure Lordship, and all – for that they behold not the reality – are unable to bow down before Him, it hath been commanded that on the Day of Resurrection – which is the Day of His appearance – all should beseech Him, of His grace, to bestow upon them what shall conduce to their own glory: perchance all may not be deprived of attaining the fruit of existence, which is to meet with Him: for save by this means, they have no way to realize this object.

1226 ملخّص این باب آنکههمین قسم که کینونیّات کلّ وجود بالنسبه بشمس وجود مثل شبحدر مرآت است کذلك مشاهد کن حدّ کلّ شئ را و بدانکه هیچ نفسی عند الله و عند اولی العلم اعزّ از شجره حقیقت نبوده و نیست و از انجائیکهظاهر میشود بر صرف ربوبیّت و کلّ نتوانند چونکه نمی بینندواقع را از برای او ساجد شد امر شده در یوم قیامت که یوم ظهوراو است کلّ از فضل او طلب نمایند آنچه سبب عزّ ایشان گردد لعلّاز ثمره وجود که لقای او است کلّ محروم نگردند زیرا که ازین سبیلاز برای کلّ نیست و

1227 It is not that thou shouldst see in this matter any form of a conjunction: for wert thou to obtain in this glorious manner as the fruit of thine existence all else but God – whatsoever had been created in the past, and whatsoever might be created in the future – assuredly it would not bear comparison with so much as the ninth of the ninth of the tenth of the tenth of a moment in His presence: inasmuch as the substance of all – in respect whereof they are entitled to the designation "thing" – is from Him: how then should it be possible to make mention of His mention as "conjoined" with the mention of aught else but Him? Regard thou this Secret of Reality as applying similarly to all matters, so that thou mayest not be shut out as by a veil from the Source of all good.

1227 نه این است که نظر باقتران کنی زیرا که اگر کلّ ما سوالله آنچه که از قبل خلق شده و آنچه بعد امکان دارد باین نوع عینثمره وجود خود را اخذ نمائی هر آینه معادل نمی شود با تسع تسع عشرعشر آنی از او زیرا که شیئیّت کلّ از اواست چگونه توان قرین ذکرنمود ذکر او را بذکر دون او وهم چنین در کلّ شئون این سرّ حقیقترا جاری کن تا آنکه در مبدء کلّ خیر محتجب نگردی

1228 Notwithstanding that this Cause is more glorious than aught, yet were that embodiment of invincible power to be made manifest, who would be able to apprehend His glory? Nay, ye are unable even to apprehend the glory of those servants who, for the sake of arraying themselves in borrowed splendour, put on the robe of glory – how then should ye be able to apprehend the nature of such glory with respect to Him?

1228 اگر چه این امر اعزّ استاز هر شئ ولی اگر ظاهر شود آن با قدرت که تواند درك نمود چنانچهکه عبادی که باسم تقمیص قمیص عزّت را پوشیده نتوانند چگونه میشوددر حقّ او توانند درك نمود

1229 This is to the end that, should He appear in other than this guise, haply no soul may be shut out as by a veil from the fruit of his existence. God favoureth whomsoever He willeth among His servants; He, verily, is possessed of grace abounding.

1229 این از برای این است که اگر بر غیر آنظهور ظاهر گردد لعلّ هیچ نفسی از ثمره وجود خود محتجب نگردد و اللّهیمنّ علی من یشاء من عباده انّه کان ذا فضل عظیما

1230 Gate Eight of the Seventh Unity,

1230 البابالثّامن من الواحد السّابع

1231 concerning this, that it is incumbent upon each person to write out, from the beginning of one month to the beginning of another, a Vahid of Vahids of whatsoever he loveth of the Names of God, such as “Allah-u-Akbar” (“God is Most Great”), or “A’zam” (“Most Mighty”), or “Azhar” (“Most Manifest”), or the like thereof: and he hath been permitted to make calculation from the beginning of his life until the end thereof, and then to write out whatever had escaped him; and should the principal die, it behoveth his heirs to write out for him in this manner the equivalent of whatever had passed over him of his life.

1231 فرض علی الکلّ ان یکتب من مطلع شهر الشهر آخر واحدا فی واحد مما یحّب من اسماء الله کالله اکبر او اعظماو اظهر و نحوه و قد اذن ان یحسب من اوّل العمر الی آخرة ثم یکتب مافات عنه و ان مات فعلی وراثه ان تکتبوا له مما قضی علیه من العمر

1232 The substance of this gate is that each soul hath been commanded each month to fill in a Vahid of Vahids, the calculation whereof is from the moment of his conception up to the time when he is caused to die: if the which escape him, it devolveth upon his heirs.

1232 ملخّص این باب آنکه بر هر نفسی امر شده در هر شهر یك واحد در واحدپر کند و حساب آن از حین انعقاد نطفه او است تا حین قبض روحاو و اگر از او فوت شود بر ورّاث او هست

1233 The fruit thereof is that haply, on the Day of the appearance of the Tree of Truth, one may multiply the believers in Him: for the inner essences of the hearts are sustained by God through these names: and so only one make mention of the source of a thing’s sustenance, this conduceth to its arriving little by little at the level of the body, whence it becometh a cause of his entering within the Vahid of the Resurrection.

1233 و ثمره آن آنکه لعلّ دریوم ظهور شجره حقیقت مکثّر کند مؤمنین باو را زیرا که کینیونیّاتافئده ممّد است من الله باین اسماء همین قسم که ذکر کرد مدد شئ راسبب میشود که کم کم برتبه جسد میرسد و سبب دخول آن در واحد قیامتگردد

1234 In this present Dispensation, the fruit thereof is that perchance the First Vahid may be multiplied to the degree that the heavens and the earth and whatsoever is between them shall become filled therewith, to the end that on the Day of Revelation all may see in that Vahid naught but this Vahid, in a nobler guise, so that the foot of no one may slip upon the Sirat: for had this Vahid, at the time of Revelation, been seen to be the Vahid of the Qur’an, not one of the Muslims would have deviated from the Sirat.

1234 و در آن کور ثمر آن اینکه لعلّ واحد اوّل مکثّر گردد تا آنکه پر شودسموات وارض و ما بینهما از آن که دریوم ظهور کلّ نه بینند در آنواحد الّا این واحد را بنحو اشرف که قدم یکی بر صراط نلغزد که اگر همینواحد را در حین ظهور واحد قرآن میدیدند احدی از مسلمین ازصراط منحرف نمیشد

1235 The whole of this Vahid, in its multitudinous degrees, culminateth in the First Vahid. Do thou conceive the entire world as the Vahid of the Vahid, and set as the source of sustenance of each lower degree the degree above it, until, step by step, they arrive at a single Vahid – which is that same First Vahid whose members all are charged to recognize. Nor see thou in that Vahid aught but the innumerate Vahid, Who is the First Letter, so that thou mayest not see in the mirrors aught but the image of the Sun alone. This is the essence of the Unity of God, and the mystery of His Abstraction.

1235 و کلّ این واحد بدرجاته منتهی میشود بواحداوّل کلّ عالم را واحد واحد کن و مدد هر درجه تحتی را از درجه فوققرار بده تا آنکه رسد بیك واحد همان واحد اوّلی است که کلّمکلّفند بمعرفت آنها در آن واحد نه بین الّا واحد بلا عدد کهحروف اوّل باشد تا آنکه نه بینی در مرایا الّا طلعت شمس وحدهرا این است جوهر توحید و سرّ تجرید

1236 Methinks I see that the mystery of the Vahid shall exercise a pervasive influence, until it permeateth all things – whence even the number of pens in a pen-case would be the number Vahid: while among them the manifestation of the Point would have the value (Baha') of them all: so that if someone were to apply this principle, yet not assign to the First Vahid the value (Baha') of them all, he would not have recognized the First Vahid, nor, in its own particular station, rendered unto it its due. For example, if the value (Baha') of the one pen be nineteen mithqals of silver, the value (Baha') of the eighteen pens must be eighteen mithqals, while he should set the value (Baha') of that one pen at the value (Baha') of the whole Vahid, inasmuch as all are sustained thereby.

1236 گویا دیده میشود که سرّ واحدجریان بهم میرساند تا آنکه در کلّ شئ جاری گردد حتّی عدد قلم درقلمدان عدد واحد میشود که مظهر نقطه در بین اقلام بهاء کلّ را دارد واگر کسی جاری کند و در بهاء واحد اوّل بهاء کلّ را قرار ندهدنشناخته است واحد اوّل را و حقّ او را در صقع او عطا نکردهمثلاًاگر بهاء قلم نوزده مثقال فضّه باشد باید بهاء هیجدهقلم هیجده مثقال باشد و بهاء آنرا بهاء کل واحد قرار دهد کهکل ممّد از او هستند

1237 Thus it is that the resurrection of the one involveth the resurrection of all; the gathering up thereof involveth the gathering up of all; the presentation thereof before God involveth the presentation before God of all; and the requital thereof involveth the requital of all. Even as thou beholdest today in Islam: whatsoever there is, the sustenance thereof in spiritual matters is through the name of Muhammad – may the blessings of God and His salutations be upon Him – and of His manifestations, and the Gates of Guidance; while in worldly matters likewise all derive their sustenance from them.

1237 این است که در بعث آن بعث کلّ ذکر میشودو در حشر آن حشر کلّ و در عرض آن عرض کلّ و در جزای آن جزای کلّمثل انکه امروز می بینی در اسلام انچه هست مدد دین استباسم محمّد و مظاهر او و ابواب هدایت و هم چنین در دنیا کلّ بایشانمستمّد

1238 Thus it is that all the multitudinous numbers subsist in virtue of this Vahid: while this Vahid subsisteth in virtue of the First Vahid, Who is innumerate: while He subsisteth by Himself, through God – exalted and glorified be He. After the rank of First Vahid, the rank of Vahid compriseth innumerable degrees, which none but God can reckon.

1238 این است که کلّ اعداد متکثره باین واحد قائمند و آن واحدبواحد اوّل که بلا عدد است قائم و آن بنفسه باللّه عزّ و جلّقائم و بعد از رتبه واحد اوّل مراتب ما لا نهایه هست ازبرایمرتبه واحد که غیر اللّه احصا نتوان نمود

1239 God createth whatsoever He willeth, and multiplieth the First Vahid howsoever He willeth, through His command; He, verily, is powerful over all things.

1239 و اللّه یخلصّن ما یشاء یکثرّن واحد الاوّل کیف یشاء بامره انّه کان علی کلّ شئ قدیرا

1240 Gate Nine of the Seventh Unity,

1240 الباب التّاسع من الواحد السّابع

1241 concerning this, that it is incumbent upon every king who is raised up in this religion to build for himself a house with ninety-five doors, and a house with ninety doors.

1241 فرض علی کلّ ملك یبعث فی ذلکالدّین آن بینی بیتا لنفسه علی ابواب خمسة قبل التّسعینو بیتا علی ابواب التّسعین

1242 The substance of this gate is that it befitteth whatever king is raised up in the Bayan to build, and establish as his place of residence, two houses in the name of Him Whom God shall make manifest, the number of whose doors should not, in the first case, exceed ninety-five, and, in the second, ninety: so that, the Secret of Reality having permeated even to the level of the mineral, the tongue of the reality thereof – which is its outward form – should proclaim that "for God" is the "dominion of the heavens and the earth and whatsoever is between them:" perchance, on the Day of His appearance, his own testimony with respect to Him may not fall short of that of the clay, and he may not deny him the possession of that which is His.

1242 ملخّص این باب آنکه هر صاحب میمی کهدر بیان مرتفع گردد سزاوار است دو بیت بنا کند باسم من یظهره اللّهو محل قرار خود قرار دهد وعدد ابواب اوّل از نود و پنج متجاوزنشود و ثانی از نود تا آنکه سرّ حقیقت در رتبه جماد هم سرایت کرده باشد که لسان کینونیّت او که کما هی ظاهر اواست ناطق گردد کهللّه است ملك السموات و الارض و ما بنهما لعلّ در یوم ظهوراز شهادت طین کمتر شهادت ندهد در حقّ او و از او منع ننمایدآنچه از برای او است

1243 For there is no doubt that death shall overtake all: and should such a king depart while in a state of belief, and engaged in lending triumphant assistance to Him, he shall leave behind him a goodly name, which shall live on until the Day of Resurrection (notwithstanding that one who, on the appearance of the Manifestation of Truth, hath acted according to his own religion, hath not been heard of till this day, or else such would have been cited): for otherwise, from the Day of Adam until the revelation of the Bayan, whatever kings there have been, in every people, have done whatever they have done in the name of the One made manifest in that people on the part of God: albeit hereafter, in the Revelation of Him Whom God shall make manifest, let the dwellers of his age obtain the source of their own glory, so that until the Day of Resurrection their names may be mentioned favourably in the sight of God: otherwise, they shall depart, even as all, from Adam until this day, have taken their departure: nor hath anyone yet been found who, on the Day of Resurrection, is worthy to be cited as an example.

1243 که شبهه نیست که موت کلّ را درك میکند و اگربر ایمان و نصرت او رود اسم خیر او می ماند الی یوم القیمة و تا حالکه شنیده نشده در ظهور حقیقی چنین صاحب ملکی بدین خود عاملبوده باشد و الّا مثل بان زده میشد و الّا از یوم آدم تا ظهور بیانآنچه صاحب ملك بوده در هر ملّت باسم ظاهر درآن ملّت منالله کرده آنچه کرده مگر بعد در ظهور من یظهره الله مایه افتخار راسکّان عصر او بر دارند که اسماء ایشان الی یوم القیمة بخیر ذکر شودعند الله و الّا خواهد رفت مثل آنچه از آدم تا امروز رفته و هنوزیکی در یوم قیامت پیدا نشده که ضرب المثل شود

1244 For otherwise every king, among his people, hath performed his works "for God" according to his own lights: but to what avail if, on the Day of the appearance of the Tree of Truth – among the leaves of the tree of Whose love are the Verses of God – he should remain shut out from recognizing Him as by a veil? – even as, in the age of the revelation of the Bayan, his detachment had reached the point that, conceiving the truth to be in the possession of a certain person, he committed unto him all his affairs; while the Person in Whose name all that are on earth, and he himself, do whatever they do, he hath, as is evident, made to dwell in the Mountain of Mah-Ku. The fruit

1244 و الّا کلّ در ملّتکه هستند علی ما هو فیه لله عامل بوده اند ولی چه ثمر که در یوم ظهورشجره حقیقت که ایات الله اوراق است از شجره محبّت او محتجب ماندهچنانچه در عصر ظهور بیان انقطاع او بجای رسیده که بگمان اینکهحقّ نزد کسی است تفویض نموده باو و کسیکه ما علی الارض و نفس اوباسم او میکنند آنچه میکنند ظاهر است که در جبل ماکو ساکننموده ثمره این حکم آنکه

of this law is that haply on the Day of the appearance of the Tree of Truth, the like of these houses shall have multiplied, so that perchance they may serve Him also for a dwelling.

لعلّ یوم ظهور شجره حقیقت مثل این بیوتمتکثّر شده باشد لعلّ بیت او واقع شود

1245 It is not that when first the Manifestation appeareth His proof is not complete: nay, the proof which the Lord hath bestowed upon the Point of the Bayan is such as hath never till this day appeared at the hand of any that were before Him: to wit, that someone should write even in his own epistles the Verses of God, which being dispatched, His proof is, by a single Verse thereof, made perfect before those upon whom they are sent down; and to reveal responses for whomsoever He wisheth in the language of the Verses, on the part of God. For in the Revelation of the Furqan – which was the jewel of the preceding Revelations – none was addressed but the Apostle of God – may the blessings of God and His salutations be upon Him; nor did His Holiness send down upon anyone a single Verse in writing: nay, if He sent aught down, it was in the customary language of the Arabs of that age. Yet, notwithstanding the appearance of this kind of proof, and the completeness of the Divine bounty, behold thou what hath come to pass!

1245 نه این است که در بدء طهور حجّت او بالغ نباشد بلکه حجّتیکه خداوند بنقطه بیانعطا فرموده تا امروز بر ید احدی از اوّلین ظاهر نشده که کسی در کتابخود آیات الله نویسد و فرستد که بیك ایه آن حجّت بر منزل علیهبالغ گردد و جواب هر نفسی را که خواهد بلسان آیات من عند اللّهنازل نماید زیرا که در ظهور فرقان که جوهر ظهورات قبل بودهمخاطب غیر رسول الله نشده و بر کسی آنحضرت نازل نفرموده آیه بخوکتابت بلکه اگر نازل فرموده بلسان اعراب مصطلحه آن زمان بودهبا وجود ظهور این نوع حجّت و تمامیّت نعمت به بین چه واقع شد

1246 Yet this is that same utterance, in virtue of a single Verse whereof all the believers become occupied with some matter: which Verse, were all that are on earth to become so occupied, would be able to support them; nay, if the Resurrection were never to be set on foot, and all were to perform this matter interminably, would still be equal to the load. Howbeit, it descendeth upon hearts that are not regardful of the secret of existence, and the essence of the proof at the beginning of the Manifestation; and which advert not thereto, nor on the instant bow down before God: whereas this is that same utterance concerning which was revealed aforetime, "Were We to send down this Qur'an upon a mountain, thou wouldst see it humble itself, and cleave asunder, for fear of God;" whereafter reference was sent down to those who hear the Verses, yet bow not down: as is stated in the noble Verse: "And if they hear the Verses of God, they bow not down." This notwithstanding, they entertain not a thought that they might be other than believers: whereas their hearts are judged not in the sight of God to be in the same case even as a mountain what time it humbleth itself: not to mention that there is no doubt that the Verses sent down in the Latter Revelation are greater than those sent down in the Former to an extent for which, by which, from which, to which, there is no limit.

1246 و حال اینکه این همان کلامی است که بیك آیه آن کلّ مؤمنین عمل می کنندو اگر ما علی الارض عامل شوند لایق بلکه اگر قیامت بر پا شود و کلّعامل باشند متحمّل ولی نازل میشود بر قلوبی که ناظر بسرّ وجود و جوهردلیل در مبدء شهود نیستند و ملتفت نمیگردد و فی الحین لله ساجدنمیگردد و حال آنکه این همان است که لو انزلنا هذا القرآن علی جبلرایته خاشعاً متصّدعاًمن خشیّه الله قبل در حقّ او نازل شدهو بعد نفوسی که میشنوند و سجده نمی کنند نازل شده چنانکه نصّآیه شریفه است و اذا سمعوا آیات الله لا یسجدون و با وجود ایخطور دون ایمان در حقّ خود نمیکند و حال آنکه بقد ر حکم جبلدر حین خشوع عند الله بان نمیشود و حال آنکه شبهه نیست کهآیات بعد اعظم تر است از آیات قبل بما لا نهایة لها بها منها الیها

1247 If all the believers in the Bayan, when hearkening unto a single Verse, bow down and say "Yea" – nor the thought of "Nay" so much as enter into their heart – they shall be worthy to call

1247 اگر کل مؤمنین ببیان در حین استماع یك آیه ساجد شوند و گویندبلی و خطور لا بر قلب ایشان نکند لایق است که گویند از مؤمنین بانهستند

themselves believers therein: for the same is a Verse which proclaimeth "Am I not your Lord" unto all, and all works are for the sake of His good pleasure. That is the time of the garnering of the fruit and the testing of the truthful.

زیرا که همان آیه است که الست بربّکم بر کلّ میخواند و کلّاعمال از برای رضای او بوده وان وقت اخذ نمود ثمره و امتحان صادق است

1248 I swear by the Lord Who hath been, and is, single and alone, and hath no partner, that were there someone in the East who in the tablet of his memory was able to summon before his eyes the whole of the Bayan, and who had arrived at the highest level of virtue and piety possible in the world of being: and were the epistle of that Sun of Truth to descend upon him, in the mode of Verses, such as to demonstrate unto him his incapacity, in his own estimation, then, should he tarry for so much as the twinkling of an eye, within himself, and not confess alike with his heart and his tongue, "This is from God, no doubt is there about it: we, all, verily, believe with certainty in God and His Verses," he would not be adjudged in the sight of God to be possessed of so much as a grain of mustard seed of belief; nor would the Bayan which he had memorized, and whose provisions he was putting into effect, confer upon him the merest barley seed of profit; neither would he have had within him any innate disposition to confess the Unity of God, forasmuch as he recognized not the utterance of his Best-Beloved.

1248 قسم بخداوندیکه وحده وحده لا شریك له بوده وهست که اگرنفسی در مشرق باشد که کلّ بیان را درلوخ حفیظ او بین عینی خود بیندو بانچه که در امکان ممکن است باعلی درجه فضل و تقرّب رسیده باشدو کتاب آن شمس حقیقت بر او نازل شود بنهج آیات که عجز او را باو بنمایاندنزد خود اگر بقدر طرفه عینی صبر کند در پیش خود نگوید بقلب خود ولسان خود هذا من عند الله لا ریب فیه انّا کلّ بالله و آیاته موقنون قدرخردلی عند الله حکم ایمان بر او جاری نشود واز بیانی که حفظ داشته وعامل بوده سر جوی باو نفع نبخشد و فطرت توحید در او نبوده که کلاممحبوب خود را نشناخته

1249 For had his heart been a mountain, it must needs have cleft asunder for fear of God: whereas this predicament applieth to a degree precedent upon His own, which is that of the Qur'an: how then must stand the case with His own Verses? – nay, in the eyes of the Revealer thereof such a soul would assuredly be regarded as yet remoter than a mountain, albeit in his own estimation he saw none to equal him for piety, inasmuch as he had "memorized the Bayan:" whereas it is not to be imagined that anyone should be found who was capable of committing to memory the whole of the Bayan, or of abiding by its every precept: nay, the above example hath been cited merely by way of an impossible conjecture, so that all people may know their own limit at the time of His appearance, nor put themselves in a yet harder predicament than a mountain.

1249 که اگر قلب آن جبل می بود باید از خشّیه اللّهمتصدّع گردد و حال آنکه آن حکم در درجه قبل او است که در قرآنباشد چگونه است و آیات آن که نزد منزل آن چنین نفسی ابعدتراز جبل میشود و خود در نزد خود عدل از برای خود نمی بیند در تقوانخود که بیانرا تواند حفظ داشته و حال آنکه متصوّر نمیشود که چنیننفسی بهم رسد که کلّ بیان را تواند حفظ نمود بالکلّ عامل بود و این بر صورتامتناع مثل ذکر شد که کلّ خلق حدّ خود را در نزد آن ظهور دانند و از جبل خود را سخت تر نگیرند

1250 In their own conceit it is as though, whenever they hear the mention of their Best-Beloved, an ocean of tenderness surgeth within them: yet in a case where one must needs submit, and when the affirmative nature of his own essence – as one who respondeth to the Call – is brought into being, he becometh "as though he had heard naught."

1250 و بگمان خود هر وقت ذکر محبوب خود رامیشنوند مثل شجر رقّت میکنند ولی جاییکه باید خاضع شودکه اجابت کینونیّت او خلق میگردد کانّه من لم یسمع میشود

1251 O people of the Bayan! Be watchful of yourselves, for there is no escape for any of you on the Day of Resurrection. He shall arise suddenly, and pass sentence upon whatsoever He willeth:

1251 ای اهلبیان مراقب خود بوده که مفرّی نیست کلّ را در یوم قیامت که طالع میشودبغتة و

He shall, if He so wish it, make the most abased of creatures the most exalted, and the most exalted of creatures the most abased: even as He hath done so in the Bayan, shouldst thou advert unto the matter. Nor, apart from Him, hath anyone the power to accomplish such a feat. Whatsoever He enacteth, the same shall come to pass: it is not that it shall not come to pass. For example, the moment that the Apostle of God – may the blessings of God and His salutations be upon Him – wished to appoint as His Vicegerent the Commander of the Faithful – peace be upon him – this appointment – notwithstanding all the people could do to oppose it – was established. Now too, whatsoever He wisheth to command shall inevitably be established: for this is that same Command whereby the religion preceding His was established, and whereby that succeeding His also shall be established. None but God hath ever been, or ever shall be, possessed of the real command: and all shall abide by His command, provided that they act according thereto: otherwise the case is not amenable to judgment. God exalteth whomsoever He willeth among His servants; He, verily, is powerful over all things.

حکم می کند بر آنچه خواهد ادنای وجود را اگر خواهد اعلی میکندو اعلای وجود را ادنی میکند چنانچه در بیان کرد اگر ملتفت شوبوغیر ازاو کسی قدرت ندارد و بر این و آنچه کند همان میشود نه این استکه نشنود چنانچه همین قدر که رسول خدا خواست امیر المؤمنین را ولیخود گرداند اگر چه کردند آنچه کردند ولی ثابت شد حال هم همین امری که ارادهکند لابد ثابت میگردد زیرا که همان امری است که دین قبل باو ثابتشد و بعد هم باو می شود و غیر الله صاحب امر واقع نبوده و نیستو کلّ بامر او عاملند اگر طبق امر او عامل شوند و الّا که محلّ حکم نمی گرددو الله یرفع من یشاء من عباده انّه کان علی کلّ شئ قدیر

1252 Gate Ten of the Seventh Unity:

1252 البابالعاشر من الواحد السّابع

1253 Do ye protect each soul with a temple of the Name of "Mustaghath" at the time of his birth; nor doth it behove anyone to omit this.

1253 فلتحرزنّ کلّ نفس بهیکل اسم المستغاثفی حین تولده و لا ینبغی لاحد ان یترکه

1254 The substance of this gate is that among the Names of God the number of no Name is equal to that of the Name of "Mustaghath," which is the highest fruit among the Names, having arrived at the final limit of manifestation. Naught is manifest therein but the First Vahid; nor, in the First Vahid, is there aught beside the First Vahid: Who in the Qur'an is the Apostle of God – may the blessings of God and His salutations be upon Him – and in the Bayan the Possessor of the Seven Letters; while prior to the Qur'an He was Jesus – peace be upon Him – and subsequent to the Bayan He Whom God shall make manifest. The thrones in the Revelations appear in different guises: for otherwise the One that is stablished upon the thrones – Who is stripped of the bounds of limitations – is none other but the Primal Will, Which the thrones can never alter.

1254 ملخّص این باب آنکه در اسماء اللّههیچ اسمی تعادل نمیکند عدد آن باسم مستغاث و ان اعلی ثمره اسماء استکه بمنتهی الیه ظهور رسیده و در آن ظاهر نیست الّا واحد اوّل و درواحد اوّل نیست الّا واحد اوّل که در قرآن رسول الله است و در بیانذات حروف السّبع و قبل از قرآن عیسی بود و بعد از بیان من یظهره اللّهاعراش در ظهورات مختلف ظاهر میشود و الّا مستوی بر اعراشکه معرّی از حدّ حدود است همان مشیّة اولیّه است که اعراش او رامتغیّر نمیکند

1255 Considering that no Name hath a higher numerical value than the Name of "Mustaghath," at the level of the Names: and shouldst thou cast the numbers, Vahid after Vahid, upon the number of "Allahumma," the number of the Name "Ahad" would fall short: while shouldst thou compute the value of the Name "Mustaghath" with the addition of "Alif" and "Lam,"

1255 و هیچ اسمی اعلاه عدد آن اسم مستغاث نیستدر رتبه اسماء و بر عدد اللّهم که اعداد طرح کنی واحدا بعدد واحد عدداسم احد ناقص میشود اگر با الف و لام حساب کنی اسم مستغاثرا عدد اسم حیّ زیاد می آید و در یوم قیامت مظهر

the number of the Name “Hayy” would come out in excess; and whereas on the Day of Resurrection the embodiment thereof shall have been made manifest, Who guideth unto God: for this reason hath it been commanded that from the moment of conception, each temple should be protected with a temple containing the number of the Name of “Mustaghath:” for from the beginning of the Revelation until the Revelation following, God alone knoweth how much time shall elapse; yet, if God willeth, it shall not exceed the number of “Mustaghath.”

آن ظاهر شده که مدّلبوده علی الله ازین جهت امر شده که کلّ از حین انعقاد نطفه محرّزکنند آن هیکل را بهیکلی که عدد اسم مستغاث در آن باشد زیرا که از مبدء ظهور تا ظهور آخر خدا دانا است که چه قدر شود و لکنزیاده ازعدد مستغاث اگر خدا خواهد نخواهد شد

1256 In the Dispensation of the Qur’an, the beginning and the return thereof were within the Name of “Aghfar,” less the number of the Name “Huva.” In the Bayan, God alone knoweth to what limit this period shall extend: inasmuch as there is no standard in this (for the interval betwixt the Evangel and the Furqan reached not even to a thousand): for the Tree of Truth is under all conditions watchful of His creatures: and whensoever He perceiveth a preparedness for the Revelation in the mirrors of the hearts of those who extol His glory, He maketh Himself known unto all, by the leave of God – exalted and glorified be He: inasmuch as He hath never had, nor ever shall have, any motion or stillness of His own, save only through God – exalted and glorified be He.

1256 و در کور قرآنبدء و عود آن در اسم اغفر شد بنقص عدد اسم هو در بیان خدا عالم استکه تا چه حد رسد زیرا که در این معیاری نیست زیرا که فاصله بینانجیل و فرقان بالف هم نرسید زیرا که شجره حقیقت در هر حالناظر است بخلق خود هر وقت که بیند استعداد ظهور را در مرایابافئده مسّبحین می شناساند خود را بکلّ باذن الله عزّ و جلّزیرا که ازبرای او حرکتی و سکونی نبوده و نیست الّا بالله عزّ و ج

1257 The fruit thereof is that since all the Names are circling around the Name of God, and the perfection of all Names consisteth in arrival at this Name, perchance all the souls in the Bayan may arrive at whatsoever is possible of attainment, so that, at the time of the appearance of the Manifestation of Truth, they may be able to recognize the Sun of Truth, and to circle around Him. Let them be watchful lest they transgress beyond this number: for should anyone arrive at this number in the Bayan, and hear that the Tree of Truth hath been made manifest, it behoveth him to return unto Him, even though he may not be certain of the matter: perchance he may obtain deliverance from the Fire, through this bounty: nor hath there ever been, or ever shall be, a greater bounty in the Bayan than this, should they appreciate its value, and save themselves from the fire of Him Whom God shall make manifest, and dwell beneath the shadow of His light.

1257 ثّمره آن اینکه کلّ اسماء چون طائفند در حول اسم الله و کمال کلّ اسماءببلوغ این اسم است لعلّ کلّ نفوس در بیان ببلاغ ما یمکن برسندکه در حین ظهور حقیقت توانند شمس حقیقت را درك نمود و طائف حول او گشت و مراقب باشند که از آن عدد تجاوز نکنندکه اگر بان عدد رسد نفسی در بیان و شنود ظاهر که ظاهر شده شجره حقیقتبر او است رجوع بسوی او و اگر چه یقین نه نماید لعلّ از نار نجاتیابد باین فضل و هیچ فضلی اعظم تر در بیان ازین نبوده و نیستاگر قدر دانند و خود را از نار من یظهره الله نجات دهند و در ظلّنور او ساکن شوند زیرا که

1258 Inasmuch as His appearance is the beginning of the creation of all beings in the Primordial Gathering of the Hearts, after the completion of the Primordial Gathering of the Bodies, ere His appearance: and so only two thousand and one Names be written in a temple, it is sufficient to afford protection: haply by this means one may not remain shut out as by a veil from recognizing the One Who is manifest in the Names; and see

1258 ظهور او مبدء خلق کینونیّات استدر ذرّ افئده بعد از تمامیّت ذرّ اجساد قبل از ظهور او و همینقسم که در هیکلی هزار و یك اسم نوشته شود کافی است در تحرّزلعلّ باین سبب از ظاهر در اسماء محتجب نماند و غیر الله نه بیند وشاهد نشود الّا برضای محبوب خود

none but God, nor witness aught save in the good pleasure of His Best-Beloved.

1259 Do ye then shield yourselves with the protection of being for God, your Lord, and thereafter with that of His Goodly Names, every one of them: for His, verily, are the creation and the Command in the kingdom of the heavens and the earth and whatsoever is between them. No God is there but Him, the Almighty, the Best-Beloved.

1259 فلتحزّن انفسکم بالله ربّکمثمّ باسمائه الحسنی کلّها فانّ له الخلق و الامر فی ملکوت السّمواتو الارض و ما بینهما لا اله الّا هو العزیز المحبوب

1260 Gate Eleven of the Seventh Unity,

1260 الباب الحادی و العشرمن الواحد السّابع

1261 concerning the impermissibility of mounting pulpits, and the command to be seated upon chairs.

1261 فی عدم جواز الصعود علی المنابر و الامربالجلوس علی الکراسی

1262 The substance of this gate is that it hath been forbidden to mount pulpits, and commanded to be seated upon thrones, or upon a couch or chair, so that none may depart from the bounds of dignity. In a meeting-place, where an assembly is gathered, let a chair be placed upon a dais, in order that all those present may be able to hear the words of the True One.

1262 ملخّص این باب آنکه نهی شده از صعود بر منابر وامرشده استواء بر اعراش یا سریر یا کرسی تا آنکه کلّ از شأن و قر بیرونترفته و اگر محلّ اجتماع است بر تختی کرسی گذارده که کلّ توانند استماعنمود کلمات حقّ را

1263 The fruit thereof is that perchance on the Day of the appearance of the True One, one may, when acquiring knowledge, have the honour to do so from that Source of knowledge. How very great is this matter! – inasmuch as His knowledge is none other but His own Self: and, apart from them that are well grounded in knowledge – who are the Imams of Guidance – none else are able to understand His utterance: how then could all elect to acquire their knowledge in this manner? Nay whatsoever knowledge is entitled to the designation “thing” hath been created for the sake of understanding His utterance; while that which is with Him is naught but the jewel of existence.

1263 و ثمره آن آنکه لعلّ یوم ظهور حقّ کسی بافتخار تعلّمنزد آن مبدء علم متعلّم گردد و چه بسیار عظیم است این امر زیرا کهعلم او غیر نفس او نیست و راسخون در علم که ائمه هدی هستند غیر ایشان کلام او را نتوانند درك نمود چگونه توانند کلّ که تعلّم اختیارنمود بلکه هر علمی که ما یقع علیه اسم شئ است از برای عرفان کلام او خلقشده و نزد او نیست الّا جوهر وجود

1264 This very utterance that thou beholdest is innovated at its own level, by its own self: for otherwise the station of His essence is too glorious to be spoken of as conjoined with letters. No greater delight hath been created in the world of being than that one should hearken unto His Verses, and understand their intention; nor ask why or wherefore with respect to His Words; neither compare them with the utterance of anyone but Him. Just as His Being is the Manifestation of Godhead and Lordship before All Things, so too His Utterance is the Manifestation of Godhead and Lordship before all utterances: whence if it were a human being endowed with utterance, it would assuredly proclaim “Verily, I am God, no God is there but Me; and, verily, all else besides Me are My creation: wherefore, all ye letters, Me alone do ye fear!” – as indeed, with the tongue of its essence, it doth proclaim what He proclaimed, and all things hear it: for were this not the case, how, on the advent

1264 این کلامی هم که می بینی ابداعان میشود در صقع آن بنفس آن و الّا مقام ذات او اجلّ است ازذکر اقتران بحروف و هیچ لذّتی اعظم تر در امکان خلق نشده که کسباستماع نماید ایات ان را و بفهمد مراد ان را و لم و بم در حق کلماتآن نگوید و مقایسه با کلام غیر او نکند همین قسم که کینونیّت او مظهرالوهیّت و ربوبیّت است بر کل شئ همین قسم کلام او مظهر الوهیتو ربوبیّت است بر کلّ که اگر آن انسانی می بود متکلّم هر آینهمیگفت انّی انا الله لا اله الّا انّا و ان ما دونی خلقی ان یاکلاالحروف ایّای فاتّقون و حال آنکه میگوید بلسان کینونیّت خودآنچه گفت و می شنود آنرا کلشئ که اگر این نبود چگونه در نزد هر ظهوربکلّ کتب سماویّه قبل باید باو مؤمن

of each new Revelation, could it be incumbent upon all the Heavenly Books aforetime to believe therein, even as it is incumbent upon the souls who believe in those Books to believe in the new Manifestation?

گردند چنانچه نفوس مؤمنهبان کتب باید باین مظهر مؤمن گردند

1265 Thus it is that, through one single Verse, His proof is made complete before all that are on earth, to each who is endowed with utterance in his own tongue: whence if there were today one of the people of Adam, one single Verse would be presented unto him – even as it is presented unto the first to believe in the Bayan – and he would be informed that all that are on earth were powerless to produce its like: if, then, upon the instant he proclaimed it to be true, he would have proclaimed the truth of God, inasmuch as there is none more truthful in His word than He; whereas if – God forbid – he hesitated, and made not certain that this was the utterance of the Lord, it would behove him to present it unto all that are on earth: and so soon as he observed the incapacity of all – the which he doth in fact observe – he must needs return, and proclaim the truthfulness of the Lord in respect of His word; while from the time of hearkening thereto until he arriveth at a state of conviction, he is in the fire of his own unperceiving state.

1265 وازین است که بیك آیه واحدهحجّت او بر کلّ ما علی الارض بالغ است بر هر ذا لسانی بلسان او که اگرامروز یکی از امّت آدم باشد بان عرض کرده میشود یك آیه واحدهبمثل آنکه عرض کرده میشود بر اوّل من آمن بالبیان و بان گفته میشودکه کلّ ما علی الارض عاجزند از ایتان باو اگر فی الحین تصدیق نمود کهتصدیق خدا کرده زیرا که اصدق از او نیست در قول و اگر العیاذ بالله تأمّل نمود و یقین ننمود بکلام خداوند بر او است که بر ماعلی الارض عرض کند همین قدر که عجز کلّ را دید و حال آنکه می بیندباید رجوع کند و تصدیق کند خداوند را بر قول او و از حین استماعتا آنکه بدرجه یقین نرسیده در نار حجاب بوده

1266 As for the circumstance that all exclaim "O Thou Who art the most truthful of the truthful!" – if at the time of Revelation they confess the truth of the Tree of Truth, and, at the time of reciting His Verses, hesitate not to pronounce them true, then shall they have uttered "O Thou Who art the most truthful of the truthful!"; otherwise, their deed shall have belied their utterance: inasmuch as this name is but a name among His Names, and a light among His Lights, which guideth unto Him in respect of truthfulness (how, then, could it be possible for His essence to be characterized by such a description?): for whatsoever truthfulness might be conceived of in the world of being is truthful only in virtue of His truthfulness: while He, at the top of His voice, is calling unto the whole of creation: "Ye all exclaim 'O Thou Who art the most truthful of the truthful!' – why then do ye hesitate to pronounce the truth of that which is being sent down?" Thus it is that the whole world is of a sudden marked out by the Pen of God with a circle as of no account, save him whom God willeth to exempt, while all remain oblivious of their plight.

1266 و اینکه کلّ می گویندیا اصدق الصادقین در حین ظهور اگر تصدیق شجره حقیقترا نمودند و در حین تلاوت آیات آن تأمّل در تصدیق او نکردندیا اصدق الصّادقین گفته اند و الّا عمل ایشان مکذّب قول ایشان استزیرا که این اسمی است از اسماء و نوری است از انوار او که مدّل براو است در صدق کجا توان ذات او را موصوف باین وصف نمودزیرا که اگر صدق در امکان متصوّر است بصدق او است و حال آنکهباعلا صوت خود ندا می فرماید کلّ خلق را که کلّ میگویند یا اصدقالصّادقین چرا تأمل در تصدیق آنچه نازل میشود دارید این استکه یك دفعه قلم بر دور عالم میگردد الّا من شاء و کلّ ملتفت نمیشوند

1267 Should they claim "We have not heard the Verses" – yet heard them they have. And should they claim "Those servants who are truthful have become so otherwise than through following the Qur'an" – this is assuredly not the case. And should they claim "This Verse is not a Verse of God, and all are not powerless to produce its like" – where then is the one who hath

1267 اگر بگویند که نشنیدیم آیات را که شنیده اند واگر بگویند عبادیکه صادقند غیر از باتباع قرآن صادق گشته که چنین نیست واگربگویند که این آیه آیة الله نیست و کلّ عاجز نیستند کو کسی که ایتانموده بر فطرت و حال آنکه مثل بحر از آن بحر جود نازل میگردد

shown himself able to do so, by way of innate ability? – whereas these Verses, like unto an ocean, are being sent down from that Ocean of Bounty.

1268 Thus it is that that, all through believing in Him, and accepting His words as true, become "truthful:" yet deny Him that name which He Himself hath bestowed upon one of the manifestations of His Cause, in exemplification of the truthfulness of His own Self: for had they not done so, no Manifestation, at the time of His appearance, would have been charged with falsehood. Thus it is that all, in virtue of His Name, are "truthful:" yet deny this designation to its true Bearer, without perceiving what they do. To illustrate this matter: should someone pronounce the sun in the mirror to be "true" in its radiance, at its own level, yet say not the same of the sun in heaven, how veiled would he be! – as also in the case of the monks at the time of the Apostle of God – may the blessings of God and His salutations be upon Him – who were in this same predicament: inasmuch as the people pronounced them "truthful" in virtue of their following the religion of Jesus – peace be upon Him: yet said not the same of the Sun of Truth – around Whose seal all religions circle – wishing rather to condition their acceptance of the truth of the sun in heaven upon that of its ghostly shadow in the mirror – assuming this latter to have been "true:" whereas, were the mere thought to occur to any such that the Apostle of God – may the blessings of God and His salutations be upon Him – might be other than true, the spectral likeness of the sun within them would at that very moment be removed.

1268 این استکه کلّ بایمان باو صادق وتصدیق کلام او ولی اسمی را که عطا فرموده استبیکی از مظاهر امر خود که اثبات صادق و تصدیق کلام اوّل میکند از او منعمی نمایند که اگر منع نمی نمودند هیچ ظهوری تکذیب کرده نمیشد در حین ظهوراین است که کلّ باسم او صادق ولی منع او را از مسمی میکنند مثل آنکهاگر کسی بگوید شمس در مرآت صادق است بضیاء در حدّ خود ولی در شمسسماء نگوید چه قدر محتجب است مثل رهبان هم در زمان رسول اللّههمین قسم است که باتباع دین عیسی آنها را صادق میگفتند ولباز شمس حقیقت که کلّ ادیان حول خاتم او طائفند نمیگفتند ومیخواستند که از صدق شبح در مرآت اگر حقّ می بود تصدیق کنندشمس سماء را و حال آنکه حین خطور دون تصدیق رسول اللّهشحیّت شمس از آنها مرتفع شده

1269 Regard thou such to be the case likewise in the Revelation of the Bayan; and likewise in the Revelation of Him Whom God shall make manifest, be thou scrupulous not to condition thy recognition of Him upon that of the people of the Bayan (for to do so would be to act in the manner illustrated): but rather to recognize Him by His own Self. This is the meaning of the saying "Know ye God through God:" and do thou apply this same standard in all subsidiary cases: thus: "Recognize ye God through God;" "Love ye God through God;" "Obey ye God through God;" and "Follow ye God through God:" and behold thou in the same wise all Names and Likenesses on that Day. Observe thou how delicate is the matter! – for if, at the time of the appearance of the Tree of the Bayan, all that were on earth had been believers in the Qur'an; yet, on encountering the first of His Verses, all had not recognized Him as true: assuredly all would have become in the sight of God untruthful, while He alone would have been truthful.

1269 و هم چنین در ظهور بیان به بینو هم چنین در ظهور من یظهره الله دقیق شو که بتصدیق اهل بیانتصدیق او نکنی که مثل مثل آن است که ذکر شد بلکه او را بخود اوتصدیق کنی این است صعق اعرفوا الله بالله و بر این اصل کلّ فروعآنرا جاری کن و صدقوا لله بالله و حبّبوا الله بالله و اطیعواالله بالله و اتبعوا الله بالله و هم چنین کلّ اسماء و امثال رادر آن روز مشاهده کن و به بین اکر چه قدر دقیق است که اگر حینظهور شجره بیان کلّ ما علی الارض مؤمن بودند بقرآن و در حین آیه اولکلّ تصدیق نمیکردند او را هر آینه کلّ عند الله کاذب میشدند و همانصادق بود

1270 Observe thou how subtle is the matter! Today thou wishest to condition thy recognition of Him on that of persons, the beginning of whose knowledge is the ability to understand the words of those servants who have believed in Him. Thus it is that thou hast not recognized thy Best-Beloved, but hast travelled rather in the Night. Otherwise, shouldst thou recognize the entire world, if He say "Nay," then thou too wouldst say "Nay;" and if He say "Yea," then thou too wouldst say "Yea:" inasmuch as that which thou hadst formerly understood to be true became so in virtue of following His word. Thus it is that on the advent of each Revelation, the people of that Revelation allow those learned therein to shut them out as by a veil: heedless the while that behind the matter, through a single utterance on His part of "Nay," all these become untruthful.

1270 به بین امر چه قدر لطیف است امروز میخواهی باشخاصکه مبدء علم او فهم کلمات عبادی است که باو ایمان آورده تصدیق کنی او را این است که نشناخته محبوب خود را و در لیل سیر کردهو الّا اگر شناسی کلّ عالم را اگر لا گوید لا میگوئی و اگر بلی گوید بلمیگوئی زیرا که آنچه قبل صدق فهمیده باتباع قول او شده این استکه در نزد هرظهوری آهل آن ظهور بعلمای آن ظهور محتجب میشوندو حال آنکه از ورای امر غافلند که بیك قول لای او کلّ آیتها غیرصادق میگردند

1271 Be thou watchful of the appearance of the True One, lest on the Day of His appearance thou shouldst condition thine acceptance of His truth upon that of the people of the Bayan: for all their acclamations shall be rendered, through a single utterance on His part of "Yea," unqualified approval, and through a single utterance on His part of "Nay," the reverse. Consider thou in the Qur'an that if the Apostle of God – may the blessings of God and His salutations be upon Him – had uttered a single word attesting the truth of a certain group of people, all today would assuredly attest their truth, in virtue of the attestation of the Apostle of God – may the blessings of God and His salutations be upon Him – and in the reverse case attest the reverse, irrespective of whether or not the people in question were actually truthful: for the criterion is the testimony of the True One, not the testimony of the people; and His approval, not that of the people.

1271 مراقب باش ظهور حقّ را که در یوم ظهور بتصدیقاهل بیان تصدیق او نکنی که کلّ تصدیقهای ایشان در نزد اوبیك بلی تصدیق صرف میشود و بیك لا دون آن نظر کن در قرآنکه اگر رسول خدا یك کلمه فرموده بود بر تصدیق طائفه هر آینهامروز کلّ تصدیق میکردند آن طائفه را بتصدیق رسول الله واگر بر عکس بر عکس چه اینها صادق بودند ما دون آن زیرا که مناط شهادتحقّ است نه شهادت خلق و تصدیق او است نه تصدیق خلق

1272 For example, all those unto whom the promise had been given of Ahmad – may the blessings of God and His salutations be upon Him – when they confessed not the truth of the Apostle of God, became, through His word, untruthful: whereas in their own age there is no doubt that among them were those who were truthful, who deviated not from the religion of Jesus – peace be upon Him; notwithstanding that, in the sight of God, they were not truthful: for had they been truthful, they would have believed in the Apostle of God – may the blessings of God and His salutations be upon Him.

1272 چنانچه کلّ موعودین احمد که تصدیق نکردند رسول الله را بقول اوکاذب شدند و حال آنکه در زمان خود شبهه نیست که صادق داشتندکه از دین عیسی منحرف نبودند ولی عند الله صادق نبودند که اگرصادق می بودند ایمان برسول الله می آوردند

1273 Regard thou such to be the case likewise on the appearance of Him Whom God shall make manifest, when all shall be untruthful save only those servants who accept His truth, whether the one in question be the most exalted of the dwellers on earth, or whether the reverse: inasmuch as the acceptance of the True

1273 وهم چنین در نزد ظهورمن یظهره الله بین که کلّ کاذبند الّا عبادی که تصدیق کنند او را چهاعلای من علی الارض باشد و چه دون آن زیرا که تصدیق حقّ بقولاو است و کلّ صادق میگردند باتباع آن و شبهه نیست که در نزد هر ظهوری خداوند امتحان میفرماید خلق خود را

بانچه که دین ایشانبان بر پا بوده و سبب تقرّب آن بسوی خداوند بوده و الله یهدیمن یشاء الی صراط حقّ یقین

One is through His word, and all become truthful through following it. There is no doubt that on the advent of each Revelation, the Lord testeth His creatures by means of that whereby their own religion had been established, and whereby any one of them had sought to draw nigh unto the Lord. God guideth whomsoever He willeth unto a path of certain truth.

1274 الباب الثانی و العشر من الواحد السّابع

1274 Gate Twelve of the Seventh Unity,

1275 فلا ینبغی من یعمل لله ان یشرك به شیئا

1275 concerning this, that it behoveth no one who performeth his works for God to associate aught with Him in his worship.

1276 ملخّص این باب آنکه در هر ظهورحقیقتّی هر کس از برای او عامل از برای خدا عامل بوده و هر کس از برانخدا عامل بوده از برای او عامل بوده ودر یوم قیامت که ظهور او استو حروف حیّ او و کلّ مؤمنین باو اذن داده نشده اگر کسی عملی ازبرای او کند بر اینکه اخذ کند آنچه داب آن بوده از دره گرفته تا ذرّهمنتهی شود زیرا که وجود او از برای او خلق شده چگونه ما یتفرّعبر وجود آن اگر چه او اجلّ از آن بوده وهست چنانچه داب ظهورحقیقت در فرقان و بیان بوده ولی این حدّ عباد است و ثمره وجودایشان در یوم معاد

1276 The substance of this gate is that, whereas on each appearance of the Manifestation of Truth, anyone who performeth his actions for Him performeth them for God; while anyone who performeth his actions for God performeth them for Him: on the Day of Resurrection – which Resurrection is none other but His appearance, and the appearance of His Letters of the Living, and all the believers in Him – no one hath been granted permission, should he perform any work for Him, to lay hold upon His practice in any matter, ranging from a priceless pearl at one extreme to the merest atom at the other: inasmuch as his very existence hath been created for Him – with how much greater reason, then, must this be the case with whatsoever is subordinate to His existence? Notwithstanding, He hath ever been, and ever shall be, more glorious than this: and indeed there is no mention in the Furqan or the Bayan of the "practice" of the Manifestation of Truth – yet such is the limit of the people, and the fruit of their existence on the Day of the Return.

1277 و الّا شبهه نیست که شجره حقیقت در یوم قیامتقبل از ظهور کسی او را نمیشناسد که این حکم را تواند جاری نمودو بعد از ظهور اختلاف میگردد بشأنی که باز میسّر نمیشود اطاعتاین امر الّا ازبرای مدرکین مگر در ظهور او کلّ ترقّی نمایند که اختلافواقع نشود در ایمان آوردن آن که آن وقت ثمره بیان ازبرای ایشانثابت میگردد آن وقت هم در شئون معدوده چه قدر توان احصانمود از برای یك نفس واحده عمل کردند

1277 Otherwise, there is no doubt that on the Day of Resurrection no one recognizeth the Tree of Truth, ere He reveal Himself, so as to be able to put this matter into effect; while after His Revelation differences arise to a degree that it would still not be practicable to obey such a command, save in the case of those who recognize Him for who He is: unless, in His Revelation, all should so progress that no differences would occur over the question whether He was to be accounted a believer or nay: at which time the fruit of the Bayan would be fully realized in their regard. Yet even then, how many different ways might it be possible to enumerate in which – with respect to only a few areas of comportment – the actions of a single person could be emulated!

1278 این نیست الّا محض عرفانکلّ حدّ خود و او الّا آن حقیقتی است که در ملك آن هزاران هزار مظهر غنا و استغنا است از برای آن ولی چون رایحه دون توحیددر این اعمال می ورزد ازین جهت نهی شده

1278 This is for no other purpose than that all should know their proper station: for otherwise, He is a Reality Who hath in His kingdom thousands upon thousands of manifestations of wealth and self-sufficiency: howbeit, since a whiff of other than

Divine Unity wafteth in these actions, for this reason have they been forbidden.

1279 God bestoweth His grace upon whomsoever He willeth among His servants; He, verily, is the All-Encompassing, the All-Knowing.

1279 و الله یؤت الفضلمن یشاء من عباده انّه کان و سّاعا علیما

1280 Gate Thirteen of the Seventh Unity,

1280 الباب الثالثو العشر من الواحد السّابع

1281 concerning this, that God hath enjoined upon all His servants to acquire from Him Whom God shall make manifest during the days of His manifestation nineteen Verses in His own script.

1281 مما فرض الله علی کل عبیده ان یکون عندهمتسعة عشر آیه حتّی یظهره الله فی ایّام ظهوره بخطّه

1282 The substance of this gate is that naught hath ever been, or ever will be, of greater moment in the eyes of the Lord than His Verses: should the which be conjoined with the script of the Tree of Truth, in respect of Whom the Name of God is mentioned (for as thou sayest the "Verses of God," in His case too thou sayest the "Manifestation of God"), then are they more precious, in the sight of God, and in the sight of those endowed with understanding, than any precious thing: whence it hath been enjoined upon all the people of the Bayan to acquire a single page thereof – comprising nineteen Verses – in His own script.

1282 ملخّص این باب آنکههیچ چیز نزد خداوند اعظم تر از آیات او نبوده و نیست و اگرمقترن گردد بخط شجره حقیقت که اسم الله بر او ذکر میشود مثلاآنکه آیات الله میگوئی در آن هم شأن الله میگوئی آن وقت اعزّ ازهر شئ عزیزیست عند الله وعند اولی العلم و یك صفحه که نوزدهآیه باشد بخطّ آن بر کلّ اهل بیان فرض شده تملّك آنرا که

1283 No recompense on the Day of Resurrection can be compared therewith: for were a person to possess the whole earth, and to renounce it for the sake of obtaining such a Tablet, the value (Baha') thereof would still be greater, in the sight of God, and in the sight of those endowed with understanding, than that which he had expended: for this is a charter of deliverance from God unto that soul; whereas if – God forbid – he be other than a believer, it is his charter of the Fire until the following Resurrection: even as whatever, in this Revelation, came to the believers was the highest fruit of their existence, upon which they pride themselves in Paradise; whereas aught that came down upon other than the believers is a proof from God unto the one concerned, whereby he is caused to dwell eternally in the Fire, unless God will it otherwise: and such is the case whether this document be composed in His own script, or whether it comprise His traces.

1283 هیچ جزائدر یوم قیامت معادله بان نمیکند که اگر کسی کل ارض را مالك باشدو بدهد و اخذ چنین لوحی کند بها آن زیاده است عند الله و عنداولی العلم زیرا که آن برات نجاتی است من عند الله از برای آن نفسو اگر العیاذ بالله دون مقبل باشد برات نار او است تا قیامتدیگر مثل هر چه در این ظهور بر موءمنین وارد شد اعلا ثمره وجودایشان شد و بان در جنّت مفتخرند و هر چیز بر غیر مؤمنین نازلشد همان حجّتی است من الله از برای او که بان در نار مخلّد میگرددالّا اذا شاء الله چه بخطّ آن باشد و چه باثار آن

1284 Were it possible in that Revelation for This to become other than That, assuredly the Former would have been the preserver of all the Latter's traces, in the finest script beyond which none finer could be conceived of in the world of being: yet, since such is not possible, others shall obtain this bounty. Should a person write a single Verse of His, it would be better for him than to write the whole of the Bayan, and all the books that had been composed in the Bayan: inasmuch as all these shall be

1284 واگر ممکنشود که در آن ظهور این غیر آن شود هر آینه حافظ کلّ آثار او می بود با حسن خطّی که در امکان فوق آن متصوّر نباشد ولی چون ممتنع استدیگران اخذ این فیض را خواهند نمود که اگر کسی یك ایه او رانویسدبهتر است از آنکه کلّ بیان و کتبی که در بیان انشا شده نویسد زیرا کهکلّ مرتفع میگردد و آن می ماند تا ظهور

lifted up, while that shall remain until the following Revelation. If in that Revelation anyone should write a single Word of that Revelation while believing therein, his reward for doing so would be greater than that he should write all the traces of the previous Reality, and whatsoever had been composed beneath their shadow. In the light of such an understanding do thou ascend from Revelation unto Revelation, knowing that there shall be no end to thine ascent, in the knowledge of God, even as there was no beginning to this process.

دیگر و در آن ظهور اگریك حرف از آنظهور را کسی نویسد با ایمان باو ثواب آن اعظمتر است ازآنکه کلّ آثار حقیقت را از قبل و آنچه در ظلّ او انشاشده نویسد وهم چنین عروج کن از ظهوری تا ظهوری کهبلاغی از برای عروج تو نخواهد بود در علم خدا چنانچه بدئی از برای آننبوده

1285 Methinks I see that the Epistles of that Sun of Truth shall be sent down upon the believers in Him, who shall receive the bearer thereof with greater honour than that wherewith a lover would receive his loved one, and shall stand up for him – these are the pillars of religion and the witnesses of certitude!: far otherwise than what thou observest from the believers in the Qur'an in this Revelation, who, though they stand up in the presence of the Qur'an, have remained shut out as by a veil from the Tree of Truth, Who is the Revealer thereof, as indeed is customary among other than the Shi'ihs to behave in just this fashion. Yea, this action is intended to pay honour to the Book, to the end that the honour of its Revealer should be exalted. The essence of knowledge in the eyes of those apprised thereof is evident: to wit, that should anyone attain the Revelation – whereof these are but the subsidiary aspects – he shall attain thereby unto all good: even as, at the beginning of Islam, had anyone written the Surih of Tawhid from the Book of God, this would have been better for him than to write the Evangel, and all the books that had been composed beneath its shadow. Apply thou this same principle from the time of Revelation up to the appearance of the Point of Truth: perchance thou mayest not be shut out as by a veil from the Desired One. Do ye then acquire the finest thing that God hath created, should God allow this: then yield Him thanks.

1285 و گویا دیده میشود که کتب آنشمس حقیقت نازل میگرددبر مؤمنین باو و استقبال میکنند حامل او را اعزّ از استقبالعزیزی عزیز خود و او قائم میشوند از برای آن ایشانند ارکان دینو شهداء یقین نه مثل آنکه از موءمنین بقرآن در این ظهور می بینکه نزد حضور قرآن قائم میشوند و از شجره حقیقت که منزل او استمحتجب مانده اند چنانچه داب غیر اثنا عشریه چنین است یا این عملاجل اعزاز او است که اعز از منزل او مرتفع شود و جوهر علم نزد اهلان ظاهر است که اگر کسی درك کند ظهور را اینها شئون ما یتفرعبر او است و درك خواهد نمود کل خیر را چنانچه اگر نفسی در صدر اسلامسوره توحید را آن کتاب الله می نوشت بهتر بود از اینکه انجیلو کلّ کتبی که در ظلّ او انشاء شده بود نویسد و هم چنین حین ظهور تا ظهور نقطه حقیقت را سریان ده لعل از مقصود محتجبنگردی فلتملکنّ خیر شئ قد خلقه الله اذا اذن الله لکم ثم ایّاهتشکرون

1286 And know thou that this law is but a token of the exaltation of His bounty: for otherwise, no one is entitled in his own right to His bestowal. All are charged to beseech His bounty; while He is charged only with whatsoever may be the good pleasure of God's Will. He bestoweth His bounty upon whomsoever He willeth, and withholdeth it from whomsoever He willeth: howbeit God bestoweth it upon all people without exception, so only they believe with certainty in God and in His Verses.

1286 و بدانکه این حکم ارتفاع فضل او است و الّا کسی قابلنیست باستحقاق عطا او را او بر کل سئوال از فضل او استو بر او نیست الّا آنچه مشیّة الله تعلّق گرفته تؤتی من تشاءو تمنّع عمّن تشاء و لکنّ الله یؤتی النّاس کلّهم اجمعون اذا همبالله و بایاته یوقنون

1287 Gate Fourteen of the Seventh Unity,

1287 الباب الرّابع و العشر من الواحد السّابع

1288 concerning the impermissibility of seeking forgiveness except from God, in the Manifestation of His own Self, at the time

1288 فی عدم جواز التّوبة الّا عند الله من مظهر نفسه فی ظهوره و الّافاستغفروا الله سرّاً عند انفسکم

of His appearance: otherwise, do ye seek forgiveness of God privately within yourselves.

1289 The substance of this gate is that permission hath not been granted for anyone to seek forgiveness from another during the Night; while on the Day of Resurrection it is permitted to seek forgiveness from Him Whom God shall make manifest, or from whomsoever He may designate: otherwise, forgiveness must under all conditions be sought from God, betwixt oneself and Him: for indeed were a servant to beseech forgiveness of God by whatsoever means are possible in the world of being, still it would be no more than what was justly due from him, in view of the just deserving of his own inner essence – how much more of those matters which are subordinate thereto.

1289 ملخّص این باب آنکه اذن دادهنشده استغفار نفسی نزد نفسی در لیل و در یوم قیامت عند منیظهره لله باذن او جایز است و الّا استغفار باید کرد خدا رادر هر حال ما بین خود و او که اگر عبدی بانچه در امکان ممکن استاستغفار کند خدا را بان مستحقّ است باستحقاق کینونیّت خودچگونه که بر شئون آن رسد

1290 It is not that thou shouldst seek forgiveness even while being shut out as by a veil from the One from Whom thou art seeking forgiveness from Him: for seeking forgiveness from God cannot be realized save through seeking forgiveness from the Manifestation of His Cause, Who is the Tree of Truth; and likewise from His Letters of the Living on the Day of His appearance: for otherwise, wert thou to beseech forgiveness to the number of "All Things," it would avail thee naught: as indeed thou dost so night and day, whilst oppressing the very Person, to seek forgiveness from Whom is to seek forgiveness from the Lord: for in this world of being the people have no way unto God save through the Gates of the Vahid, which culminate in the innumerate Vahid, Who is the One Who bringeth into being all the illimitable numbers aforetime and hereafter.

1290 نه اینکه استغفار کنی و از آنکه از اواستغفار میکنی از او محتجب باشی زیرا که استغفار از خدا ثابتنمیشود الّا باستغفار از مظهر امر که آن شجره حقیقت باشدو هم چنین حروف حیّ او در یوم ظهور او و الّا بعدد کلّ شئ اگر کنشمر نمیبخشد از برای تو چنانچه در لیل و نهار میکنی و خود ظالم هستبرآن کسی که استغفار نزد او استغفار نزد خداوند است زیرا که در امکان سبیل نیست از برای خلق بسوی خدا الّا بابواب واحد کهمنتهی میگردد بواحد بِلا عدد که اوّل باشد که مکوّن کل اعداد ما لا نهایهقبل و بعد است

1291 In like manner, among the Letters of the Vahid, it is not befitting that the Letter "Sin" should seek forgiveness but from the "Ba';" nor likewise that the "Mim" should seek forgiveness but from the "Sin;" and so on, Letter by Letter, until the First Vahid is complete, whereafter it would be impossible to estimate the extent of its proliferation: for which reason, the command to seek forgiveness in such a manner is cut off, nor cometh back into operation save on the appearance of the Resurrection.

1291 وهم چنین در حروف واحد حرف سین را سزاوار نیستالّا استغفار نزد با هم چنین میم را الّا استغفار نزد سیزد و همچنین حرفا بحرف تا واحد اوّل تمام شود که آنوقت تکثّر آنرا تواناحصا نمود ازین جهت امر استغفار منقطع میگردد الّا با ظهورقیامت

1292 Howbeit, whichever soul seeketh forgiveness betwixt himself and God; nor transgresseth the bounds fixed in the Bayan, the Lord shall accept his plea for forgiveness: up to the time of the Revelation, when no plea for forgiveness shall be accepted unless addressed unto the One made manifest in the Revelation. Conceive thou such to be the case likewise with respect to all acts and conditions: and appreciate the greatness of the Day of Revelation, around which all circleth; and beseech forgiveness of God at every moment, and before each moment, and after each moment.

1292 ولی هر نفسی که ما بین خود و خدا کند و از حدود بیان تجاوزنکند خداوند قبول میفرماید استغفار آنرا تا حین ظهور و آنوقت قبول نمیشود الّا نزد ظاهر بظهور و هم چنین کلّ اعمالو اطوار تصوّر کن و قدر دان یوم ظهور را که کلّ حول آن طائفمیگردد و استغفر الله فی کلّ حین و قبل حین و بعد حین

1293 Gate Fifteen of the Seventh Vahid,

1293 الباب الخامس و العشر من الواحد السّابع

1294 concerning the obligation to bow down at the gate of a city wherein riseth the Divine Point, as a mark of honour thereto on the part of God: He, verily, is the Almighty, the Best-Beloved.

1294 فی وجوب السجده عند باب مدینه یطلّعنفیها نقطة الالهیّة اعظاما من الله له انّه هو العزیز المحبوب

1295 The substance of this gate is that since all souls, having been created out of the shadow of the Verses of Godhead and Lordship, are travelling ever in a course of exaltation and sublimity, but because they have not a seeing eye, that they should recognize their Best-Beloved, are shut out as by a veil from submitting themselves unto Him (notwithstanding that from the beginning of their lives until the end thereof they had, in respect of His former laws, been bowing down in their religion before God, and worshipping Him; and submitting themselves unto that Reality; and humbling themselves before that Essence: yet because, at whatsoever time He appeareth, all look to themselves, they remain shut out as by a veil from Him: for they behold Him to be in the form of a human temple like unto themselves – whereas glorified be God above any such conjunction!: inasmuch as the likeness of His Temple is that of the sun in heaven, the rays whereof are His Verses; while the likeness of all the believers – provided that they believe – is that of a mirror wherein the image of the sun becometh apparent, and whose brightness is in corresponding measure): for this reason hath it been commanded that all should prostrate themselves at the gate of the city from which He ariseth; and so too with respect to that land which becometh the place of His appearance: whence, for example, taking the place of arising to be the city of "Fa'," and the place of appearance the well-known citadel, it is incumbent upon all souls, at the moment of entering into that city, and into that land, to prostrate themselves.

1295 ملخّص این باب آنکه از آنجائیکه کلّ نفوس از ظلّ آیات الوهیّتو ربوبیّت خلق شده همیشه در علّو و سمّو سائرند و چونکه چشمحقیقت بینی ندارند که محبوب خود را بشناسند محتجب می مانداز خضوع از برای آن و حال آنکه از اوّل عمر تا آخر عمر باوامر قبل اودر دین خود ساجد بوده خدا را و عابد بوده او را و خاضع بودهاز برای ان حقیقت و خاشع بوده از برای آن بکینونیّت ولی در حین ظهور آن که میشود کلّ نظر بخود میکنند و از او محتجب می مانندزیرا که او را هیکلی مثل خود می بینند و حال آنکه سبحان الله عن الاقترانمثل آن هیکل مثل شمس سماء است و آیات آن ضیاء او است و مثلکلّ مؤمنین اگر مؤمن باشند مثل مرآتی است که در آن شمس نمایانشود و ضیاء آن بقدر همان است این است که امر شده مدینه که آناز آن طالع گردد کلّ ساجد شوند نزد باب آن و هم چنین ارضی که محلّظهور آن گردد مثل آنکه محلّ طلوع مدینه فا میگردد و محلّ ظهور حصنمعروف واجب است بر کلّ نفوس که در نزد دخول در آن مدینه و در آنارض ساجد گردند

1296 Howbeit, at the time of Revelation, the former command is cut off; while matters are on that day decreed by leave of the One made manifest in that Revelation. Although there is naught but it deriveth whatsoever it owneth and oweth from the Tree of Truth, yet, on the appearance of each new Manifestation, its obedience unto Him in His Former Revelation is made apparent – not at the time of the Revelation. For example, on the Day of the appearance of Him Whom God shall make manifest, the submissiveness of the people unto Him in the Point of the Bayan shall be made apparent: inasmuch as the beginning of the Revelation is the stage of seed of the Revelation (although the seminal state of the Latter Revelation is more powerful than the mature state of the Former, yet since all are unable to appraise the matter, it is accordingly expressed in this fashion).

1296 و حین ظهور امر قبل منقطع میگردد و باذن ظاهردر آن ظهور آن روز حکم میشود اگر چه هیچ شئ نیست مگر آنکه سالم *و علیه او از شجره حقیقت است ولی نزد هر ظهوری طاعت آوردظهور قبل او ظاهر میشود نه حین ظهور مثلاً یوم ظهور من یظهرهالله خضوع خلق آنرا در نقطه بیان ظاهر میشود چه مبدء ظهورمقام نطفه ظهور است اگر چه نطفه ظهور بعداً قوی است ازبلوغ ظهور قبل ولی چون کلّ نتوانند احصا نمود این است که این نوعبیان می شود

1297 Otherwise, wheresoever thou lookest, there is no soul that is not in some way obedient unto his Creator: which obedience is none other than his submission unto the Tree of Truth, even though, having been shut out as by a veil from Him, his obedience become in the Latter Revelation the image of disobedience. For example, all those who performed their works in the Evangel were submissive through the word of Jesus – peace be upon Him – unto the Apostle of God – may the blessings of God and His salutations be upon Him – in His Former Manifestation: which Former Manifestation, in comparison with the Latter, is unworthy of acceptance; and in like manner, all those today who, in the Qur'an, perform their works for God, are, in all that they do, submissive and lowly unto the Point of the Bayan: howbeit, since they recognize not the Sun of Truth, it is for this reason that they have remained shut out as by a veil from belief in Him.

1297 و الّا که نظر کنی هیچ نفسی نیست که بسبیلی اطاعت نکندخالق خود را و همان خضوع او است از برای شجره حقیقت اگر چهمحتجب مانده و طاعت او عین عصیان میگردد در ظهور بعد مثل آنچهدر انجیل عامل بودند خاضع بودند بقول عیسی از برای رسول الله در ظهور قبل از او که آن ظهور نزد ظهور بعد مقبول نمیشود و همچنین آنچه امروز در قرآن عمل میکنند از برای خدا خاضع و خاشع انداز برای نقطه بیان بانچه میکنند ولی چون نمی شناسند شمسحقیقت را ازین است که از ایمان بان محتجب مانده

1298 It is not that He wisheth all to become believers in Him: rather, the salvation of all consisteth in belief in Him, while He in Himself is independent of believing in aught besides Himself: even as, if all had believed in the Apostle of God – may the blessings of God and His salutations be upon Him – they would but have secured their own salvation; for otherwise that Tree, by Himself, hath ever been, and ever shall be, in Paradise.

1298 نه آن استکه او خواهد که کلّ مؤمن باو شوند ولی نجات کلّ در ایمان باو استو او بنفسه غنی است از ایمان بما سوای حود مثل آنکه اگر کلّ برسول اللّهمؤمن میشدند خود ایشان نجات می یافتند و الّا آن شجرهبنفسه در جنّت بوده و هست

1299 O people of the Bayan! Should ye believe in Him Whom God shall make manifest, to your own behoof shall ye do so: for otherwise, He hath ever been, and ever shall be, independent of all things. For example, if an illimitable number of mirrors were to be placed before the sun, they would not the less reflect its image, and tell of its appearance: whereas the sun in itself is independent of the very existence of the mirrors, and of the image of the sun that is imprinted upon their surface. Such is the limit of the world of being in comparison with the revelation of the Ancient of Days.

1299 ای اهل بیان اگر ایمان آوریدبمن یظهره الله خود مؤمن میگردید و الّا او غنی بوده از کلّ و هستمثلا اگر در مقابل شمس الی ما لا نهایه مرآت واقع شود تعکّس برمیدارد و حکایت میکند از او و حال آنکه آن بنفسه غنی است ازوجود مرایا و شمسی که در آنها منطبع است این است حدّ امکاننزد ظهور ازل

1300 Be a little watchful of yourselves, that ye make your beings, your selves, your very entities, as mirrors in the love of the Unity: perchance on the Day of the appearance of the Manifestation of Truth, the image of the First Unity may become imprinted upon their surface: and neither the Second Unity – nor any of the infinite succession of Unitys – may shut thee therefrom out as by a veil: for such an outcome is the Signal Bounty and Sublime Attainment, shouldst thou appreciate its value; otherwise shall ye have rendered vain the fruits of your own existence, even by your own hands.

1300 قدری مراقب خود بوده که کینونیّات و ذاتیّات ونفسانیّات خود را در حبّ واحد مرآت نموده لعلّ در یوم ظهورحقیقت بواحد اوّل منطبع گردد و حجاب واقع نشود واحد ثانیا الی ما لا نهایه که این است فضل عظیم و فوز کبیر اگر قدر دانی و الّاثمرات وجود خود را باطل نموده اید با یدی خود

1301 Today each year seventy thousand souls go on pilgrimage to the House of God, which observance was instituted by the command of the Apostle of God: yet the Author of this command

1301 امروز سالی هفتادهزار نفس بزیارت بیت الله میرود که بامر رسول الله شده ولیآمرِ آن که

– that is, His Holiness – was for seven years secluded in the Mountain of Mecca: notwithstanding that the Author of the command is more powerful than the command itself. Thus it is that all these people who now go on pilgrimage act not on the basis of discerning insight: for were this not the case, they would, when He returned in His Latter Manifestation – which is more powerful than His Former Manifestation – have been graciously favoured with obedience unto His Command; whereas thou beholdest how things have fallen out: how, in virtue of His former Command, they are adjudged believers in His faith, and night and day bow down unto God through Him; yet hath His dwelling-place been established in a mountain: notwithstanding that the boast of all is on their belief in Him: even as thou beholdest that today all pride themselves on believing in Him in His Former Manifestation; while in His Latter Manifestation – when adherence to the former faith is adjudged to be for other than God – they have allowed this very adherence on their part to shut them out as by a veil from Him: even as the belief of the believers in the Evangel was adjudged, at the time of the appearance of the Apostle of God, to be other than belief. In like manner, on the advent of each new Revelation, regard thou such to be the case with the preceding Revelation.

خود آنحضرت بود تا هفت سال در جبل مکه بود و حال آنکه امر اقوی ازنفس امر است این است که این همه خلق که الان میروند ازروی بصیرت نیستند که اگر می بودند در ظهور رجع او که اقوباز ظهور قبل او است مؤمن میشدند بامر او و حال آنکه می بینکه چگونه واقع شده که بامر قبل او مدیّن بدین هستند و شبو روز سجده میکنند خدا را باو و حال آنکه در حبل محلّ سکونآن شده و حال آنکه افتخار کلّ بایمان باو است چنانچه می بینکه امروز کلّ مفتخرند بایمان باو و در ظهور قبل او و در ظهور بعداو که ایمان قبل لدون الله بر آن حکم میشود باو محتجب مانده چنانچهایمان مؤمنین بانجیل حین ظهور رسول الله دون ایمان حکمشد و هم چنین نزد هر ظهوری مشاهده کن ظهور قبل را

1302 Know thou that on the advent of each new Manifestation, the ways of His own Former Manifestations, in an infinite procession before Him, derive precisely from Himself: so that, for example, in the case of that Revelation wherein the Manifestation thereof appeared in the guise of a tailor, in this Revelation the essence thereof is made apparent, even though by a single degree: and regard thou all such instances to be in a similar case: nor allow thyself to be shut out as by a veil, in order that thou mayest attain the fruit of thine own existence, and exist for ever in the Paradise of His bounty. This is a token of God's grace unto you: haply ye may bow down before Him.

1302 و بدانکهدر نزد هر ظهوری سنن ظهورات قبل او بما لا نهایه قبله از آنظاهر میگردد حتّی آنکه آن زمانی که آن ظهور بحیاطی در آن ظهور ظاهربوده در این ظهور جوهر میگردد اگر چه بیك مرتبه باشد و هم چنینکلّ مواقع را مشاهده کن و محتجب ممان تا آنکه فائز گردی بثمره وجودخود و لم یزل باقی باشی در جنّت خود هذا من فضل الله علیکم لعلّکمبین یدی الله تسجدون

1303 It is not that, as is today the custom, ye should bow down at a distance of two farsakhs from Najaf – or perform the same obeisance at sea, where this is possible at many farsakhs' distance – so as to pay your respects unto His Sanctified Dome (whereas there was no command in this respect in the religion of Islam) – but that, at the time of Revelation, one should all at once not bow down before Him: should ye forbear the which proceeding – nor any wrong befall Him – He shall rest contented.

1303 نه اینکه مثل امروز دو فرسخی نجف سجده کنیدیا در بحر که بفراسخ متعدّده ممکن است احتراماً لقبة المطّهرة و حال آنکهامر نبوده در دین اسلام ولی حین ظهور کسی یك دفعه از برای اوسجده نمیکند در بین ید او و اگر از این گذشته و بر آن هم ظلمی وارد نیاید راضی میگردد

1304 Thus it is that on the Day of Revelation all are tested: and should they employ their reason, and accept the truth of the Manifestation of God in the light of their own understanding,

1304 این است که در یوم ظهور کلّ ممتحن میشوند و اگر تعقلّکنند که بعرفان نفس خود ظهور الله را تصدیق کنند کلّ نجات می یابندولی چون

all shall obtain salvation: yet since they do not so, the proof is made complete before them, while they themselves persist in their veiled condition. God guideth whomsoever He willeth unto a path of certain truth.

نمیکنند حجب بر ایشان مانع میگردد و خود در احجاب می مانندو الله یهدی من یشاء الی صراط حقّ یقین

1305 Gate Sixteen of the Seventh Unity,

1305 الباب السّادس و العشرمن الواحد السّابع

1306 concerning this, that God hath enjoined upon every king who is raised up in the religion of the Bayan not to leave anyone upon his territory who hath not believed in this religion; enjoining in such wise also upon all people without exception, save in the case of those who, like the Letters of the Evangel, are engaged in a general trade from which all people stand to benefit.

1306 فی ان الله قد فرض علی کلّ ملك یبعث فی دین البیانان لا یمکن علی ارضه فمن لا یدین بذلك الدین و کذلك فرض علی النّاسکلّهم اجمعین الّا من یتجر تجارة کلیة ینتفع به الناس کحروف الانجیل

1307 The substance of this gate is that it hath been, and is, established on the part of God that no potentate should leave in his territory any but believers in the Bayan; or, on the appearance of Him Whom God shall make manifest, any but believers in Him. The fruit thereof is that on the Day of Resurrection the Tree of Truth may not behold in the land wherein He is made manifest other than believers in Himself: and that in the earth of Paradise there should be no fiery soul. To bring forth the people of the Bayan out of the bounds of Paradise hath been, and is, contrary to the good pleasure of God.

1307 ملخّص این باب آنکه بر هر صاحب اقتداری ثابت بوده و هست من عند اللّهبر اینکه نگذارد در ارض خود غیر مؤمن ببیان را و در نزد ظهور منیظهره الله غیر مؤمن باو را و ثمره آن آنکه دریوم قیامت شجره حقیقتمشاهده نکند در ارضی که ظاهر می گردد دون مؤمنین بخود را و درارض جنّت نفس ناری نباشد و استخراج اهل بیان از حدود جنّت غیررضای خدا بوده و هست

1308 Be ye watchful that, in the Revelation of Him Whom God shall make manifest, things fall not out for the believers in Him as they have in this present Revelation: when for the Letters of the Living – notwithstanding that one and all, in virtue of their former traces, made show of their own knowledge; and although the very root of their religion was established in virtue of their love for them – they accepted not that which they accepted for others. Observe thou in what a veiled condition all are raised up, and, by contrast, with what penetrating vision the Letters of the Living are endowed!

1308 و مراقب بوده که در ظهور من یظهره الله در مؤمنینبان نشود چنانچه در این ظهور در حقّ حروف حیّ که کلّ باثار قبلایشان کلّ اظهار علم خود را می نمودند و اصل دین ایشان بحبّ ایشانثابت بوده راضی نشده بانچه از برای دیگران راضی شده به بین چهقدر کلّ محتجب محشور میشوند و حروف حیّ چه قدر بینا

1309 Be thou watchful that things fall not out for any soul in such a fashion, for naught hath been made the subject of a more binding interdiction: perchance on the Day of Resurrection, through following this law, thou mayest obtain deliverance: nor occasion any sadness unto those Letters of the Vahid through whom thou hast established the very root of thy religion. For thou recognizest them not: yet even at the time when thou recognizest them not, they have with them the unmistakable signs of who they are, that thou mayest make certain of their truth: for shouldst thou be possessed of an understanding heart, then merely by hearing the Verses uttered from their lips, thou wouldst know that it is the beginning of the gathering together of the Resurrection; and that these from whom thou hearest the Verses are the Letters of the Name "Vahid" –

1309 و مراقب باشکه مثل این نوع در حقّ هیچ نفسی نشود که هیچ شئ بمثل آن نهی نشده لعّل دریوم قیامت باتباع این حکم نجات یابی و بر حروف واحدی که اصل دین خود را بانها ثابت کردی حزنی وارد نیاوری زیرا که نمیشناسی و در حینی کهنمیشناسی امارات حقّه در نزد ایشان هست که یقین کنی که ایشانحقّند و اگر از اهل فؤاد باشی که باسمّاع آیات از نزد ایشان می دانکه اوّل هر ظهور شمس معشر قیامت است و حروف اسم واحد نه ما دونآنها که امر الله را بکلّ میرسانند

or other than they – who are communicating the Cause of God unto all.

1310 Exemption hath been granted unto the Letters of the Book of Alif (Evangel), or unto any community like these from whom the believers stand to benefit through trading with them: whereupon such commerce hath been permitted; otherwise hath it been made subject to a most binding interdiction: perchance on the Day of Resurrection the Tree of Truth may behold not in the land of belief other than believers in Himself. If in the dominion of a believing monarch there be one such soul, then to that degree is he in the Fire: save only in the case of the one unto whom permission hath been granted, if he be engaged in a general trade; for otherwise such hath been, and is, forbidden: especially if it be under undignified circumstances, in which case permission is absolutely refused. Lay not then aside the fear of God in respect of this ordinance; then fear Me!

1310 و اذن داده شده حروف کتاب الف راو هر وجودی که مثل وجود آنها بر او نفع مترتب شود از برای مؤمنیندر تجارت ایشان که آن وقت اذن داده شده و الّا نهی شده باشّدنهی لعلّ در یوم قیامت شجره حقیقت نه بیند در ارض ایمان دونمؤمنین بخود را و اگر در ملك نفسی باشد یك نفس بقدر هماندر نار است الا همان که اذن داده شده اگر تجارت کلیّه داشته باشدو الّا ممنوع بوده و هست خصوص اگر بر شأن غیر عزّ باشد کهمطلقا اذن داده نشده فلتتّقن الله فی ذلك الحکم ثمّ تتقّونو

1311 It hath not been, nor is it, lawful for anyone to be in the company of such a soul: inasmuch as such a one is not adjudged to be a believer: whereas the prerequisite of sitting with another is purity of faith, not other than this. Fear ye then God with all due reverence, O people, all of you without exception!

1311 اگر نفسی نزد نفسی باشد حلال نبوده و نیست بر آن زیرا که حکمغیر ایمان در حقّ او میشود شرط تجالس طهارت دین است نه دونآن و لتتقّن الله حقّ الیقین یا ایّها النّاس کلّکم اجمعون

1312 Gate Seventeen of the Seventh Unity,

1312 الباب السّابع و العشر من الواحد السّابع

1313 concerning the recitation on Friday of the following Verse before the Sun: “The Glory of God (Baha’u’llah) be upon thy beauteous countenance, O thou rising sun! Bear thou witness, then, unto that which God hath testified of His own Self, ‘There is no God but Him, the Almighty, the Best-Beloved’.” Know thou that the Lord of the world hath created Friday for the sake of purity and refinement, and of the servant’s repose from whatever toils he had been bearing throughout the preceding six days of the week. Any work performed on the eve or day of Friday shall be rewarded with a whole week’s recompense.

1313 فی قرائة یوم الجمعة هذه الایة فتلقاء الشمس انّما البهاء من عند الله علی طلعتك یا ایّتها الشمسالطالعة فاشهدی علی ما قد شهد الله علی نفسه انه لا اله الّاهوالعزیز المحبوب بدانکه خداوند عالم یوم جمعه را خلق فرموده از برای طهارت و لطافت و سکون عبد از آنچه در ایّام ستة متحمّلبوده و هر عملی که در شب و روز جمعه کرده شود ثواب مثل ایّام هفتهباو داده میشود و

1314 Considering that the spirit of each thing attacheth to man, and that the testimony of each thing is accordingly that of man himself, for this reason hath it been commanded that on Friday, the believers, standing opposite the sun, should call upon it to recite, by way of testimony, a Verse importing its confession of the Unity of God, and its belief in the Point of the Bayan, and in whatsoever hath been sent down therein: perchance, on the Day of Resurrection, one may speak in such a fashion before the Sun of Truth, and testify to the Unity of the Lord in His presence, and to the truth of whosoever followeth Him: the which is the fruit of this law, should anyone be able to attain it.

1314 از آنجائیکه هر شئ روح آن متعلّق بانسان استو شهادت هر شئ بشهادت انسان است از این جهت امر شدهکه در روز جمعه در مقابل شمس آن را شاهد گیرید بر آیه که مدّل استبر توحید آن خدا را و ایمان آن بنقطه بیان و آنچه در او نازل شدهلعلّ در یوم قیامت در بین یدی شمس حقیقت آن گونه ناطق گرددو شهادت دهد بر وحدانیت خداوند در نزد او و بر حقّیت هر کسکه متبّع است که این است ثمره این امر اگر کسی تواند درك نمود

1315 Otherwise there is no doubt that after the appearance of the command, everyone shall repeat this Verse each Friday: howbeit, on the Day of Resurrection he shall be blotted out if he utter it not before God: and it is incumbent upon all to recite this same Word on the Day of Revelation before Him Whom God shall make manifest – upon each Friday, whoever happeneth to be in His presence, until such time as He granteth leave for whatsoever may be His own good pleasure in that Revelation.

1315 و الّا شبهنیست که بعد از ظهور امر هر نفسی در یوم جمعه خواهد گفت ولی یوم قیامتمحو میگردد اگر بگوید بین یدی الله و فرض است بر کلّ ادای همین کلمهدر یوم ظهور بین یدی من یظهره الله در هر یوم جمعه هر کس که در نزداو حاضر باشد یا آنکه اذن دهد بر آنچه رضای او است در آن ظهور

1316 He doeth what He willeth and ordaineth what He pleaseth; He is not to be asked of His doings, while all else are to be questioned concerning all things.

1316 یفعل ما یشاء و یحکم ما یرید لا یسئل عمّا یفعل و کلّ عن کلّ شئیسئلون

1317 Gate Eighteen of the Seventh Unity,

1317 الباب الثامن و من الواحد السّابع

1318 concerning this, that should anyone deliberately cause sadness to another, it behoveth him to make payment of nineteen mithqals of gold, if he be able, or else of silver: otherwise, let him beseech forgiveness of God nineteen times: unless he beg pardon, and be pardoned, whereupon he shall be liable to naught; and should anyone confine another, he shall be forbidden that which had previously been lawful unto him, for so long as he persisteth in this course; all his works shall be frustrated; and he shall not be numbered among the believers: and should he revert unto that which is forbidden unto him, it behoveth him each month to make payment of nineteen mithqals of gold: while any child that is conceived during such a period is not deemed to be within the Bayan.

1318 فی ان من یحزننفساً عامداً فله ان یأتی تسعة عشر مثقالاً من الذهب اناستطاع و الّا من الفضّة و الّا فلیستغفر الله تسعة عشر مرةالّا انا استاذّن فاذن له فلا شئ علیه و من یحبس نفسا یحرمعلیه ما یحلّ علیه من قبل الی حین ما یحبس و یحبط کلّ عمله و ما کان من المؤمنین و ان یرجع الی ما یحرم علیه یجب علیه فی کلّ شهر تسعة عشرمثقالاً من الذهب و ان ما ینعقد لم یکن فی البیان

1319 The substance of this gate is that the Lord of the world, out of the abundance of His grace and bounty, hath forbidden that any of His servants should cause sadness to another, for the sake of that same Tree of Truth, that perchance no sorrow may befall Him during the day of His concealment, when none recognizeth Him. Should anyone transgress the bounds (hudud) which God hath fixed, the penalty of "hadd" shall be pronounced upon him: should he transgress which, the sentence of belief shall not be applicable in his regard; howbeit he is excused in case he be pardoned, whereupon the hadd shall be lifted from him.

1319 ملخّص اینباب آنکه خداوند عالم از سر فضل وجود بر بندگان امر فرموده کههیچ نفسی نفسی را محزون نسازد از برای همان شجره حقیقت که لعلّبر آن حزنی وارد نیاید یوم بطون که کسی نمیشناسد انرا و اگر کستجاوز نماید از حدود الهیّه بر او حدّ ذکر شده و اگر از آن تجاوز نمایدحکم ایمان بر او جاری نمیگردد

1320 A fine hath been ordained of gold or silver to the number Vahid, should he remain shut out as by a veil from observance of the bound (hadd) fixed by God; which if he be unable to pay, let him beseech forgiveness from the Lord of the world to the number Vahid, and beg pardon of the one unto whom he hath occasioned sadness. For the heart of the believer is the place of the revelation of God: which if sorrow visit, it would be as though it had visited the Letters of the Living; while if sorrow

1320 و اذن داده شده در مقام آن واز آن حدّ مرتفع گشته و بر ذهب و فضّه بعدد واحد حکم شده اگرمتحجّب ماند از حدّ الهی و اگر مقتدر نباشد بعدد واحد استغفارمیکند خداوند عالم را و طلب عفو نماید از آنکه او را محزون ساختهزیرا که قلب مؤمن محلّ ظهور الله هست واگر حزنی بر او وارد آیدمثل آن است که بر حروف حیّ وارد

visit the Letters of the Living, it would be as though it had visited the Tree of Truth; while if it visit Him, it would be as though it had visited the Lord – exalted and glorified be He. It is for this reason that no act of piety in the Bayan is nearer unto God than bringing joy into the hearts of the believers; nor likewise is any action more remote from godliness than causing sorrow to befall them: and this is doubly true in the case of the possessors of circles, whether in respect of joy or sorrow. Man must under all conditions be watchful that, if he bring not joy unto another, at least he cast not another into sorrow.

آمد و اگر بر حروف حیّ حزنی واردآید مثل آن است که بر شجره حقیقت وارد آمده و اگر بر آن واردآید مثل آن است که بر خداوند عزّ و جلّ وارد آمده این است که هیچطاعتی در بیان اقرب از ادخال بهجت در قلوب مؤمنین نبودهو هم چنین ابعد از حزن بر آنها نبوده و او اولوالدّوائر حکم مضاعفمیگردد چه در بهجت و چه در حزن و انسان در هر حال باید مراقبباشد که اگر بابتهاج نیاورد نفسی را هم محزون نگرداند نفسی را

1321 Should anyone, to the least degree that can be mentioned, subject another to restraint, he shall be liable to the penalties (hudud) of God: inasmuch as no action hath been comparable thereto in the eyes of the Lord, nor is it now, in respect of the extremity of its remoteness from Him: nor hath the perpetrator of such an action been, or is he now, accounted a believer; and should anyone draw nigh thereunto, those with whom he enjoyeth marital union shall become unlawful unto him: and, for so long as he continueth to detain that person, not one of his marital consorts shall be judged lawful unto him: while all his works shall be frustrated, even should he be acting at the most exalted level of godliness and piety; and should he revert unto that which hath been forbidden him, he shall be liable – pursuant to the penalties (hudud) of God – each month to make payment of the number Vahid in gold: and if a manifestation of life be subsequently conceived, it shall not be judged to have been conceived in the Bayan.

1321 و اگر نفسی نفسی را قدر ذکر شئ حایل شود بر آن حدود الهیّه وارد می اید زیرا که هیچ عملی مثل این نبوده نزد خداوند ونیست در شدّت بعدو بر عامل آن حکم ایمان جاری نشده و نمی شود واگر کسی نزدیك گرددمحلّ اقتران او بر آوردن حلال میگردد و مادامی که حایل است از آننفس حکم حلیّت بر محلّ اقتران بر او جاری نمیگردد و کلّ عمل او حبطمیگردد اگر چه باعلی درجه ورع و تقوی عامل باشد واگر رجوع کند بر مالا یحلّ علیه بر او از حدود الهیّه در هر شهر عدد واحد آن ذهب بر او واردمی آید و اگر منعقد شود مظهر حیاتی حکم دون انعقاد در بیانبر او میشود

1322 At all events, be ye watchful that night and day ye bow not down before God, at the very time that ye are subjecting another person to restraint: which if ye do, all your works shall be brought to naught, even while ye yourselves remain oblivious of your plight. Fear ye then God with all due reverence, whence haply ye may prosper.

1322 در کلّ حال مراقب بوده که شب و روز از برای خدا ساجدباشید و حایل شوید نفسی را که کلّ اعمال حبط گردد و ملتفتنشوید و لتتّقن الله حقّ الیقین لعلّکم تفلحون

1323 The fruit thereof is that the people of the Bayan should be trained in this manner, so that haply, on the Day of the appearance of the Manifestation of Truth, they may cause no sorrow to befall Him, nor comport themselves towards Him according as is their present custom. Inasmuch as the servant, from the beginning of his life until the end thereof, is adjudged a believer in His Faith, and performeth his works for the sake of meeting Him: yet it may chance that He appeareth, and such a soul occasioneth Him sorrow, or subjecteth Him to restraint: notwithstanding that to outward appearance he is the most exalted of mankind, and more plentifully provided with the means of guidance than anyone on earth: and that he is

1323 و ثمره آن اینکهاهل بیان باین نوع تربیت شوند لعلّ درروم ظهور حقیقت براو حزنی وارد نیاورند و باو سلوك نکنند آنچه داب ایشان استچه عبد از اوّل عمر تا آخر در دین او مدیّن است واز برای لقای او عاملو میشود که ظاهر شود و چنین نفسی او را محزون کند یا در حقّاو حکم حائلیّت کند و حال انکه بظاهر از همه اعلا تر باشد واسبابهدایت از برای او جمع تر و قبض روح شود و خبر نشود ظهور راو حال آنکه شب و روز از برای اشتیاق بان محزون بوده و متضرّعبوده

caused to yield up his soul without ever knowing of the Revelation: whereas night and day he had, in his yearning for Him, been immersed in sorrow, and ardently entreating that His advent might be hastened.

1324 Had those invested with authority aforetime changed their practice after hearing of the episode of Musa Bin Ja'far – peace be upon them both – perchance the Tree of Truth also, on the Day of His appearance, would not – since there was no prevailing custom of subjecting others to such treatment – have suffered a similar fate. Yet how many edifices have they reared, each monarch during his own reign – from which, however, he derived not the slightest benefit on the Day of Resurrection: whereas had he adopted an innovation of this sort, perchance it would have availed to spare someone the need of experiencing sorrow. These same matters which may appear exceedingly trivial become in their own station greater than all that is on earth, and the expenditure of the same: albeit there is no doubt that those invested with authority in the Bayan shall take measures to prevent such instances of sorrow as befell the Tree: perchance on the Day of the appearance of the True One, no such instances shall befall on His return.

1324 واگر اولوا الحکم قبل داب خود را بعد از استماع واقعه موسابن جعفر علیه السلام تغییر داده بودند لعلّ بر شجره حقیقت هم یوم ظهور چون داب نبود وارد نمی آمد و حال آنکه چه قدر بناها گذارده هرسلطانی حین سلطنت خود که هیچ ثمر بر او نه بخشید یوم قیامتو اگر مثل این بدع را بر داشته بود لعلّ سبب جریان حزنی نفسی نشدهبود همین چیزهائیکه بغایت بنظر خفیف می آید اعظم تر میگرددر مقام خود از ما علی الارض و انفاق مثل او اگر چه شبهه نیستکه اولوالحکم بیان مواردی که وارد شده بر شجره از حزن مرتفع خواهندنمود لعلّ در یوم ظهور حقّ مثل این موارد در رجع او واقع نشود

1325 Yet fear ye the return itself, inasmuch as ye are all deluded by the spectral likeness of your own beings: howbeit, shouldst thou make it a rule not to cause sorrow to another, perchance thou mayest but have drawn a veil over thine own self, and veiled it from believing in the Lord; yet if – God forbid – any sorrow should befall the Tree of Truth, it would be a matter of greater consequence than the sorrow of All Things that could be mentioned in the world of being; and so likewise with respect to other matters, ranging from a priceless pearl at one extreme to the merest atom at the other: for all things acquire through Him their capacity even to be termed a "thing" – while He is too glorious to be conjoined to any thing. The same principle holdeth true also of the Letters of the Living, the nearest taking precedence over the nearer; then, after the First Vahid, of the Second Vahid; and so on until the end that hath no end: inasmuch as one of the numbers of the Vahid cometh hindmost, becoming foremost in the Second Vahid. For example, if the lowliest of people on the Day of Revelation believe in the True One, he shall become more exalted than the exalted one who hath not believed in Him. Thus it is that in each Revelation the exalted becometh abased, and the abased becometh exalted; and conversely, the exalted becometh yet more exalted, and the abased yet more abased, should he confess not the truth of the True One. God aideth whomsoever He willeth among His servants to accept His Cause; He, verily, hath knowledge of All Things.

1325 اگر چه بترسید از نفس ظهور که کلّ بشبحیّت کینونیّت خود مغرورو اگر قرار گذاری که نفسی را محزون نکنی لعلّ بر نفس خود حجابی واردآورده باشی و او را از ایمان بخداوند محتجب نموده باشید و لکناگر العیاذ بالله بر شجره حقیقت حزنی وارد آید اعظم تر استاز حزن هر شئ که در امکان ممکن باشد ذکر آن و هم شئون دیگراندرّه گرفته تا ذرّه منتهی شود زیرا که کلّ شئ بان شئ میگردد و اواجّل از اقتران شئ است و بعد حروف حیّ الاقرب فالاقرب و بعداز او واحد اوّل واحد ثانی تا اینکه الی ما لا نهایه منتهی شودچه یکی از اعداد واحد آخر می اید و مقدم میشود بر واحد ثانو مثلاً اگر ادنای خلق اگر در یوم ظهور ایمان آورد بحقّ اعلا میگرددداز اعلای که ایمان نیاورده این است که در هر ظهوری عالی سافلمیشود و سافل عالی میگردد و بر عکس عالی عالی تر میگردد و سافل سافل تر میگردد اگر تصدیق حقّ نکند و الله یؤتی بامره من یشاءمن عبده انّه کان بکلّ شئ علیما

1326 Gate Nineteen of the Seventh Unity,

1326 الباب التّاسع و العشر من الواحد السّابع

1327 concerning prayer.

1327 فی الصّلوة

1328 The substance of this gate is that the first prayer to be laid down was the noonday prayer: while the whole thereof was fixed at the number Vahid, so that each rak'ah might be a gate of Paradise in obedience to the True One, wherein one might see none but the one manifest in that letter, nor in the whole see aught but the innumerate Vahid: to the end that it might be a sign of submission and lowliness upon the necks of all, for the sake of Him Whom God shall make manifest: so that should someone outwardly disdain to render Him obedience, yet in his inner essence he is still worshipping God through Him.

1328 ملخّص این باب آنکه اوّل صلوتی که وضع شد صلوة ظهر بودو کلّ آن بعدد واحد وضع شده تا آنکه هر یکی باب جنّتی باشد دراطاعتحقّ که د ر آن نه بینند الّا ظاهر در آن حرف را و در کلّ نه بینند الّا واحدبلا عدد را تا آنکه بر اعناق کلّ آیه خضوعی و خشوعی باشد از برایمن یظهره الله که اگر کسی بظاهر مستنکف شود از طاعت او ولبکینونیّت عابد بوده خدا را باو

1329 No act, after the recognition of God, hath been, or is, superior to prayer; while the prayer of each person is according to the limit of his own existence: for example, the prayer of the Point in relation to the prayers of the Living (Hayy) is in the same case as the Point in relation to the Letters of the Living (Hayy): and so likewise the prayers of the Living (Hayy) in relation to the Letters of the Second Vahid: and so likewise the prayers of the Second in relation to the Letters of the Third: and so on, until the matter endeth with the last person in existence. Thus, for example, the Tree of Truth, ere He reveal Himself, performeth the Daily Prayer; while the last person in existence likewise performeth – according to these outward forms – the Daily Prayer: yet the prayers of all people, in comparison with a single rak'ah of the prayers of His Letters of the Living, are as naught: what then must be their predicament when brought into comparison with Him? Regard thou such to be the case likewise with respect to all actions.

1329 و هیچ عملی بعد از معرفت افضلاز صلوة نبوده ونیست و صلوة هر نفس در حدّ وجود او استمثالاً صلوة نقطه بالنّسبة فصلوة حی مثل نقطه است بالنّسبةبحروف حیّ و هم چنین صلوة حروف حیّ بالنسبة بحروف واحد ثانی و هم چنینصلوة ثانی بالنّسبة بحروف ثالث الی آنکه باخر وجود منتهی شودچنانچه قبل از ظهور شجره حقیقت نماز میگذارد و اخر وجودهم بر ایخدود ظاهریّه نماز میگذارد ولی صلاة کلّ نفوس نزدیك برکعتاز صلوة حروف حیّ او لا شئ است و چگونه که نزد او رسد و هم چنیندر کلّ اعمال نظر کن

1330 A single utterance by Him Whom God shall make manifest of the Word "There is no God but God" cannot be conjoined with the utterance by All Things of the confession of the Unity of God, whether aforetime or hereafter, whether secretly or openly: inasmuch as the confession He uttereth is that which God hath testified of His own Self; while whatsoever confessions are uttered by others – to wit, by the Letters of the Living, and all the numbers proliferating from the First Vahid – are uttered through Him.

1330 یك کلمه لا اله الّا الله که من یظهره الله گویدمقترن نمیشود با توحید کل شئ چه قبلاً چه بعداً چه سرّاً چه جهراًزیرا که او است ما شهد الله علی نفسه و آنچه دیگران توحید میکنندداز حروف حیّ و کلّ اعداد متکثّره از واحد اوّل باو توحید می کنند

1331 Shouldst thou be unable to conceive the matter in this case, consider how it standeth with the Point of the Furqan. The prayer of anyone other than the Apostle of God – may the blessings of God and His salutations be upon Him – from the noblest of men, who was the Commander of the Faithful – peace be upon him – down to the last person in existence

1331 اگر در آنجا نمی توانی تصوّر کنی نظر کن در نقطه فرقان که صلوة غیررسول الله ازاشرف خلق که امیر المؤمنین بود تا منتهی شود باخروجود بامر او خلق شده چگونه میتوان مقترن نمود با صلوةاو این است که هر شئ حول نفس خود حرکت می نماید از حول

– was created through His command: how then could it bear comparison with His prayer? Thus it is that each thing moveth about itself; nor can it exceed the compass of its own beginning. Howbeit, within the prayer created through His command, the prayers of All Things cannot bear comparison with a single rak'ah of the prayer of the Commander of the Faithful – peace be upon him; and the same principle holdeth true likewise of all degrees, the nearest taking precedence over the nearer, until the matter endeth with the First Vahid. The value (Baha') of all is comprised within His prayer: even as, wert thou to abstract the value (Baha') of a diversifying proliferation of objects, until it arrived at a single jewel, this would comprise the rest – in respect of value (Baha'), that is, not of inmost essence. By the same token, the prayer of the Commander of the Faithful compriseth all prayer, in respect of value (Baha'), not of reality; and regard thou such to be the case likewise in respect of all matters.

مبدء خودنمی تواند تجاوز نماید ولی در صلوة مخلوقه بامر او صلوة کلّ شئ مقترنمی شود با یك رکعت صلوة امیر الموءمنین و هم چنین الاقرب فالاقربالی ان ینتهی الی واحد الاوّل و بهاء کلّ در نزد صلوة او است مثل آنکهاگر بها اشیاء متکثّره را مجرّد کنی تا آنکه رسد بیك دانه جوهر کلّ را داردبیهائیّت نه بذاتیّت هم چنین صلوة امیر المؤمنین کلّ صلوة رادارد بیهائیّت نه بکینونیّت و هم چنین در کلّ شئون نظر کن

1332 That same prayer at which, when first it was laid down, the Arabs clapped their hands – see only how much discussion now taketh place amongst the learned merely over the place where it should be performed!: to the degree that with respect to a single question in this area, concerning the branches of the law, the accomplished of the divines have composed a thousand verses. Yet allow not these matters to shut thee out as by a veil from the Source. Even as today all the believers in the Qur'an night and day perform seventeen obligatory rak'ahs of prayer, performing in each rak'ah two obligatory prostrations unto God: yet remain the while shut out as by a veil from the very Shaper of the self of prayer, inflicting upon Him that which they inflict: notwithstanding that on the day when the Apostle of God – may the blessings of God and His salutations be upon Him – laid down the Daily Prayer, it was intended but as a cord of submission and lowliness that should be upon the people's necks against the Day of His return.

1332 وهمان صلوتی که در بدء در حین نزول آن اعراب دستك می زدند امروزبه بین که در سر محلّ اقامه آن در بین علما چه قدر کلام واقع میشود تاآنکه در یك مسئله فرعیّه متعلّقه بان هزار بیت کلین علماء انشاءنموده ولی ازین شئون محتجب ممان از مبدء مثل آنکه امروز کلّ موءمنینبقرآن شب و روز هفده رکعت نماز واجب میکنند و در هر رکعتدو مرتبه از برای خدا سجده واجب میکنند ولی از مذوّت آن محتجبولی بر آن وارد می آورند آنچه وارد می آورند و حال آنکه یومی که رسولخدا وضع نمود آن را نبود الّا لأجل خضوعی و خشوعی که در اعناقردم باشد ازبرای یوم رجع خود

1333 Yet, considering that worship is not acceptable unless conjoined with the confession of the Unity of God, at the level of worship, hear only what befell Him!: all, at the level of worship, are directing themselves, through Him, unto God, while He Himself they have deprived even of the outward forms of prayer; notwithstanding that whosoever of those who night and day are occupied with prayer turned not unto God, a sentence of other than truth was revealed in his regard – what then must be the case with his prayers, which are but one among numerous subsidiary aspects of his faith?

1333 و از آنجائیکه عبادت مقبول نیست الّا بتوحید در مقام عبادت خود بشنو که بر آن چه وارد شد کلّ در مقامعبادت باو الی الله متوجّه و در نفس او حدود ظاهریه صلوة رامنع نموده وحال آنکه آنهائی که شب و روز در صلوة اند چونکهمقبل الی الله نشده حکم دون حقیقت در باره ایشان نازلشد چگونه و صلوة که یك شأن از شئون دین ایشان است

1334 Know thou that upon the advent of each new Revelation, the Twin Confessions – which form the beginning of religion – are

1334 بدانکه در نزد ظهور شهادتین که از مبدء دین است بدیع میگرددمثل انکه در ظهور رسول الله

renewed: whence for example, if, on the appearance of the Apostle of God – may the blessings of God and His salutations be upon Him – anyone had said "There is no God but God, and Jesus – peace be upon Him – is the Spirit of God," he would not have been adjudged a Muslim: save only if had said "There is no God but God," conjoining this with "Muhammad is the Apostle of God – may the blessings of God and His salutations be upon Him." In like manner, on the appearance of Him Whom God shall make manifest, the words "There is no God but God" shall be accepted when conjoined with a testimony unto Him: which attestations are the same identical "There is no God but God" and testimony unto the Point of the Bayan. Howbeit, on that Day they shall not be accepted save when framed in the terms of that Revelation; even as, in the Revelation of the Furqan, they were not accepted unless converted into the Arabic tongue, and into an acknowledgement of the Prophethood of Muhammad – may the blessings of God and His salutations be upon Him.

لا اله الّا الله عیسی روح الله اگرکسی میگفت حکم اسلام بر او نمیشد الّا آنکه لا اله الّا الله گوید کهمقترن است بمحمّد رسول الله و هم چنین در ظهور من یظهره اللّهلا اله الّا الله مقبول میشود که مقترن باشد بشهادت در حقّاو که آن بعینه همان لااله الّا الله و شهادت در نقطه بیان استولی از روز بغیر آن ظهور مقبول نمیگردد بمثل آنکه در ظهور فرقانمقبول نگشت الّا آنکه مبدّل شد بلسان عربی واقرار بنبوّت محمّدی

1335 Considering that such is the predicament even of the essence of religion, how then must stand the case with that which is merely subordinate thereto? Today thou beholdest how each soul, through preoccupation with a particular observance, hath remained shut out as by a veil from the One Who is the very Shaper of the self thereof: whereas had all but fixed their gaze upon the essence of the proof, and the beginning of existence, then assuredly, swifter than the twinkling of an eye, they would have passed over the Sirat, nor allowed preoccupation with these matters to shut them out as by a veil from Him.

1335 صجائیکه در جوهر دین این نوع حکم وارد آید چگونه است حکم متعلّقبان و امروز می بینی که هر نفسی بیکی از اعمال از مذّوت آن محتجب ماندهکه اگر ناظر بودند کلّ بر جوهر آینه اقرب از لمحبصر از صراط تجاوز می نمودند و در این شئون محتجب نمی ماندند

1336 Neither indeed, after the setting of the Sun, allow these matters to shut thee out from Him as by a veil: for wert thou to deviate in this respect by so much as a barley seed, the witnesses of the Bayan would decree the abasement of thy faith: but cast thy gaze too ever upon the Source, in relation to Whom all these other matters are but as a ring upon thine hand, which thou turnest in whatsoever manner thou wishest.

1336 ولی ازاین شئون هم در غروب شمس محتجب ممان که اگر قدر جوی منحرفشوی شهداء بیان حکم دون علّو ایمان خواهند نمود ولی نظر را هم همیشه بمبدء انداز که کل اینها نزد آن مثل خاتمی است که بر یدتو است حرکت میدهی آن را هر طور که می خواهی

1337 Yea, a person can be considered to have prayed in proper fashion what time he believeth with certainty in the Letters of the Vahid; perceiveth glory to reside in the Command of God, not in the thing itself; becometh not shut out as by a veil by looking at that thing, and contesting 'Were it not worthy the honour, never would it have been made the subject of His command;' and, when offering prayer, purposeth it to be for God, single and alone – bearing in mind this point, that should the Day of Resurrection befall, he would be submissive before but one of the Letters of the First Vahid: under such circumstances can he be deemed to have prayed in proper fashion, should he be

1337 بلی کسی را مصلّی می گویندکه بحروف واحد مؤمن شود و عزّ را در امر الله بیند نه در نفس شئو محتجب نشود بنظر کردن در ان شئ که اگر قابل نمی بود محلّ امر نمیشدو در حین صلوة قصد کند خدا را وحده وحده بملاحظه ا این نکتهکه اگر یوم قیامت واقع شود خاضع باشد از برای حرفی از حروفواحد اوّل آن وقت مصلّی بر او اطلاق شود اگر در مقام امتحانبر آمد صادق شد در یوم قیامت و الّا در لیل مقبول میشوداز ان همین قدر که باین نظر ناظر باشد

tested – and approve his truthfulness – on the Day of Resurrection; otherwise, during the Night, his prayer shall be accepted of him so only he view it in this light.

1338 It behoveth the worshipper, at the time of prayer, to see none but the Adored One; nor to look but towards the Lord, single and alone, Who hath no partner: for should he, when worshipping, bring before his gaze a Name or Attribute, he would be shut out as by a veil from the Object of his devotion; nor would his worship be accepted. It behoveth him to direct himself unto the Most Sacred Essence of God, Who hath ever been, and ever shall be, characterized by the assertion "He begetteth not; nor is He begotten;" and apart from Whom All Things else are His creation; while He, in His inmost reality, cannot be recognized; nor, in the sanctified glory of His being, is it in the power of words to describe Him. Naught is entitled to worship and adoration but His Essence.

1338 و باید عابد در مقام صلوةنه بیند الّا معبود خود را و نظر نکند الّا بسوی خداوند وحده لا شریك لهکه اگر در عبادت اسمی یا وصفی را در نظر آورد محتجب میگردد و مقبولنمیشود عبادت او بلکه باید توجّه کند بذات اقدس الهی که لم یلدو لم یولد بوده وهست و کل شئ دون او خلق او است و او شناختهنمیشود بکنه ذات او و موصوف نمیگردد بعزّ قدس کینونیّت اوو مستحق عبادت و پرستش نیست الّا ذات او

1339 Yet in all these matters, be watchful lest ye depart from the Gates of Guidance, inasmuch as in each rak'ah one of the Gates of Paradise is opened: by which is meant the knowledge of the Letters of the Vahid on the Day of their appearance. This Paradise is too glorious to contain within it outward forms. Nay, that Paradise which containeth within it outward forms – such as silken garments and golden vessels; fresh meat and pure beverage; maidens like unto lustrous rubies; and such descriptions as have been furnished – the custodians thereof are other than that Vahid, yet derive nevertheless their sustenance from that same First Vahid. It is not, however, that thou shouldst allow them to shut thee out as by veil from recognizing that First Vahid: for in that Court there is naught but pure love and revelation – conditions which have not as yet attained the stage of outward, gem-like forms, but whose appearance, whensoever this occurreth, shall be in virtue of the sustenance of that Vahid, and of naught else.

1339 ولی در کل این شئوناز ابواب هدی بیرون نرفته که بهر رکعتی فتح بابی از ابواب جنّتمیگردد که عرفان بحروف واحد باشد در یوم ظهور آنها و آنجنّت اجلّ از آن است که صور حدودیه در آن باشد و آن جنّتکه در او صور حدودیّه هست ازلباس حریر و اسباب ذهب و لحم طری و شراب طهور و حور مثل قطع یاقوت و وصفهای که شدهحافظ آنها دون آن واحد است و آنها از آن واحد اوّل مستمّد اند نه این استکه محتجب مانی باینها در نزد آن واحد اوّل که آنجا مشرف حبّ و ظهور استو هنوز بمقام صور حدودیّه جوهریّه نیامده و وقتی که ظاهر می شودبمدد عدد آن است نه غیر آن

1340 For example, if today, in a holy resting-place, forty thousand crystal lanterns be illumined – which is a type of the purity of Paradise – bethink thee that the warrant for this is that Tradition according to which it is was asserted aforetime that there is no extravagance in respect of lanterns. Thus it is that the custodians of these finite matters are all sustained by that First Vahid even though, at the beginning of Islam, there was in His habitation but a single lighted lamp. Regard thou such to be the case likewise with all the Revelations: perchance on the Day of Resurrection thou mayest not remain shut out as by a veil from recognizing the First Vahid: nay, even though He be provided with the means of illumination (notwithstanding that to speak fitly, whatsoever in the way of lamps is possible

1340 مثلا اگر امروز در مقعدی چهل هزار مصباحبلور روشن شود که نوعی از صفای جنّت باشد نظر کن که ما یقومبه او حدیثی است که فرموده اند قبل که در مصباح اسراف نیستاین است که حافظ این حدودات کل مستمّد است ازان واحد اوّلاگر چه در صدر اسلام بین یدی او نبود الّا یك مصباح و هم چنیندر کلّ ظهورات مشاهده کن لعلّ در یوم قیامت محتجب نمانی و اگردر نزد آن واحد اوّ هم باشد و حال آنکه سزاوار است که آنچه درامکان مصباح ممکن است لایق است

in the world of being – fitting would it be for them to be illumined in His presence) – yet the custodians of all these outward forms are from the proliferation of the Vahid – each in his own particular station – not the First Vahid as such.

که بین یدی او مشرف شودولی حافظ کلّ این صور حدودیّه از واحد مکثّره در صقع او استنه نفس واحد اوّل

1341 Look thou upon the outward aspect of the world, and reason accordingly with respect to works. Conceive thou all people as a proliferation of Vahids, which mount up, Vahid after Vahid, until they culminate in the First Vahid, Who is the Apostle of God – may the blessings of God and His salutations be upon Him – and His Letters of the Living: and observe thou how – at whatsoever level of the proliferation that Vahid may be situated – all subsisteth through Him. In like manner, the prayers of all people exceed not their proper bounds: all prayers, in themselves, bow down before the prayers of the Letters of the Living; all the prayers of the Letters of the Living, in themselves, bow down before the prayer of the Point; while His prayer boweth down before the Lord, single and alone. I have taken the instance of prayer as an example, in order that thou mayest regard the human realities to be in a similar case: for works are in identically the same case as the realities of those who perform them. Although the prayer of the last person in existence is identically similar to the prayer of the First Person in existence, yet, just as the reality of the last person in existence cannot be mentioned in comparison with that of the First Person in existence, save only at his own level – which is that of the furthest limit of existence – regard thou such to be the case also with all works.

1341 و نظر کن در ظاهر ملك و استدلال کن و کلّخلق را واحداً واحداً فرض کن تا آنکه منتهی شود بواحد اوّل که رسولاللّه است و حروف حیّ آن باشد در هر مرتبه از تکثّر آن واحد استکه کلّ قائم باو است وهم چنین صلوات کلّ خلق از حدّ خود متجاوزنمیگردد و کلّ صلوتها بنفسها ساجدند از برای صلوة حروف حیّ و کلّصلوة حروف حیّ بنفسها ساجدند از برای صلوة نقطه و او ساجد استازبرای خداوند وحده وحده مثل بنفس صلوة زدم تا کینونیّات را مثل آن بینی که معاینه اعمال مثل کینونیّات استاگر چه صلوة اخر وجود بعینه مثل صلوة اول وجود است ولی همینقسم که کینونیّت آخر وجود نتوانند مذکور شد نزد اوّل وجود الّادر حدّ خود که آخر وجود باشد کذلك کلّ اعمال را مشاهده کن

1342 In the first three rak'ahs at the beginning of the prayer, confess thou the unity of the Essence; in the following four rak'ahs confess thou the unity of the Attributes; in the following six rak'ahs confess thou the unity of the Actions; and in the following six rak'ahs confess thou the unity of worship: nor, in all of them see aught but God, single and alone, Who hath no partner. Regard thou likewise the whole proliferation of the Vahid to be even as the First Vahid: whence if someone at the furthest limit of existence should engage in worship; or prior to this confess the Unity of God in respect of the unity of His Action; or prior to this confess the Unity of God in respect of the unity of His Attributes; or prior to this confess the Unity of God in respect of the unity of His Essence – none of these acts of worship are aught but what hath shone forth refulgent in the First Vahid. Nor see thou any source of creation save God; nor any source of sustenance save God; nor any source of death save God: inasmuch as in all the mirrors there is naught refulgent but one single Sun: and that is the Reality of the Primal Will, Which, in Itself, guideth unto God. Whatsoever all do – each in his respective mirror – they do through It:

1342 و درسه رکعت از اوّل صلوة توحید ذات کن و در چهار رکعت بعدتوحید صفات و در شش رکعت بعد توحید افعال و در شش رکعت بعدتوحید عباده و مبیّن در کلّ الّا اللّه وحده وحده لا شریك لهو هم چنین کلّ واحد متکثّره را مثل واحد اوّل بین که اگر نفسی درآخروجود عبادت کند یا قبل از آن در توحید فعل توحید کند یا قبلاز آن درتوحید صفات توحید کند یا قبل از آن در توحید ذاتتوحید کند نیست الّا آنچه که در واحد اوّل متجلّی شده و مبیّنخالقی الّا اللّه و رازقی الّا اللّه و محیی الّا اللّه که در کلّ مرایا متجلّینیست الّا شمس واحده و آن حقیقت مشیة اوّلیّه است که او بنفسهامدّل علی اللّه است و کلّ آنچه میکنند در مرایای خود باو میکنند واوباللّه عزّ و جلّ

while Its own works It performeth through God – exalted and glorified be He.

1343 Shouldst thou view matters in this light, thou wouldst perceive with the eye of certainty that the very substance of all things – in respect of which they are entitled to the designation "thing" – existeth in virtue of the Will made manifest in the world. It is not that the essence of the Will is made manifest in its very essence: nay rather, in each Revelation whatsoever is at that time possible in the realm of being, is made manifest in virtue of Its appearance. This is the meaning of "Are ye the sowers thereof, or are We the sowers?" In citing this Verse, I have taken as an example but the lowliest instance, in order that thou mayest thyself infer how the case standeth with the most exalted.

1343 اگر ناظر شوی بر این نظر می بینی بعین یقین کهمشییّت کلّ اشیاء بمشیّت ظاهره در ملك است و نه این است کهکینونیّت مشیّه بکینونیّتها ظاهر شود بلکه در هر ظهوری آنچهدر امکان ممکن است از ظهور او ظاهر میگردد این است معنی انتملتزرعونه ام نحن الزّارعون وهم چنین مثل زدم بفرد ادنی تا اعلی را خود استنباط کنی

1344 Do thou behold all these matters as plainly as thou beholdest the palm of thine own hand; nor pass them off as merely theoretical considerations: perchance on the Day of Resurrection thou shalt be able to garner the fruit; for otherwise, millions upon millions of doctors have written thousands upon thousands of books on theology: yet, had they considered Whose praise they were writing; and where it was tending; and from whence it had shone forth; and under the shade of which Manifestation it would come to rest – assuredly it would have availed them on the Day of Resurrection. Thus it is that on the Day of Resurrection, all speculative sciences – if they become visible reality – shall bear fruit; otherwise shall they remain imaginations in the heart of their exponent.

1344 و کلّ این مراتب را بمثل انکه کف خود را می بینبه بین و بعرفان بگذران لعلّ در یوم قیامت توانی اخذ ثمر نمودو الّا کرور کرور از حکما درمعرفة الله هزاران هزار کتاب نوشتهاگر ناظر بودند که ثنای که را مینویسند و بر کجا وارد می آید و ازکجا مشرق شده ودر ظلّ چه ظهوری مستقرّ میگردد هر آینه در یومقیامت نفع می بخشید ایشانرا این است که در یوم قیامت کلّعرفانها اگر شهود شود ثمر می بخشد و الّا در هوای فؤاد آن نفسمی ماند

1345 Turn thou not in worship but towards the Invisible and Eternal Essence, Who alone is entitled to be adored and worshipped. Only on condition, however, that thy turning unto Him be conjoined with an acknowledgement on thy part of that to which the Letters of the Vahid adhere – in respect of His knowledge and good pleasure – shall it gain admittance into the City of Divine Unity, without thy seeing another than God. Should anyone, at the time of worship, fix his gaze upon a particular Name, he shall not have worshipped God, and shall have remained shut out as by a veil from recognizing His purpose – exalted and glorified be He. Nay, all Names guide but unto the truth that there is no God but Him, nor any object of adoration besides Himself. Whatsoever is endowed with substance – to the degree of meriting the designation "thing" – is His creation; while He – not His creation – is entitled to be worshipped and adored.

1345 و در مقام عبادت توجّه مکن الّا بسوی ذات غیب ازلکه مستحق پرستش وعبادت است ولی از انجائیکه توجّه بان مقترن استباقرار بر آنچه حروف واحد بر آن هستند از معرفت و رضای اوداخل شود در مدینه توحید بر آنکه غیر الله را نه بینی واگر نفسی در حینعبادت نظر باسم کند عبادت نکرده خدا را و محتجب مانده از مقصودالهی عزّ و جلّ بلکه کلّ اسما مدّل است بر اینکه نیست الهی غیر آن و معبودسوای آن وهر شئ که ذکر شیئیّت بر او میشود خلق او است واو استمستحق عبادت و پرستش نه خلق و

1346 Worhship 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

1346 عبادت کن خدا را بشأنی که اگربرای جزای عبادت تو را در نار برد تغییری در پرستش تو او

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.

رابهم نرسد واگر در جنّت برد هم چنین زیرا که این است شئان استحقاقعبادت بر خدا را وحده و اگر از خوف عبادت کنی لایق بساط قدس الهنبوده و نیست و حکم توحید نمیشود در حقّ تو و هم اگر نظر در جنّت کنی و برضای آن عبادت کنی شریك گردانیده خلق را با او اگر چه خلق محبوباو است که جنّت باشد

1347 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.

1347 زیرا که نار و جنّت هر دوعابدند خدا راو ساجدند از برای او و آنچه سزاوار است ذات او را عبادت اواستباستحقاق بلا خوف از نار و رجاء در جنّت

1348 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.

1348 اگر چه بعد از تحقّقعبادت عابد محفوظ از نار و در جنّت رضای او بوده وهستولی سبب نفس عبادت نگردد که آن در مقام خود از فضل وجود حقّبر آنچه حکمت الهیّه مقتضی شده جاری میگردد

1349 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.

1349 و احبّ صلوات صلواتی استکه از روی روح و ریحان شود و تطویل محبوب نبوده و نیست و هر چهمجرّد و جوهر تر باشد عند الله محبوب تر بوده وهست و

1350 All but this one (Vahid) prayer have been abrogated; while that which hath been commanded in this Revelation is the remembrance of God, which if it take place in a spirit of joy and radiance is the best of devotions, and the noblest of degrees. Should a person, for the sake of all that is on earth, be shut out as by a veil from performing a single rak'ah of prayer, he would, in the sight of God, have been defrauded; whereas the virtue thereof is comparatively greater still; while that which it hath within it is comparatively loftier still. All the rak'ahs of the Living (Hayy) circle around the Point of Unity, Who is the beginning of the meridian cycle and the prayer thereof. And know thou that when thou standest to perform thy prayer, thou art before a Person within Whose grasp are held thy beginning and thy return. Naught is hidden from His knowledge; nor can aught frustrate His purpose. He hath power over all things; and is apprised of All Things ere they come into being: even as He is apprised of All Things after they come into being.

1350 غیر ازصلوة واحد مرتفع شده وآنچه در این ظهرو امر شده ذکر الله استکه بر روح و ریحان واقع شود که افضل عبادت و امنع درجات استو اگر کسی از یکرکعت نماز محتجب ماند لاجل کلّ ما علی الارض مغبون بودهعند الله و فضل آن زیاده از آن است و آنچه در او است اعلاناز آن است و کلّ رکعات طائفند حول نقطه وحدت که مبدء زوالو صلوه آن باشد و بدانکه در ایستادن نماز مقابل کسی هستکه بدء و عود تو در قبضه او است وهیچ شئ از علم او پوشیده نیستو هیچ شئ او را عاجز نمیکند و قادر است بر کلّ اشیاء وعالم استبکلشئ قبل وجود آن مثل آنکه عالم است بکلشئ بعدد وجود آن

1351 Further explanation hath been provided in the repositories of God's Command. Let all in such wise as they have been worshipping God continue so to do. They shall behold the repositories of God's Command, and delight in the delightfulness thereof.

1351 و بیان آن درمواقع امر شده کلّ بر آنچه عابد بوده اند خدا را عابد باشند وخواهند بر مواقع امر شاهد گشت و باستلذاذ بان ملتذ

1352 Pray ye then by the leave of your Lord; then hold Him in befitting reverence: nor worship ye another than God, and believe ye the while with certainty in His Verses.

1352 فلتصلیّن باذن ربّکم ثم ایّاه تتقون و لا تعبدنّ الّا الله وانتم کنتم بایاتالله لموقنین

1353 Gate One of the Eighth Unity,

1353 الباب الاول من الواحد الثامن

1354 concerning this, that the likeness of the action of Him Whom God shall make manifest in comparison with those of others is as the sun in relation to the stars.

1354 فی ان مثل عمل من یظهره اللّهبالنسبة الی غیره کمثل الشمس بالنسّبة الی النجوم

1355 The substance of this gate is this: know thou that the likeness of the action of Him Whom God shall make manifest is that of the sun; while the likeness of the actions of the whole of existence – provided that they be in accordance with the good pleasure of God – is that of the stars and the moon – as in the case of the First One Who, by turning unto the Sun of Truth, partook of His effulgence.

1355 ملخّص این باب آنکهبدانکه مثل عمل من یظهره الله مثل شمس است و مثل کلّ وجود اعمال اگر طبقرضای خدا باشد مثل کوکب و قمر مثل اوّل من قابل شمس الحقیقة بعرفانهو

1356 The fruit thereof is that if, on the Day of the appearance of the Sun of Truth, the whole of existence should bear witness to some matter according to His good pleasure, His testimony amongst all these others would be like unto the sun, in comparison with which these others cannot be mentioned. To say this is extremely easy: whereas to act thereupon at the beginning of each new Revelation is to the utmost degree perplexing. For were anyone, when first the Qur'an was sent down, to have viewed matters in this light, then even had all the Letters of the Evangel spoken true, this would not in his eyes have made their word equal to that of the Apostle of God: inasmuch as the word of the Apostle is like unto the sun; while these others are deserving of notice only at Night, not during the Day. In like manner, were anyone to have looked upon the Point of the Bayan in this light at the time of His appearance, he would have beheld His word to be like unto the sun, and the word of all else besides Him – although true – to be like unto the light of the stars at night. And similarly, in the Revelation of Him Whom God shall make manifest, should all the people of the Bayan, at the time of His appearance, act upon His word, and perceive their own existence and actions to be like unto the stars in relation to the sun, then shall they have garnered the fruit of their existence: otherwise shall they not deserve to be considered even as stars – save only the believers in Him, who during the Day are completely obliterated, and during the Night only are possessed of light.

1356 ثمر آن آنکه اگر در یوم ظهور شمس حقیقت کلّ وجود شهادت دهندبشئ طبق رضای او شهادت او بین کلّ اینها مثل شمس است کهبا وجود آن آنها مذکور نتوانند شد قول آن بسیار خفیف ولعمل بان در مبدء هر ظهوری بغایت صعب که اگر در صدر نزولقرآن کسی ناظر باین نظر می بود اگر کلّ حروف انجیل بر حقّ می بودندمعادله نمیکرد قول ایشان را با قول رسول خدا زیرا که قول رسولمثل شمس است و آنها در لیل مذکورند نه در نهار و هم چنین اگرکسی ناظر باین نظر بود در نقطه بیان حین ظهور قول آن رامثل شمس می دید و قول ما سوای آن را اگر چه حقّ بود مثل نور کوکبدر لیل وهم چنین در ظهور من یظهره الله اگر کلّ اهل بیان در حینظهور او بقول او عامل و وجود خود را و اعمال خود را مثل کوکبنزد شمس بینند ثمره وجود خود را اخذ نموده و الّا حکم کوکبیّتهم بر اینها نخواهد شد الّا بر مؤمنین بان که در نهار محو صرفند و در لیل با نور

1357 Such is the fruit of this law, should any wish to garner it on the Day of Resurrection: and all knowledge and action consist in this, should anyone be graciously enabled to show them forth. For were all in times past to have viewed matters in this light, never, at the beginning of any Revelation, would the

1357 این است ثمره این حکم اگر کسی اخذ کند یوم قیامتو کلّ علم و عمل همین است اگر کسی موفق شود که اگر کلّ بر این نظرناظر بودند در هیچ مبدء ظهوری ظاهر بظهور حکم دون بقادر حقّ

One made manifest therein have passed a sentence of other than life eternal upon the people. Thus it is that at Night all behold themselves, conceiving themselves at their own level to be possessed of light: shut out the while as by a veil from perceiving that at the break of Day their former light is fled: nay rather, it fadeth into nothingness before the splendour of the Sun.

خلق نمی نمود این است که کلّ در لیل خود را می بینند که در حدّخود نوری دارند ولی محتجب از آن که مبدء نهار دیگر خودی نمی ماندازبرای آنها بلکه مضمحل می شود نزذ ضیاء شمس و

1358 Conceive thou the likeness of the light of all to be their knowledge, and their words; and the likeness of the splendour of the action of Him Whom God shall make manifest to be His words, which fold up the whole of existence, and raise it up anew beneath the shadow of a single Relative "Ya'," proclaiming, in the voice of their Revealer – Who is the Lord, exalted and glorified be He – "Verily, I am God, no God is there but Me; verily, all else besides Me are My creation: say: O My creation, Me alone do ye fear!" His actions too speak in the same wise, shouldst thou have ears to hear.

1358 مثل نور کلّ راعلم ایشان فرض کن و کلام ایشان و مثل ضیاء عمل من یظهرهالله را کلمات او فرض کن که کلّ وجود را بر هم می پیچد و در ظلّیك یاء نسبت قائم میکند و میگوید از لسان تجلّی خود که خداوندعزّ و جلّ باشد انّی انا لله لا اله الّا انا و انّ ما دون خلقی قل انیا خلقی ایّای فاتّقون و همین قسم اعمال او میگوید اگر بشنوی

1359 The essence of knowledge consisteth in recognizing the Source of Command, even up to His return. Consider thou the stars of the Evangel: notwithstanding that, after the ascension of the Sun of Truth, they had, in their own Revelation, acquired a borrowed light, yet, after the dawning of that selfsame Sun their former light was fled. Perceive thou such to be the case likewise on the advent of every Revelation: although their followers persist unto this very day under the apprehension of being possessed of light, and act accordingly, yet in thy view – who becamest a believer in Islam – thou knowest that they have no light, and have remained shut out as by a veil from the splendour of the Sun of Truth, Who is the Apostle of God – may the blessings of God and His salutations be upon Him. Conceive thou the beginning of each new Revelation to be in just this fashion, so that, when the opportunity of meeting with thy Best-Beloved ariseth, thou mayest not remain shut out as by a veil from reaping the fruit of thine existence.

1359 و جوهرعلم در عرفان مبدء امر است الی عود آن نظر کن در نجوم انجهلیّکه بعد از صعود شمس حقیقت در ظهور خود مستنیر گشته بودندکه بعد از طلوع همان شمس دیگر نوری از برای آنها ماند و در نزدهر ظهوری همین قسم بین اگر چه تا الان هم بگمان نور هستندو عمل میکنند ولی نزد تو که در اسلام مؤمن شده و میدانی که بلانورند و ازضیاء شمس حقیقت محتجب ماندند که رسول الله باشدو هم چنین در مبدء هر ظهور تصوّر کن تا آنکه از ثمره وجود خودنزد لقاء محبوب خود محجوب نمانی

1360 Reflect ye then on that which is made manifest on the part of God: then, even as God hath taught you in the Book, reason ye in the selfsame fashion.

1360 و لتتفکرونّ فیما یظهر من عند الله ثمّ مثل ما علمکم الله فی الکتاب تستدلّون

1361 Gate Two of the Eighth Unity,

1361 الباب الثانی من الواحد الثامن

1362 concerning this, that it is incumbent upon each soul to bequeath unto his heir nineteen leaves of fine paper, and nineteen rings upon which he should inscribe one of the Names of God; and that none must inherit from the deceased save his father; his mother; his wife; his son; his brother; his sister; and whosoever hath taught him – this after he hath expended upon

1362 یجب علی کل نفس ان یورث لوارثه تسعة عشر اوراق منالقرطاس اللّطیفة و تسعة عشر خاتما ینقش علیها اسما من اسماء اللّهو ان لا یورث من المیّت الّا ابیه وامّه و زوجته و ابنه واخیهو اخته و ما علمه بعد ما یتصرّف لنفسه من نفس ما له علی ما یعزّ به نفسه

himself, from his own estate, a sum sufficient to insure that he be dispatched with honour.

1363 The substance of this gate is that whereas the degrees of the confession of the Unity of God are completed in each seven letters, which are the Letters of Affirmation – for this reason hath it been ordained that none shall inherit from the deceased, in the Secret of Reality, save seven souls: even as, at the level of each Attribute, it is possible to call God by that Attribute at seven levels: as for example, Awhad (Unique), Vahhad (Unifying), Vahid (One), Vahid (Peerless), Mutavahhid (Becoming One), Muvahhid (Making One), and Muvahhad (Being made One). It is in virtue of this secret that the matter hath been destined in this fashion on the part of Him Who is the Source of Command.

1363 ملخّص این باب آنکه از آنجائیکه مراتب توحید در هفت حرف تمام می گرددکه حروف اثبات باشد از این جهت حکم شده که ارث نبرد آنمیّت بسّر حقیقت الّا هفت نفس چنانچه در مرتبه هر صفتی هفترتبه توان خدا را بان صفت حواند مثل اوحد و دحّاد و واحدو وحید و متوحّد و موحّد و موحد ازین سرّ است که این نوع تقدیرشده از مبدء امر

1364 There is no soul who purposeth some matter, and whatsoever is suitable to his purpose, but that, if he call upon God by the seven Names whereby, in any particular case, it is possible to call Him – each one to the number "Qaf" – the means whereby this matter may be accomplished shall be made manifest for him; and his intention – so only it had been for God and in God – shall be destined to be carried into effect.

1364 و هیچ نفسی نیست که اراده نماید امریرا و آنچهمناسب مراد او است الّا آنکه خدا را خواند بهفت اسمی که ممکن استخواندن هر یکی را عدد قاف مگر آنکه اسباب آن امر از برای او ظاهرمیگردد و مقصود ان اگر لله و فی الله بوده مقدّر میگردد که جارشود

1365 The fruit thereof is this, that on the Day of Resurrection, when all the laws are destined on the part of God, should the Tree of Truth decree otherwise than this, let no one ask why or wherefore: even as, in the case of the limits of inheritance which are now apparent in the Qur'an – had He, at the beginning of the Revelation, enjoined other than these limits upon a soul, then such would have been the decree of the Apostle of God – may the blessings of God and His salutations be upon Him. The difference is this, that in contrast to the day whereon He so decreed, today innumerable people are acting beneath their shadow: whereas on that day, since they are enjoined upon that soul alone, it becometh hard for him, unless he have regard for the Source of the command. Even as was the day whereon the limits of inheritance were sent down in the Qur'an – that Day also shall be identically the same as was the beginning of this law for that soul.

1365 و ثمره آن آنکه در یوم قیامت که کلّ احکام مقدّر میگردد و من عند الله اگر شجره حقیقت حکم فرماید بدون این کسی لم و بم نگویدمثل آنکه حدود ارث که الان در فرقان مبین است اگر مبدء ظهوربر نفس دون حدود حکم فرموده بود آن حکم رسول الله بود فرقاین است که آن روز که حکم فرمود امروز ما لانهایه در ظلّ آن عاملند و آن روز چون بر آن نفس وحده میشود صعب میگرددبر آن الّا انکه نظر بمدء امر کند مثل یومی که حدود ارث در قرآن نازلشد معاینه آن روز هم مثل مبدء این حکم بر آن نفس است

1366 Howbeit on the Day of Resurrection, ere He testeth everyone, the Tree of Truth maketh not Himself known by the name of His First Manifestation. All must be at a level of certitude and perspicacity such that if one hundred thousand souls be gathered in order to perform the circumambulation about the House – having travelled from their native lands especially for that day whereon permission had been granted to perform it – and if, on that selfsame day, the Tree of Truth should appear, and command "Perform ye not the circumambulation" –

1366 و حال آنکهدر یوم قیامت تا کلّ را ممتحن نفرماید شجره حقیقت خود را معروفباسم ظهور اوّل نمیفرماید کلّ باید در درجه یقین و بصیرت بحدّباشند که اگر صد هزار نفس از برای طواف بیت جمع شده باشندو از بلاد خود بیرون آمده باشند از برای یومی که در ءن یوم اذنطواف داده شده وهمان روز شجره خقیقت ظاهر شود و بفرمایدلا تطوفوا اگر کلّ فی الحین

then, were all, upon the instant, to act thereupon, they would have realized the circumambulation; otherwise, all their actions would be rendered vain: inasmuch as this circumambulation which now, having gathered for the purpose, they are performing, was in virtue of His former command: the warrant for which is His Book aforetime, and His Book hereafter, which none but God is capable of revealing. If, at the moment of the issuance of the prohibition, there were a perspicacious person who had regard for the Source of the command, and made certain of His truth, then he it is who would have performed the circumambulation for God, devotedly unto Him; while all the rest would be accounted among the abject and foolish. This is that same Sirat which for one person becometh wider than the heaven and the earth; while for him who maketh not certain of the Truth, it becometh sharper than a sword and finer than a hair.

عمل کنند درك طواف نموده و الّا باطل می گرددکلّ اعمال آنها زیرا که طواف این که الان که از برای او جمع شده و می کنندبامر او بوده در قبل نه غیر دلیل بر آن کتاب آن ازقبل و کتاب آن از بعدکه غیر الله نتوان مثل آن نازل نمود واگر حین ظهور نهی یك نفر بصیر باشدنظر بمبدء امر میکند و یقین میکند واو طائف بوده از برای خداخالصاً له و کلّ همجی میگردند رعاع و این همان صراطی است که از برایك نفر اوسع از سما و ارض میگردد و ازبرای آنکه یقین نمیکند احّداز سیف و ادّق از شعر میگردد

1367 It is for this reason that at the beginning of each Revelation, the people of perspicacity therein are rarer than the philosopher's stone: for most act upon the basis of following one another, and the appearance of glory in the laws of God. Although all is actually at the bidding of the True One, and for Him, yet, because it is not performed on the basis of discerning insight, they remain, upon the appearance of the Author of the command, shut out as by a veil from abiding by His new command: notwithstanding that the previous ordinances of each Manifestation were to the end that God's servants should be obedient unto the True One: whence haply, should the Revelation befall, they might, in virtue of that obedience, render obedience unto Him. Howbeit, when the Revelation befalleth, the obedient servant continueth, in his own conceit, to manifest obedience: even though, at such a time, his "obedience" is naught but disobedience.

1367 این است که در مبدء هر ظهوری اهلبصیرت آن اقلّ از کبریت احمر می افتد زیرا که اکثر بتبعیّت یکدیگر و ظهور غیر در اوامر الهی عمل میکنند اگر چه واقعاً بامر حقّ بودهو ازبرای او ولی چون او از روی بصیرت نیست در نزد ظهور صاحب امر محتجب می مانند از امر بدع او و حال آنکه او امر قبل که ظهوری ازبرای آن بوده که بندگان مطیع حقّ مطیع حق باشند لعلّ اگر ظهور واقع شودبان اطاعت اطاعت کند ولی وقتی که ظهور واقع میشود مطیعبگمان خود اطاعت میکند ولی آن وقت عصیان است اطاعت

1368 Even as was the case with the believers in the Evangel: ere the appearance of the Apostle of God – may the blessings of God and His salutations be upon Him – all were obedient unto God, in their own religion, and to be praised in their works, provided that they acted according to the law of Jesus, as it truly was: whereas at the time of the appearance of the Apostle of God – may the blessings of God and His salutations be upon Him – the very root of their religion, which was the formulae of the Twin Confessions, appeared in a novel guise: so that instead of their own confession of the Unity of God, "There is no God but God;" and instead of "Jesus – peace be upon Him – is the Spirit of God," "Muhammad is the Apostle of God – may the blessings of God and His salutations be upon Him" were revealed: while as touching the station of His Viceregents, "'Ali and the Imams are the Proofs of God" was revealed; and as

1368 مثل مؤمنین بانجیل تا قبل از ظهور رسول الله کلّ مطیع بودندخدا را در دین خود و محمود بودند در فعل خود اگر دین شریعتعیسی کما هی عمل میکردند ولی حین ظهور رسول الله اصل دین ایشانکه کلمه شهادتین بود بظهور بدع ظاهر شد و در مقام توحیدایشان لا اله الّا الله و در مقام عیسی روح الله محمّد رسول اللّهنازل شد ودر ذکر مقام اوصیای او علی و الائمة حجج الله نازل شدو در ذکر ارکان بیت او ذکرابواب هدی جائی که اصول دین اوبدع کرد چگونه است ظهور شئون احکام دین آن

touching the Pillars of His House, a reference instead unto the Gates of Guidance. Considering, therefore, that the very roots of His religion can be made new in such a fashion, how must stand the case with the appearance of the subsidiary aspects of the laws of His religion?

1369 This is the secret of the statement of the late Shaykh – peace be upon him – when someone inquired of him about that Word which His Holiness would utter, and three hundred and thirteen people – who on that Day were accounted the righteous of that Revelation – would be unable to support it – people in whose regard his Holiness Sadiq – peace be upon him – had made mention of "Kaf." After many protestations to the effect "Thou shalt never be able to support it," he addressed him: "Should His Holiness appear, and say 'Renounce thine allegiance unto the Commander of the Faithful – peace be upon him,' wouldst thou do so?" The questioner straightway emphatically rejected the course proposed, exclaiming "God forbid!" and "Perish the thought!" Notwithstanding, it is evident in the eyes of the followers of the Truth that those present on this occasion heard that very Word uttered by the tongue of his Holiness, through him: and that he, since he had not supported it, had become a disbeliever, yet adverted not thereto.

1369 این است سرّقول مرحوم شیخ علیه الرّحمة در وقتی که کسی از ایشان سئوال نموده بوداز آن کلمه که حضرت میفرماید و سیصد وسیزده نفر که در آن روزاز نقبای آن ظهورند متحمّل نمی شوند بر او و حضرت صادق ذکر کاف درحقّ ایشان میکند بعد از نهی بسیار که نمی توانی متحمّل شوی فرمودهبودند که اگر حضرت ظاهر شود و بگوید که دست از ولایت امیرالمؤمنین بر دار تو بر میداری فی الفور ابا و امتناع نموده بودکه حاشا و کلّا و ظاهر است نزد اهل حقیقت که کلمه را از لسان حضرت باو شنواند و او چون متحمّل نشد کافر شد ولی ملتفت نشد

1370 This came about because he looked not to the Source of Command, and regarded the Revelation of His Holiness to be other than that of the Apostle of God – may the blessings of God and His salutations be upon Him: for had he beheld the Revelation of His Holiness to be in the same case as that of the Apostle of God – may the blessings of God and His salutations be upon Him – in relation to the Revelation of Jesus – peace be upon Him – he would then have supported that Word which is wider than the heaven of things accepted and the earth of receptivities; howbeit, since he viewed not the matter in such a light, it became finer for him that a hair, and thereto sharper than a sword.

1370 و این از آنجا نیست که نظر بمبدء امر نمیکند و ظهور حضرترا غیر ظهوررسول الله می بیند و اگر ظهور حضرترا مثل ظهور رسول اللّهمشاهده کند بالنّسبة بظهور عیسی متحمّل میگردد کلمه که اوسعتر است از سماء مقبولات و ارض قابلیّات ولی چون نظر نمیکندادّق میگردد از برای او صراط از شعر احدّ میگردد از سیف

1371 It is not that the intention of the speaker was that he should actually renounce his allegiance to the Commander of the Faithful – peace be upon him – for this would be an impossible matter: and the light of his Holiness hath everlastingly shone – as it shall continue everlastingly to shine – in his manifestations. Nay rather, his intention was, "In that Revelation he went by the name 'Commander of the Faithful:' in this Revelation allow not that name to shut thee out from recognizing him as by a veil." – even as the Commander of the Faithful – peace be upon him – at the time of the Apostle of God – may the blessings of God and His salutations be upon Him – was the same identical Viceregent of Jesus – peace be upon Him –

1371 نه این استکه مراد ناطق این بوده که دست از ولایت امیر المؤمنین بردار زیرا که این امریست ممتنع و لم یزل و لا یزال نور انحضرت در مظاهر خودبوده وهست بلکه مراد این بوده که در آن ظهور باسم امیر المؤمنین عبود و در این ظهور بان اسم محتجب مشو چنانچه بعینه امیر المؤمنین عدر زمان رسول خدا صلی الله علیه و اله همان وصی عیسی بود در زمان اوبعد از عروج آن و نزد هر ظهوری اگر نظر کنی بمبدء امر صراط اوسع میگرددار هر شئ اوسعی که در امکان است و

at his own time, after His ascension. Shouldst thou, on the advent of each new Revelation, look to the Source of Command, then shall the Sirat become broader than every broadest thing that is possible in the world of being; while shouldst thou be shut out as by a veil from recognizing Him, then shall it become finer than every finest hair that thy knowledge could conceivably encompass.

اگر محتجب گردی ادّق میگردد ازهر شعری که تواند علم تو باو احاطه نمود

1372 Should the perspicacity of all the believers in the Bayan reach a level such that if all be gathered in some place – as mentioned in connection with the circumambulation –while that Tree of Truth be but a single soul amidst this host; and should he bid someone recite unto them His Verses – then if they at once pronounced them true, they would be judged believers; otherwise their erstwhile state of belief would be lifted from them: how, then, if they went on to perform the circumambulation, would stand the case with this observance, which is but one among numerous subsidiary aspects of their faith?

1372 و اگر کلّ مؤمنین بلسان بصیرتایشان در حدّی رسد که کلّ در محلّی باشند مثل ذکر طواف و آن شجره حقیقتیك نفس در ما بین این کلّ و امر فرماید نفسی را که آیات خود را بخواندبر آنها اگر فی الفور تصدیق نموده حکم ایمان بر ایشان جاری و الّاحکم ایمان از ایشان مرتفع میگردد و چگونه رسد بطواف که شأناز شئون دین ایشان است

1373 Know thou that whatsoever all possess is from the bounty of the Tree of Truth, not other than He. For example, had He said "Such-and-such manifestations shall not inherit," would it have been open to anyone to ask why or wherefore? Thus it is that all deriveth from Him, even while all are shut out as by a veil from Him. He it is Who, from the beginning of their existence until the furthest limit of their remembrance, bestoweth upon them whatsoever they possess: whence haply, on the Day of His Revelation, they may attain the fruit of their existence, which is to believe in Him. Yet still they will not be abashed: and in each successive Revelation the veiled are shut out as by a veil.

1373 و بدانکه آنچه کلّ دارند از فضل شجره حقیقت است نه دون آن مثلاً اگر فرموده بود این مظاهر ارثنبرند کسی را میرسید که تواند لم و بم گوید گفت این است که کلّ اززند اواست و کلّ محتجب هستند از او از مبدء وجود تا منتهی الیهذکر ایشان را عطامی کند لعلّ در یوم ظهور او بثمره وجود که ایمانباو است فائز گردند

1374 Howbeit, in the Qur'an, mention hath been made of the fruit of the creation of All Things, in the noble Verse: "It is God Who raised the heavens without pillars that ye can see, then mounted the Throne; and subjected the sun and the moon, both running unto an appointed term. He ordereth the Cause, He elaborateth the Verses, that perchance ye may be firmly persuaded of the meeting with your Lord." Had anyone, in the present Revelation, made certain that this Manifestation is the selfsame Manifestation of the Point of the Furqan, haply he would have attained the meeting with the Apostle of God – may the blessings of God and His salutations be upon Him – which is none other but the meeting with God. Yet the cause of certitude in both cases is the same: nay, in this Revelation it is the more compelling: for although, in that Revelation, the Qur'an was revealed over a period of twenty-three years, in the present Revelation it is evident that not even so much as a week passeth ere the equivalent thereof hath been revealed.

1374 ولی بان حیا نموده و در هر ظهوری محتجب می کردندمحتجبین و حال آنکه در قرآن ذکر شده ثمره خلق کلشئ در آیه شریعةاللّه الذی یرفع السّموات بغیر عمد ترونها ثم استوی علی العرشو سخّر الشمس و القمر کلّ یجری لاجلّ مسمّی یدّبر الامر یفصل الایاتلعلکم بلقاء ربّکم توقنون اگر در اینظهور کسی یقین نمود که انمظهر همان مظهر نقطه فرقان است لعلّ بلقاء رسول الله که لقاء اللّههست فائز شده باشد و حال آنکه سبب یقین در هر دو جا یکی استبلکه در اینظهور اقوی است قرآنیکه در اینظهور در بست و سه سالنازل شد در اینظهور ظاهر است که بیك اسبوع نمیکشد

1375 Yet thou beholdest the fruit of the creation of All Things: which is that all, though acting in accordance with the laws of the Qur'an, are yet shut out as by a veil from attaining the fruit of their existence. If, on the Day of Revelation, in virtue of a single Verse of the Bayan, all the believers in the Qur'an had known with certainty that this is the same identical Reality upon Whom, at the beginning of Islam, was sent down the Qur'an, haply they would have realized the intention of God in this Verse; whereas it is evident that all recite it insensately, oblivious of the Divine intention: notwithstanding that the Manifestation of Truth is quit of the mere sight of whosever recognizeth Him not, nor knoweth certainly that the meeting with Himself is the very meeting with God.

1375 و حال انکهثمره خلق کل شئ را می بینی کلّ باحکام قرآن عامل ولی از ثمره وجود خود محتجبا گر در یوم ظهرو بیك آیه از آیات بیان کلّ مؤمنین بقرآن یقین نمودهبودند برانیکه حقیقت بعینه همان حقیقت است که در صدر اسلامبر او قرآن نازل شد لعلّ بمراد الله در این آیه فائز شده بودندو حال آنکه ظاهر است که کلّ لا یشعر تلاوت میکنند و ملتفت نم شوندبمراد الهی و حال آنکه بری است مظهر حقیقت از رؤیت کسی که نشناسداو را لقاء او را لقاء الله نداند

1376 If all the believers in the Bayan, on the appearance of Him Whom God shall make manifest, make certain that He is the Point of the Bayan, haply they may attain the honour of having realized the intention of God in the Bayan. Since on that Day all are certain of the truth of the Point of the Bayan – for this reason is He cited by way of an example: for otherwise – exalted be His station above any such comparison! It beseemeth not the Temple of the Revelation of the world to come to make Himself known as the Temple of this nether world: for although He that is manifest in both is One, yet, since the conditions of the world to come are too great and glorious to brook any such comparison, even for this reason He maketh reference to the former.

1376 اگر کلّ مؤمنین ببیان در ظهورمن یظهره الله یقین کنند بر اینکه او بوده نقطه بیان لعلّ بمراد اللّهدر بیان فائز شده باشند و چونکه ان روز کلّ بنقطه بیان مؤمن اندازین جهت ذکر مثل او میشود و الّا تعالی شأنه هیکل ظهورآخرت را سزاوار نیست که بهیکل ظهور دنیا معروف کند خود را اگرچه ظاهر در هر دو واحد است ولی چون شئون آخرت اجلّ و اعظم استازین جهت بان ذکر ذکر میکند

1377 Howbeit, since all are certain of the truth of His Former Manifestation, nor is their eye keen that they should perceive with certainty His Latter Manifestation, for this reason He mentioneth Himself by the Name of His own Former Manifestation, so that perchance – even should someone be in the most veiled condition – he would be able to recognize Him. Even as, on the Day of the appearance of the Apostle of God – may the blessings of God and His salutations be upon Him – had all the believers in Jesus – peace be upon Him – made certain that it was He, they would assuredly have arrived at the intention of God in the Evangel. Notwithstanding, His is greater than that Revelation: yet for the sake of the certainty of the followers of the Former Revelation, He mentioneth the name of the Source of His Former Revelation, that perchance the followers of that Revelation may pass thereby over the Sirat, and attain the fruit of their existence.

1377 ولی چون بظهور قبل کلّ متوقّفندو عین ایشان حدید نیست که ظهور بعد را ادراك کنند بیقینازاین جهت ذکر میکند باسم ظهور قبل نفس خود را لعلّ اگر نفسبمنتهای حجب هم باشد تواند شناخت او را مثل آنکه یوم ظهوررسول الله اگر کلّ مؤمنین بعیسی یقین میکردند که او است هرآینهبمراد الهی در انجیل رسیده بودند و حال آنکه او اعظم است از آن ظهورولی از برای ایقیان اهل ظهور قبل ذکر میفرماید اسم مبدء ظهور قبلرا لعلّ اهل آن ظهور بر آن صراط گذرند و بثمره وجود خود فائز گردند

1378 Reflect ye then upon that which God hath created for you, and make all your actions to be for God, your Lord: perchance, on the Day of His Revelation, ye may believe in His Verses. That is none other but the Day of Him Whom God shall make manifest:

1378 فلتتفکرنّ فیما خلق الله لکم و لتجعلنّ کلّ اعمالکم لله ربّکم لعلّکمیوم ظهوره بایاته تؤمنون ذلك یوم من یظهره الله ان تؤمنّنبه فانّکم انتم قد امنتم بالله و

should ye believe in Him, ye shall have believed in God, and that which God hath sent down in the Bayan; otherwise shall ye have remained shut out as by a veil from the meeting with God, and from that which God had sent down aforetime in the Bayan. Tarry not in this, for even as ye tarry, your abode shall be in the Fire: nor on that Day shall ye know this to be so, for were ye to know it, ye would not tarry: yet know it ye shall. It is because ye consecrate not yourselves to God that ye make not certain of the Truth: consecrate, then, yourselves to God, your Lord, whence haply ye may be able to consecrate yourselves to Him Whom He shall, in truth, make manifest unto all worlds. Be ye watchful of the beginning of the Revelation, lest ye tarry to accept the Cause of God, whereupon ye would become in His sight a "new believer," for such would be an abasement unto yourselves, had ye been aforetime firm believers in God and His Verses. Ye have not been created but for that; nor hath any command been enjoined upon you but for this. Be not, then, shut out as by a veil from attaining the meeting with God, neither aforetime nor hereafter; and believe ye the while with certainty in His Verses.

ما نزّل الله فی البیان و الّا قداحتجبتم عن لقاء الله و عمّا ینزل الله من قبل فی البیان و لا تصبّرنفیه فانّ صبرکم لم یکن الّا علی النّار و هم یومئذ لا یعلمون و ان یعلمون لا یصبرون ولکن لا تعلمون و لما لا تخلصون للّهانفسکم لا توقنون فلتخلصّن انفسکن لله ربّکم لعلّکم تسطیعونانفسکم لمن یظهرنه بالحقّ علی العالمین و لتراقبّن اوّل الظّهوران لا تصبرّن فی الله و تکونّن عنده لمن الجدیدیّن فان هذا نزّلانفسکم ان انتم بالله و آیاته من قبل موقنون ما خُلقتم الّالذلك و ما اُمرتم بامر الّا لهذا فلا تحتجبنّ عن لقاء الله لا منقبل و لا من بعد و کنتم بایات الله لموقنین

1379 Gate Three of the Eighth Unity,

1379 الباب الثالث من الواحد الثامن

1380 concerning this, that after the appearance, on the Day of Resurrection, of "All things are doomed to perish, except His Countenance," it behoveth every soul to beseech forgiveness of the Divine Tree, by himself, not through the agency of another – unless there be good reason why it would be impossible for him to present himself in person – and to beseech forgiveness of Him, regardless of whether He should respond to him verbally or in writing; otherwise, let him beseech forgiveness of God by some other means, such as a written missive or the like.

1380 فی ان بعد ظهور کلّ شئ هالك الّا وجهه فی یومالقیمة فرض علی کل نفس ان یستغفر من شجرة الالهیّه بنفسه لا بغیرهالّا له عذر حقیقی لا یمکن له ان یحضر بنفسه و یستغفر منهسواء ان یجیبه بکلامه او بخطه و الّا یستغفر عن الله بسبب آخر منالخطه و غیره*

1381 The substance of this gate is that the Day of Resurrection shall inevitably come, and the Tree of Truth be made manifest. Although one cannot with an easy heart make mention, with respect to the believers in the Bayan, of that Word which was pronounced aforetime – namely, "All things are doomed to perish, except His Countenance" – (perchance all may be watchful lest on that Day – for that they are shut out as by a veil from their Best-Beloved – their Affirmation be converted into Negation: nay rather, if there be any possibility of Negation, this be converted into Affirmation) yet (because this distracted people have ever comported themselves in an insensate manner, not on the basis of discerning insight), assuming that He should be made manifest; set the Resurrection on foot; and send down such a Word, which for the people of the Bayan is more grievous than any fire (inasmuch as all had been performing their works to the end of obtaining salvation: yet, after the

1381 ملخّص این باب آنکه لابد یوم قیامت خواهد شد و شجره حقیقتظاهر اگر چه برضای فؤاد نمیتوان در حقّ مؤمنین ببیان ذکر نمودکلمه که قبل ذکر شد کلّ شئ هالك الّا وجهه لعلّ کلّ مراقب باشندودر آن یوم از احتجاب از محبوب خود مبدل نشود اثبات ایشانبنفی بلکه اگر امکان بنفی هست مبدّل شود باثبات ولی از آنجائیکهاین خلق مدهوش همیشه لا یشعر حرکت ایشان بوده و نه از روبصیرت بر فرض اگر ظاهر شود و قیامت را بر پا فرماید و چنین کلمهکه اشدّ از هر ناری است از برای اهل بیان نازل کند زیرا که کلّ از برای نجات عمل میکردند بعد از آنکه خداوند حکم هلاك فرماید چه نجاتی استفرض است باشّد فرض که حاضر شوند بعد از علم بنزول این آیهو

Lord hath pronounced the decree of Perdition, what salvation can there be?), it behoveth them, with the utmost urgency, to betake themselves, after learning of the revelation of this Verse, and its decree, into His presence; to beseech forgiveness from Him; and to return unto Him: in order that He may convert their perdition into salvation: for this is the fruit of the performance of all works: to the degree that if, after hearing of this decree, one should perform every goodly work, still he would be of those condemned to perish, unless he were to return, and – even by that same word whereby he had been doomed to perdition – to obtain rather his salvation.

حکم آن و استغفار کنند نزد او و رجوع کنند بسوی او تا آنکهمبدّل فرماید هلاك را بنجات که این است ثمره مشتغل بعمال شدنو اگر بعد از سماع این حکم کلّ عمل خیر را کند باز از هالکین استالّا آنکه راجع شود بهمان قولی که هلاك گشته نجاة یابد

1382 Shouldst thou look beneath the shadow of this Word of Perdition, thou wouldst behold that the human realities, and all works, had been consumed by a perishing blow of God's hand: so that should anyone on that day wish to act upon this Verse, he would not leave a single animate being upon the surface of the earth: for when once a being hath perished, what profit, in the sight of God, can there be in its existence? Yet the straitness of this matter in the sight of God, and of those endowed with understanding, is more grievous than the fruit thereof, which thou mayest beholdest with thine outward eye (albeit, since thou art in the world of limitation, thou canst not understand): that from the beginning of thy life until the end thereof thou shouldst perform thy works for the purpose of securing thy salvation; then of a sudden fall beneath the shadow of Perdition. Nor can the matter be righted save from the Source of Command: for wert thou, after the revelation of this Verse, to live as long as the world shall endure, beseeching all the while forgiveness of God, it would avail thee not; unless thou shouldst return, and obtain a Word from the Source: which, though it were but the single Word "We have saved thee," would save thee; whereas all thine entreaties for forgiveness would save thee not.

1382 و اگر نظرکنی در ظلّ این کلمه هلاك می بینین که کینونیّات و کلّ اعمال بضرباللّه تمام شده که اگر آن روز کسی میخواست باین آیه عمل کند یك ذروح در روی ارض نمیگذاشت زیرا که وجودی که هلاك شدهعند اللّه چه ثمر ازبرای بقای او و حال انکه حدّت این عند اللّه ونزد اولوالعلم اشدّ از ثمره آن است که بعین بینی ولی چون درعالم حدّتی نتوانی فهمید که از اوّل عمر تا آخر عمر ازبرای نجات عمل کنو یك دفعه در ظلّ هلاك واقع شوی و اصلاح آن نمی شود الّا ازمبدء امر که اگر بعد از نزول این ایه بعمر عالم اگر عمر کنی و استغفار کنشمر نمی بخشد الّا آنکه راجع شوی و یك کلمه از مبدء اخذ کنی اگر چه بیك کلمه قد انجیناك باشد که این تو را نجات میدهد ولی این همهاستغفار هم تو را نجات نمیدهد و

1383 It is incumbent upon thee, after hearing of this decree, to detach thyself from all works (inasmuch as ye performed them all for the sake of securing thy salvation: whereas after the reverse thereof hath been decreed of God, what profit can they yield?); to return unto Him; and to obtain a Word importing thy salvation, although it be by means merely of a gesture. Wert thou to give all that is on earth for the sake of obtaining such a Word, it would assuredly avail thee better than to expend it in the way of God: for wert thou to expend it in the way of God, it would not save thee; while shouldst thou obtain such a Word, it shall suffice to save thee until the following Day of Resurrection.

1383 واجب است بر تو بعد از سماعاز کلّ اعمال منقطع گردی زیرا که کلّ را از برای نجات میکردی و بعداز آن که حکم الهی بر غیر آن شد چه ثمر و راجع شوی و کلمه نجاتی اخذ کنی اگر چه باشد ره باشد و اگر کلّ ما علی الارض را بدهی از برای اخذ چنینکلمه هر آینه انفع تر ازبرای تو خواهد بود تا آنکه در راه خدا انفاقکنی زیرا که اگر انفاق کنی نجات نمی دهد تو را ولی اگر اخذ کنی چنین کلمهنجات میدهد تو را تا یوم قیمة دیگر

1384 Should it lie within thy power, do thou, with the utmost speed of which thou art capable, request, and obtain, such a Word: for wert thou, from the time of hearing of this decree, to tarry for so much as the twinkling of an eye, and at that very instant to be caused to expire, then thou shalt be amongst those condemned to perish; whereas wert thou rather to make haste, and to set on foot the means of obtaining such a Word, then, even shouldst thou be caused to expire, perchance a Word may emanate from the Source whereby, after death, thou mayest dwell in Paradise, and thy fire be converted into light: which of any action on thy part is that, by recourse to which, all thy deeds shall the most readily be accepted, and thy misdeeds converted into righteous acts. Although a whiff of the "new believer" wafteth therefrom, yet still, it would be better for thee to become a "new believer," than to depart this world among those condemned to perish.

1384 و اگر نتوانی باسرع آنچه مقتدربر آن هستی طلب کن و اخذ کن که اگر از حین استماع یك لمحه صبر کنی آنلمحه قبض روح شوی در هالکین خواهی بود واگر تعجیل کردی و سبباخذ کلمه را جاری نمودی اگر قبض روح شوی لعلّ از مبدء جاریگردد کلمه که بعد از موت تو در جنّت باشی و نار تو مبدّل بنور گرددو این اقرب از هر امری است که باقبال بان کلّ اعمال مقبول میشودمبدّل میگردد سّیئه بحسنه اگر رایحه جدیدی میوزد از آن ولکنباز مؤمن جدید شوی بهتر از آن است که در هالکین روی و

1385 Naught hath been enjoined upon the people of the Bayan to the same degree as this: for their salvation resideth in this, not in the works which they perform. Nor allow thou the limitations of bounds and places to shut thee out as by a veil from the Source. How like it is, for example, that thou shouldst be the most knowledgeable of the people of the Bayan; and be seated in thy home; and the Possessor of Command should be made manifest; yet thou, through prepossession with thine own self, shouldst fail to advert thereto, until His situation should have been changed: as in the case, for example, that He should be lying captive in Mah-Ku, which, to outward appearance, is a place of abasement – none of which conditions make any difference to the Cause of God.

1385 هیچامری مثل این ازبرای اهل بیان فرض نشده زیرا که نجات ایشاندر این است نه در اعمال ایشان وحدودات و امکنه تو را محتجب نکندازمبدء مثل آنکه بسا باشد در بیان اعلم از آنها باشی در بیت خودنشسته باشی و صاحب امر ظاهر شده باشد و تو مغرور گشته باشو ملتفت نشده باشی تا آنکه موقف او مبدّل شده باشد مثلاًنکه در ماکو که محلّ ذّل است بظاهر واقع شود که آنها تغییر نمیدهدامر الله را

1386 Conceive thou His situation in this land to be as that of the Apostle of God – may the blessings of God and His salutations be upon Him – in the Mountain of Mecca: when, in such a spot, He sent down this Verse in the Qur'an, all the people of that age entered the fold of those condemned to perish; and, in the sight of God; of His Apostle; of those endowed with understanding; and of everyone who recited the Qur'an, were subject to the sentence of Perdition, and judged to be other than believers; notwithstanding that to this very day, in their own conceit, they continue to act according to their religion.

1386 تصوّر کن وقوف او را در این ارض مثل وقوف رسول اللّهدر جبل مکه که در قرآن این آیه که نازل فرمود کلّ اهل آنزمان در هالکین داخل شدند و عند الله و عند رسوله وعند اولی العلم و نزد هر نفسکه قرآن را تلاوت نمود بهلاکت ذکر شدند و حکم دون ایمانبر ایشان شد و حال آنکه تا امروز هم بگمان خود در دین خود عاملند

1387 In fine, the intention is this: let the people of the Bayan also, after the appearance of Him Whom God shall make manifest, practice their religion with the utmost piety: yet, after the revelation of this Verse, how can their works avail them? The servant laboureth in the path of God – nay, gladly offereth up his life for His sake – that haply he may attain salvation: yet

1387 منتهی این است که اهل بیان هم بعد از ظهور من یظهره الله عاملباشند باشدّ تقوی ولی بعد از نزول این آیه چه ثمر اعمال ایشانراعبد عمل میکند در راه خدا بلکه راضی بجان دادن میشود درراه آن لعلّ نجات یابد ولی بعد از آن که از مبدء امر حکم هلاکت شوددیگر چه فایده منتهای عمل که

when once, from the Source of Command, the decree of Perdition is sent forth, what further profit can accrue? At most, should he pursue his works, then in the eyes of himself, and of those endowed with knowledge, he would be in the same case as those servants who, after the revelation of the Bayan, continued to act according to the precepts of its own previous manifestation; while ere this, he shall be like unto those servants who today still abide by the precepts of the Evangel – whereas the Qur'an hath since been sent down, and order hath been given for this latter to be lifted up.

میکنند نزد او و اولوالعلم مثلعبادی هستند که بعد ازنزول بیان عامل بودند بقبل او و قبلاز ان مثل عبادی خواهند بود که امروز در انجیل عمل میکنند و حالانکه قرآن نازل شد و حکم ارتفاع آن شد

1388 Act ye, at least to some degree, on the basis of discerning insight: haply, on the Day of Resurrection, ye may not perish; or, should ye perish, may obtain again salvation: for, as long as the Tree of Truth be risen, all possible affairs are possible; whereas when once He be set, alteration and change are impossible, until such time as He shall rise again. For example, if, in the Revelation of the Furqan – after the revelation of this Verse – anyone had besought the Apostle of God to save him after he had perished, undoubtedly that Source of bounty would, by the leave of God, have sent down "We have, as a bounty on Our part, saved thee after We had caused thee to perish: We, truly, are the source of grace abounding:" and by this means the recipient of this bounty would until this Day have remained within the fold of salvation – "until this Day," which, in the eyes of the Lord; His Apostle; the Imams of Guidance; the Gates; and all the believers; nay, in the eyes of the angels of the heavens and the earth and whatsoever is between them – nay, in the eyes of all things – is the beginning of the Revelation of the Bayan. Now, however, that such hath not come to pass, naught hath been taken away from the bounty of the Source: nay, the soul in question hath alone remained deprived.

1388 قدری از روی بصیرت عملنموده لعلّ در یوم قیامت هلاك نشوید واگر شوید نجات یابیدکه تا شجره حقیقت طالع است کلّ امور ممکن ممکن ولی اگر غروب کنددیگر ممکن نیست تغییر و تبدیل الاّ با طلوع دیگر مثلاً اگر در ظهورفرقان بعد از نزول این آیه کسی از رسول الله طلب نموده بود نجاتبعد از هلاك را شبهه نیست که آن مبدء جود نازل میفرمود باذناللّه قد انجیناك بعد ما اهلکناك فضلا من لدنّا انّا کنّا فاضلینو بهمین تا امروز در نجات بود تا امروز که مبدء ظهور بیان استنزد خداوند و رسول او وائمه هدی وابواب و کلّ مؤمنین بل نزد ملائکه سموات وارض و ما بینهما بل نزد هر شئ ولی حال هم که شد از فضلمبدء منقوص نگشت و شیئ بلکه آن نفس محروم ماند

1389 Conceive thou such to be the case likewise in the Revelation of Him Whom God shall make manifest: be thou watchful of the minutes and hours of the Day of Resurrection: and keep thou account, from the time of Revelation until the setting of the Sun, with the utmost scrupulousness wherewith thou keepest account of thy substance in another's hands: for the fruit thereof is this, that thou shouldst expend it in the path of God, and attain salvation: yet shouldst thou be shut out as by a veil from an account which, if neglected, shall cause all to become as naught, then to what avail thy spiritual accounts with thine own self, and thy worldly accounts with God's creatures?

1389 وهمچنیندر ظهور من یظهره الله تصوّر کن و مراقب باش دقایق و ساعتیوم قیامت را و محاسب باش از حین ظهور تا غروب باعظمطوری که حساب میکنی سال خود را نزد دون خود که ثمره آن این استکه در راه خدا انفاق کنی و نجات یابی و لکن اگر از حسابی محتجب شوبکه کلّ لا شئ شود چه ثمر محاسبات دینی با نفس خود و دنیوی با خلق

1390 I swear by the Sacred Eternal Essence! Assuredly, there is no human spirit in God's creatures: else on hearing this Word they would have turned to water, and never would the mere

1390 خداقسم بذات مقدس لم یزل که روح انسانی نیست در خلق و الّا نزد استماعاین کلمه اب میشدند و هرگز خطور نمیکرد حیات بر قلب

thought that they could live thereafter enter into their heart: for it may chance that one hath laboured from the beginning of his life in order to obtain salvation: then finally, from the Source of salvation, such a decree is sent down, whose Divine origin is certain beyond a doubt, inasmuch as it conveyeth the incapacity of all.

ایشانزیرا که میشود که از اوّل عمر عمل کرد از برای نجات و اخر از مبدء نجاتچنین حکمی نازل شود که محقّق الصدور است که من عند الله استزیرا که عجز کلّ را میرساند

1391 Know thou that the number of "His Countenance" ("Vajhu-Hu") is the number of the Name "Vahid." Whoso, in the Qur'an, believed in Muhammad, the Apostle of God – may the blessings of God and His salutations be upon Him – and His Letters of the Living, was of other than those condemned to perish, in the Qur'an, up to the Revelation of the Bayan. Thereafter, whoso hath come under the shadow of the Letters of the Vahid of the Bayan is of other than those condemned to perish, up to the Revelation of Him Whom God shall make manifest. Regard thou such to be the case likewise in each successive Revelation, world without end, even unto the end that hath no end.

1391 و بدانکه عدد وجه عدد اسم واحد استو هر کس در قرآن بمحمّد رسول الله و حروف حیّ آن مؤمن بود از دونهالکین است در قرآن الی ظهور بیان و هر کس در ظلّ حروف واحدبیان آمد از دون هالکین است تا ظهور من یظهره الله و هم چنینبه بین هر ظهوری را بما لا نهایه الی ما لا نهایه

1392 There is no doubt that those servants who were truly beneath the shadow of the Letters of the "Countenance" of the Qur'an, were, on the Day of Resurrection, saved through the blessing of their love for them – which is none other but their love for the Letters of the Vahid in the Bayan. In like manner, should anyone, in the Bayan, fall truly beneath the shadow of its Letters of "His Countenance," he shall be saved on the Day of Resurrection: inasmuch as he shall not, in that Revelation, deviate from the One made manifest therein, and His Letters of the Living: which if he did, it is an indication of his other than steadfastness in the Letters of "His Countenance" of the Bayan. This same secret hath been current from the time of the Wondrous Creation until today: and shall remain current from today, world without end, even unto the end that hath no end.

1392 وعبادی که واقعاًدر ظلّ حروف وجه قرآن بودند شبهه نیست که در یوم قیامت نجاتیافتند ببرکت حبّ ایشان و همان حبّ حروف واحد است در بیانوهم چنین اگر واقع کسی در بیان در ظلّ حروف وجه آن واقع شود در یوم قیامت نجات می یابد زیرا که در آن ظهور منحرف از نفسظاهر و حروف حیّ او نمیشود واگر شود علامت دون ثبات اوبوده در حروف وجه بیان و همین سر از بدیع فطرت جاری بودهتا امروز و جاری است از امروز بما لا نهایه الی ما لا نهایه

1393 Be ye watchful of each Revelation: for the Revelation of God is not like unto the revelation of the people: and the proof of God is a proof such as all that are on earth are powerless to produce its like: until such time as the Dispensation shall progress, and men shall be able to behold the Revelation in the essence of Reality: at which time the splendour of that Sun of Truth shall by itself guide unto His revelation. Then shall be realized the import of "Know ye God through God:" inasmuch as in all Revelations up till now, it hath been a question rather of "Know ye God through His proof." It is not that when "Know ye God through God" cometh into force, there would no longer be a proof, and that thou wouldst never more be shut out as by a veil from the Source: nay rather, the Dispensation shall

1393 و مراقب شوید هر ظهوریرا که ظهور الله مثل ظهور خلق نیست و حجة اللّهحجّتی است که کلّ ما علی الارض از مثل او عاجز شوند تا وقتی که کورترقّی نماید و بجوهر حقیقت مردم بتوانند مشاهده ظهور رانمود که آن وقت ضیاء آن شمس حقیقت بنفسه مدلّ است بر ظهوراو و آن وقت ظاهر میگردد اعرفوا الله بالله زیرا که تا امروزهر چه ظاهر شده اعرفوا الله بحجّته بوده نه این است که در حیناعرفوا الله بالله حجّت نباشد محتجب نگردی ازمبدء بلکه کور اینقدر ترقّی میکند که مسبّحین ملأ اعلی محبوب خود

so progress that those in the Concourse on high who extol the glory of God shall recognize their Best-Beloved in each Revelation through Himself: nay more, they shall recognize the proof through Him, not Him through the proof.

را در هر ظهوری بنفسهمیشناسند بلکه حجّت را باو میشناسند نه او را بحجّت

1394 Know thou that the recognition of God in the station "Know ye God through God" is not valid unless conjoined with "Know ye the Letters of the Vahid, at their respective levels, through that which appeareth from the First Vahid:" inasmuch as all hath derived from naught else but the proliferation of that First Vahid: will ye not then fear God? By this "proliferation" is intended the revelation thereof, through the First Vahid, at the level of the proliferation, by the proliferation itself. It is not that the First Letter actually becometh the Letters of the Living; or that the Letters of the Living actually become the proliferating numbers. Nay, it is rather that through the guidance of the First Vahid, all are guided: so that wert thou to look upon the last person in existence, thou wouldst see in him naught but the revelation of the First Person in existence, by himself, at his own level: even as it is evident that the lowliest of people today are adjudged believers in the religion of the Apostle of God – may the blessings of God and His salutations be upon Him – Who is the most exalted of mankind. This is the intention of the proliferation of all the numbers from the First Vahid. Put then your whole trust and confidence in God on the Day of Resurrection, that haply ye may prosper.

1394 و بدانکهمعرفة الله در مقام اعرفوا الله بالله ثابت نمیگردد الّا و اعرفواالحروف الواحد بمراتب ذکرهم بما یظهر من عند واحد الاوّل اذ کلّ لم یکالا من تکثّر ذلك الواحد الاوّل افلا تتقّون و مراد از تکثّر تجلّی اواستباو در صقع او بنفس او نه این است که حروف حیّ شودیا حروف حیّ اعداد متکثّره شوند بلکه بهدایت واحد اول کلّ مهتدیمیشوند که اگر آخر وجود را نظر کنی نمی بینی الّا مجلّی اوّل وجود را بنفس او در حدّ او چنانچه ظاهر است ادنای خلق امروز مدین است بدینرسول الله که اعلای خلق است این است قصد از تکثر کلّ اعداداز واحد اوّل و لتتوکلنّ علی الله یوم القیمة لعلّکم تفلحون

1395 By this "putting one's whole trust and confidence in God" is not intended that thou shouldst recite this Verse, or, whilst kneeling upon thy prayer-mat, tearfully entreat, "O God, I have placed my whole trust and confidence in Thee: do Thou save me on the Day of Resurrection!" Nay rather, the means whereby, on that Day, thou mayest place thy whole trust and confidence in God is this, that when the Tree of Truth appeareth, thou shouldst believe in Him, and make certain of the truth of His Verses: at which time thou shalt truly have placed thy whole trust and confidence in God, and thy tearful entreaties to Him shall have borne fruit. For otherwise, no Prophet hath been sent forth Who hath not enjoined upon His people to place their whole trust and confidence in the Lord.

1395 و مرادازین توکّل نه این است که این ایه را بخوانی یا انکه بر سر سجّاده گریه کنکه خدایا من بر تو توکّل کردم مرا نجات ده یوم قیامت بلکه آن روز توکّلتو این است که شجره حقیقت که ظاهر شود ایمان آوری باو و یقین کنبایات او که آنوقت توکّل بر خدا کرده و تضرّع تو نزد او مثمر شده و الّا هیچنبئی مبعوث نشده الّا آنکه امّت خود را بر امر توکّل بر خداوند نموده

1396 Nor is there any doubt that the Lord is faithful to His promise: and should anyone place his whole trust and confidence in Him, He would deliver him from aught whereat he might be sorrowed. Yet what hath befallen, that these diverse peoples upon the surface of the earth have all persisted in other than the truth, notwithstanding that in every case they regard themselves as

1396 و شبههم نیست که خداوند صادق است در وعده خود اگر کسی بر او توکّل کند نجاتمیدهد او را از هر شئ که محزون سازد آن را ولی چه شده که این مللمختلفه در روی ارض همین بر دون حقّ مانده و حال آنکه کلّ خود را متوکّلعلی الله میدانند

placing their whole trust and confidence in God, in such manner as is current amongst them, each person in his own proper tongue!

1397 Come a little to thy senses, and consider that the matter of putting one's whole trust and confidence in God is either laid down in the Book of God; or was at the bidding of the Apostle; or at the bidding of the Letters of the Living; or at the bidding of the followers of the Letters of the Vahid: yet observe thou that all reverteth unto the person of the One made manifest in the Revelation: even as today, the source of whatsoever instances of truth there be in Islam is the Apostle of God – may the blessings of God and His salutations be upon Him – notwithstanding that for each several aspect of the Revelation there are innumerable subordinate aspects; and that for the explanation of each instance of putting one's whole trust and confidence in God there are thousands upon thousands of explanations that could be offered. Do ye therefore put your whole trust and confidence in God: then believe with certainty in God and His Verses.

1397 بطوری که در مابین خود دارند هر کس بلسان خود قدرتتعقّل نموده که امر بتوکّل یا در کتاب اللّه هست یا امر رسول یا امر حروفیّ یا امر متبعّین حروف واحد ولی به بین که کلّ راجع میشود بنفسظاهر در ظهور مثل آنچه امروز هر چه در اسلام حقّی هست مبدء آنرسول اللّه هست و حال آنکه الی ما لا نهایه از برای هر شأنی شئون هستو از برای بیان هر توکّلی الوف الوف میتوان بیان نمود و لتتوکلنّعلی اللّه ثمّ باللّه و آیاته توقنون

1398 Gate Four of the Eighth Unity,

1398 الباب الرّابع من الوجود الثّامن

1399 concerning this, that of All Things the highest is for the Point; the medial for the Letters of the Living; and the lowest for the people.

1399 فی ان کلّ شئ اعلاه للنقطة و اوسطه للحروف الحیّ و ادناه للخلق

1400 The substance of this gate is that should all be schooled in the Divine nature of the Verses, and the supremacy of the proof which they constitute in the sight of God and of those endued with understanding, perchance, on the Day of Revelation, they shall allow no interval to elapse between hearkening thereto and believing in the Truth. This is the essence of all knowledge: for without this, even should one possess all knowledge, it shall become as naught, and one shall be adjudged other than a believer; whereas if he know naught save this, he hath acquired the essence of all knowledge, and shall attain salvation: for indeed the like circumstance is observable in every Revelation: how the exalted among the people are abased, and the abased among the people are exalted; or else the exalted become yet more exalted, and the abased yet more abased.

1400 ملخّص این باب آنکه اگر کلّ را تربیت کنند بر فطرت آیات و اعظمیّت حجّت آنعند اللّه و عند اولی الالباب لعلّ در یوم ظهور فاصله نشود بیناستماع ایشان و ایمان ایشان بحقّ و این است جوهر کلّ علم زیرا که دون این اگر کلّ علم را دارا باشد لا شئ میشود و حکم دون ایماندر حقّ او میشود واگر هیچ علم نداشته باشد الّا همین جوهر کلّ علم راداشته و ناجی خواهد شد زیرا که مثل آن در هر ظهوری ظاهر استکه اعلای خلق ادنا میشوند و ادنای خلق اعلی یا اعلی اعلی تر و ادنادنی تر

1401 Were anyone, on the Day of Resurrection, able to estimate the ranks of the believers in terms of their precedence of belief, assuredly, so long as that Revelation continued, it would be possible for him to determine, with respect to any believer, in which sequence of the Vahid he fell. For example, should a soul, following three hundred and sixty others, believe in Him Whom God shall make manifest, he would be the last of the Vahid from the number Vahid. In such wise, this chain of

1401 و اگر کسی درك کند یوم قیامت را تواناحصا نمود درجاتمؤمنین را در سبقت ایمان هر آینه بان ظهورات از برای آن نفسمؤمن میتوان فهمید که در چه سلسله از واحد واقع شده مثلاًاگر یك نفس بعد از سیصد و شصت نفر بمن یظهره اللّه ایماناًورد او است آخر واحد آن عدد واحد و هم چنین این رشته حکم استوحدّ کلّ اعداد را ادارك

precedence is the rule, from whence thou mayest discern the limit of all the numbers. Whatsoever is peerless in its kind is for the First Vahid: and so likewise in descending order, step by step, until the succession embraceth all the numbers. Such is the entitlement of each being, at the moment of its coming into being: whence if, on the Day of the appearance of Him Whom God shall make manifest, He had in His possession three hundred and sixty-one diamonds – each of them being ninety-five mithqals of gold greater in value (Baha') than the last; and if, on a single day, three hundred and sixty-one people believed in Him – the interval between each of them being but the space of a single utterance of "Yea" – then, should He wish to bestow these numbers upon those numbers, He would, agreeably with this principle, bestow them according to the ranks of these latter numbers.

کن و هر شئ که عدل او ممکن نباشد از برای واحداوّل است وهم چنین درجه بدرجه تا بکلّ اعداد منتهی میشود این استاستحقاق هر موجود در مبدء وجود که اگر در یوم ظهور من یظهره الله سیصدو شصت و یك مرتبه قطعه الماس نزد او باشد و هر یك از دیگرنود و پنج مثقال ذهب در بها مضاعف باشد و سیصد و شصت و یکنفر در یك یوم باو ایمان آورند و فاصله بین هر کدام بقدر قولیك بلی اگر خواهد عطا کند این اعداد را بان اعداد همین قسم بدرجات این اعداد عطامیکند

1402 Behold thou likewise the Mystery of God as current, and the Decree of God as manifest, in every matter: haply, on the Day of Resurrection thou shalt obtain precedence in owning the confession of the truth of the True One: in the Primordial Gathering of "Am I not your Lord" through answering "Yea;" and in each and every Primordial Gathering through manifesting the appropriate response. Mark thou that each thing hath its own such Gathering: whence for example, should He pick up an atom of clay, and say "This clay is the substance of the Wondrous First Creation" – or designate it by any term whatsoever: even should He denote it by its own constituent clay, nor mention aught beyond this; and shouldst thou not respond to Him in the Primordial Gathering of the clay, which is at the level of the mineral, and the furthest limit of existence, then shalt thou not have responded unto God. Even shouldst thou, at the level of thine own inner essence, upon hearkening unto the call "Am I not your Lord," have answered "Yea," yet in this arena shalt thou have been found wanting, at the level of thine own existence.

1402 و هم چنین در شأن سرّ الله را جاری کنبین و حکم الله را ظاهر لعلّ یوم قیامت سبقت گیری باقراربر تصدیق بحقّ در حین ذّر الست برّبکم بقول بلی ودر حین هر ذرّبظهور اجابت آن و ملتفت باش که از برای هر شئ ذرّی است کهمثلاً اگر یك ذرّ از طین را بر دارد و بفرماید که این طین وجود بدیعفطرت اوّل است یا هر اسمی که ذکر کند اگر چه بنفس خود طین ذکر کندو ذکر فوق آن نکند و اجابت نکنی او را در ذرّ طین که رتبه جماداتو آخر وجود است اجابة الله ننموده اگر چه در رتبه کینونیّت در همینالست برّبکم بلی گفتند ولی در این صقع ناقص می گردد از رتبه وجودخود

1403 What difference doth it make whether the command be given to bow down before Adam, or to bow down before an atom of clay? The purpose is simply to obey His command, not to do reverence to this or that. Wherefore, in such a case, if thou art shut out as by a veil from responding to His bidding in the Primordial Gathering of the clay, thou hast remained shut out as by a veil from recognizing the very Secret of Existence: and even shouldst thou perform all good, thou shalt still have arrived beneath the shadow of the saying of the first who "bowed not down" before Adam; and even shouldst thou say, "I shall render all obedience;" and have done so, and be doing so, or shalt yet do so – the doom of God shall still be sent down in thy

1403 چه فرق است که امر شود از برای سجود بر آدم یا سجود ازبرای ذّرهطین مقصود اطاعت امر او است نه آن و این که اگر آنوقت محتجب شوباز ذرّ طین بامر او محتجب مانده از سرّ وجود و اگر کلّ خیر کنی در ظلّ قوللم یسجد اوّل ازبرای آدم وارد شده و اگر بگوئی کلّ اطاعت را میکنمو کرده باشی و یا بکنی امر الله در حقّ تو نازل میشود چنانچه نازلشد عبادتی من حیث ارید لا من حیث ترید

respect: even as there was sent down aforetime in this regard a statement to the effect: “As I wish, not as thou wishest.”

1404 Although it is inconceivable that the Tree of Truth would issue a command such that men’s minds would be unable to apprehend it; or promulgate an ordinance whose plausibility all were unable to grasp with certainty: yet the above example was to the end that the servant should recognize the repositories of God’s Command, and realize that in virtue of the same Command whereby hath been enjoined “Believe ye in God and His Verses” – by this selfsame authority “Cause ye not sorrow unto any soul” hath likewise been enjoined. Even though the one concerned be lying at the furthest limit of existence, why, if thou hast regard for the authority to command, art thou shut out as by a veil from observing one command, and steadfast in thine obedience to another?

1404 اگر چه ممتنع است که شجرحقیقت چنین حکمی کند که عقول نتوانند ادراك نمود یا امری فرمایدکه رجحان آنرا کلّ نتوانند یقین نمود ولی این از برای عرفان عبد بودمواقع امر را که همان امری که بان آمنوا باللّه و آیاته شد بهمان امر لا تحزنّنفساً شده اگر چه در منتهای وجود واقع باشد اگر ناظر بامر هستی چرا از یك امر محتجب و بر امری ثابت

1405 Thus it is that the observance of all the Divine ordinances hath ever been, and ever shall be, among the prerequisites of piety: but only on condition that thou be not shut out as by a veil from recognizing the Source of Command, in each successive Revelation; else is there no doubt that in whichsoever Revelation thou abidest, thou shalt observe its precepts, if thou art sincerely devoted to thy religion. Otherwise, thou thyself art witness unto thine own impiety: and “sufficient art thou today as a recorder against thyself.”

1405 این است که مراقب کلّ اوامر الهیّاز شئون تقوی بوده وهست ولی بشرطیکه از مبدء امر محتجب نگردددر هر ظهوری و الّا شبهه نیست که در آنظهوری که هستی باوامر آنعمل میکنی اگر متدیّن بدین خود هستی و الا خود عصیان خود را شاهدو کفی بنفسك الیوم علیك حسیبا

1406 The fruit thereof is this, that haply on the Day of Resurrection no one may remain shut out as by a veil from obeying the ordinances of Him Whom God shall make manifest: for were He to lay His commandment upon the whole of existence, His command hath ever been, and ever shall be, the command of God: whence whosoever shall ask why or wherefore shall have done so with respect to the command of God, irrespective of whether His command be such as to affect All Things, or whether such as to affect only the ninth of the ninth of the tenth of the tenth of a dinar, the value (Baha’) of a thousand whereof shall be that of one mithqal of silver in that Revelation.

1406 ثمره آن اینکه لعلّ در یوم قیمةهیچ نفسی از اوامر من یظهره اللّه محتجب نماند که اگر بر کلّ وجود امر کندامر او امر اللّه بوده و هست و هر که لم و بم گوید در امر خدا گفته چه امروزکل شئ کنند و چه در تسع تسع عشر عشر دنیاری کنند که بهاء الفازیك مثقال فضّه است در آن ظهور

1407 Do ye therefore recognize the limits of your own selves; then, on the Day of Resurrection, destine ye in such wise as God Himself hath destined.

1407 و لتعرفّن حدود انفسکمثم یوم القیمة بما قدر قدّر اللّه لتقدرون

1408 Gate Five of the Eighth Unity,

1408 الباب الخامس منالواحد الثامن

1409 concerning this, that it hath been enjoined upon whoso hath sufficient means, to acquire three diamonds, the number of the “Bism”(“In the Name of”); four topazes, the number of “Allah” (“God”); six emeralds, the number of “Al-Amna”’ (“the Most Exalted”); and six rubies, the number of “Al-Aqdas” (“the Most Holy”) – to acquire them and deliver them unto Him

1409 فرض علی من یقدر آن یاخذ ثلث الماس عدد البسمو اربع لعل اصفر عدد اللّه و سنّه زمرّد عدد الامنع و ستة یاقوتعدد الاقدس ان یاخذها و یسلم من یظهره اللّه و حروف الحیّ فیوم ظهورهم

Whom God shall make manifest, and the Letters of the Living, on the Day of their appearance.

1410 The substance of this gate is that (as hath been mentioned in other places) the whole of existence is in the Bayan; the whole of the Bayan is in the First Vahid; and the First Vahid is in the First Point: and whereas all, on the Day of Resurrection, shall be gathered together according to the degrees of the Vahid – the whole of which Vahid becometh a "Vahid" only in virtue of the decree of the First Vahid; while in all a single life-bestowing water is observable, which is none other but the Cause of God: and whereas each several thing, in its own arena – until it resembleth this Vahid – becometh not perfect at its own level, neither guideth unto God – for this reason hath it been commanded that on the Day of Revelation, up to the following Revelation, each person who hath sufficient means to acquire three diamonds, four topazes, six emeralds, and six rubies, should in this manner create about him a resemblance unto the First Vahid.

1410 ملخّص این باب آنکه در مواقع خود ذکر شده که کلّ وجوددر بیان است و کل بیان در واحد اول و واحد اوّل در نقطه اوّل و از آنجائیکه از یوم قیامت حشر کلّ بر درجات واحد میشود و کلّاین واحد بامر واحد اوّل واحد است و در کلّ یك ماء حیوان دیدهمیشود که امر الله باشد و از آنجائیکه هر شئ در صقع خود تا مشابهنشود این واحد را در حدّ خود کامل نمیگردد و مدّل علی الله نمیشود ازاین جهت امر شده که در یوم ظهور تا ظهور هر نفسی که مقتدرباشد بر سه قطعه الماس و چهار قطعه لعلّ اصفر و شش قطعهزمرّد اخضر و شش قطعه یاقوت احمر درنزد او تشابه بواحد اوّلبهم رساند

1411 He should, if he be able, bring them beneath the shadow of the property of the First Vahid; otherwise, on the appearance of Him Whom God shall make manifest, these offerings may, subject to His command, be bestowed upon His Letters of the Living – this as a bestowal on the part of God unto the First Vahid in that Revelation. The value (Baha') of all must be equivalent to the value (Baha') of the First Vahid, whence those who consider matters in the light of reason may not be shut out as by a veil from apprehending the Secret of Unity. Should all, in that Revelation, be honoured to render Him this obedience, the Lord of the whole of existence shall bestow their offerings upon the proliferation of the Vahid. Should anyone possess such gems, yet, when the Tree of Truth shineth forth, tarry to the least degree that can be mentioned in rendering unto Him this due, then to that same degree his tardiness shall become unto him a fire.

1411 واگرتواند در ظلّ ملك واحد اوّل وارد آورد و الّا درظهور من یظهره الله بامر او بحروف حیّ او عطا کرده شود که اینموهبه ایست من عند الله ازبرای واحد اوّل در آن ظهور و بهاء کلّ عدد بهاء واحد اوّل باید باشد تا مستدلّین ازسرّ توحید محتجبنمانند و اگر در آن ظهور کلّ باین اطاعت مفتخر گردند بواحد متکثّرعطا خواهد فرمود مالك کلّ وجود اگر کسی نزد او باشد و مشرقشود شجره حقیقت و قدر ذکر شئ در حقّ او صبر نماید بقدر همان نارمیگردد ازبرای آن

1412 It is befitting that those who arrive by reasoning at a knowledge of the Unity of God in respect of Essence, Attributes, Actions and Worship; of Creation, Sustenance, Death and Life; of Glory, Thanks, Unity and Grandeur; of Fire, Air, Water and Earth; of Heart, Spirit, Soul and Body; and of White Light, Yellow Light, Green Light and Red Light, should behold them all beneath the shadow of the letters of "Bismi'llahi'l-Amna'i'l-Aqdas" ("In the Name of God, the Most Exalted, the Most Holy").

1412 و سزاوار است که مستدلّین بر توحید ذات وصفات و افعال و عبادت و خلق و رزق و موت و حیات و تسبیحو تحمید و توحید و تکبیر و نار و هواء و ماء و تراب و فواد و روح و نفس و جسدونور ابیض و اصفر و اخضر و احمر در کلّ حروف بسم الله الامنع الاقدسملاخظه نمایند

1413 Four prayers have been mentioned for the Four Lights, which are the greatest of all prayers: whosoever is graciously favoured to read them shall attain the good of this world and of the next.

1413 و چهار دعا که از برای انوار اربعه ذکر شده که اعظماز کلّ دعاها است هر نفس که بر قرائت آنها موفق گردد خیر دنیا و آخرت رادرك نماید و

God bestoweth His grace upon whomsoever He willeth among His servants, and shall bestow upon whomsoever He willeth whatsoever of His property He hath destined on His part: He, verily, is the All-Bountiful, the All-Encompassing.

الله یؤت الفضل من یشاء من عباده و لیؤتینّمن یشاء من ملکه ما قدّر من عنده انّه کان جواداً محیطاً

1414 Gate Six of the Eighth Unity,

1414 الباب السّادس من الواحد الثامن

1415 concerning this, that permission hath been granted for refinement: that is, to cleanse oneself once every four days, through recourse to a bath-house; for the removal of hair from the whole body with nurih every eight or fourteen days; for the paring of the nails; for the use of henna over the whole body; for men to write upon their breasts “Al-Rahman” (“All-Merciful”), and women upon theirs “Allahumma” (“O my God!”); and for one to look into a mirror each day and night.

1415 فی اذن التلطف بان یطهرنّ فی کلّ اربعة ایّام بان تدخلّن بیت الحر و اخذ شعر کلّ البدن بالنّورهفی کلّ ثمانیة ایّام او اربعة عشر ایام واخذ الاظفار و استعمالالحنا کلّ البدن و کتب الرجال علی صدورهم الرّحمن و النّساءاللّهمّ و النّظر فی المرات فی کل یوم و لیلة

1416 The substance of this gate is that permission hath been granted in the Bayan for refinement and cleanliness to the highest degree attainable in the world of being. If, once every four days, the nails, hair and adornments of a man be trimmed, this hath been, and is, beloved in the sight of God. The more promptly garments be purified and cleansed, the closer hath this been, and is it, to refinement.

1416 ملخّص این باب آنکه در بیاناذن داده شده بتلطیف و نظافت باعلی ما یمکن در امکان واگر در چهار روز یك مرتبه اخذ اظفار و شعر و ما یحتمل به المرء نمایدمحبوب بوده عند الله وهست و تطهیر البسه و تلطیف آن هر چهاقرب تر شود اقرب بتلطیف بوده وهست

1417 Permission hath been granted for the use of henna, whether over the whole body, or over only part of it. If, upon the breast, which is the place of the love of God, the word “Allahumma” in the case of the possessors of circles, and the word “Ar-Rahman” in the case of the possessors of temples, be by some means imprinted in the finest script – this is beloved, and permission hath been granted for this to be done: as it hath likewise for the representation in this manner of more than these two words.

1417 و حنا اذن داده شدهچه کلّ بدن چه بعض آن اگر بر صدور که محلّ حبّ الله هست بکلمه اللّهمّدر اولوالدّوائر و الرّحمن در اولو الهیاکل بر احسن خطّ باسباب آنکه منطبع شود محبوب بوده واذن داده شده و بر زیاده از اینکلمتین هم اذن داده شده

1418 Should one be accustomed to the use of nurih, this hath been prescribed at an interval denoted by the letter “Ha’;” and if it hath not been one’s practice to apply it to the arms and legs, it is not desirable for one to do so: notwithstanding, permission hath been granted for its use over the entire body, for no single hair is removed but that the body is relieved of seventy different kinds of ailments, through the leave of God.

1418 و نوره اگر عادت باشد نفسی را بغصلحرف حاء ذکر شده و بر یدین و رجلین اگر داب نبوده محبوب نبودهازبرای او ولی در کلّ بدن اذن داده شده زیرا که اخذ هیچ شعری نمیشودمگر انکه هفتاد نوع بلا ازبدن او مرتفع میگردد باذن الله

1419 It is befitting that the servant should look into a mirror; behold his physical creation; and render thanks unto his Best-Beloved for the excellency of his comeliness; or else beseech forgiveness of his Best-Beloved: inasmuch as all beings, in their pristine state, were created in the utmost excellence of beauty: and should one interpose not a barrier to its appearance, he will conform to the pristine image of the creation of his own being. As for the prevailing notion that at night it hath been forbidden to look into a mirror, this hath not derived its origin from any mention in the Book of God.

1419 و سزاوار استعبد که نظر نماید در مرآت و شاهد شود خلق خود را و شاکر شودمحبوب خود را بحسن حسن خود و الّا استغفار کند محبوب خود را که کلّ کینونیّات در فطرة اوّلیّه باحسن جمال خلق شده واگر حجابی بهمبرساند از ظهور آن بر صورت خلق کینونیّت مصوّر میگردد و اینکه در لیل مصروف بنهی است مبدء آن من کتاب الله ذکر نشده

1420 At all events, the servant must evince ever such conditions that if at that very moment the Tree of Truth were to appear, and he were to happen into the presence of God, he would behold in his own person no cause of abhorrence in aught, in respect of aught: inasmuch as this matter of refinement hath not been enjoined but for the sake of the Day of the Revelation of God: to the end that, should one happen into the presence of God, there would be about him naught but the conditions refinement, lest the Lord should witness upon him aught unbeloved. In the Bayan aught that might interpose a barrier to refinement hath been forbidden: to the degree even that, should one happen to observe upon his body, or upon his garb, an atom of defilement – no more than would suffice to cause him, within himself, a feeling of abhorrence – it is not beloved that he should land in the presence of God in such a state: perchance, all in the Bayan having become trained in this demeanour, haply, on the Day of the appearance of the Manifestation of Truth, He may behold no object of abhorrence in those who believe in Him.

1420 ودر هر شأنعبد باید بر شئونی باشد که اگر آن حین شجره حقیقت ظاهر شودو از بین یدی الله واقع شود کُرهی از شئ بشئ در نفس خود نه بیندزیرا که امر بر این نشده الّا لاجل یوم ظهور من یظهره الله که اگر نفسی بینیدی الله واقع شود دون شئون لطافت نزد او نباشد که غیر حیّی خداوندشاهد شود بر او و در بیان نهی شده از هر چه حجاب لطافت شودحتّی اگر نفسی در جسد خود علم بذّر بهم رساند یا در لباس خودعدلهمین که مکروه داشته باشد اورا بنزد نفس خود محبوب نیست که بینیدی الله بان حال نازل شود لعلّ کلّ در بیان مربّی باین تربیت شدهلعلّ در یوم ظهور حقیقت ما یکره در مؤمنین بخود مشاهده ننماید

1421 Stage by stage, and little by little, the Dispensation shall progress, until, if someone be wearing a robe, and perspire, he would exchange it for another: how indeed could he bear to continue wearing it? Since, however, the followers of this Revelation are as yet unable to proceed at such a level, if the cleaning of the garments take place at the same interval as the cleansing of the body, they shall become trained in refinement; notwithstanding, the briefer the interval, the more beloved is it in the sight of God. Should this procedure be impossible for anyone, let him not be sorrowed, for in virtue merely of his love of such refinement, he shall be granted the recompense thereof.

1421 کور درجه بدرجه و شیئا فشیئا ترقّی می نماید که اگر کسی قمیصی پوشدوعرق کند تبدیل میکند او را چگونه که بان صبر کند ولی هنوز بان درجهاهل اینظهور نمی توانند سیر نمود اگر بفاصله تلطیف ابدان بتلطیفالله هم شود در لطافت پرورش خواهند نمود و هر چه زود تر شودمحبوب تر بوده عند الله و اگر کسی را ممکن نشود حزنی ازبرای آننباشد که بحبّ تلطیف را باو عطا کرده میشود ثواب آن

1422 Howbeit, it hath ever been, and is, incumbent upon each soul to be watchful that he evince in himself whatsoever refinement lieth potentially within his power: inasmuch as the Tree of Truth, during His concealment, is witness of His creatures, and knoweth and seeth them all: yet none knoweth Him, nor seeth Him with His own eye, inasmuch as that eye is created in All Things only after His Revelation. How like it is that even in His own home, neither His father should know Him, nor His mother: neither His consort, nor any among God's creatures. Regard thou the likeness of this state of affairs to be as that of the revelation of the Apostle of God ere He received His Prophetic Call; or as that of the revelation of the Point of the Bayan ere He declared His Mission.

1422 ولبر هر نفس حتم بوده و هست که مراقب باشد که آنچه در قوه او ممکن استدر نفس خود اظهار نماید زیرا که شجره حقیقت در بطون خود شاهد استخلق را و میشناسد کلّ را و می بینند او را ولی کسی او را نمیشناسد و بعین او او را نمی بینند زیرا که آن عین بعد از ظهور او خلق میشوددر کلّ شئ چه بس در بیتی که هست نه پدر می شناسد او را و نه مادرو نه اهل و نه احدی از خلق مثل آن را مثل ظهور رسول الله بینقبل از بعثت و مثل ظهور نقطه بیان قبل از اظهار

1423 His knowledge, however, encompasseth alike His own Self and the creatures of the Lord, who are travelling beneath His shadow. from the moment of the appearance of the Spirit

1423 ولی علم او محیطبوده بر نفس خود وبر خلق خداوند که در ظلّ او سائرند از حین ظهورروح

within Him, He hath knowledge of His own Self, even up to the final phase of His Revelation, when the Spirit attacheth unto another throne: and He seeth all, observing how all, in His Name, do whatever they do, from the beginning of existence unto the end thereof; and how all subsist – and are in consequence entitled to the designation "thing" – only in virtue of His substance, in respect whereof He is supremely entitled to this designation. Yet no one cometh to know Him, unless, through His Verses, He maketh Himself known unto him: neither shall He make Himself known but at the time of His Revelation, when all shall be judged by their ability to recognize Him, and the Verses of glory shall shine forth from the dawning-place of His sanctity.

در آن علم دارد بنفس خود تا منتهای شأنیکه روح بعرش دیگرتعلّق گیرد و می بیند کلّ را که کلّ باسم او میکنند آنچه میکنند ازاوّلوجود تا آخر و کلّ بشیئیّت او قائمند ولی کسی عارف نمیشود او را الّاآنکه بشناساند او را نفس خود بایات خود و نمی شناساند الّا حینظهور خود که حکم عرفان بر کلّ شود وآیات عزّت ازمطلع قدس اومشرق گردد

1424 Blessed is he who attaineth the meeting with God on the Day of His appearance, and who cometh into His presence in a state such that He shall not witness upon his outward person aught but what he loveth; He, verily, is the Exemplar of refinement and the Essence of refinement. Say: God is refined above every possessor of refinement. None shall be able to resist the revelation of His refinement, neither in the heavens, nor in the earth, nor in whatsoever is between them. He, verily, is the Exemplar of refinement; the Embodiment of refinement; and the Essence of refinement.

1424 طوبی لمن یدرك لقاء الله یوم ظهوره و کان علی شأنلم یشهد الله علی ظاهره دون ما یحبّ انّه کان لطیفاً لطیفاً قلالله الطف فوق کل ذا لطف لو یقدر ان یمتنع عن ظهور لطفهمن احد لا فی السّموات و لا فی الارض و لا ما بینهما انّه کان لطّافاًمتلطّفاً لطیفاً

1425 Gate Seven of the Eighth Unity,

1425 الباب السّابع من الواحد الثامن

1426 concerning printing, and the enjoining of recourse thereto.

1426 فی الچاپ و الامر به

1427 The substance of this gate is that permission hath been granted for the printing of the Bayan, and of whatsoever is composed beneath its shadow, in accordance therewith: up to the appearance of Him Whom God shall make manifest, at which time, if all have acquired sufficient capacity to be able to preserve the Words of God in the finest script, then doubtless He will give order in this wise; otherwise He shall grant permission for whatsoever is the requirement of His bounty and grace.

1427 ملخّص این باب آنکه اذن داده شده چاپ در بیانو آنچه در ظلّ او انشا شود بر طبق او الی ظهور من یظهره الله که آنوقتاگر کلّ بشأنی مقدّر شده توانند باحسن خطّ حفظ کلمات اللّهنمود که امر خواهد فرمود و الّا آنچه مقتضای جود و فضل او است اذن خواهد داد

1428 After this permission hath been granted, no further excuse can remain for anyone, in the sight of God, not to possess a copy of the Bayan, wherewith to be reminded of Him Whom God shall make manifest – in the finest script: not as is the custom of this present age, when any available manuscript is set in print. (Nay, it hath reached the pass that the value [Baha'] of a gift copy of the Qur'an is but twenty-eight nakhuds of silver.) Were it not out of consideration for the incapacity of all the believers, assuredly permission would not have been granted for recourse to print: yet since all are now abiding in the grace and bounty of the True One, this measure is permitted. Notwithstanding, whoso is able to write the Bayan

1428 و بعد از این اذن دیگر هیچ عذری از برای هیچنفسی نمیماند عند الله در آنکه بیانی نزد آن نباشد که بان متذّکرشود من یظهره الله را باحسن خط نه بانچه داب این زمان استکه هر خطّی که میرسد چاپ میزنند بجائی رسیده که بهاء هدیه قرآنبست و هشت نخود فضّه شده اگر نه ملاحظه عدم استطاعتکل مؤمنین می بود هر آینه اذن داده نمی شد و لکن حال که کل درفضل وجود حقّ ساکن هستند باذن او ولی هر کس تواند که بیانرا باحسن خط نویسد بهتر است از برای آن تا آنکه مالك گردد چاپخوب آنرا ذلك

in the finest script, it shall be better for him than to acquire a fine printed copy thereof. This is a token of the grace of God: He favoureth therewith whomsoever He willeth among His servants; and the grace of God is infinite.

من فضل الله یختصّ به من یشاء من عباده و اللّهذو الفضل العظیم

1429 Know thou that the veneration accorded the Qur'an is due not but to the veneration accorded the relation which, in its own right, it beareth unto God: and is for the sake also of the spirits that are in those words. All the spirits in the Qur'an revert unto the spirits of its Letters of the Living, even as their beginning likewise was from these Letters. (For today, if a believer is active in his faith, he is guided in his actions by the word of the members of the Holy Family, and of the Four Gates during the period of the Lesser Occultation – which period having come to an end, whatsoever had come down from them no one was able rightfully to alter or change.) All the Letters of the Living revert in turn unto the Point of the Furqan, Who is the Apostle of God – may the blessings of God and His salutations be upon Him – while He reverteth unto God, by His own Self: which return is in virtue of His return unto His own Self, inasmuch as the contingent world is not able to surpass the limits of its own contingent state.

1429 بدانکه احترام قرآن نیست الّا باحترام نسبتاو الی الله بنفسه و لاجل ارواحی که در آن کلمات است و کلّ ارواحراجع میشوند بارواح حروف حیّ آن چنانچه بدء ایشان هم از آنحروف است چنانچه امروز اگر مؤمنی عامل است بقول اهل بیتو ابواب اربعه است در غیبت صغری که بعد از آن آنچه از ایشانرسیده کسی نتوانست تغییری و تبدیلی دهد بخود کلّ حروف حیّراجعند بنقطه فرقان که رسول الله باشد و آن راجع استالی الله بنفسه و عود او الی الله هست بما یعود الی نفسه زیرا کهکه امکان از حدّ امکان تجاوز نتواند نمود

1430 So likewise in the Bayan, all the exalted spirits thereof shall revert unto the First Gate, Who is He Whom God shall make manifest; while all the other-than-exalted spirits thereof shall revert unto the first manifestation of other than truth, who boweth not down before Him. Behold thou in this same wise all the Heavenly Books, perceiving that the veneration in which all are held is due to their relation unto God; and that they have ever been – as they are now – living, in virtue of their being lifted up from the preceding Revelations, and becoming connected with the succeeding Revelations.

1430 و هم چنین در بیانکلّ ارواح علّیّن او راجع می گردد بباب اوّل که من یظهره الله باشد و کل ارواج دون علّیّن آن راجع میگردد باوّل دون حقّ که ساجد نشودازبرای او و هم چنین کلّ کتب سماویّه را مشاهده کن که احترام کلّبه نسبت او الی الله هست و لم یزل حیّ بوده وهست باینکه از ظهوراتقبل مرتفع میشود و متّصل میگردد بظهورات بعد

1431 There is no doubt that the Evangel was the Book of the Lord: howbeit, after the revelation of the Furqan it lifted up the true spirits thereof unto the Qur'an; those, however, whom it lifted not up were of other than the exalted spirits of the Evangel, inasmuch as they tarried in the former faith. Likewise in the Bayan, the spirits of all those believers in the Qur'an who enter within the fold of the Bayan are among the Exalted Letters; otherwise are they accounted the reverse. Likewise in the Bayan, all who believe in Him Whom God shall make manifest are the exalted spirits thereof. Yet if there be a soul who boweth not down, he is all the other-than-exalted letters.

1431 شبهه نیستکه انجیل کتاب خداوند بوده ولی بعد از نزول قرآن ارواح حقّهآن راجع شده بسوی قرآن و آنچه که نشد از دون ارواح علّیّنانجیل بود که ماند و هم چنین در بیان آنچه که داخل بیان شوند از مؤمنینبقرآن ارواح آن در علّیّن بوده و الّا دون آن ذکر میشود و هم چنیندر بیان آنچه که بمن یظهره الله ایمان آورند ارواح علّیّن آن هستندو اگر نفسی بهم رسد که ساجد نشود او است کلّ دون علّیّن

1432 Do ye then employ your craftsmanship in that whereby ye may be rightly guided, in the finest script whereof ye are capable.

1432 و لتصنّعنفیماهم به تهتدون علی احسن خط انتم علیه تقتدرون

1433 Gate Eight of the Eighth Unity,

1433 البابالثامن من الواحد الثامن

1434 concerning the permissibility of cutting the hair of the head for boys; and removing the facial hair so as to strengthen it; and praying in an ‘aba, not in another garment such as a jubbih, for God loveth this not.

1434 فی جواز تبعیض الشعر فی الرأس للبنینو اخذ شعر الوجه لقوتة و الصّلوة فی العبا لا دونه من الجبّة فانّهلا یحبّه الله

1435 The substance of this gate is that permission hath been granted for the cutting of the hair of the head, and its removal from the face, for the purpose of strengthening it, so that it may present a handsome appearance. The trimming of the moustache hath under all conditions been commanded. They among God’s servants who are truly shut out as by a veil are those who are shut out as by a veil from the Divine command.

1435 ملخص این باب آنکه اذن داده شده بتبعیض شعر و رأسو اخذ آن از وجه لاجل قوة آن که را صورت حسن ظاهر شود واخذشارب در هر حال امر شده ومحتجبین از عباد عبادی هستند که ازامر الّهی محتجب مانند

1436 Permission hath been granted one to perform his daily prayers wearing an ‘aba, in such wise that naught appear of his hands but the fingertips, which attire hath been, and is, more consonant with dignity. To perform the daily prayers in a jubbih, however, hath not been, and is not, beloved, except on an occasion of necessity, when permission to do so hath been granted. All these various matters are to the end that haply, on the Day of Resurrection, no one, whether outwardly or inwardly, may have about him aught but what God loveth: so that those who view matters in the light of reason may reason that if, for the accidental body, the Lord would not wish aught but what He loveth, how then must the stand the case with the essential bodies, the souls, the spirits, and the hearts, which are the dawning-places of the revelation of the First Vahid? Fear God, then, O ye the God-fearing, on the Day of Resurrection, whence haply ye may prosper.

1436 واذن داده شده صلوة در عبا بشأنی که دو یدظاهر نشود از یدین او الّا رؤس انامل که اقرب بوقر بوده و هستو صلوة در جبّه محبوب نبوده و نیست الّا حین اضطرار که آن وقت اذن داده شده کلّ این شئونات از برای آنکه لعلّ در یوم قیامتشئ دون حبّ الله ظاهر و باطن در نزد نفسی نباشد تا آنکه مستدلّیناستدلال نمایند جائیکه بجسد عرضی خداوند راضی نشود دونحبّ را چگونه است حکم اجساد ذاتیّه و انفس و ارواح و افئدهکه محلّی تجلّی واحد اوّل است فلتتّقنّ الله ان یا اولی التّقوی یومالقیمة لعلّکم تفلحون

1437 Gate Nine of the Eighth Unity:

1437 الباب التّاسع من الواحد الثامن

1438 Let everyone write down his name, and whatsoever he hath wrought of good and the reverse, from the beginning of the revelation of the Cause even unto the day of its setting; and let the viceregents preserve this up to the Day whereon the Tree shall be made manifest.

1438 ولیکتب کلّ نفس اسمه و ما قد عمل من خیر و دونه من اوّل ظهورالامر الی یوم غروبه و لیحفظه الاوصیاء الی و یوم یظهره الله الشجره

1439 The substance of this gate is that from the beginning of one Revelation until the next, permission hath been granted for each person to write in his book, in his own hand, or in that of another, whatsoever he hath wrought in the Bayan; and likewise any instance of other than good he may have wrought ere entering within its fold: so that in the following Resurrection, those who, in the previous Revelation, were active in their faith may be rewarded for their works, if they be not shut out as by a veil from the Sun of Truth: for otherwise, it may chance that He be made manifest, and one be still performing his works as before: for example, it is now one thousand two hundred and seventy years since the Qur’an was sent down, and still the

1439 ملخّص این باب آنکه ازمبدء ظهور تا ظهور دیگر اذن داده شد که هر نفسبنویسد در کتاب خود بخطّ خود یا دیگری آنچه در بیان کسب نمودهو هم چنین اگر خود کسب دون خیری نموده تا آنکه روز قیامتبعد عامل در ظهور قبل جزا داده شوند اگر محتجب از شمس حقیقت نگردندو الّا میشود که ظاهر شود و آن هنوز مثل قبل عمل میکرده باشد چنانچههزار و دویست و هفتاد سال است که قرآن نازل شده وهنوزآنها بانجیل عمل میکنند و

members of the earlier faith perform their works according to the Evangel.

1440 Regard thou the Cause of God to be in this wise on the advent of each and every Revelation: nor remain shut out therefrom as by a veil: for 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!

1440 هم چنین در نزد هر ظهوری مشاهدهکن امر الله را و محتجب ممان که یوم قیامت یومی است مثل امروز شمسطالع میگردد و غارب چه بسا وقتی که قیامت بر پا میشود در آنارضی که قیامت بر پا میشود خود اهل آن ارض مطّلع نمیشوند چونکه اگربشنوند تصدیق نمیکنند ازین جهت بایشان نمیگوئید

1441 When the Apostle of God [Muhammad] 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 Bayan, 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 – save only that the Manifestation of God is on that day apparent.

1441 مثل ظهور رسول الله ص چونکه نتوانستند متحمّل شد بغیر مؤمنیننفرمودند ظهور قیامت را و آن یومی است بسیار عظیم شجره کهلم یزل نطق او انّی انا الله لا اله الّا انا بوده ظاهر میشودو کلّ محتجبین گمان میکنند که آن نفسی است مثل خود واسم مؤمنکه در ملك او الی ما لا نهایه بادنی مؤمنین باو در ظهور قبلاو صدق میشود از او منع می نمایند چنانچه در ظهور رسول اللّهاگر آنحضرترا مثل یکی از مؤمنین زمان خود میدانستن چگونهفت سال در جبل حایل میشدند ما بین او و بیت او و هم چنیندر ظهور نقطه بیان اگر آن اسم را منع نمیکردند چگونه میتوانستنددر جبل ساکن کنند و حال آنکه کینونیّت ایمان بقول او خلق میشوداین است که چون اعین افئده ندارند نمی بینند و آنها که دارندکه مثل پروانه د رحول مصباح حقیقت طواف نموده تا میسوزنداز این جهت است که یوم قیامت اعظم از هر یومی گفته میشودو الّا یومی است مثل کلّ ایّام الّا آنکه ظهور الله در آن ظاهر است

1442 The fruit of the law prescribed in this Chapter is that haply on that Day one's eye may be open, so that he may behold his Best-Beloved; and be able on that Day to write down whatsoever he may accomplish: for until the following Resurrection he shall be judged on this. That which the Point of the Bayan must write is this: "That which was before it, it lifted up unto itself, and the Lord sent it down unto me." This is that which He hath accomplished in the Resurrection. Let all too write down whatsoever they may accomplish, and deliver it unto Him Who is the very essence of existence: perchance their exploits may be remembered on the Day of Resurrection before God, should they be able, on that Day, to enter within the fire of

1442 و ثمره امر این باب آنکه لعلّ در آن روز چشم آن بان باشد که ببینند محبوب خود را و در آن روز تواند نوشت آنچه که کسب کندزیرا که تا قیامت دیگر حکم بر آن میشود و آنچه که نقطه بیان بایدنویسد آن است که آنچه قبل آن بود رافع شد بسوی آن و خداوند او رانازل فرمود بمن این است آنچه او کسب نموده در قیامت کلّ هم بر جوهر وجود آنچه کسب کنند نویسند لعلّ ذکر ایشان یوم قیامت بین یدی اللّهمذکور شود اگر توانند در آن روز در نار توحید داخل شوند

the confession of His Unity: for otherwise, night and day they shall continue their tearful supplications; their Best-Beloved shall appear; and they shall fail to recognize Him: as in the case of those who await still the advent of the promised Ahmad – which the Christians all await, offering up pitiful entreaties that His advent may be hastened: whereas already one thousand two hundred and seventy years have elapsed since the time of His appearance.

و الّاشب و روز گریه میکنند و محبوب ایشان ظاهر میشود و نمی شناسندمثل آنکه منتظرین احمد موعود را کلّ نصاری منتظراند و تضرّع ازبرای ظهور او میکنند و حال انکه حال هزار و دویست و هفتادسال است که از ظهور آن میگذرد

1443 Be thou perspicacious on that Day, with the eye of thine heart, lest thou be shut out as by a veil, and the Resurrection be set on foot, and thou be uninformed thereof: for it behoveth the Lord to give thee tidings thereof, if thou wilt but hear: which tidings shall be given unto thee by Him Whom God shall make manifest, if thou wilt but accept.

1443 بینا باش بعین فؤاد خود آنروز که محتجب نمانی و قیامت برپا شود و تو خبر نشوی که بر خداوند استاخبار تو ولی اگر شنوی او است اخبار من یظهره الله اگر قبول کنی

1444 Do ye therefore put your whole trust and confidence in God, your All-Merciful Lord: then write down whatsoever ye may accomplish, whether of good or the reverse, even from one Resurrection unto the next.

1444 ولتتوکّلنّ علی الله ربّکم الرّحمن ثمّ ما تکسّبنّ من خیر دونه من قیامةالی قیامة تکتبون

1445 Gate Ten of the Eighth Unity,

1445 الباب العاشر من الواحد الثّامن

1446 concerning this, that it is permitted unto all who are reared in a particular clan to look upon and converse with one another, whether male or female; and permission is granted unto whosoever wisheth to converse with women, or in their case with men, to the degree that shall bear fruit between them: and should neither exceed the limit of twenty-eight words it shall be better for them.

1446 فی ان الّذی ربّی فی الطائفة حلّ له النّظر و التّکلم سواء کان ذکراًاو انثی واذن لمن یرید ان یتکلم مع النّساء او هنّ مع الرّجال علی قدرما یثمر بینهما و ان لا یتجاوز ان علی قدر ثمانیة عشرین کلمه خیر لهما

1447 The substance of this gate is that permission hath been granted unto all who are being reared in a particular clan to look upon and converse with one another, alike whether the physical temples of those concerned be in the image of a temple, or in that of a circle. In case of need, permission hath been granted for a man to speak with a woman to the degree sufficient to allow their conversation to bear fruit. If the limit of twenty-eight words be not exceeded, this would be nearer unto godliness; yet, if this much avail not, permission hath been granted for a greater number. By "clan" is intended the actual denotation of this term, not the acceptation of the word now apparent, as for example when the hundred thousand households constituting a whole tribe are spoken of as a single "clan." Perchance on the Day of Resurrection, through the latitude afforded by this law, no one shall be shut out as by a veil from obtaining his or her share of grace from the Source: and should the Tree of Love increase or decrease the number of words permitted, after He hath been made manifest, let no one ask why or wherefore.

1447 ملخّص این باب آنکه اذن داده شده هر نفسی که در طائفه تربیت کرده شودبر نظر و تکلّم سواء آنکه برهیکل هیکل باشد یا دائره و در وقتاحتیاج اذن داده شده تکلّم مرء بامرئه بقدری که کفایت کنددر ظهور ثمر و اگر بست وهشت کلمه تجاوز نشود اقرب بتقوی استو اگر مفید نیفتد زیاده اذن داده شده و مراد از طائفه عرفآن است نه عرف ظاهر مثل آنکه صد هزار خانه ایل را یك طائفه گویند لعلّ یوم قیامت بسعه این امر اخذ فیض از مبدء نفسی محتجبنگردد واگر شجره محبّت ازدیاد یا انتقاص فرماید بعد از ظهورلم و بم گفته نشود فلتتّقنّ الله حقّ تقاتة لعلّکم تفلحون

Fear ye then God as it is meet that He be feared, whence haply ye may prosper.

1448 Gate Eleven of the Eighth Unity, 1448 الباب الحادی و العشر من الواحد الثانی

1449 concerning the washing of the body of the deceased three times, which is undertaken in this order: first do thou wash the head, whilst saying “Ya Fard!” (“O Thou the Peerless!”); then the torso, whilst saying “Ya Hayy!” (“O Thou the Living!”); then the right arm, whilst saying “Ya Qayyum!” (“O Thou the Self-Subsisting!”); then the left arm, whilst saying “Ya Hakam!” (“O Thou the Arbiter!”); then the right foot, whilst saying “Ya ‘Adl!” (“O Thou the Just!”); and then the left foot, whilst saying “Ya Quddus!” (“O Thou the Holy!”): with water, or with whatsoever he pleaseth of camphor and lotus; and let him be shrouded in five sheets; and let the ring be placed upon his right hand, bearing the inscription, in the case of men “Unto God belongeth all that is in the heavens and on the earth and whatsoever is between them, and God, verily, hath knowledge of All Things;” and in the case of women “Unto God belongeth the dominion of the heavens and the earth and whatsoever is between them, and God, verily, is potent over All Things.” 1449 من غسل المیّت ثلث مرآتعلی ذلك الترتیب الاوّل الرأس و یقول یا فرد ثمّ البطن و یقولیا حیّ ثم الیمنی و یقول یا قیّوم ثمّ الشمائل و یقول یا حکیمثمّ رجل الایمن و یقول یا عدل ثمّ رجل الاء یسرو یقول یا قدر منّبماء او بماشاء من کافور و سدر و لیکفنه بخمس لبس و یجعلانخاتم فی یمینه بما هو مکتوب علیه فی الرّجال و لله ما فی السّمواتو الارض و ما بینهما و کان الله بکلّ شئ علیما و فی النّساء و للّهملك السّموات و الارض و ما بینهما و کان الله علی کلّ شئ قدیراً

1450 The substance of this gate is that all the laws of the Bayan have flowed forth conformably with the mysteries of Divine Unity and understanding, so that if one were to look from the beginning to the end thereof, he would behold the Water of Unity flowing uniformly throughout the whole: wherefore, with respect to washing the body of a deceased person, permission hath been granted for this to be performed at least once, as a matter of obligation; and thereto for it to be performed up to three, or five times: inasmuch as the degrees of the confession of the Unity of God are assigned five levels; namely: “There is no God but Him;” “There is no God but Me;” “There is no God but God,” “There is no God but Thee;” and “There is no God but Him in Whom ...:” and had such a person lived at the time of revelation, and become in the first year convinced of the revelation of the Unity of God, assuredly by the Year Five he would have arrived at the final degree of the confession of God’s Unity. It is for this reason that the washing of the body of the deceased at least once hath been made obligatory: while all will doubtless be able to support it with respect to the four degrees, should there be no attendant hardship. 1450 ملخّص این باب انکه کلّ احکام بیان بر اسرار توحید و معرفت جارشده که اگر کسی نظر کند از مبدء تا منتهای آن ماء توحید را در کلّبر یك نهج جاری میبیند و اذن داده شده در مقام غسل میّتیك مرّه واجب و الی الثلثه او انخمسته اذن داده شده زیرا که مراتبتوحید در پنج رتبه ذکر میشود در لا اله الّا هو و لا اله الّا اناو لا اله الّا الله و لا اله الّا انت و لا اله الّا الّذی و چنین نفساگر در ظهور می بود و در سنه اوّل مؤمن میگردید بظهور توحیدهرآینه الی سنه خمس منتهی میگشت تا آخر مراتب توحید از این جهت است که یك دفعه واجب گشته و مراتب رباع کلّ متحمّل خواهند شد اگر عسرنباشد

1451 Permission hath been granted for the washing of the head; the torso; and the arms and legs of the deceased; and let those concerned, whilst performing this task, hold him in remembrance, offering praise and thanksgiving unto God. Whatsoever, during the life of the deceased, would, with respect to the coldness or the hotness of the water, have been the exigency of 1451 واذن داده شده از رءاس و بطن و یدین و رجلین و در حیناستعمال بثناء و حمد الهی ذاکر گردد او را و بانچه در حیات او از هر فصلمقتضی بوده از سردی ما یا گرمی آن لایق است که بهمان نحو غسل دادهشود بر ایدی اتقیاء و بعد از فراغ

each particular season – it is now fitting that he be washed in the selfsame manner, by the hands of the righteous; while, after the completion of this task, let them, if such be available, anoint him with rose water, or some other perfume.

اگر میسّر است بماء رود و یا طیب و بکرمعطّر نمایند

1452 Leave hath been granted for the deceased to be shrouded in five sheets, ranging from silk at the highest level down to the coarsest of cotton at the other. It is not permissible for more than nineteen Names to be written thereupon; and as for the Names suitable to this purpose – each person may choose whichsoever he desireth.

1452 و اذن داده شده در کفن به پنج ثوب از حریر گرفتهتا منتهای درجات قطن منتهی گردد و بر ان زیاده از نوزده اسم جایزنیست که نوشته شود هر که هر چه خواهد نویسد

1453 Should a little dust from the tomb of the First and the Last be interred with him, this shall become a cause of his not beholding any sadness after death; and of his enjoying, in the Divine Paradise, whatsoever hath been, and is, to him beloved.

1453 وقدری تربت از قبراوّل و آخر با او دفن نمودن سبب میگردد که حزنی مشاهده ننماید بعداز موت و در جنّت الهی بانچه ما یحبّ او بوده و هست متلذّذ گردد

1454 Leave hath been granted for a ring to be placed upon his right hand, bearing the inscription, in the case of men “Unto God belongeth all that is in the heavens and on the earth and whatsoever is between them, and God, verily, hath knowledge of All Things;” and in the case of women “Unto God belongeth the dominion of the heavens and the earth and whatsoever is between them, and God, verily, is potent over All Things.”

1454 و بر یدیمین او خاتمی منقوش اذن داده شده در رجال و لله ما فی السّمواتو الارض و ما بینهما و کان الله بکلّ شئ علیما و در نساء و لله ملك السمواتو الارض و ما بینهما و کان الله علی کلّ شئ قدیراً

1455 The deceased should under all conditions be treated in such a manner that naught but dignity and tranquillity be evinced towards him; inasmuch as the respect paid to the body of a believer is respect paid to the believer himself. Let one, from the beginning unto the end of his transportation to the place of burial, be engaged in reciting, either in his heart or by his tongue, the Six Names, or simply the Name of God.

1455 و تقلّب میّت را در هر حالبشأنی نموده که دون وقار و سکون در حقّ او جاری نگردد زیرا کهاحترام جسد مؤمن احترام مؤمن است و اسماء سته یا مطلق اسم اللّهاز اوّل انتقال آن تا آخر بقلب یا بلسان مشتعل گردد

1456 Know thou that death is even as life. Should the deceased be caused to expire in a state of belief in the Revelation of the age in which he liveth, he shall enjoy the felicity of the Divine Paradise; otherwise He abideth in the Fire. Be thou watchful that the Day of Resurrection befall not, and one be caused to expire, and he go into the Fire, yet advert not to his fate: even as, from the day of the appearance of the Apostle of God – may the blessings of God and His salutations be upon Him – until today, anyone who hath been caused to expire in a state of other than belief in Him hath not entered into Paradise; and likewise, from the beginning of the appearance of the Bayan, if anyone be caused to expire therein, it is the Lord Who layeth hold upon him, through the agency of the angels into whose charge he is committed: and He shall enter Paradise, should he have given proof of his obedience by acting in accordance with whatsoever the Lord hath enjoined in the Bayan; whereas if he be laid hold upon in a state of other than

1456 و بدانکه موتمثل حیات است اگر میّت بایمان بان ظهور قبض روح شود درجنّتالهی متلذّذ خواهد بود و الّا در نار است و مراقب بوده که یوم قیامتنشود قبض روح نفسی شود و در نار رود و ملتفت نشود چنانچه از یوم ظهور رسول الله تا امروز هر نفسی که در غیر ایمان باو قبضروح شده در جنّت داخل نشده وهم چنین از اوّل ظهور بیانهر نفسی که در آن قبض شود خداوند است قابض آن بملائکه کهموکّلند بر او و داخل جنّت میگردد اگر مطابق آنچه خداوند در بیانفرموده اطاعت کرده باشد و اگر در غیر ایمان ببیان قبض روحشود اگر عمل ثقلین نماید که نفع باو نمی بخشد و اگر بعد از موتاز کلّ خیرات از برای او شود که نفع باو نمی بخشد الّا انك ایمان آوردبخداوند و آیات او

belief in the Bayan, then should he perform the works of both worlds it shall not avail him: and even if, after his death, every charitable endeavour be undertaken on his behalf, still it shall not benefit him: save only if he believe in the Lord and His Verses, and obey his Best-Beloved, in respect of that which He hath sent down in the Bayan: perchance then the mercy of God may reach him, and he may be caused to abide for ever in the Eternal Paradise.

و اطاعت نماید محبوب خود را بانچه در بیانازل فرموده لعلّ آنوقت درك کند او را مرحمت الهی و در جنّت خلقمخلد گردد

1457 Be thou watchful of the Revelation of Him Whom God shall make manifest: for if thou hear thereof, and hesitate for so long as it taketh thee to utter "Yea," thou art in the Fire, alike whether thou be caused to die, or continue in existence. This is the degree of vigilance which God, on the advent of each Revelation, desireth of every soul. Be thou watchful lest, in the stupefying convulsions of the Day of Resurrection, thou go astray: inasmuch as the stupefying convulsions of that Day are none other but the manifestations of sorrow that befall; and the peerless Verses that are revealed in behalf of the One made manifest in the Revelation; or else they are the beatific breezes blowing from the Morn of Eternity upon the temples of the hearts of all created things: even as, wert thou to look upon this present Revelation, thou wouldst behold them all.

1457 و مراقب باش ظهور من یظهره الله را که اگر بشنوی ظهوراو را و بقدر اینکه بگوئی بلی تأمل نمائی در نار هستی چه قبض روح شوچه درحیات باشی این است مراد خدا در نزد هر ظهور ازهر نفسمراقب باشید که در صعقهای یوم قیامت بیرون نروی کهصعقهای آن روز ظهورات حزنی است که وارد میشود و آیات ممتنعه ایستکه ظاهر میگردد در حقّ ظاهر بظهور یا ارياح جنّتی است که از صبحازل می وزد بر هیاکل افئده کلّ موجودات مثل آنکه اگر در این ظهورنظر کنی کلّ را مشاهده میکنی

1458 Do thou pay one (Vahid) visit to the dead in the course of each number Vahid. Other matters have been sent down under this head, the which thou shalt erelong behold in the Tablet wherein they are revealed. Say: God causeth you to die through His command; and commandeth the angels to lay hold upon His believing servants.

1458 و زیارت کن موتی را در هر عدد واحدو شئون دیگر در این باب نازل شده که خواهی شاهد شد بر او درلوح ان قل الله یتوفّیکم بامره و لیأمرّن الملائکة ان یقبض عباده المؤمنین و

1459 Just as the angels lay hold upon the spirit of a believer, by the command of the Lord, so too the demons lay hold upon the spirit of other than a believer: so that, should anyone ascend beneath the shadow of the Bayan, it is the exalted angels who lay hold upon his spirit; whereas should anyone be overtaken by death – or any other condition – in other than the Bayan, the angels shall not draw near him: for if a believer will not touch him, how much greater reason hath an angel for refusing to do so? Nay, were the veil to be lifted from the eyes even of the demons, they too would refuse to do so, such is the intensity of the heat of the fire within him: yet, since they are wrapped in a veil, they do lay hold upon his spirit, and entrust it unto the keepers of the Fire.

1459 همین قسم که روح مؤمن را ملائکه قبض میفرمایند بامرخداوند روح غیر مؤمن را هم شیاطین قبض می نمایند چنانچه هر کسدر ظلّ بیان عروج نماید قابض روح ان ملائکه عالیند و هر کس درغیر بیان موت او را رسد یا دون آن ملائکه نزدیك نمی آیندزیرا که مؤمن مس نمیکند او را چگونه بملك رسد و اگر کشف غطاشود از عیون شیاطین آنها هم نمیکند از شدت حرارت ناردر آن الّا آنکه چون در حجابند قبض روح میکنند و بخزنه نار می سپارند

1460 The spirit of the believer cometh into the presence of God; and conversely the spirit of other than the believer, in his own station – the Lord deigneth not to look upon, but commandeth the Fire "Take him." Put thy whole trust in the Lord lest death overtake thee, and – for that thou wast not on the right path

1460 و روح مؤمنین بین یدی الله حاضر میشود و همین قسم روح دونمؤمن در حدّ خود خداوند نظر بر او نمی افکند و امر میفرماید بنار که آن رابگیرد و توکّل کن بر خداوند که موت تو را درك نکند و

– thou be not recompensed for the "Lord" whom thou hast worshipped. God counselleth you with regard to your own selves; then to all His servants: that haply ye may show Him befitting reverence.

از برای خداوندیکه عبادت کرده چون بر سبیل نبوده جزا داده نشوی یوصیکم الله فانفسکم ثمّ کلّ عباده لعلّکم تتقون

1461 Gate Twelve of the Eighth Unity,

1461 الباب الثانی و العشر من الواحدالثانی

1462 concerning the decrees of the place of scourging.

1462 فی احکام محلّ الضّرب

1463 The substance of this gate is that it behoveth whoever liveth in that land, or up to a distance of sixty-six farsakhs around it – no matter who he be – having completed twenty-nine years of his existence, to visit that place once each year; and to remain upon that land for nineteen days, consecrating himself the while to God. Five rak'ahs of prayer have been prescribed upon that spot. Whoso hath not the means to undertake this observance may act in a similar fashion in his own home. Dwellers of other than these bounds have been exempted therefrom: yet had such exemption not been granted, who would have been able to deviate from the command of God? Behold thou the grace of the True One, and observe by contrast the limit of the people.

1463 ملخّص این باب آنکه هر کس بوده باشددر آن ارض یا در حول آن شصت و شش فرسخ اگر بگذرد از عمر آن بیستو نه سال بر او است که وارد شود از محلّ در هر سنه یك مرتبه ونوزده روز بر آن ارض باشد تخلیص نماید خود را و در آن محل پنجرکعت نماز امر شده وهر کس استطاعت ندارد در بیت خود چنینعمل میکند و عفو شده بر سکّان غیر این حدّ و اگر امر شده بود کی میتوانستاز امر الله منحرف گردد به بین فضل حقّ را و مشاهده کن حدّ خلق را

1464 God alone knoweth what sums shall be expended in the way of this observance: yet on that day there was not a single soul who would take a single step for the sake of God. In like manner, ye yourselves shall, in the coming Revelation, be similarly afflicted: all of ye shall perform your works, remaining the while shut out as by a veil from recognizing the Source of Command; and all of ye shall bow down for His sake, remaining the while shut out as by a veil from reverencing His person.

1464 خدا دانا است که در این سبیل چه قدرها صرف شود و آن روزیك نفر نبود که یك قدم از برای خدا بر دارد همین قسم در ظهور من یظهره اللّهمثلا خواهید بود کل عملّ میکنند ولی از مبدء امر محتجب و کلّ از براباو ساجد هستید ولی ازنفس او محتجب

1465 Were ye indeed content merely to be shut out as by a veil, these binding precepts would not then become applicable to all: yet now if one person be shut out as by a veil, the whole of creation become, through him, bound by the Divine precepts.

1465 و اگر بر احتجاب راضی می شدیداین حدودات بر کلّ جاری نمیشد حال یك محتجب میشود و کلّ خلقباو محدّد بحدود الهی میگردند

1466 If, on the Day of the appearance of Him Whom God shall make manifest, ye make it your endeavour to believe in God, which is to believe in Him; to obey Him, which is to obey God; to love God, which is to love Him; and to win His good pleasure, which is to win the good pleasure of God, then no command shall be sent down such that ye all – even unto the Day of Resurrection – shall be subject to its doom. Such is the power of God to do what He willeth; such His invincible Will to ordain what He pleaseth. Perchance, on the Day of Resurrection, ye may be watchful of yourselves lest, whilst rebuffing those who, in the present Revelation, are shut out as by a veil, ye yourselves become yet more veiled than they: even as today ye rebuff

1466 واگر در یوم ظهور من یظهره الله همّتکنید بر ایمان بخدا که ایمان باو است و اطاعت او که اطاعت خدا استو بحبّ خدا که بحبّ او است و رضای او که رضای خدا است امری نازلنمیشود که کلّ تا یوم قیامت بان حکم کرده شوید این است قدرتالهی بر ما یشاء و مشیّت قاهره او بر ما یرید لعلّ در یوم قیامت مراقبخود باشید که محتجبین این ظهور را ردّ نکرده و خود از آنها محتجب تر شوبمثل آنکه محتجبین آن رسول خدا را ردّ میکنید و خود محتجب تر شده اید

those who are shut out as by a veil from the Apostle of God, yet have become yourselves more veiled than they.

1467 Fear ye then God as it is meet that he be feared, lest ye accept for anyone other than what ye would accept for your own selves: haply, then, on the Day of Resurrection, ye may not pronounce judgment against God Himself.

1467 و لتتقن الله حقّ تقاته ان لا ترضّن لاحد دون ما ترضّن لانفسکم لعلّکم یوم القیمة علی الله لا تحکمون

1468 Gate Thirteen of the Eighth Unity,

1468 الباب الثالث و العشر منالواحد الثامن

1469 concerning this, that permission is granted to pronounce ninety-five salutations upon the Point in His Former and His Latter Manifestations.

1469 اذن ان مکبّرن علی النقطة خمس و تسعین مرةفی اوّلیها و آخریها

1470 The substance of this gate is that since the Tree of Truth hath ever been, and is, the Mirror of God, wherein naught is to be seen but God – for this reason hath it been commanded that at the time of His ascension to the throne of His temple, and His transition from His own former temple, ninety-five times should the salutation "Allah-u-A'zam" ("God is Most Mighty") be uttered; while on other than these occasions, permission hath not been granted for more than five such salutations: inasmuch as the Letters of the Living are revealed from that innumerate Vahid: while all the degrees of the proliferating numbers – Vahid after Vahid – are revealed from the First Vahid: whence haply, on the Day of Resurrection, at the time of the appearance of the Tree of Truth, hadst thou truly been performing thy works "for God," thou shalt behold in that Mirror all the Letters of the Living – not in the same manner as thou wouldst behold in the Letters themselves: nay rather, behold therein His sheer unmitigated power to reveal Himself to them with such splendour as to make them into manifestations guiding unto His own Essence – and so likewise all the degrees of the proliferating numbers.

1470 ملخّص این باب آنکه چون شجره حقیقت مراة اللّهبوده و هست و در او دیده نمیشود الّا الله ازین جهت امر شدهکه در حین استواء بر عرش خود انتقال آن از عرش اوّل نود و پنج کلمهتعظیم گفته شود و در غیر آن پنج تکبیر زیاده اذن داده نشده زیرا که حروف حیّ از آن واحد بلا عدد ظاهر میگردد و کلّ مراتب اعدادمتکثّره واحداً واحداً از واحد اوّل متجلّی میگردد لعلّ در یوم قیامتدر حین ظهور شجره حقیقت اگر عامل لله بوده در آن مرآت کلّ حروفیّ را مشاهده میکنی نه بطوری که در نفس حروف مشاهده میکنی بلکهقدرت صرفه بر تجلّی بانها که مدّل گرداند آن مظاهر را بر ذات خودو هم چنین کلّ مراتب اعداد را

1471 With thy tongue thou sayest "I perform my works for God:" yet on that Day it shall be revealed whether thou wast truthful in thy profession. If, at the time of the revelation of Him Whom God shall make manifest, thou performest thy works for Him, then hadst thou truly been performing them for God; otherwise, hadst thou not been truthful in thy works. Every believer who, on that Day, is deserving of that title, and had truly been performing his works for God, shall perform them for Him: otherwise, his works had been performed for other than God, inasmuch as they fell out not to be for Him. Even as, in the Revelation of the Apostle of God – may the blessings of God and His salutations be upon Him – had any of the Letters of the Evangel truly been acting for God, he would have declared his belief in the Apostle of God; and so soon as this came not to pass, it is a sign that he was not sincere.

1471 بلسان میگوئی لله عاملم ولی آن روزظاهر میشود اگر صادق بوده اگر در حین ظهور من یظهره الله ازبرای او عمل کرده لله عامل بوده و الّا صادق نبوده در عمل خود هر مؤمنکه در آن روز با ایمان است و از برای خدا عمل می کرده ازبرای اوعامل خواهد بود و الّا عمل او لدون الله بوده که از برای او رافعنشده چنانچه در ظهور رسول الله اگر نفسی عالم بوده لله ازحروف انجیل از برای رسول الله اظهار ایمان می نمود و همین قدرکه نشد علامت این است که خالص نبوده و هم چنین در ظهور شجرهبیان اگر عامل ازبرای خدا هست نفسی است که عمل میکند لله باتباعاو و الّا خالص نبود که اگر خالص می بود لدون الله نمیشد

Likewise, in the Revelation of the Tree of the Bayan, if there be one who is truly performing his works for God, it is he who now performeth his works for God through following Him; else was he not sincere, for had he been truly sincere, he would not have turned out to be for other than God.

1472 Fear ye then God on the Day of His Revelation, that haply ye may prosper.

1472 فلتتقنّالله یوم ظهوره لعلّکم تفلحون

1473 Gate Fourteen of the Eighth Unity,

1473 الباب الرابع و العشر من الواحد الثّامن

1474 concerning this, that it behoveth everyone to recite of the Verses of the Bayan each day and night seven hundred Verses; which if he be unable to do, let him repeat the Name of God seven hundred times.

1474 فی انّ لکلّ نفس ان یتلو من آیات البیان فی کلّ یوم و لیلةسبعمائه آیة و ان لم یقدر فلیذکر الله سبعمائه مرة

1475 The substance of this gate is that since the confession of the Unity of God attaineth in the letter "Dhal" the utmost limit of its ascension (the secret whereof is that if the term "Al-lahumma" ["O my God"] pass seven times over the letters of the third degree of the confession of the Unity of God ["There is no God but God"], the fifth degree will become apparent ["There is no God but Him in Whom ..."]) – permission hath accordingly been granted for one to recite, if he be able, each day and night seven hundred Verses of the Bayan; or, if he be unable, to repeat seven hundred times "Allah-u-Azhar" ("God is Most Manifest"). The fruit thereof is that should the Day of Judgment arrive, he would believe in Him Whom God shall make manifest, so that his inner being might become worthy to guide unto the letter "Dhal," and to be numbered with that number, should he fall without the bounds of numbers, and see naught but the innumerate Vahid.

1475 ملخّص این باآنکه از آنجائیکه توحید در حروف ذال منتهی الیه عروج او است و سرّ آن اینکه عدد هفت اللّهمّ که بر حروف رتبه ثالث توحید گذرد رتبه خامسظاهر میگردد و اذن داده شده که اگر کسی تواند هر روز و شب هفصدآیه ازبیان تلاوت نماید واگر نتواند هفصد مرتبه الله اظهر بگویدو ثمره آن اینکه اگر یوم قیامت باشد مؤمن شود بمن یظهره الله باکینونیّت آن لایق شود که مدّل شود بر حروف ذال و یکی از اعدادآن گردد اگر خارج از حدّ عدد گردد و نه بیند الّا واحد بلا عدد را

1476 It is not that this is any easy matter. Yea, it is easier than aught, shouldst thou but believe: yet since that is a mighty Day, it is exceeding hard for thee to be able to make one of the believers (inasmuch as the believers on that day are the denizens of Paradise; whilst other than the believers are the denizens of the Fire: and be thou certain that Paradise is the recognition of Him Whom God shall make manifest, and obedience unto Him; while the Fire is the very existence of him who bowed not down before Him, and the enjoyment of his good pleasure): for on that Day thou imaginest that thou art among the denizens of Paradise, and a believer in Him; yet art thou shut out as by a veil, and in the root of the Fire hast thine abode, whilst thou thyself art heedless of thy plight.

1476 نه این است که این امری باشد سهل بلی اسهل است ازهر شئ اگرایمان آوری ولی چون آن روزی است عظیم بسیار صعب که توانبا مؤمنین بود زیرا که مؤمن آن روز اصحاب جنّت است و دونمؤمن اصحاب نار و جنّت را معرفة من یظهره الله یقین کن و طاعتاو و نار را وجود من لم یسجد له و رضای او چه در آن یوم خودگان میکنی که ازاهل جنّت و مؤمن باو هستی ولکن محتجب میشوبو در اصل نار مقّر تواست و تو خود نمیدانی

1477 Conceive thou His appearance to be as that of the Point of the Furqan: how many the Letters of the Evangel who awaited His advent! – yet for five years after His appearance the denizens

1477 تصوّر کن ظهور او رامثل ظهور نقطه فرقان که چه قدر از حروف انجیل منتظر بودنداو را ولی بعد از ظهور اصحاب جنّت نبود تا پنج سال الّا

of Paradise numbered none but the Commander of the Faithful – peace be upon him – and whoever in that day believed in his Holiness in secret: and all were denizens of the Fire, imagining the while that they were denizens of Paradise.

امیر المؤمنین عو هر که در آن یوم مؤمن بحضرت بود سوای او کلّ اصحاب نار بودندو گمان می کردند که اصحاب جنّت اند

1478 Regard thou such to be the case likewise in the present Revelation: until today, He hath, through the dispositions of Divine providence, bestirred the very gems of creation to go in quest of the Truth, until three hundred and thirteen people – accounted the "nobles" of their age – were gathered in the Land of Sad, which is to outward appearance the greatest of lands, and in every corner of whose madrasihs there are innumerable servants who are famed alike for their learning and for their endeavour: yet when the time came for the gathering of these gems, it was the wheat-sifter thereof who donned the robe of "nobility." This is the mystery of the reported utterance of the members of the Holy Family – peace be upon them – concerning the Revelation: "The most abased among the people shall become the most exalted among the people, and the most exalted among the people shall become the most abased among the people."

1478 و هم چنین در این ظهور مشاهدهکن که تا امروز با تدابیر الهیّه جواهر خلق را حرکت داده تا آنکهسیصد و سیزده نفر بفتا گرفته شده در ارض صاد که بظاهر اعظم اراضی است و در هر گوشه مدرسه آن لا یحصی عبادی هستند که باسم علمو اجتهاد مذکور در وقت جوهر گیری گندم پاك کن آن قمیص نقابترا می پوشد این است سرّ کلام اهلبیت در ظهور که میگردد اسفلخلق اعلای خلق و اعلای خلق اسفل خلق

1479 Behold thou likewise the Revelation of Him Whom God shall make manifest: persons to whom the very idea of incurring the displeasure of God never entereth their hearts, and whom all look to as models upon which to fashion their own behaviour, in respect of piety – who knoweth but that they may become the root of the Fire, if they believe not in Him; whereas those servants whom no one so much as suspecteth to be possessed of consequence – who knoweth but that, through attaining the honour of belief in Him, they may don the robe of Vicegerency at the hands of Him Who is the Source of Bounty: inasmuch as through His word is created whatsoever is created in religion, ranging from the loftiest expressions of existence on the one hand down to the furthest limits thereof on the other. In the Revelation of the Apostle of God – may the blessings of God and His salutations be upon Him – for example, his Viceregents were by His word constituted such. Behold thou the enormity of the matter! He Who hath it in his gift to bestow the bounty of the robe of Vicegerency – His creatures refuse Him even the name "believer," which is valid of the very lowliest among His creatures.

1479 و همین قسم در ظهور منیظهره الله بین اشخاصی که خطور نمیکند بر قلوب ایشان دون رضاخدا را و کلّ بتبعیّت ایشان میکنند در ورع چه بسا اهل نارمیکردند اگر ایمان باو نیاورند و عبادی که کسی خطورشان در حقّ ایشانمیکند چه بسا بشرف ایمان قمیص ولایت از مبدء وجود می پوشندزیرا که بقول او خلقت میشود آنچه در این خلق میشود ازاعلی ذکر وجودگرفته تا منتهای آن مثل آنکه در ظهور رسول الله اوصیاء بقولاو وصی گشتند به بین کسی که قمیص جود ولایت عطا میکند خلقاو در حقّ او اسم مؤمن که در ادنای خلق او است بر او منع می کنند

1480 I swear by the Sacred Eternal Essence! Were all the people of the Bayan to believe in that Sun of Truth even as the First to believe in Him shall do so, assuredly He would array each one in the robe of His own Name, so that in his inner being naught would be seen but Him: and should his name be "'Azim" ("Mighty"), He would make it "A'zam" ("Most

1480 قسم بذات مقدّس لم یزل که اگر کلّ اهل بیان مؤمن شوند بانشمس حقیقت مثل آنکه اوّل من آمن باو باو مؤمن شود هر آینه مبپوشاند او را قمیص اسم خود که در کینونیّت او دیده نشود الّااو واگر اسم او عظیم است اعظم میکند

Mighty"); relate it unto His own Self; and send down in an Epistle, "God, no God is there but Him, the Most Mighty, the Most Mighty." Behold thou the enormity of the matter! He, the ocean of Whose bounty is such as to bring forth absolute non-existence from the arena of extinction into the sacred court of immortality, so that in the inmost essence of its heart naught may be seen but His own Name (if in that which is manifested in its will naught be seen but the Will of Him that manifested it) – He, the Fountain-Head of eternal grace and everlasting beneficence, Whose bounty is even such as this, pleaseth nevertheless that whomsoever He willeth should don the robe of extinction, if He seeth that, whilst worshipping Him, he is yet shut out from Him as by a veil, inasmuch as He is veiled from recognizing the Vehicle of His Revelation.

ومنسوب بخود می گرداندو در کتاب نازل میفرماید الله لا اله الّا هو الاعظم الاعظمبه بین کسی که این است بحر جود او که لا شئ محض را از ساحت فناباساحت قدس لقائی میرساند که در کینونیّت فؤاد او دیده نشود الا اسم او اگر در ظاهر در مشیّت او دیده نشود الّا مشیّت مظهر اواین است جود فیّاض لم یزل و منّان لا یزال که هر کس را خواهد قمیصفنا پوشد چون بینند که عابد است او را ولی از او محتجب چوناز مظهر ظهور او محتجب

1481 The Apostle of God – may the blessings of God and His salutations be upon Him – for example, beheld that all the believers in the Evangel were worshipping God, and believing in that which He had sent down; yet when He saw that they were shut out as by a veil from His own Self – to be shut out from which is to be shut out from the Lord – for this reason He adjudged them to be for other than God. Regard thou such to be the case likewise with the Point of the Bayan; and such likewise in the Revelation of Him Whom God shall make manifest: for were all on that Day to have regard for the beginning of the proof, and the essence of reality, there would remain not one of the people of the Bayan who did not confess His truth: even as, in the Revelation of the Point of the Furqan, had all been persuaded of the truth of the Qur'an aforetime, assuredly there would have remained not one of them who, on hearkening to the Verses of God, had not – swifter than the twinkling of an eye – passed over the Sirat.

1481 چنانچه دید رسول خدا که کلّ مؤمنینبانجیل خدا می پرستند و مؤمنند بانچه او نازل فرموده ولی چوندید محتجبند ازنفس او که احتجاب از او احتجاب از خداوند استازین جهت حکم لدون الله گردد در حقّ ایشان و هم چنین در نقطهبیان وهم چنین در ظهور من یظهره الله که اگر کلّ در آن روز نظربمبدء دلیل و جوهر بسیط کنند یك نفر از اهل بیان نمی ماند کهتصدیق نکند او را مثل آنکه اگر در ظهور نقطه فرقان کل مؤمنبودند بقرآن از قبل امر الله یك نفس نمی ماند الّا آنکه حین استماعآیات الله اقرب از لمح بصر ازصراط میگذشت

1482 It is not, O people of the Bayan, that ye would oblige Him by believing in Him: nay, should ye believe not in Him, ye would but condemn yourselves to become for other than God. Rather, do ye make it your endeavour to believe in Him, so that ye may become for God, and be converted from fire into light; for otherwise He is rich enough to dispense with all besides Himself. Even as today, should all that are on earth believe in the Bayan, to their own behoof would they obtain deliverance from the Fire, and enter into Paradise: obtain deliverance from the designation "For other than God" (which is more grievous than any fire), and enter into the Paradise of "For God" (which is mightier than any Paradise): and obtain deliverance from the designation "Kaf," and enter beneath the shadow of belief; for otherwise the Point of Truth hath ever been, and ever shall be, rich enough to dispense with All Things; while all have been poor enough still to be in need of Him, in virtue of the

1482 نه این است که منیّتباشد شما را ای اهل بیان بایمان باو بلکه اگر ایمان نیاورید خودلدون الله میشوید بلکه همّت کرده ایمان آورده که لله شویدو از نار بنور مبدّل شوید و الّا او غنی است از کلّ ما سوی مثلانکه اگر امروز کلّ ما علی الارض اگر ایمان آورند ببیان خود از نارنجات می یابند و داخل جنّت میشوند واز ذکر لدون الله کهاشدّ از هر نار است نجات می یابند و داخل جنّت لله میشوندکه اعظم ازهر جنّت است و از ذکر کاف نجات می یابند و در ظلّ ایمان داخل میشوند و الّا نقطه حقیقت لم یزل و لا یزال غنی بوده استاز کلّ شئ و کلّ مفتقر بوده اند بسوی او بوجود کینونیّت خود کهاگر کلّ ما علی الارض در یوم ظهور رسوال الله ایمان

mere existence of their own essence: so that if, on the Day of the appearance of the Apostle of God – may the blessings of God and His salutations be upon Him – all that are on earth had believed in Him, to their own behoof would they have obtained deliverance from the Fire; yet now that they have not done so, to their own detriment have they been caused to dwell eternally therein.

آورده بودندخود از نار نجات یافته بودند و حال هم که نیاورده خود در نارمخلّد مانده

1483 In each Revelation, do ye make it your endeavour to deliver yourselves from the fire of the preceding Revelation; for otherwise, the One made manifest in the Revelation is completely independent of all else besides Himself. Naught is there which, in its own inner essence, doth not bow down before God – exalted and glorified be He – even though the thing itself be wrapped in veils, and, on the Day of His Revelation, become not a believer: for were the veil to be lifted from its eyes, it would indeed be counted a believer in His Cause, even as it is a believer in His own previous Revelation.

1483 در هر ظهور خود همّت نموده که خود را نجات دهند ازنار ظهور قبل و الّا ظاهر بظهور مستغنی است هیچ شئ نیست الّا آنکهبکینونیّته از برای او ساجد است لله عزّ و جل اگر چه خود محتجب باشددر یوم ظهور او مؤمن نگردد که اگر کشف غطا از او شود مؤمن است از برای چنانچه بظهور قبل او مؤمن است

1484 O people of the Bayan! Repeat not the actions of the people of the Qur'an, who bowed down before God, yet inflicted upon His Manifestation that which they ought never to have inflicted. Thus it is that all works are rendered of a sudden for other than God, while their author remaineth oblivious to his plight: even as all peoples have remained wrapped in similar veils. It is fitting, on the advent of each Revelation, that all should believe therein, inasmuch as all subsist in virtue of that Revelation.

1484 ای اهلبیان نکرده آنچه اهل قرآن کردند ازبهر خدا سجده کنند و بر مظهر آنآنچه نباید کردند این است که یکدفعه کلّ اعمال لدون الله میشودو عامل ملتفت نمیشود چنانچه کلّ ملل بهمین حجّت محتجب مانده و درنزد هر ظهوری لایق است که کل بان ظهور مؤمن شوند زیرا که کل بانقائمند

1485 Recite ye then the Bayan in a sorrowful accent throughout the watches of the night and the hours of the day: perchance ye may be stirred with a rapture born of the Name of God; then moved with sorrow for the sake of them who are His Names.

1485 و لتتلونّ البیان علی الحروف فی آناء اللیل واطراف النهارلعلّکم باسم الله تجذبون ثمّ لاسماء الله تحزنون

1486 Gate Fifteen of the Eighth Unity,

1486 الباب الخامس والعشر من الواحد الثانی

1487 concerning this, that it behoveth everyone to marry, so as to leave behind him one who shall confess the Unity of God, his Lord, and he must needs strive to accomplish this; and should there appear from either party that which would preclude them therefrom, it is permitted unto each, with the consent of the other, to bring about the appearance of such fruit; nor is marriage permitted with one who entereth not within the fold of the religion; and should one be already conjoined in wedlock with another, it is incumbent upon him to separate, if he witness from his consort other than belief in the Bayan; nor is aught lawful unto him or unto her before returning within the fold of the Bayan; howbeit, ere the Cause of God be exalted in the Day of Him Whom God shall make manifest, such unions are permitted unto the believing men and women, that haply they may return unto God.

1487 فی ان فرض لکلّ احد ان یتأهل لیبقی حرفا منفس یوحد الله ربّها و لابّد ان یجتهد فی ذلك و ان یظهر من احدهماما یمنعهما عن ذلك حلّ علی کل واحد باذن دونه لان یظهر عنه الثمره ولا یجوز الاقتران لمن لم یدخل فی الدّین و من کان مقترنا بنفس یجب علیه الافتران اذا شاهد منه دون الایمان بالبیان و لم یحّل علیه او علیهاشئ الّا اذا یرجع فی البیان و قبل ان یرفع امر الله اذن فی یوم من یظهره اللّهللمؤمنین و المؤمنات لعلّهم یرجعون

1488 The substance of this gate is that in this world, the greatest fruit which the Lord – after belief in Him, the Letters of the Vahid, and whatsoever He hath sent down in the Bayan –hath bestowed, is to garner a fruit from one's existence, so that, after his death, the one whom he hath left behind him may remember him with kindness. This, in the Bayan, hath been made the subject of a most binding injunction: to the degree even that permission hath been granted, if some obstacle to the fulfilment of this purpose be witnessed from either party, for the one, with the permission of the other, to choose another consort, in order that a fruit may be forthcoming from his existence: perchance it may become a leaf of Paradise, should it believe in Him Whom God shall make manifest; for otherwise, it shall become a leaf of the Fire, such that it would have been better for it never to have been brought into being, while its non-existence would be better than its existence.

1488 ملخّص این باب آنکه در این عالماعظم ثمراتی که خداوند بعد ازایمان باو و حروف واحد و انچه در بیانازل فرموده داده اخذ ثمره ایست از وجود خود که بعد از موت انان را ذکر کند بخیر و امر شده در بیان باشّد امر حتّی انکه اذن داده شدهاگر سبب منع در طرفی مشاهده شود اختیار اقترانی بان تا اینکهثمره از وجود ان ظاهر گردد لعل ورق شود از ورق جنّت اگر ایمانآورد بمن یظهره الله و الّا ورقی میگردد از ورق نار واگر موجود نشوداولی است عدم آن از وجود آن بهتر است

1489 Marriage is not permitted save with one who, in each Revelation, hath believed in the One made manifest in that Revelation. Should only one of the married couple choose to become a believer, marital union is not permitted the believer; while the rights of the non-believing party are forfeit. For the Possessor of All Things is the Lord – exalted and glorified be He – and He hath not granted permission for non-believers to be possessed of aught. Whatsoever thou beholdest in the hands of other than believers is without right: whence were this "right" to be an earthly potentate, it would deprive them of their very breaths – if they believed not – with how much greater reason of their property.

1489 و حلال نیست اقترانالّا با نفسی که ایمان آورده باشد در هر ظهوری بظاهر آنظهورو اگر احدهما اختیار ایمان نه نمایند اقتران اذن داده نمی شوداز برای آن و منع کرده میشود از آنکه ایمان نیاورده حقوق آنزیرا که مالك کل شئ خداوند است عزّ و جلّ و اذن نداده بر غیر مؤمنتملیك شئ و آنچه بر ایدی غیر مؤمنین می بینی بغیر حقّ است که اگرحقّ مقتدری باشد نفسهای ایشانرا ازایشان منع میکندالّا آنکه ایمان اورند

1490 Ere the exaltation of the Word of God, however, which is the beginning of the Revelation, permission hath been granted for such unions, so that the believing souls may be protected. Howbeit, at the time of exaltation no such permission hath been granted: nay, a leaf of Paradise cannot become the consort of a leaf of the Fire, inasmuch as the inner essence of the one deriveth sustenance from Negation, while the inner essence of the other deriveth sustenance from Affirmation: the one is pure non-existence, while the other is pure existence, through the command of God.

1490 چگونه ما یملك ایشان الا قبل ازارتفاعکلمة الله که بدء ظهور است اذن داده شده ازبرای حفظ نفوسمؤمنه ولی حین ارتفاع اذن داده نشده بلکه نمی تواند واند ورق جنّت با ورق نار قرین شود زیرا که کینونیّت از مدد آن نفی می بردوکینونیّت آن مدد از اثبات و ان لاشیئی محض است و آن با شیئیّتصرف است بامر الله

1491 It befitteth all the souls who shine effulgent in the Bayan to garner for themselves a fruit from their existence, so that the degrees of the numbers may proliferate, until they enter into the sea of infinity: for at the beginning of each Revelation the numbers are finite: then, stage by stage, they multiply, culminating finally in an endless proliferation. Consider thou how it was one thousand two hundred and seventy years ago, when Muhammad – may the blessings of God and His salutations

1491 و سزاوار است بر کلّ نفوس مشرقه در بیانکه از برای خود ثمری از وجود خود اخذ نمایند تا آنکه مکثّر شودمراتب اعداد تا انکه در بحر لا نهایه داخل شود چه در بدء هر ظهورباعداد بنهایت است که بدرجه درجه الی ما لا نهایه منتهی می شودهزار و دویست وهفتاد سال قبل را نظر کن که محمّد بود با امیر المؤمنیناز مؤمنین بقرآن و امروز به بین میتوانی احصا نمود این قسم استکه

be upon Him – together with the Commander of the Faithful, were the sole believers in the Qur'an: whereas now, if thou lookest, canst thou estimate their number? Thus it is that the "Alif" progresseth to an illimitable extent: nor hath there ever been, or is there, any limit to its ascent.

الف الی ما لا نهایه ترقّی میکند و بلاغی از برای ان نبوده ونیست

1492 Regard thou likewise the beginning of the Revelation of the Bayan. For forty days, none but the Letter "Sin" believed in the "Ba':" then, little by little, the temples of the letters of the "Basmalah" donned the robe of belief, until the First Vahid was complete: and thereafter, behold how greatly this Vahid hath proliferated until today! I swear by the Sacred Eternal Essence, that if, at the beginning of the Revelation, the means thereof had become apparent, there would today be none on earth who were not believers: inasmuch as Reality is the Fire of God, should all enter beneath Whose shadow they would, in the Fire of His Love, render glory, thanks, unity and grandeur unto God, without aught being either taken away from His Dominion, or added thereunto. For unto God belongeth all that is in the heavens and the earth and whatsoever is between them, whether it appear that the Manifestation of Reality, to appearance, make this apparent, or whether all, in His Name, make it apparent. Stage by stage, thou shalt behold the evolution of this process, until, from the limited to the unlimited, and from the finite to the infinite, thou shalt witness the creation of the wondrous Paradise.

1492 و همچنین مبدء ظهور بیان را مشاهده کن که تا چهل روزغیر از حروف سین مؤمن ببیان نبود احدی و کم کم هیاکل حرف بسملهتقمیص ایمان را پوشیده تا آنکه واحد اوّل تمام شد و بعد مشاهده کنتا امروز که چه قدر مکثّر شده این واحد قسم بذات مقدّس لم یزلکه اگر مبدء ظهور اسباب ظهور ظاهر شده بود امروز ما علی الارضغیر از مؤمن نبود زیرا که حقیقت نار الله است که اگر کل داخل شونددر ظلّ او بنار حب او مسبّح میگردند و محمّد و موحّد و مکبّر بلا انکه ازملك از شئ منقوص گردد و یا بر ملك اوشئ زاید شود زیرا که ازبرای خدا بوده انچه در سموات است وارض و ما بینهما چه ظاهر شودکه مظهر حقیقت بظاهر اظهار فرماید یا انکه کل باسم او اظهار نمایند و درجه بدرجه خواهی دید تا انکه از حدّ بلا حدّ و از نهایبلا نهایه مشاهده کنی خلق جنّت بدع را

1493 Put then your whole trust and confidence in God; then be patient in His days.

1493 و لتتوکّلن علی اللّهثمّ فی ایّام الله تصبرون

1494 Gate Sixteen of the Eighth Unity,

1494 الباب السّادس و العشر من الواحد الثّامن

1495 concerning this, that it hath been prescribed unto each person, of all that he acquireth worth one hundred mithqals of gold, of the value (Baha') of all things, to make payment of nineteen mithqals, and to keep one mithqal for God: let him, should the Sun be risen, remit these unto Him, that He may divide them among the Letters of the Vahid, for each one (Vahid) a mithqal, if He so wish – otherwise, the matter is in His hand; He is not to be asked of His doings, while they are to be asked of theirs: and should the Sun be veiled, and the Letters of the Vahid have offspring, let him render these unto them: otherwise, let them be expended on marriages between the believers, even if the servant expend them on the marriage of his own son or daughter: and let the Mithqal of the Fire be preserved for Him Whom God shall make manifest, or expended on the Bayan, whence one may himself recite it, preserving it as he would his very eyes, so that it may be restored unto its Owner.

1495 فیما کتب علی کلّ نفس من کلّ ما یتملّك من مائة مثقال ذهب منبهاء کل شئ تسعة عشر و واحده لله ان کانت الشّمس طالعة فلیفوضالیه لیقسمنّ بین حروف الواحد کلّ واحد مثقال اذا شاءو الّا الامر بیده لا یسئل عما یفعل و هم یسئلون و ان کانت الشّمسمحتجبته و یکون للحروف الواحد ذریّة یوصلّن الیهم و انه یصرففیما یقترنان بین نفسین و ان کان یصرف العبد لولده او بیتهو مثقال النار و یحفظ لمن یظهره الله او یصرف فی البیان ویتلوبنفسه و یحفظنّه کعینینه لیرونّ الی صاحبه

1496 The substance of this gate is that once the value (Baha') of aught hath reached one hundred mithqals of gold, it behoveth the possessor thereof, if the Tree of Truth be manifest, to render, obediently to the Lord's command, nineteen mithqals unto the Letters of the Vahid, and to keep one mithqal for the Fire: while if the Night be risen, all may deliver them unto the offspring of these Letters: should the which be absent, they may conjoin therewith the believers in wedlock, preserving the Mithqal of the Fire, that it may be returned unto Him Whom God shall make manifest. On His appearance, the rulings relative to conjoining in wedlock, and bestowing upon the offspring, are cut off, except by His leave.

1496 ملخّص این باب آنکهبعد از آن که شئ بهاء صد مثقال ذهب رسید بر مالك آن استکه نوزده مثقال بحروف واحد و یك مثقال لاجل نار اگر درظهور شجره حقیقت است اطاعت امر خداوند نماید واگر لیل طالع شدبذرّیات آن حروف میرسانند کلّ و اگر نباشد بان مقترن مسازند بین دو نفس را و مثقال نار را حفظ می نمایند تا بمن یظهره اللّهردّ شود و در نزد ظهور او منقطع میگردد حکم اقتران و عطابذرّیات الّا باذن آن

1497 The fruit thereof is that if, on that Day, He should issue some command, it behoveth all to obey it with the same degree of obedience as they are accustomed to show forth on that day. Consider how today the Apostle of God – may the blessings of God and His salutations be upon Him – is obeyed in His every command: the obedience owed to the Tree of Truth in every Revelation is in this same wise: nay, in the eyes of those who recognize Him, this duty of obedience is yet more compelling on the Day of Revelation than amidst the veils of Night, inasmuch as that is the Day of the meeting with God, which no one shall again be able to attain until the following Resurrection.

1497 ثمره این آنکه اگر در آن روز حکمی فرماید بمثل این کهامروز اطاعت میکنند بر کلّ است که اطاعت نمایند چگونه است امروز که اطاعت رسول خدا می نمایند در کلّ احکام همین قسم است اطاعتشجره حقیقت در هر ظهوری دریوم ظهور اقوی است یا در حجب لیلاز برای عارفین باو زیرا که ان یوم لقاء الله است و اگر کسی نتواندرك نمود تا قیامت دیگر

1498 It is fitting, after each prayer, for the servant to beseech the Lord's mercy and forgiveness for his parents: which if he do, a call shall reach him from the presence of God "For thee are two thousand and one-fold the like of that which thou hast entreated for thy parents." Blessed is he who remembereth his parents in virtue of the remembrance of his Lord. Verily, there is no God but Him, the Almighty, the Best-Beloved.

1498 و سزاوار است که عبد بعد از هر صلوةطلب رحمت و مغفرت نماید از خداوند از برای و الدین خود کهندا میرسد من قبل الله که از برای ترا است دو هزار دیگر ضعفاز آنچه طلب نمودی از برای و الدین خود طوبی لمن یذکر ابویهبذکر ربه انّه لا اله الّا هو العزیز المحبوب

1499 Gate Seventeen of the Eighth Unity,

1499 الباب السّابع و العشرمن الواحد الثامن

1500 concerning this, that if silver and gold attain, by the measure wherewith ye weigh them, six thousand and five mithqals, five and ninety mithqals are for the Point: God shall take these of you, and all shall be asked thereof: and ye shall return them unto Him Whom God shall make manifest, and preserve them as ye would your very eyes.

1500 فی ان الفضّة و الذّهب اذا بلغا بما هم یوزنونستة الف و خمس مثقال فاذا خمس و تسعین مثقالا للنّقطةو لیأخذ الله عنکم و کل عنه یسئلون و لتردنه الی من یظهره الله وتحفظنه کعینیکم

1501 The substance of this gate is that since there is no glory save in obedience unto the Lord (even as, in each Revelation, that upon which the believers therein boast themselves, one over the other, is obedience unto the Lord, not other matters: inasmuch as other matters – notwithstanding that they are not such as can be judged "true" – have ever been, and are, in the possession of the followers of every Revelation: and shouldst thou wish to behold this circumstance, look thou to the end of each

1501 ملخّص این باب آنکه از آنجائیکه هیچ عزّی نیستمگر در طاعت خداوند چنانچه درهر ظهوری بین مؤمنین بان ظهورافتخار بعضی بر بعضی باطاعت خداوند بوده نه بشئون دیگرزیرا که شئون دیگر در نزد اهل هر ظهوری و حال آنکه حکم حقّ بر اونمیشود بوده و هست اگر میخواهی این معنی را مشاهده کنی آخر هر

Revelation, when it may chance that there is one who, from the beginning of his life to the end thereof, never remaineth without having performed ablutions, which is a recommended state, so that he may make it his boast "Never have I gazed upon the heavens without having performed ablutions" – yea, this is a glory if it be conjoined with that whereby the truth of religion is established, which is the knowledge of God, and the knowledge of Him Who is charged to manifest His Cause on His behalf: for otherwise the inner realities shall be converted from a luminous into a fiery state – with how much greater reason, then, must this be true of works?).

ظهوربنظر کن که گاه هست از اوّل عمر تا آخر بلا وضو که مستحب است نمی ماندباینکه افتخار کند که من نظر باسمان نگردم الّا با وضو بلی این عزّ استاگر مقترن بما یثبت به الدین باشد که معرفة الله و معرفت ظاهر بامر او نزد او باشد و الّا کینونیّات مبدّل میشود از نوریّتبناریّت چگونه در اعمال رسد

1502 And know thou that after the number of gold and silver attain the number of all the letters, plus the Hidden Ten, six thousand and five is obtained; and shouldst thou cause the six thousand to descend downwards it would arrive at six, whereupon a reference would be signalled to the first letter, which is "Ba"' – for this reason hath it been decreed that after these twain have reached this limit, ninety-five mithqals should be taken of each of them for God. On the appearance of the Point – whether in His Former or in His Latter Manifestation – these should be disposed of by His leave; while in the period betwixt the Twain, they should be distributed among nineteen obedient souls, whom He shall designate – unto each the number "Ha"' – details whereof shall be mentioned in their own places. This law it is which shall remain even until the Day of Resurrection; which the believers shall abide by; and which hath been, and is, greater than any commerce, forasmuch as there shall be therein no alteration or change until the following Resurrection.

1502 و بدانکه بعد از انکه عدد ذهب و فضّهبعدد کلّ حروف رسد تا عشر غیبیّه شش هزار و پنج میشود و اگرستّه را تنزّل دهی بشش می رسد و آن وقت اوّل حروف اشارهمی شود که هو باشد از این جهت امر شده بعد از بلاغ ایندو باین حدّ نود و پنج مثقال ازهر یك لله برداشته شودو در ظهور نقطه چه در اولی و چه در اخری باذن او عمل شودو در ما بینهما بنوزده نفر از اولوا الطاعة که اذن دهد بر هر یکعددها قسمت شود و ذکر آن در مواقع آن خواهد شد واین استکه تا یوم قیامت می ماند و مؤمنین بان عمل میکنند و ازهر تجارتاعظم تر بوده وهست زیرا که در ان تغییری و تبدیلی نخواهد شدتا قیامت دیگر

1503 Now observe thou the bounty of the Point of the Bayan: had He, after this limit had been reached, decreed payment of the equivalent thereof, wouldst thou have been able to ask why or wherefore, wert thou possessed thereof, and among the denizens of Paradise who were obedient to God? Then wouldst thou behold the degree of bounty which, in a single law, had been vouchsafed unto thee, and all creatures: for were all that are on earth to become believers, and wish to enter into Paradise through obedience to the Divine precepts, see only how many laws would have become incumbent upon all! Yet behold by contrast the degree of bounty which hath actually been vouchsafed.

1503 حال نظر کن خود نقطه بیانرا بین اگر بعد از بلائعدل ان را حکم کرده بود می توانستی لم و بم گوئی اگر مالك می بودبو از اهل جنّت که اطاعت خدا را می نمودی آن وقت مشاهده مینمودکه بیك حکم چه قدر جود در حقّ کلّ خلق شده زیرا که اگر منعلی الارض مؤمن شوند و خواهند داخل جنّت شوند باطاعتاوامر الهی هر آینه بر کلّ به بین چه قدر حکم وارد می آید و حال به بینچه قدر جود شده

1504 Thus it is that whatsoever there is, proceedeth from the Source – though all are heedless of the matter. For example, if the Apostle of God – may the blessings of God and His salutations be upon Him – had decreed "Perform thou pilgrimage once a year, if thou hast means to do so," what believer who

1504 این است که هر چه هست از مبدء است و کلّعامل مثلاً اگر رسول خدا امر فرموده بود که در هر سنه یك مرتبه حجّ کن با استطاعت یا مستطیع مؤمن میتوانست منحرف شودبلکه تقرّب میجست نزد خداوند باطاعت و نزد خلق

was possessed of sufficient means would have been able to deviate from His command? Nay, he would have sought, through obedience, to draw nigh unto the Lord; while amongst God's creatures he would have boasted himself upon the evidence he had afforded of his obedience. Regard thou all the laws in this same light, perceiving how all men are held within His grasp. Should He wish to enrich someone, He would enrich him until the Day of Resurrection – and do so in justice, not in other than justice. Likewise, should He wish to elevate someone to the dignity of kingship, He would crown him king until the Day of Resurrection. And likewise, should He wish to ennoble someone, He would ennoble him until the Day of Resurrection. The proof thereof is that if the Apostle of God – may the blessings of God and His salutations be upon Him – had decreed "It is incumbent upon all to confer riches upon the offspring of such-and-such a believing person, and this is a precept of the faith" – consider what riches would until this day have been heaped upon them, whence "riches" might be truly realized. Had He decreed "The offspring of such-and-such a person must be sovereigns on my behalf," would the believers have been able to deviate from His command? – nay, this entitlement would have been theirs until the Day of Resurrection. And had He decreed "The offspring of this believer must be honoured until the Day of Resurrection," behold the glory which until this day would have accrued to them. Whereas in fact, as thou seest, He commanded only "... to God, as a duty upon the people, is owed a pilgrimage unto the House" – in consequence whereof each year seventy thousand people travel from their homes, and circle about the clay. Even such is the exaltation of the Command of God, and its independence of all else but Him.

افتخار میکرددر ظهور طاعت و هم چنین کل احکام رامشاهده کن که کل در قبضهاوهستند اگر کسی را خواهد غنی کند غنی میکند تا یوم قیامت بحقّنه بدون حقّ و هم چنین اگر خواهد سلطان کند سلطانمیکند تا یوم قیامت و هم چنین اگر خواهد کسی را عزیز کند عزیز می کندتا یوم قیامت و سبیل آن اینکه اگر رسول خدا فرموده بود ذریّهفلان شخص نفس مؤمن بر کلّ است که او را غنی کنند که یکی از حدوداین است امروز به بین که چه قدر باو داده بودند که صدق غناشود واگر فرموده بود که باید سلطان از قبل من ذریّه فلانباشد مؤمنین نمیتوانستند منحرف شد و تا یوم قیامت از براباو باقی می ماند و اگر می فرمود ذریّه این موءمن باید تا قیامت عزیز باشدامروز به بین که عزّت از چه قسم بود و حال آنکه می بینی که فرمودهو لله علی الناس حجّ البیت سالی هفتاد هزار نفس میروندو حول طین میگردند این علو امر خدا و استقلال آن بر ما سوایخود

1505 In like manner, should He will the reverse, as by willing to reduce someone to poverty, the one in question would become impoverished until the Day of Resurrection. Observe thou that He hath sent down a single unloving mention of Abu Lahab: and today, shouldst thou travel throughout both the East and the West, thou wouldst behold that his name no longer existeth, to the degree that his memory is not preserved by so much as a single name, even should it be in the chain of followers of other than the truth. What "poverty" can exceed this, that not so much should remain of one as the very mention of one's name? Regard thou other matters in this same light, perceiving that the true command is that which endureth from Resurrection unto Resurrection.

1505 و هم چنین اگر بر عکس خواهد که خواهد کسی را فقیر کند فقیرمیشود الی یوم القیمة به بین یك ذکر ابی لهبی را بدون حل نازلگردد امروز سیر کن در مشرق و مغرب به بین که اسم او نیست که بقدریك اسم ذکر ندارد اگر چه در سلسله دون حقّ باشد هیچ فقری ازین بالاتر می شود که بقدر ذکر اسمی هم نماند و هم چنین شئوندیگر را مشاهده کن که امر حقیقت از قیامت است تا قیمتی

1506 Observe thou the remoteness of the people: the manifestations of governance, in the conceit of a month of kingship, are

1506 مظاهرحکمیّه که بگمان یکماه ریاست خود را در ظلّ اطاعت بیرون می آورندو حال آنکه اگر

willing to cast themselves out into the shade of obedience (albeit, shouldst thou examine the object of their obedience, thou wouldst see that it is still established in the name of the Truth, inasmuch as they claim that it is derived from "Islam" – this pretended object of their obedience – whereas really, in the sight of God and of those endowed with understanding, it is adjudged to be for other than God) – observe thou the remoteness of such a one: he is shut out as by a veil from recognizing the Source of a command that endureth from Resurrection unto Resurrection; yet, in the conceit of a single day's delight – even should it be for other than God – how gladly would he offer up his very soul. This resulteth from naught but his lack of insight, and his lack of apprehension: for otherwise, how could a perspicacious person, and a punctilious believer, pass up a period lasting from Resurrection to Resurrection when he would be in Paradise, and take instead a single day when he would be in the Fire – a Fire equal in its intensity to the remoteness of that day – and, until God pleased to deliver him therefrom, to be adjudged for other than God, and deserving of the Fire?

نظر کنی در مطاع آنها باسم حقّ بر پا است که میگویند اسلام است این مطاع و حال آنکه واقع عند الله وعند اولی العلمدون الله حکم میشود به بین بعد خلق را که از مبدء امری که از قیامت استتا قیامت محتجب و بگمان یکروز لذّت اگر چه لدون الله باشد چگونهجان میدهد این نیست الّا عدم بصیرت آن و ادراك آن و الّا بنفس بصیرو مؤمن دقیق چگونه از قیامت تا قیامتی میگذرد که در جنّت باشدو یك روز را میگیرد که در نار باشد بقدر همان یك روز در بعدو تا خدا خواهد که او را از نار نجات دهد حکم لدون الله و ناردر حقّ او شود

1507 Know thou that the means whereby God delivereth the people of the Fire from the Fire is this, that He calleth them unto Himself: whereupon, should they turn unto Him, they shall be delivered from the Fire; otherwise shall they remain therein. Yet, because the Call of God cannot be realized save in virtue of the call raised by the Bearer of His Revelation; and likewise the response to the Lord cannot be realized save in virtue of the response to Him – it is for this reason that when, in each Revelation, the followers of the previous Revelation respond not unto the Call of God, as raised by the Bearer of the following Revelation, and by the various manifestations who summon all mankind unto Him, and lead the way unto Him – that is, the Letters of the Living, and every Vahid that guideth unto the First Vahid – they obtain not deliverance from the Fire.

1507 بدانکه نجات خدا اهل نار را از نار این است که ایشانرامیخواند بسوی خود اگر مقبل شدند نجات می یابند و الّا در نار می مانندو از آنجائیکه دعوای خدا ظاهر نمیشود الّا بدعوت ظاهر بظهوراو هم چنین اجابت خداوند ظاهر نمیگردد الّا باجابت آن ازین جهت استکه در هر ظهوری اهل ظهور چونکه اجابت نمیکند خدا را بظاهر درظهور بعد و مظاهری که میخوانند کلّ را بسوی او مدلّ بر او هستنداز حروف حیّ و هر واحدی که دلالت کند بر واحد اوّل ازنار نجات نمی یابند

1508 For example, if at the time of the revelation of the Apostle of God – may the blessings of God and His salutations be upon Him – all that are on earth had responded to His call, and complied with His commands, all, having obtained deliverance from the Fire, would have entered into Paradise: for that which is destined in the world to come – in respect of the Fire and Paradise – circleth about the doom of this present world: for which reason, in the religion of Islam, the believers have been commanded to resort to coercion, that perchance they may compel the people of the Fire to enter into Paradise; while they have been commanded to show forth the intensest love among themselves, that haply they may don the robe of the denizens of Paradise. Should anyone in the Bayan, through

1508 مثلا اگر در حین ظهور رسول الله کل ما علی الارض اجابت کرده بودند او را و اوامر آن را کلّ از نار نجات یافته داخل جنّت می شدند زیرا که آنچه در آخرت حکم می شود از نار و جنّت بر حکم اینعالم طائفمیگردد و ازاین جهت در دین اسلام امر شد بقهر لعل اهل ناررا بقهر داخل جنّت کنند و امر شد بشدّت حبّ در ما بین خودلعلّ تقمص قمیص اهل جنّت را پوشند واگر نفسی در بیان بقمصکلّ ما علی الارض را داخل در بیان کند کلّ را از نار نجات داده

coercion, cause all that are on earth to enter within the fold of the Bayan, he would, having delivered all from the Fire, have caused them to enter into Paradise – the which would be a bounty that had been vouchsafed in their behalf.

داخلدر جنّت نموده و این است فضل در حقّ ایشان

1509 I swear by the Sacred Divine Essence that if, in the Revelation of Him Whom God shall make manifest, all obey Him, not a single person shall remain in the Fire, but all shall enter into Paradise: and all that is on earth shall become a part of Ridvan. Howbeit my sorrow is on account of them that believe in Him, not of other than they: for during the Darkest Night they shall suppliantly and ardently implore that His advent may be hastened; ostentatiously transact in His Name their spiritual and worldly affairs; and night and day be tearful and suppliant in anticipation of His advent; yet at the time when He maketh Himself known unto His creatures – which is the Most Mighty Paradise, beyond which no Paradise can be imagined (inasmuch as the beginning of religion is the knowledge of God; while the knowledge of God cannot be imagined save in virtue of the knowledge of Him) – those servants who, in virtue of the sign deposited temporarily in their souls from His own Former Manifestation, had been performing their works for God, shall rise up and bear the burden of that which beseemeth not.

1509 قسم بذات مقدّسالهی که اگر در ظهور من یظهره الله کلّ اطاعت نمایند او را یك نفردر نار نماند الّا آنکه کلّ داخل در جنّت شوند و کلّ ما علی الارضقطعی شود از قطع رضوان ولی حزن من بر مؤمنین بر او است نهاز دون مؤمنین که در لیل الیل تضرّع و ابتهال و باسم او اظهاردین و دنیا می نمایند و شب و روز از برای لقای او گریانند و درتضرّع و زاری ولی وقتی که خود را میشناساند بخلق خود که اعظمجنّتی است که فوق آن جنّتی متصوّر نیست زیرا که اوّل دین معرفة الله استو معرفة الله متصوّر نیست الّا بمعرفت او عبادیکه بایه مستودعهدر نفوس ایشان از ظهور قبل او لله عمل میکردند بر میخیزند و آنچهلایق نیست متحمّل میشوند

1510 Should the mere thought occur to their hearts that He might be other than true, this would be more grievous in the eyes of God than any sin, and blot out on the instant all their works, as though they had never been: even as, in the Revelation of the Point of the Furqan – may the blessings of God and His salutations be upon Him – thou hast heard how all the believers in the Evangel were awaiting the promised Ahmad, and what things, during the twenty-three years of His Revelation, befell that Sun of Truth, until at last He cried out "No Prophet of God hath suffered such harm as I have suffered" – and this notwithstanding that all were suppliantly and ardently awaiting His appearance, so that, by the word of Jesus, they might perform their works for His sake.

1510 اگر خطور کند بر قلوب ایشان دون حقیّتاو اعظم است از هر عصیانی نزد خدا و کلّ اعمالرا یك دفعه محو میکندکانه لم یکن شیئا چنانچه در ظهور نقطه فرقان شنیدی کلّ مؤمنین بانجیل منتظر بودند احمد موعود را و شنیدی که از ایشانبر شمس حقیقت در بست و سه سال ظهور خود چه گذشت حتی انکهفرمود ما اوذی نبی مثل ما اوذیت تا انکه کل از برای ظهور او تضرعو ابتهال می نمودند که بقول عیسی در حق اوعمل کنند

1511 Yet, praise be to God that thou wast not in that day: howbeit, thou art in the Revelation of the Point of the Bayan, when all the believers in the Apostle of God – may the blessings of God and His salutations be upon Him – are awaiting the appearance of the promised Mahdi, inasmuch as this Tradition is from the Apostle of God – may the blessings of God and His salutations be upon Him – and both the high and lowly are at one in their acceptance of it; nor is there any doubt that the essence of faith was confined to the Shi'ihs; while the provinces of Islam are these same Five Provinces which are apparent, the dwellers whereof term themselves Shi'ihs, and outwardly

1511 ولی حمد خدا را که در ان روز نه بودی ولی در ظهور نقطه بیان بودی که چه کل مؤمنینبرسول الله منتظرند ظهور مهدی موعود را زیرا که این حدیثاز رسول الله هست و عامّه و خاصّه بر آن متّفق اند و شبهه نیستکه خواهد ایمان منحصر بود باثنا عشریه و قطع اسلام همین پنج قطعظاهر است که اهل ان خود را اثنا عشریّه میگویند و بظاهر ارض فارسرا دار العلم میگویند با وجود انکه شجره حقیقت طالع احدی از اهلان نشناخت او را و بعد از شناختن ظاهر است حدّ

denominate the Land of Fars the "Home of Learning" – yet, although the Tree of Truth hath risen, none of their dwellers have recognized Him; and even after "recognizing" Him, the degree of their remoteness is apparent – the which is sufficient abasement unto them. This notwithstanding, night and day they cry out "Make haste, make haste!"

بعد ایشانکه همان کافی است در ذلّ ایشان و حال انکه شب و روز العجل العجلمیگویند

1512 Regard thou such to be the case also in the Bayan, and be not deceived if all assert "We believe in Him" – inasmuch as this is that same "all" which existed when first the Point of the Bayan was made manifest; and the same identically which existed when first the Point of the Furqan was made manifest: this notwithstanding that the Point of the Bayan hath been made manifest in such a manner that no child can deny Him: yet, notwithstanding that all asserted – and held it for certain – that the Qur'an was the Book of God: whence the Prophethood of the Prophet; the Vicegerency of the Vicegerent; the character of the Gates as "Proofs" – and thereto all the laws of the faith of Islam – were established upon this basis; and although all cited it as the greatest miracle of the Apostle of God – may the blessings of God and His salutations be upon Him – and were certain – nay, held it as incontestable – that none but God could reveal its like (and indeed, throughout the course of one thousand two hundred and seventy years no one had produced so much as a single Verse comparable thereto) – despite all this, the moment that such a Proof was made manifest, and, like unto an ocean, sent down without pause Verses from the ocean of His bounty, all, who were thus obligated to make certain that it was from God, and that – according alike to the text of the Qur'an and their own belief – it could not possibly emanate from another than God – nevertheless maintained that it was from other than He, and proceeded to inflict that which they inflicted.

1512 در بیان هم همین قسم به بین و مغرور مشو که کلّ میگویندکه مؤمن بان هستیم که این همان تجلّی شمس کلّی است که در بدء نقطه بیان بودو بعینه در بذء نقطه فرقان و حال آنکه بقطه بیان بشأنی ظاهر شدکه هیچ طفلی نمیتواند انکار کند و حال انکه کل میگفتند و یقین داشتندکه قرآن کتاب خدا است و نبوّت نبی و ولایت ولی و محبّت ابوابو کلّ احکام دین اسلام بان بر پا بود و کلّ ان را اعظم معجزه رسول اللّهذکر نموده بودند و یقین داشتند و مقطوع ایشان بود که غیر الله نمیتواند مثل آن ظاهر کند و در عرض یك هزار و دویست و هفتادسال یك آیه کسی مثل آن نیاورده همین قدر که ظاهر شد مثل ان حجّتومثل بحر بلا تعطیل از بحر جود خود نازل نمود کلّ از آنجائیکه بایدیقین کنند که من عند الله هست وامکان ندارد من عند غیر اللّهبنصّ قرآن و ایمان خود ایشان رفتند بر اینکه من دون الله هستو کردند آنچه کردند

1513 O people of the Bayan! Inflict not that which the people of the Qur'an have inflicted, all performing whatsoever ye do in His Name, yet remaining shut out as by a veil from Him. Should ye remain shut out as by a veil from Him, ye would but have inflicted a wrong upon your own selves, so ye inflict not sorrow upon Him; yet if – God forbid – aught unjust be inflicted upon Him, then would ye have inflicted it upon God – notwithstanding that night and day ye bow down before Him, and from the beginning of your lives until the end thereof ye wish by your actions to win His good pleasure.

1513 ای اهل بیان نکرده آنچه اهل قرآن کردند که کلّباسم او کنید آنچه میکنید و از او محتجب مانید واگر محتجب مانید بر نفسخود ظلم وارد آورده اید اگر بر او حزنی وارد نیاورید واگر العیاذبالله بر او دون حقّی وارد شود بر خدا وارد آورده اید و حال آنکهشب و روز از برای او سجده میکنید و از اوّل عمر تا آخر میخواهید ازبرای رضای او عمل کنید

1514 It is on account of the enormity of the Cause that ye are unable to sustain it, not its slightness: for of a sudden ye see that One Whom ye have known (and how like it is that ye may be His father or mother, or among His relatives) is made manifest, and

1514 چه اعظم امریست که نمیتوانید متحّمل شد نهاز صغر او که یك دفعه می بینید یك نفسی که او را نمیشناخته ایدو چه بسا که پدر و مادر و اولی قرابه او بوده اید ظاهر میگردد و ناطقبکلام

soundeth the proclamation “Verily, I am God, no God is there but Me:” whence ye all, of a sudden, are dumbfounded and bewildered by the sheer incomparable exaltation of that Sun of Truth, and unapproachable sublimity of that Countenance of Lordship. Yet if ye remove not your gaze from the essence of the proof, which is the Verses of God, nor say that which was said formerly of the Qur’an, or that which was said latterly of the Bayan, then haply, if ye believe not, ye shall at least not have pronounced judgment against God; otherwise, the consequences thereof shall be borne by you alone.

انّی انا الله لا اله الا انا این است که کلّ یك دفعه منفطر ومتحیّر می شوید از علوّ امتناع آن شمس حقیقت و سموّ ارتفاع آنطلعت ربوبیّت و اگر نظر از جوهر دلیل که آیات الله هست بر نداریدو آنچه قبل در قرآن گفتند نگوئید و آنچه بعد در بیان گفتند نگوئیدلعلّ اگر ایمان نیاورید بر خدا حکم نکرده باشید و الّا حکم آن با نفوسخودتان

1515 Should anyone pronounce judgment against God, at what low level must he be situated? Nay, I swear by the Sacred Divine Essence that those servants who pronounce judgment against Him are in a yet more grievous plight than those souls who in this Revelation pronounced sentence against Him. How remote do those persons who made mention of their own existence before the Apostle of God – may the blessings of God and His salutations be upon Him – now appear in thine estimation! – yet thou too, if thou believe not, shalt be in the selfsame plight in the eyes of those who come hereafter. Today indeed there are persons who view matters on the basis of discerning insight; and likewise, in the Revelation of Him Whom God shall make manifest, the believers in Him shall, on the basis of discerning insight, view those who are shut out as by a veil as in a remoter case than those who are shut out as by a veil in this present Revelation.

1515 اگر کسی حکم بر خدا کند چه حدّ دارد که قسم بذات مقدس الهی که عبادی که بر او حکم میکنند اشدّند از نفوسی که در اینظهور بر اوحکم کردند الان چه قدر بعیدند اشخاصی که در مقابل رسول اللّهذکر وجود خود کردند نزد تو همین قسم تو خواهی بود اگر مؤمننباشید نزد اشخاصی که بعد می آیند و امروز هستند اشخاصی ازروی بصیرت و هم چنین در ظهور من یظهره الله مؤمنین باواز روی بصیرت می بینند حکم محتجبین را بعید تر از محتجبیندر اینظهور

1516 Dost thou forsooth today make any mention of the notables of Mecca and Medina – or know their very names? So shall it be for those who come hereafter in relation to this Revelation; and so too in the Revelation of Him Whom God shall make manifest, when, even if some mention of falsehood should remain, it shall be on account of the mention made of it by the True One, not because it, in itself, is worthy of mention: as in the case of the name which was sent down in the Qur’an. Come a little to thy senses, and remove not thy gaze from the essence of the proof: perchance on that Day thou mayest obtain salvation; for otherwise the burdened in each Revelation shall unwittingly bear the burden of their works, under the apprehension of performing them for God.

1516 هر اینه تو امروز ذکری از معروفین مکّه و مدینهمیکنی یا میدانی اسماء ایشانرا همین قسم اشخاصی که بعد می آیندبالنسبه باینظهور و هم چنین در ظهور من یظهره الله که اگر ذکرباطلی هم بماند لاجل ذکر حقّ است آن را نه آن بنفسه لایق ذکر استمثل اسمی که در قرآن نازل است قدری تعقّل نموده و از جوهر دلیلنظر بر نداشته لعلّ در آن روز نجات یابی و الّا عاملین هر ظهوربکل اعمال خود را میکنند لا یشعر بگمان آنکه از برای خدا می کنند

1517 Fear ye then God as it is meet that he be feared; then make certain of His Cause.

1517 و لتتقنّ الله تقاته ثمّ بامر الله توقنون

1518 Gate Eighteen of the Eighth Unity

1518 الباب الثّامنو العشر من الواحد الثّامن

1519 On the fast. Make ye mention of God during the nineteen days, at the end of each year, when ye are fasting.

1519 فی الصّوم و لتذکر و الله فی تسعه عشریومامّن کلّ حول آخره و هم صائمون

1520 The substance of this gate is this, that before fasting thou must comprehend God's purpose thereof, that what is the fruit of the fast. Hast thou been present at the time of the Revelation of the Qur'an, and asked the Apostle of God, blessings of God rest upon Him, of the reason for the command of fasting, He would assuredly have granted thee the same answer that is given here: the purpose of fasting is to fast from anyone who is not for God.

1520 ملخّص این باب آنکه اوّل مرادخدا را بدان از صوم که ثمره ان چه چیز است و ان اینکه در ظهور قرانا گر می بودی و از رسول خدا سؤال می نمودی سبب فرض او را هر آینهجواب می فرمود بانچه ذکر میشود که صوم از برای آن است که صائم شوی از هر کس که لدون الله است

1521 For example, at the time of the Apostle of God, blessings of God rest upon Him, if thou loved not anyone who loveth Him not, and wert not for anyone who is not for God, and then fasted in that condition, the reward of fast would assuredly have been granted unto thee. Likewise, extend this same principle, letter by letter, to the Letters of the Unity of the Qur'an, till it endeth in the Last Letter Who embraceth the Manifestations of the entire Unity, so that had thou fasted from other than Him, thou assuredly wouldst have been fasting in that day for God.

1521 مثلا در زمان رسول خدا اگر دوستنمی داشتی هر کس که او را دوست نمی دارد و نبودی ازبرای هر کس که ازبرای اونباشد و صائم میشدی ثواب صوم از برای تو عطا می شدو هم چنین حرفا بحرف در حروف واحد قران بیاد جاری کن تا منتهشود بحرف آخر که جامع ظهورات کلّ واحد است که اگر صائم از دونآن می بودی هر آینه در آن روز صائم از برای خدا بودی

1522 In like manner gaze upon the Revelation of the Point of the Bayan. Shouldst thou hear of this Revelation, and attribute non-truth unto it in thy heart, the root pillar of thy Faith would be removed at once, how much more it must bring to naught thy fasting, which is one of the derivative branches of thy Faith. For when thou heard of the Revelation, God's testimony was complete for thee, inasmuch as the one who proclaimed it to thee, hath adduced verses as the proof, and thus, thy veiling from Him hath been thy refusal to answer the call of God in the fourth dharr.

1522 و هم چنینننظر کن در نقطه بیان اگر شنیدی ظهور را و بر قلبت خطور کرددون حقیّت آن اصل دین مرتفع میشود چگونه بصوم رسد کهفرعی از فروع دین تو است و در حین استماع حجّت بر تو بالغ بود زیرا کهآن کسی که بتو گفت بایات احتجاج بتو نمود و همی قدر که محتجبماندی احتجاب از احابة الله بوده

1523 For at that time, He revealed Himself by that title, and described Himself as the revelation of one of the Gates. It is for that reason that the first dharr was manifest in the fourth dharr, inasmuch as in that very fourth dahrr, He revealed the supreme word "Verily I, Myself, am God, none other God is there but Me." Should there be a man of discernment in the world, he would be able to tread the path and attain certitude that the Last is exactly the First, and the Seen is the very Hidden, but only in the rank of the First and not in that of the Second. For the Names of each rank conformeth to its own rank and would not surpass its limit. For example, behold the kingdom of the firstness: from the First of Existence till the Last of existence are mentioned therein. But the firstness that is mentioned with regard to the First Himself, can never be compared with the firstness that is mentioned in regard to the Last of Existence. In like manner comprehend all the ranks of Names and examples, and judge accordingly.

1523 در ذرّ رابع زیرا که ظهر بان ظهوربود و خود را بظهور یکی از نوّاب ذکر نموده بود این است که در ذرّرابع ذّر اوّل ظاهر بوده زیرا که همان ذرّ کلمه انی انا لله لا الهالّا انا نازل نمود که اگر صاحب فراستی در امکان باشد تواند سیر نمودو یقین نمود باینکه اخر عین اوّل است و ظاهر عین باطن در رتبهاوّل نه در رتبه ثانی زیرا که اسماء هر رتبه در رتبه او است تجاوزاز حدّ او نمیکند مثلا نظر کن د رملك اوّل از آن وجود ذکر می شودتا آخر وجود ولی آن اوّلی که در آنجا ذکر میشود نتوان مقایسه نمودباوّلی که در آخر وجود ذکر میشود وهم چنین کلّ مراتب اسماء و امثالرا مشاهده کن و حکم کن

1524 Wert thou to fast in this Revelation, thou must fast from the love of the one other than the First letter, inasmuch as naught is seen in all the Letters but that Single Letter. Inasmuch as obedience is solely decreed unto the First Unity, and not unto the multiplied numbers, therefore, regard as fasting those who are for Them, and reckon those who are for other than Them, as non-fasting. Likewise, witness in Their Countenances the gates of the paradise, and behold in the nineteen who dwell in shadow, the gates of fire, inasmuch as fast is indeed fasting from them.

1524 اگر در این ظهور صائم شدی از حبّ دونحرف اوّل شو که در کلّ حروف دیده نمیشود الّا همان یك حرف و چونکهحکم بر واحد اوّل می شود نه بر اعداد متکثّر هر کس ازبرای ایشان استصائم بدان و هر کس ازبرای دون ایشان است دون صائم و در وجودایشان ابواب جنّت را مشاهده کن و در عدد واحد در ظلّ ابوابنار که حقیقت صوم از ایشان است

1525 For example, in the Day of the appearance of the Commander of the faithful, peace be upon Him, all were fasting, yet only those were judged as fasting who were abiding in His love, and were fasting from His non-love. In each Revelation, all the people of that Dispensation perform the laws of that Revelation, but upon the inception of the Next revelation, the efficacy pertaining to the root pillar of the previous religion is removed, how much more cometh to naught the derivative branches thereof.

1525 مثلا در یوم ظهور امیر المؤمنین عکلّ صائم بودند ولی حکم صوم بر عبادی میشد که در حبّ او بودندو از دون حبّ او صائم و در هر ظهوری کلّ اهل آنظهور باحکام آنظهور عاملند ولی در بدء ظهور بعد مرتفع میشود حکم اصل انچگونه بشئون آن رسد اینکه

1526 By saying that upon the inception of the New Revelation the previous laws are removed, it is intended that the previous religion is now manifested through the New Revelation, otherwise in truth it is not removed. Thus in this Revelation, only those who were abiding in the love of the Second, have fasted during the month of God. Otherwise, all in their own limitations obey the law, but of no avail. Had all the faithful in the Qur'an, failed to fast and yet the calamity which is afflicted upon Him had not, it would have been far more beloved in the sight of God than all their fastings and the disgrace that happened. For had His martyrdom not happened, the root beginning of their faith would not have been judged as removed, but now even though they perform the laws of the religion, it is decreed as removed.

1526 ذکر میشود مرتفع میشود و در ظهوربدع بان ظهور ظاهر میشود و الّا نه این است که مرتفع شود واگرکسی در اینظهور در حبّ آخر بود شهر الله را صائم و الّا کلّ در آنحدودی که هستند مطیع اند ولی چه ثمر اگر کل مؤمنین بقران صائمنشده بودند و بر ان انچه واقع شده بود نشده بود نزد خداوند احببود از انچه صائم شده اند و واقع شده زیرا که واقع نشده بودشهادت او بر ما یقوم به الذین ایشان حکم ارتفاع نمیشد و حال اگر چه بشئون دین عامل بوده اند حکم ارتفاع میشود

1527 When fasting, it behoveth the one doing so, to take heed lest he would be veiled from the good pleasure of God, so that should during his fast, the Tree of Truth shine forth, and command non-performance thereof, he would obey unhesitatingly. For this fasting that he now performeth is solely due to His command in His previous Revelation. In like manner regard all the deeds. Guard thyself from drinking, eating, intercourse, contention, even in words, and injustice, even to the extent of a carat, and pronouncing judgement against God. Be especially careful with regard to the last three prohibitions, inasmuch as from the inception of the Revelation till the beginning of the Next Revelation, whoever pronounceth judgement against

1527 و درحین صوم حقّ است بر صائم که مرات شود رضاء الله را که از انحتجب نگردد که اگر در حین صوم شجره حقیقت طالع شود و حکم نماید بدون آن فی الحین اطاعت کند چه این صومی که الان میگیرد بامر اوبوده در ظهور قبل و هم چنین کل اعمالرا شاهد شو از شرب و اکل واقتران و مجادله اگر چه علما باشد و ظلم اگر چه بقدر قیراط باشدو حکم بر خدا عاصم شو نفس خود را و در حکم ثلثه آخر دقیق شوکه از مبدء ظهور تا اوّل ظهور دیگر هر کس حکم بر نقطه نموده همانحکم علی الله است که مبطل بوده

the Point, he hath pronounced judgement against God, which rendereth his fasting naught.

1528 The same is true with regard to the Day of the Revelation of Him Whom God shall make manifest, inasmuch as there is no doubt that at that glorious time all the people of the Bayan will be fasting, but should they pronounce judgement against Him, the root beginning of their religion would assuredly come to naught, how much more it will be in regard to one of its token laws.

1528 و هم چنین حین ظهور من یظهره اللّهشبهه نیست که کل اهل بیان صائم اند ولی اگر حکم بر او کنند هر اینهباطل میگردد مبدء دین ایشان چگونه رسد بحکم شانی از شئونان

1529 Be watchful from the sunrise till the sunset, and fix thy gaze upon the name of the Unity (19). No faithful, male or female, is required to fast before reaching the age 11(the number of the name He, Huva), except till the time that sun reacheth its zenith. And should they fast beyond that time, they would not be reckoned as fasting. After the age 11, it is required till the age 42 (the number of the age yea, bala), and beyond that there would be no fasting.

1529 و از طلوع تا غروب مراقب باش و در اسم واحد ناظر و قبل ازبلوغ بعدد اسم هو حکم بر مؤمن و مؤمنه نبوده الّا الی الزوال که اگرتجاوز نماید صائم نبوده و بعد از ان الی سنه بلی و فوق ان صائمنخواهد بود

1530 Behold each of the parts of the ordinances of God. Had all on earth combined together, they would have been unable to decree, in truth, in an infinitesimal part (a ninth of the ninth of the tenth of the tenth) of a moment, anything other than it. But witness now how the ocean of divine bounty is billowing for His servants, without their desert. For had it been due to their own worth, they would assuredly have remained in their past veils. For the source of recognition is His grace, so that had He refused to make Himself known, they would have continued to perform the past deeds till the Next Resurrection.

1530 نظر کن در هر آن عدد جزئی از اجزاء اوامر الله که اگر کل ما علىالارض جمع میشدند نمی تواسنتند تسع تسع عشر عشر انی بحق دون ان حکمکنند و حال بین بحر جود الهی را که چگونه متلاطم گشته در حق عبادخود بلا استحقاق ایشان واگر بمحض استحقاق بود هر اینه در انحجبی که بودند بودند و مبدء عرفان فضل او بوده که اگر خود را نشناساندهتا قیامت دیگر کل عامل بودند

1531 Fast ye for God, your Lord, that haply in the Day of Resurrection, ye would be far from those who fail to recognise Him Whom God shall make manifest.

1531 و لتصومنّ الله ربّکم لعلّکمیوم القیمة عمّن لم یؤمن بمن یظهره الله تبعدون

1532 Gate Nineteen of the Eighth Unity:

1532 البابالتاسع و العشر من الواحد الثّامن

1533 If the Name of the Tree be mentioned, pronounce ye blessings upon Him: and if the Letters of the Living be mentioned, pronounce ye salutations upon them; and make ye mention of God by the Name of Muhammad, and the manifestations of His Cause, on each eve and day of Friday, two hundred and two times: then make mention of God therein four thousand times, saying “Ya Allah!” (“O God!”).

1533 اذا ذکر اسم الشجرة فصلّوا علیها و اذا ذکر حروف الحقّ فسلّموا علیهم و اذکروا الله و محمّدا و مظاهرامره فی کلّ لیلة جمعة و یومه اثنی و ماتین مرة ثمّ اذکروا اللّهفیهما اربعة الف مرة یا الله

1534 The substance of this gate is that whensoever He Whom God shall make manifest is mentioned, send ye blessings upon Him; and whensoever His Letters of the Living are mentioned, invoke ye Glory (Baha’) upon them; and employ ye the same blessings and salutations in the case of that which hath already been made manifest as in the case of that which shall

1534 ملخّص این باب آنکه هر وقت ذکر شودمن یظهره الله صلوات فرستید بر او و هر وقت ذکر شود حروفحیّ حقّ او ذکر بهاء کنید بر ایشان و در انچه ظاهر شده مثل انچه ظاهرمیشود ذکر کنید و در هر شب جمعه و یوم ان قدر دانید که ان شبو روزی است که اعمال در ان مضاعف

be made manifest. On each eve and day of Friday, appreciate ye their worth, for this is a night and day whereon the recompense of works is doubled: and make ye mention of Him Whom God shall make manifest, and His Letters of the Living, two hundred and two times; and call ye upon God in a spirit of consecration to the number of four "Ghayns."

میگردد و ذکر کنید من یظهره اللّهو حروف حیّ آن را دویست و دو مرتبه و بخوانید خدا را از روباخلاص عدد چهار عین

1535 It is not that ye should prostrate yourselves, and call upon God, while remaining shut out as by a veil from recognizing the very Person Whose remembrance is the remembrance of God, even as the remembrance of God is His remembrance; and whose recognition is the recognition of the Lord, even as the recognition of the Lord is His recognition. Consider thou the Revelation of the Apostle of God – may the blessings of God and His salutations be upon Him, and how many an eve and day of Friday passed over that Sun of Truth while the believers in the Evangel were all calling upon God in their own tongue – yet did this remembrance on their part avail them aught?

1535 نه این است که سجده کنید و بخوانید و ازکسیکه ذکر او ذکر الله است و ذکر الله ذکر او است و معرفت اومعرفت خداوند و معرفت خداوند معرفت او است محتجب مانیدنظر کن در ظهور رسول الله که چه قدر لیالی و ایّام جمعه را آن شمسحقیقت گذشت و مؤمنین بانجیل کل خدا را میخواندند بلسان خودآیا ثمری بخشید ایشان را

1536 Regard thou such to be the case likewise in the Revelation of the Point of the Bayan. Some there are among God's servants who each eve till dawn are occupied with the remembrance of God: yet the Sun of Truth hath well nigh mounted to its zenith, in the heaven of Revelation, and still these people have not stirred beyond their prayer-mats! Should the wondrous Verses be recited to one amongst them, he would make reply, "Withhold me not from the remembrance of God!" O thou veiled one! Wouldst thou forsooth make mention of God? – why then art thou shut out as by a veil from the One Who revealed the effulgence of this remembrance within thee? – for had He not sent down aforetime "Make ye then mention of God," how wouldst thou have known to make mention of Him, and by what means wouldst thou have gone about this?

1536 هم چنین در ظهور نقطه بیان مشاهدهکن عبادی هستند که هر شب تا صبح بذکر خدا مشغولند ولی شمسحقیقت قریب بارتفاع گشت در سماء ظهور وهنوز آنها از سرسجاده خود حرکت ننموده و اگر ایات بدیعه بر آن خوانده شود میگویدمَرا از ذکر خدا باز مدار ای محتجب تو ذکر خدا را میکنی و از کسیکه اینذکر را تجلّی در تو نموده چرا محتجبی اگر قبل نازل نفرموده بود فاذکروا الله کجا تو میدانستی که ذکر کنی و کجا میگردی

1537 Know thou that if thou makest mention of Him Whom God shall make manifest, then shalt thou have made mention of God. By the same token, shouldst thou hearken unto the Verses of the Bayan, and accept them to be true, then shall the Verses of God be of benefit unto thee – for otherwise, how shall they avail thee? Nay, do thou make the whole of thy life, from the beginning thereof until the end thereof, a single prostration, and pass it all in the remembrance of God: yet believe not in the One made manifest in the Revelation wherein thou livest – and see what benefit it shall do thee! Yet, shouldst thou recognize Him, and know His due; and should He say "I have accepted thine whole life as dedicated to My remembrance," then assuredly thou wouldst have remembered Him to the utmost limit of remembrance: for thou performest thy works to

1537 بدانکه اگر ذکرکنی من یظهره الله را انوقت ذکر کرده خدا را و هم چنین اگر آیاتبیانرا بشنوی و تصدیق کنی آنوقت آیات خدا تو را نفع میدهدو الّا چه ثمر در حقّ تو از اوّل عمر تا آخر عمر یك سجده کن و همه را بذکرالله بگذران ولی مؤمن مباش بمظهر آن ظهور به بین نفع می بخشد تو راولی اگر شناسی او را و عارف شوی بحقّ او و بگوید قبول کردم کلّعمر تو را در ذکر خود هرآینه ذاکر بوده او را بمنتهای ذکر زیرا کهتو عمل میکنی از برای آنکه خدا قبول کند و قبولی خداوند ظاهرنمیگردد الّا بقبولی ظاهر بظهور که می آید اگر امری را رسول خداقبول نمود خدا

the end that God should accept them: while the acceptance of the Lord is not made apparent save by the acceptance of the One made manifest in the Revelation. For example, if the Apostle of God – may the blessings of God and His salutations be upon Him – accepted some matter, it was God Who accepted it; otherwise it remained but a mere figment of the imagination of the one who wrought it, and returned not unto God. Likewise, should the Point of the Bayan accept some action, it is God Who hath accepted it, inasmuch as the contingent world hath no way unto the Eternal Essence: save only that whatsoever cometh down, must descend from the One made manifest in the Revelation; while whatsoever riseth up, must ascend to the One made manifest in the Revelation.

قبول فرموده و الّا در هوای نفس او عامل مانده و الله راجع نگشته و هم چنین اگر عملی را نقطه بیان قبول نمود خداقبولی فرموده انرا که سبیلی از برای امکان بسوی ذات ازل نیستالّا آنکه آنچه نازل میشود از مظهر ظهور شود و آنچه صادق می گردد الی مظهر ظهور شود

1538 Praise be to God that not a single rational person hath been seen in whose regard He might make mention of acceptance! Yet all, from the beginning of their lives to the end thereof, perform their works with the utmost diligence and endeavour: and wert thou to ask one amongst them "Wherefore performest thou these works?" he would make reply, "That haply they may prove acceptable unto God." O thou insensate creature! The acceptance of God is not made apparent save by the acceptance of His Proof. Hast thou a Word from His Proof wherein He hath stated "I have accepted thy works"? Thus it is that all insensately perform their works, whilst shut out from the fruit thereof as by a veil. Yea, a person shall truly have performed his works in the Bayan if, on the Day of the appearance of Him Whom God shall make manifest, he hath a deed from Him signifying acceptance of his works: he it is of whom it may fitly be said that he hath performed his works for God, and that God hath accepted them; yet otherwise, to what avail? – for all who are on earth perform their works according to the precepts of their faith.

1538 و حمد خدا را که یك نفر متقبّل دیده نشدهکه ذکر تقبّل کند و حال آنکه از اوّل عمر تا آخر آن عمل میکند با منتهایجدّ و اجتهاد و اگر از او پرسی ازبرای چه میکنی میگوید از برای اینکهخدا قبول کند ای حیوان قبولی خدا ظاهر نمیشود الّا بقبولی حجّتآن آیا کلمه داری از حجت او که فرموده باشد قبول کردم این استکه کلّ لا یشعر عمل میکنند ولی از ثمره این محتجب الّا کسی در بیان عامل است که در یوم ظهور من یظهره الله از او نصّ داشته باشد بر قبول اواورا لایق که بگویند عمل ازبرای خدا کرده و خدا قبول کرده و الّاچه ثمر کلّ ما علی الارض عمل میکنند بانچه بر او هستند از دین خود

1539 Yet look thou unto that Source whence the acceptance of the Lord is made apparent. Methinks in the Revelation of the Apostle of God there was not a single discerning person – apart from those who had truly recognized His station – to request of Him the acceptance of their works, for had any such instance occurred, mention would have been made of it in the Qur'an, in the language of Revelation: inasmuch as it is not possible for the acceptance of the Lord to be signified in the language of men (were it indeed to be signified in the language of the Apostle of God Himself – may the blessings of God and His salutations be upon Him – it would then be His acceptance, not the acceptance of the Lord). That Source whence, like unto an ocean, the Verses of God are shining forth, this people have concealed in a mountain, whilst night and day they perform their works "for God:" bethink thee – hath the merest soupçon

1539 ولی نظر کن بان مبدئی که قبول خداوند ظاهر میگردد که گویا در ظهوررسول الله یك متفرّس نبود که از او طلب کند غیر عارفین باوتقبل عمل خود را که اگر شده بود در قرآن نازل میشد بلسانوحی زیرا که تقبل خداوندی نمیشود که بلسان بشر باشد که اگر بلسانخود رسول الله باشد تقبّل اواست نه تقبّل خداوند مبدءئی که آیاتالله مثل بحر از آن مشرق گردد در جبل مستور نموده و شب و روزاز برای خدا عمل میکنند به بین رایحه از رایحه شعور بر ایشان وزیدهو حال آنکه ثمره کلّ اعمال ایشان این است که خدا قبول کند و قبولخدا ظاهر نمیگردد الّا بلسان آیات که عجز کلّ ما سوا را میرساند چنانچهامروز قرآن عجز کلّ وجود را میرساند

of a savour of sensibility wafted over them? – whereas the fruit of all their actions is that they should prove acceptable to God: while the acceptance of God cannot be made apparent save in the language of the Verses, which convey the incapacity of all else but Him, even as today the Qur'an conveyeth the incapacity of the whole of existence.

1540 Now, do what thou wilt – yet see whether a single straw of a mention of acceptance shall be made in its regard. Thus it is that ye move in the darknesses of the Night, nor see any fruit from your endeavours. From the beginning of your lives until the end thereof ye perform your works for God: then of a sudden ye perform them not for that Manifestation unto whom all work returneth: whereas, did ye but perform your works for Him, ye would not, on the Day of Resurrection, be afflicted in this fashion.

1540 حال هر چه میخواهی عمل کن به بیناگر بقدر یك پر کاه ذکر قبول در حقّ او شد این قسم است که در ظلمليل حرکت میکند و ثمر نمی بینند از اوّل عمر تا آخر عمر ازبرای خدا عملیکنی و یك دفعه از برای آن مظهری که عمل راجع باو میگردد نمیکنندکه اگر میکردید در یوم قیامت این طور مبتلا نمیشدید

1541 Observe thou how mighty is the Cause, and how veiled are all mankind! I swear by the Sacred Essence of God that the whole mention of God, and performance of works for Him, is the mention of Him Whom God shall make manifest, and the performance of works for Him. Deceive not yourselves by the assertion "We perform our works for God" – nay, ye perform them for other than Him: for if ye be truly performing them for God, then shall ye perform them for Him Whom God shall make manifest, and make mention of Him; for otherwise, even the dwellers of this mountain – who know naught – repeat night and day "There is no God but God" – yet what profit doth it yield them?

1541 به بینامر چه قدر عظیم است و کلّ چه قدر محتجب قسم بذات مقدّسالهی که کلّ ذکر خدا و عمل از برای او ذکر من یظهره الله و عمل ازبرای او است قریب بنفس خود میدهید که از برای خدا عمل میکنیم که لدون اللّهمیکنید که اگر لله کنید از برای من یظهره الله خواهید کرد و ذاکراو خواهید بود و الّا سکّان این جبل هم که هیچ نمیدانند شب و روزلا اله الّا الله میگویند چه ثمر دارد در حقّ ایشان

1542 Come a little to your senses, lest ye be shut out from the Source of Command as by a veil: for all your worldly actions revert, even in your own estimation, unto your spiritual estate: while the fruit of all your spiritual actions is the acceptance of the Lord; and the Lord's acceptance cannot be made apparent save by the acceptance of Him Who hath already been made manifest, or of Him Whom God shall make manifest, from Whom the language of the Verses shall be apparent: for if they be accepted by other than these, then is it not the acceptance of God: inasmuch as the utterance enshrining God's acceptance is other than the utterance of men; nor is it capable of becoming Two.

1542 قدری تعقّلنموده که از مبدء امر محتجب نگردید که کلّ اعمال دنیای شما بوجود شماراجع بدین شما میشود و کلّ اعمال دین شما ثمره آن قبول خداوندمیشود و قبول خداوند ظاهر نمیشود الّا بقبول من ظهر او منیظهره الله که لسان آیات از او ظاهر گردد که اگر از دون آن قبولشود قبول الله نیست زیرا که قبول الله کلام او غیر کلام خلق استو ان اثنین نمیشود

1543 Shouldst thou assert "The acceptance of the Gates is the acceptance of the Imams, whilst the acceptance of the Imams is the acceptance of the Apostle of God" – this delegation of acceptance is because that Tree hath accepted in this wise: and similarly, His accounting the sorrow of a believer His own sorrow, and terming his happiness His own happiness – these

1543 و اینکه میگوئی قبول ابواب قبول ائمه استو قبول ائمه قبول رسول الله لاجل این است که آن شجره این طورقبول کرده و هم چنین که حزن نفس مؤمن را حزن نفس خود شمردهو سرور او را که سرور خود خوانده لاجل این است که آن این

correlations are because He Himself hath sent down the matter thus, for had it not been for Him, no such fruit would have been forthcoming.

قسمنازل نموده که اگر آن نبود ثمر مترتب نبوده

1544 Keep your gaze fixed ever upon the Source of Command, under Whose shadow all things else are made apparent. He is not Two, but One (Vahid); and His One (Vahid) is not numerate but innumerate; while that numerate Vahid hath by His command been constituted such: for were it not for Him, no ordinance would be issued. Do ye then confess the Unity of God, your All-Merciful Lord, in a spirit of consecration; then, by the aid of God, and through the power of Truth, perform ye your works.

1544 همیشه نظر بر مبدء امر نمودهکه کلّ شئون در ظلّ او ظاهر میگردد و آن اثنین نیست بلکه واحد استو واحد آن با عدد نیست بلکه بلا عدد است و آن واحد یا عددبامر او واحد شده که اگر آن نبود حکم جاری نمیشد و لیوحدّوا اللّهربّکم الرّحمن خالصاً ثم باللّه بالحقّ تعملون

1545 Gate One of the Ninth Unity,

1545 الباب الاوّلمن الواحد التّاسع

1546 concerning this, that the glory of the whole earth is for God, and the peerless of all cities is for God: and whoso of the possessors of the Bayan prayeth in the palaces which are today related unto kings, let him make a charitable donation of one mithqal of silver: unless these should be used as residences for the relatives of the Letters of the Vahid, or the witnesses of the Bayan; and in all seats of glory do ye leave places vacant for souls to the number Vahid, if there be ample space; otherwise the innumerate Vahid shall suffice those obedient to this law; and the place of that which hath been taken from the Point must needs be attached to one of the Twin Holy Sanctuaries, and over that resting-place a building clad in mirrors be constructed, that the people may make mention of God, and pray, therein.

1546 فی ان عزّ کلّ ارض للّه و فرد کل مداین للّه و ان بیوت الّتی یومئذٍ ینسب الی الملوك من یصلّی فیها من اوّلی البیانفلیصدق بمثقال من فضّة الّا و ان یسکنّ فیه ما ینسب الحروف الواحد او شهداء البیان و فی کل مقاعد العزّة فلتخلیونّعنها علی عدد الواحد مقام نفس انا کان الارض واسعة و الّا الواحدبلا عدد لیکفینّ العاملین و لابد ان یلحق محلّ ما قبض من النقطةفی احد الحرمین و یبنی علی ذلك المقعد بیت من المرات لیذکرّناللّه و یصلّین فیها

1547 The substance of this gate is that the glory of every land is for God, and returneth on the Day of Revelation unto Him Whom God shall make manifest, or whomsoever He may designate; and so likewise the glory of the cities, and of the palaces that have remained from the kings who were aforetime. Should any of the people of the Bayan pray therein, it behoveth him to make a donation of one mithqal of silver, so that none may reside in them save the witnesses of the Bayan, and the manifestations of the Vahid.

1547 ملخّص این باب آنکه عزّ هر ارضی للّه بوده در رجعمیگردد یوم ظهور بمن یظهره اللّه او بما اذن و همین قسم عزّ مداینو امکنه که از سلاطین قبل بوده اگر کسی از اهل بیان در آن نماز کندبر او است که یك مثقال فضّه انفاق کند تا آنکه ساکن نشود در آنهاالّا شهداء بیان و مظاهر واحد

1548 If any honourable assembly – peerless in its kind – be gathered, it is fitting that places to the number Vahid should be left vacant, so that if at that hour He Whom God shall make manifest and His Letters of the Living should make their appearance, no one would be conjoined with the gems that are gathered from the Bayan. Should there be insufficient room in an assembly, permission hath not been granted for space to be left for more than a single person. Likewise is it fitting that in every dwelling a place be left vacant for a single person:

1548 و هر مجلس عزی که منعقد گرددبلا عدل سزاوار است که مکان عدد واحد را خالی گذارده که اگر رآنساعت من یظهره اللّه یا حروف حیّ ظاهر گردند کسی مقترن نگرددبجواهری که آن بیان اخذ میشود در آن ظهور واگر مجلس وسیع نباشدمحلّ یك نفس اذن زیاده داده نشده و هم چنین هر مقعدی محلّیك نفس سزاوار است که خالی گذارند زیرا

inasmuch as one may see that even in the home of Him Whom God shall make manifest, it is evidently the fashion for the members of His own family to deny Him His seat, since they know Him not, to do Him reverence by His own Name. Howbeit He knoweth them all, and laugheth at those servants who observe such respect and veneration towards His Name, yet on the Day of His appearance remain shut out from recognizing Him as by a veil, notwithstanding all their pious intentions.

که دیده میشود که در بیت خود من یظهره الله هم این قسم ظاهر است که از مقعد آن منع می نمایداو را چونکه نمیشناسند او را جز امّ او باسم او ولی او می شناسدکلّ را و می خندد بر عبادی که از برای اسم او این نوع اعظام و احترام ملاحظه می نمایند ولی یوم ظهور او از او محتجب می مانند بانیّاتخود

1549 It hath been commanded that the clay which hath been taken from the Point should fall in one of the Twin Holy Sanctuaries, and a chamber clad in mirrors be raised over it, wherein the believers may perform their prayers: so that it may be a sign unto the people that the Point of the Bayan was but a servant who was created, sustained, born – and His property inherited: and that whatsoever He spake on the part of God was from Him, not from Himself: so that no one may speak extravagantly, attributing to Him a station such as would exceed the limits of servitude. For the progress and ascent of them that travel in the Bayan cannot be compared with those of them that travel in the Qur'an – how much less of all that are on earth: yet all these wayfarers circle around the wayfarers in the Revelation of Him Whom God shall make manifest: inasmuch as the Truth is on that Day established through them, not through other than they.

1549 و طین بما قبض من النقطة امر شده که در یکی از حرمینواقع گردد و بر آن حجره ازمرآت مرتفع شود که در آن مصلیّان صلوةخود ادا نمایند تا آنکه امارتی باشد در نزد خلق بر اینکه نقطهبیان عبدی بوده مخلوق و مرزوق و مولود و موروث و آنچهمن الله تکلّم نموده از او است نه از او که کسی غلوّ نه نماید و از حدّعبودیّت تجاوز نه کند چه ناظرین در بیان سیر و عروج ایشانرانتوان اقتران داد بسائرین در قرآن چگونه رسد و ما علی الارضولی کلّ این سیّاران طائفند حول سیّاران در ظهور من یظهره اللّهزیرا که حقّ در آن روز بایشان ثابت میگردد نه

1550 Fear ye then God in respect of all that He hath sent down from His presence: for, verily, the Command of God in relation to the higher is the same as in relation to the lower. O ye servants of God, fear Me!

1550 بدون ایشانو لتتّنّ الله فی کلّ ما ینزل من عنده فانّ امر الله فی العلی مثلالاولی ان یا عباد الله فاتّقون

1551 Gate Two of the Ninth Unity,

1551 الباب الثانی من الواحد التّاسع

1552 concerning this, that should anyone have a skill in calligraphy that is without equal during his days, let him write out a thousand Verses for God, and will that these be delivered to the Point, so that God in His mercy may recompense Him on the Day of Resurrection: He, verily, hath knowledge of all things.

1552 من یکن له خط لم یکن له عدل فی ایامه فلتکتبنّ الف ایّه للّهو لیوصینّ بان یوصلنّها الی النقطة لیجزیه الله برحمتهیوم القیمة انّه کان بکلّ شئ علیما

1553 The substance of this gate is that if, in the Revelation of the Bayan, there be found a penman without equal in his age, in whatsoever style of penmanship he be proficient – ranging from the "Abha" at the highest level to the "A'la" at the lowest (which are the degrees of the Vahid) – it would be well-pleasing for him to write out on a sheet of paper – this also to be peerless in its kind – one thousand verses, the modes whereof should likewise be of this same description: and will that on the Day of the appearance of Him Whom God shall make manifest, it be presented unto that Tree of Truth, in order that He may recompense him with those Verses which it is His alone to give,

1553 ملخّص این باب آنکه اگر در ظهوربیان صاحب قلمی بهم رسد که عدل از برای او نباشد در زمان اوازهر نوع خطّی که هست از ابهی گرفته تا اعلی منتهی گردد که مراتب واحدباشد محبوب بوده که هزار بیت بر قرطاسی که آنهم بلا عدل باشدنوشته شود و هم چنین شئون آن باید مثل آن باشد و وصیّت نماید که در یوم ظهور من یظهره الله نزد آن شجره حقیقت حاضرنمایند تا

and he may by this means be remembered before his Best-Beloved.

آنکه جزا دهد او را بانچه نزد او است از آیات خود و مذکورگردد باین سبب نزد محبوب خود

1554 Should anyone be unable to complete a thousand verses at the time of writing, it behoveth the witnesses of the Bayan to deliver unto him the value (Baha') of the thousand: yet if he be possessed of such competence, then it would be unbefitting for one who performeth a work for God to set a value (Baha') thereon. Whatsoever he may write of the Five Modes of the Point of the Bayan – whether the Verses, Prayers, Commentaries, Scientific Discourses, or Persian Words – all shall be acceptable.

1554 و اگر نفسی باشد که استطاعتبر الف نداشته باشد در حین نوشتن بان بر شهداء بیان استکه بهاء الف را باو برساند و اگر مستطیع است که سزاوار نیستکسی که از برای خود عمل کند بها قرار دهد در عمل خود و ان شئون حجّیةنقطه چه آیات و چه مناجات و چه تفاسیر و چه شئون علمیّو چه کلمات فارسیّه هر چه نویسد مقبول خواهد بود

1555 The fruit thereof is that if, on the Day of Revelation, there be found such a person – or any like him – they would not move their pens save to write the traces of Him Whom God shall make manifest: inasmuch as they have been forbidden to move their pens to write any words save His: haply on that Day one soul at least shall perform a work for God – the which shall be better than all that is written during the Night.

1555 و ثمرهآن اینکه اگر در یوم ظهور چنین نفسی باشد و امثال آن قلم نگردانندالّا باثار من یظهره الله که حرام شده بر ایشان قلم گردانیدنبر هر کلمه الّا کلمات او لعلّ در آن یوم یك نفس لله عمل کند که بهتر استاز کلّ آنچه در لیل نوشته میشود

1556 No script in this Revelation hath been more beloved in the eyes of the One made manifest therein than the shikastih script – that is, the living thereof, not the dead: inasmuch as most people write it as they have been schooled to do so – yet is it dead, not living. The comeliness thereof resideth in its quickness: the likeness whereof, in relation to the naskh script, is that of a young man in relation to an old. Howbeit all things within their proper bounds have been, and are, beloved in the eyes of the Lord.

1556 وهیچ خطّی در این ظهور محبوب ترنزد ظاهر بظهور نبوده الا خطّ شکسته حیوان نه میّت زیرا که اکثر با تعلیم می نویسند ولی میّت است نه حیوان حسن آنبا حیوان بودن آن است که مثل آن بالنّسبة بخطّ نسخ در حیوانیّتمثل حیوان است با کامل هر شئ در حدّ خود محبوب بوده نزدخداوند هست

1557 Do ye then school your offspring in the most glorious (Abha) and the most exalted scripts in your possession: perchance by this means ye may, on the Day of Resurrection, have that whereon to pride yourselves in the sight of your Lord.

1557 و لتعلمنّ ذرّیاتکم ابهی الخطوط و امنعهاعندکم لعلّکم بذلك یوم القیمة عند ربّکم تفتخرون

1558 Gate Three of the Ninth Unity:

1558 البابالثالث من الواحد التّاسع

1559 To God is owed by every king or sovereign who is raised up in this religion the duty of constructing for himself a palace clad in mirrors, wherein to write the Verses of God, having before his eyes the Verse set forth in the following.

1559 و لله من کلّ ملك او سلطانه یبنی فی ذلك الدّین بیتاً من المرات لنفسه یکتب ایات الله و کان بینعینیه تلك الایة المذکورة فی الدّین

1560 The substance of this gate is that the whole of existence hath not been created but for the Day of the appearance of God, the which, in the usage of the Bayan, is termed the Day of Resurrection, which extendeth from the first appearance of the Tree of Truth up to His setting. For example, in the Revelation of the Point of the Furqan, that Day, for which all had been created, was twenty-three years in length. The likeness of those days is that of the sun in relation to the stars; and similarly,

1560 ملخص این باب انکه کل وجودخلق شده اند از برای یوم ظهور الله که ان درعرف بیان بقیامتذکر میشود و آن از اوّل ظهور شجره حقیقت است تا غروب آنمثلا در نقطه فرقان بست و سه سال بود چه این یوم که کل از براآن روز خلق شده بودند و مثل آن ایّام مثل شمس است

the likeness of the people of that Revelation in relation to its Bearer is even such as this.

بالنسبةبستارگان و هم چنین مثل اهل آنظهور بالنّسبة بظاهر مثلهمین است

1561 It is for this reason that in that Revelation, those who truly recognize His station should forbear to give rein to their pens, and be abashed of their own writings, treatises and compositions, and of their own displays and exhibitions: for if a star rise during the daytime, then assuredly these too shall be regarded as enlightening. By the same token, should the most learned doctor of the age of Him Whom God shall make manifest, after His appearance, venture to write a single word, it would be exactly in this wise. Just as the Point is the Sun of Truth, so too His traces – in relation to all other traces – are the Sun of Traces. Thus it is that even should all, up to the furthest limit of existence, become mirrors, reflections would become apparent in each one of them from that Sun of Traces: nay, they are independent of aught else but this. Howbeit, after the setting thereof, permission hath been granted for all, as far as they are able, to ascend beneath its shadow: yet were all the world to combine together, and to soar up in this manner, they would still be unable to arrive at an understanding of a single letter thereof.

1561 ازین جهت است که در ان ظهور عارفین بان قلم راجریان ندهند و حیا کنند از تصانیف و تالیف و انشاءات خودو ظهورات و بروزات خود زیرا که اگر در نهار نجمی طالع شودهر اینه ذکر نوری از برای ان میشود و هم چنین است اگر اعلم علمازمان من یظهره الله بعد از ظهور ان کلمه انشا کند معاینه مثل انهمین خواهد بود وهمین قسم که نقطه شمس حقیقت بوده اثار انهمبالنّسبة باثار شمس آثار است این است که تا آخر وجود اگر مرآتشوند تعاکس در انها ظاهر میشود از شمس اثار بلکه کل مستغنهستند از دون ان ولی بعد از غروب ان اذن داده شدهکه کلّ در ظلّ او آنچه توانند عروج نمود و اگر کل عالم شوند و عروجنمایند بعرفان حرفی از آن نتوانند رسید

1562 It hath been noted in the Bayan in respect of potentates – alike those designated "Mim" and "Sin" – that each should construct for himself an exalted dwelling-place clad in mirrors, wherein should be written before his eyes some mention to the effect that if He Whom God shall make manifest should appear, and he believe in Him, and arise to aid him, then would he become the most exalted of all men; yet in the reverse case the most abased: perchance on that Day he may be watchful of himself lest, for a few fleeting mornings of kingship, he should be shut out as by a veil from attaining the meeting with his Best-Beloved, for the which, from the beginning of his life until the end thereof, he had been – as he still is – performing all his works: nor shall aught avail him but that he should perform them for Him, and arise to aid His faith with that wherein shall lie His good pleasure; for otherwise he shall depart – even as those who were before him have departed – nor any trace shall remain of him other than an unholy memory, and the fact of his having been shut out as by a veil from the Beloved Object for Whom he did whatever acts he performed, and in Whose Name he was honoured in the Bayan.

1562 و ذکر شده در حقّ اوّلالقدرة از میم و سین در بیان بر اینکه مقعد مرتفعی از مرات از برای نفس خود ظاهر سازد و در بین عینی او مکتوب شود ذکری که مدّلباشد بر اینکه اگر من یظهره الله ظاهر شود وایمان اورد و نصرتکند اعلای از کلّ خلق گردد و الّا ادنی لعلّ در ان یوم مراقب خودباشد که بچند صباح محتجب از لقاء محبوب خود نشود که از براباو از اوّل عمر تا اخر عامل بوده وهست و ثمر نمی دهد ان را الّا آنکهعمل کند از برای ان ونصرت نماید دین او را در انچه رضای او استو الّا خواهد رفت مثل انچه قبل از ان رفتند واثری از ان نخواهدماند الّا ذکر دون حقّ و احتجاب از محبوبی که از برای او میکرده انچهمیکرده و باسم او در بیان معزّز بوده

1563 For if any sorrow befall Him Whom God shall make manifest, then whatever vengeance could be exacted from All Things shall be wrought upon him; whereas if he assist Him, then whatever bounty could be lavished upon all things shall fall to his lot: inasmuch as if he undertake not aught that would

1563 که اگر حزنی بر من یظهره اللّهوارد اید انتقامی که ممکن است از کل شئ از ان گرفته میشود واگر نصرت کند فضلی که در حقّ کلّ شئ جاری میگردد در حقّ او نازلمیشود زیرا که اگر

cause Him sorrow, no one else shall have a way to do so either: inasmuch as in this age the matter was in this wise, that the divines would have been of no consequence but for his support. God alone knoweth in what manner shall be the training and limitations of the people of that age. Should a divine in that Revelation venture upon the reverse of His good pleasure, it would be as though he had burdened himself with the remoteness of the whole of existence: while every fire which had been created for aught that was not "for God" would be for him: inasmuch as the gaze of all, both high and low, is turned towards the divines living at the time of each Revelation, so that if these be truthful in their belief, none shall deviate from their adherence to the True One: whereas if any sorrow befall the True One, it shall be on account of the deviance of the divines, for all conceive them to be in the right: whereas in the sight of God they have ever been, and are, for other than God. Thus it is that that fire which reacheth all, cometh first to them, and only after them to others; just as, if they embrace the Truth, the grace of God cometh first to them, and only then to others.

اقدام بحزن او ننماید احدی را نمیرسد بر اینزیرا که این زمان این قسم بوده که علما را حکمی نبوده الّا باعانتان خداوند عالم است که در ان زمان چه نوع باشد بتربیت خلقو حدود ایشان واگر عالمی در ان ظهور مبادرت نماید بر دونرضای او مثل ان است که بعد کلّ وجود را متحمّل شده باشد و هرناری که از برای لدون الله خلق شده از برای او می شود زیرا که انظار کلّ از اعالی و ادانی راجع میگردد بعلمای هر ظهوربکه اگر اینها در ایمان خود صادق باشند منحرف از حقّ نخواهند شد و اگر بر حقّ حزنی وارد آید سبب انحراف آنها میشود که کلّ چنین می دانندکه انها بر حقّند و حال انکه لدون الله بوده و هستند عند اللّهاین است که ان ناری که بکلّ میرسد اوّل بانها میرسد و بعد از آنهابدیگران چنانچه اگر مقبل باشد فضل الهی اوّل بایشان می رسدو بعد بدیگران

1564 A goodly grade is it, the grade of knowledge! – if it be the knowledge of Him Whom God shall make manifest, and the source of His contentment; otherwise is it the worst of grades in the sight of God, and of All Things: for were one to know no word of knowledge, it would be better for him than to have the knowledge of All Things, yet to have not the knowledge of Him Whom God shall make manifest, by Whose command all things put on the robe of existence, and acquire in consequence that substance in respect whereof they are entitled to the designation "thing:" for at the time when he knoweth not a word, yet still, if he embraceth the Truth – then Blessed is he!: while if he turn aside therefrom, he shall but have cast his own self into the Fire; otherwise, whoever hath followed him in virtue of his knowledge shall be with him in the Fire: while whoever, again in virtue of his knowledge, followeth the True One, shall through his agency enter into Paradise: howbeit, because this following of one soul by another is liable to cause the latter to be shut out from the Truth as by a veil, for this reason would it be more profitable for the former to be devoid, than to be possessed, of knowledge; unless he should consecrate himself unto God, reasoning with himself that perchance, through his knowledge, he may be able to lend assistance to the True One on the Day of His appearance, and someone in consequence be moved to accept His Truth.

1564 نیکو درجه ایست درجه علم اگر علم بمن یظهره الله ورضای او باشد و الّا بدترین درجات است عند الله و عند کل شئکه اگر یك کلمه نمیدانست بهتر بود از برای او تا آنکه علم بکل شئداشته باشد و علم بمن یظهره الله نداشته باشد که کلّ شئ نفی بامر اولباس شیئیّت را می پوشد چه آن وقت که یك کلمه نمی ماند اگر مقبلشود که طوبی له و اگر منحرف شود نفس خود را در نار انداخته و الّاهر کس که بعلم او تابع او بوده داخل نار است و هم چنین اگر بعلم اوتابع حقّ شود بواسطه او داخل جنّت میگردد ولی از آنجائیکه اتباعنفسی نفسی را باعث احتجاب آن میشود از حق از این جهت نبودنعلم از برای او انفع تر است از بودن آن الّا آنکه خالص باشد ازبرای خدا که بلکه بعلم خود توانی نصرت حقّ نمود در یوم ظهور آن وبسبب آن نفسی که ایمان بحدّ آورد

1565 Were he so to consecrate himself, then, at the moment when he looked, and beheld in the Verses of God his own incapacity to produce their like, he would at once bow down, confessing: "These are the Verses of Him Whom God shall make manifest,

1565 در حینیکه نظر میکند و عجز خود رادر آیات الهی می بیند فی الفور سجده می کند و اعتراف میکند بر اینکه این استآیات من یظهره الله کلّ موعود بان بوده حمد خدا را که ما را در یومقیمة عالم

whereof the promise hath been given unto all. Thanks be to God that on the Day of Resurrection He hath acquainted us with Him, so that we may attain the fruit of our existence, nor remain shut out as by a veil from the meeting with our Maker, for the which we were created; neither have we performed our works for aught else but this. This is a token of God's grace unto us: He, verily, is the Most Gracious, the All-Bountiful."

گردانید باو که بثمره وجود خود فائز گردیم و از لقای الهی محتجب نمانیم که از رای او خلق شده ایم وعمل نکرده ایم الّا از برای همینذلك من فضل الله علینا انّه هو الفضّال الکریم

1566 Know thou that, wert thou to make certain of the Truth, then assuredly thou wouldst act in this wise: yet since thou canst not do so, on account of the veils wherein thy soul is swathed, thus it is that thou shalt remain in the Fire, all unwitting of thy plight. If, on the Day of His appearance – other than to believe in Him – thou wert to perform all good, still it would not save thee from the Fire; whereas, if thou wert to believe in the True One, all good would be writ down for thee in the Book of God, and therewith thou wouldst enjoy the delights of Paradise until the following Resurrection. Mark thou well this matter – as well as thou canst mark it – for it is exceeding delicate, even while it is broader than the heavens and the earth and whatsoever is between them.

1566 و بدانکه اگریقین کنی چنین میکنی ولی چون نمی توانی یقین نمود بحجب نفس خودتاین است که می مانی در نار و ملتفت نمی شوی اگر در یوم ظهور آنغیر از انکه ایمان باو اوری کل خیر کنی نجات نمی دهد تو را از نارو اگر ایمان بحقّ آوروی کلّ خیر از برای تو ثبت میگردد در کتاب خداو بان تا قیامت دیگر در جنّت متلذّذ خواهی بود و ملتفت باشحقّ التفات که امر بسیار دقیق است در حینیکه اوسع است از سمواتو ارض و ما بینهما

1567 For example, had all those who awaited the advent of the One promised by the word of Jesus – peace be upon Him – made certain that the Apostle of God – may the blessings of God and His salutations be upon Him – was the appearance of Ahmad, not one soul would have deviated from the word of Jesus – peace be upon Him. Likewise, in the Revelation of the Point of the Bayan, were all to make certain that He is none other but that selfsame promised Mahdi, whereof the Apostle of God – may the blessings of God and His salutations be upon Him – gave tidings, not one of the believers in the Qur'an would deviate from the word of the Apostle of God – may the blessings of God and His salutations be upon Him. Behold thou likewise this same circumstance obtaining in the Revelation of Him Whom God shall make manifest: so that if all make certain that He is none other but the One of Whom, under the title "Him Whom God shall make manifest," the Point of the Bayan gave tidings, no one shall deviate from the path.

1567 مثلاً اگر کلّ منتظرین بقول عیسی علیه لسلام یقیننموده بودند ظهور احمد رسول الله را ص یك نفر منحرف نمیشد ازقول عیسی علیه لسلام و هم چنین در ظهور نقطه بیان اگر کلّ یقینکنند باینکه همان مهدی موعودی است که رسول خدا خبر داده یك نفساز مؤمنین بقرآن منحرف نمیشوند از قول رسول خدا و هم چنیندر ظهور من یظهره الله همین مطلب را مشاهده کن که اگر کلّ یقینکنند که این همان من یظهره الله که نقطه بیان خبر داده استاحدی منحرف نمیشود

1568 It is not that they shall have any warrant for their lack of certitude in His respect. Should the monks of the Evangel – or the divines of the Furqan after the revelation of the Bayan – have any such warrant, then these too shall have such a warrant. Be thou scrupulous – to the utmost limit of scrupulosity – lest thy very scrupulosity cause thee to be shut out as by a veil from recognizing Him. And do thou recognize Him with His own

1568 نه این است که حجّتی باشد بر یقین نکردنایشان در حقّ او اگر حجّتی از برای رهبان انجیل وعلمای فرقانبعد از ظهور بیان است از برای آنها هم خواهد بود بمنتهای دقّتدقّت نموده که که از دقّت خود محتجب نشوی و بعین او اورا شناخته تا آنکه بعرفان او فایز گردی

eye, in order that thou mayest attain the honour of knowing Him.

1569 These words have been mentioned to the end that on that Day all, both high and low, may be watchful of themselves, whence haply they may not enter within the purview of "Evanescence," nor remain shut out as by a veil from attaining the apex of reunion. Wherefore be ye watchful of God: then guard against incurring His displeasure.

1569 این کلمات از برای آنکه در آن روزکلّ مراقب خود شوند از اعلی و ادنی لعلّ در ذکر فنا داخل نشوندو از ذروه لقا محتجب مانند فلتراقبنّ الله ثمّ ایّاه تتقون

1570 Gate Four of the Ninth Unity

1570 الباب الرّابع من الواحد التّاسع

1571 God hath enjoined upon the people to remember Him in their heart. Say! All are questioned thereof.

1571 کتب الله علی النّاس ذکر السّرقل کل عنه یسئلون

1572 The substance of this gate is this, that the essence of all knowledge is the knowledge of goodly characters and traits. Man must act in conformity with it, that by virtue of such knowledge of ethics he would neither witness any grief in his soul, nor inflict sorrow upon any other soul. All the reasons for ordaining righteousness, abstinence, and other attributes, return unto this principle. For example, should one be afflicted with poverty, but choose contentment and patience, his self-esteem would remain intact, and he would not be grieved, and therefore when the days of his need hath passed, he would not see any abasement. On the other hand, should he show his poverty he would, at the best, receive assistance from someone which would remove that which is grieving him, but then when he beholdeth himself, the received assistance would never equal the abasement brought about for him. Regard in like manner, all the good traits and attributes in all stations.

1572 ملخّص این باب آنکه کلّ علم علم اخلاق و صفات استکه انسان بان عامل باشد که بواسطه آن علم بر نفس خود حزنی مشاهدهنکنند و بر نفسی حزنی وارد نیاورد اینکه امر بتقوی و ورع یا شئوندیگر شده کل راجع باین میگردد مثلا اگر نفسی مبتلا بفقر شودو قناعت کند وصبر کند عزّ او نزد نفس او باقی می ماند و محزون نمی شودوایّام فقر آن که بگذرد شئ مشاهده نمیکند ولی اگر اظهار کندمنتهایش این است که سببی از دیگری بهم رسد که بان رفع کندآنچه مایه حزن او است ولی بعد از آن که نظر کند بر نفس خود سببی کهظاهر شده معادل نمی شود باذّل نفسی که واقع شده از برای اوو هم چنین کلّ صفات و شئون را در هر رتبه ملاحظه کن

1573 The reason why remembering God in heart 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

1573 و اینکه امرشده ذکر سرّ از برای آن است که مراقب بذکر الله باشی که قلب تو همیشهحیوان باشد که از محبوب خود محتجب نمانی نه اینکه بلسان ذکربخوانی و قلب تو متوجّه نباشد بذروه قدس و محلّ انس لعلّ او واقعشوی در یوم قیامت مرآت قلب تو مقابل باشد شمس حقیقت را که اگر مشرق شود فی الحین تعاکس بهم رساند زیرا که او است مبدء هر خیر و باو راجع میشود کلّ امر واگر آن ظاهر شود و تو همیشه در ذکرنفس خود باشی ثمر نمی بخشد تو را الّا آنکه بذکر او ذکر کنی او را که او است ذکر الله در آن ظهور زیرا که آن ذکری که میکنی بواسطهامر نقطه بیان است و آنظهور کینونیّت نقطه بیان است در آخرت که بمالا نهایه الی ما لا نهایه اقوی است از ظهور اولای

prescribed by the Point of the Bayan, while He Who will shine resplendent in the Day of Resurrection is the Revelation of the inner reality enshrined in the Point of the Bayan -a Revelation more potent, immeasurably more potent, than the one which hath preceded it.

1574 Shouldst thou mention Him in such manner, in thy heart and by virtue of thy faith in Him, the reward of such remembrance would be 95 times that of thy manifest remembrance. However, in the Day of His Revelation, make mention of the Absolute Truth manifestly, inasmuch as in that Day mentioning Him manifestly is 95 times more excellent than mentioning Him in heart. This is the essence of the remembrance before both he who mentionth and He Who is the Object of remembrance, couldst thou but comprehend. Make then mention of God in your heart with your utmost power.

1574 ان که اگر چنینذکر کنی سرّاً بایمان باو ثواب آن نود و پنج مرتبه مضاعف میگردد بر ذکر جهر تو ولی در یوم ظهور ذکر کن حق را جهرا که ان روز افضل است ذکرجهرا از نود و پنج ذکر سرّ اواین است جوهر ذکر نزد ذاکر و مذکور اگرتوانی درك نمود فلیذکّرن الله سرّا بما هم علیه مقتدرون

1575 Take heed and watch the objects attended by thy heart which hath always been, and will continue forever to be, susceptible of infinite degrees. If thou hast been of the true people of vigilance and introspection, thou wouldst know that in the highest degrees of vigilance, the objects of heart would resemble those of the manifest objects of perception, until a stage in which the remembrance of one's heart would be the same both in sleep or waking.

1575 و مراقب باشتعلقات قلب خود را که درجات ان بلا نهایه بوده وهست واگر از اهلمراقبه بوده میدانی که آنهم در شدّت سرّ حکم آن مثل جهر میشودتا انکه در نوم و یقظه ذکر قلب آن بر نهج واحد میشود

1576 Shouldst thou attain such an exalted stage, and yet fail to recognise the Sun of Truth, it would not profit thee, but shouldst thou recognise Him, and thou fail to attain such stage, it would profit thee.

1576 و با وجودبلاغ باین رتبه اگر درك نکنی شمس حقیقت را نفع نمی دهد تو را واگر درك کنی آن نباشد نفع میدهد تو را

1577 Excess in devotional reciting is not approved, be it in heart or in tongue, nay, rather, wert thou to make mention once with exultation and rapture, it would far excel a thousand mentions without them. The precise measure of such balance is known to each person in his own soul.

1577 و کثرت ذکر محبوب نیستچه سرّ او چه جهرا بلکه اگر یك ذکر کنی بر روح و ریحان افضل استاز هزار ذکر بلا روح و ریحان ومعیار انرا هر کس در نفس خودمیداند

1578 However, the real purpose is making mention of Him Whom God shall make manifest. Those men living at the time of This Revelation, who have claimed the attainment of vigilance and introspection, they are of no weight whatsoever before God. The binding precepts of God are solely those that have been revealed in the Bayan. Fix not your gaze upon these kinds of names who lack any truth, inasmuch as the people who made such claims were shut out as by a veil from this Revelation. On the other hand, those who had never gazed upon these directions, even had not heard of the word vigilance and introspection, were saved by their recognition.

1578 عرض ذکر من یظهره الله است و عبادی در اینظهور بهم رسیدهکه مدعی احکام مراقبه بودند عند الله حکمی بر اینهانبوده و نیستحدود الهی ان است که در کتاب بیان ظاهر است ناظر باین اسماء الله حقیقة نگشته که همان عبادی که مدّعی بودند در اینظهور محتجب ماندندو انهائی که ناظر باین جهات نبوده بلکه اسم مراقبه را هم نشنیدهباقبال خود نجات یافتند

1579 Take heed then and watch yourselves. And make mention of God in your heart and your manifest expressions, for ye would

be tranquillised by the remembrance of God. Claim ye not that which will not profit you before your Lord in the Day of Resurrection, unless ye prostrate before Him Whom God shall make manifest, which is naught but prostrating before God. Fear Me then, O ye people of remembrance!

1579 فلتراقبنّ انفسكم و لتذكرنّ اللّهفی سرّكم و جهركم و انتم بذكر الله تسكنون و لا تدعون ما لا ينفعكميوم القيمة عند ربّكم الا و انتم بين يدی الله تسجدون ذلك بينيدی من يظهره الله ان يا اولی الذكر تتقّون

1580 Gate Five of the Ninth Unity:

1580 الباب الخامس من الواحدالتّاسع

1581 To God, as a duty upon each soul, are owed nineteen days when he shall serve the Point on His return, and act as He may give leave, should leave He grant him; otherwise is he his own master: and God, verily, is possessed of grace abounding.

1581 و لله علی كلّ نفس تسعة عشر يوما يخدم النقطة فی رجعهاو يعمل باذنها اذا ياذن و الاحل علی صاحبه و كان الله ذا فضلعظيماً

1582 The substance of this gate is that aught to which the name "thing" applieth is from God, in virtue of His Will. Howbeit, the Manifestation of the Will hath deposited of His signs within each temple nineteen signs all told, beyond which aught else is the proliferation thereof, whose number cannot be reckoned. For this reason hath it been commanded that on His appearance one should, each day, on behalf of the sign he hath within him, present himself before God, at His behest, in order that the fruit of the very root of his religion may be made apparent in the sight of God – to make no mention of its branches. The first day is for the Point; while the days of the Hayy (Living) are for the Letters of the Living: and from the beginning of the Day of Resurrection until the end thereof, this law is incumbent upon all the believers in the Bayan, both high and low; neither shall it be lifted from them until such time as He may give leave for it to be lifted, at which time – and not before – it shall be lifted.

1582 ملخّص اين باب آنكه آنچه لفظ شيئيّت بر او اطلاق ميشودمن الله است بمشّيت ولی انچه كه مظهر مشيّت در هر هيكلی اقرار دادهازآيات خود نوزده آيه است كه فوق آن مكثّر اواست و احصا نتوانخود از اين جهت امر شده در ظهور او كه هر يومی از قبل آيتی كهدر نفس او است بين يدی الله باشد بامر او كه ثمره اصل دين او عند اللّهظاهر شود تا آنكه در بفرع آن يوم اوّل از برای نقطه و ايّام حیّ ازبرای حروفحیّ و از اوّل يوم قيمة تا آخر اين حكم بر كلّ مؤمنين ببيان هست ازاعلی و ادنی و ازايشان مرتفع نميگردد الّا آنكه اذن بر ارتفاع دهدكه آن وقت مرتفع ميگردد

1583 Howbeit, on the day in question, do thou assuredly exert the utmost effort possible in the world of being. Consider, for example, how worshipful thou art today in relation to but one of the Letters of the Furqan, in the place where he lieth buried: even so shouldst thou comport thyself, on his behalf, towards the Point of Truth. Observe thou how many people today make visitation to the sanctuary of the Commander of the Faithful – peace be upon him; yet consider how the Commander of the Faithful himself – peace be upon him – in the Revelation of the Apostle of God – may the blessings of God and His salutations be upon Him – stood in relation to His Holiness: nay, whatsoever he possessed of glory and of exaltation – all derived from Him. Reflect then: how canst thou presume to enter into so hallowed a presence? – when with respect even to those Letters of the Vahid whom thou seest today, all people, both high and low, are circling about their tombs, and expending their substance so that they may be styled a visitant to these shrines. Yet all these displays of grandeur which now surround

1583 ولی منتهای آنچه ما يمكن در امكان استدر يوم هر آيه نموده كه مثلا امروز بالنّسبه بيك حرفی از حروف فرقانچگونه هستی در محلّ تربت آن همان قسم باشی از قبل آن ازبرای نقطه حقيقت امروز به بين چه قدر در حرم امير المؤمنين عليه لسلام زيارتميكنند ولی خود امير المؤمنين عليه سلام در ظهور رسول الله چگونه بودبالنّسبة بانحضرت آنچه دارا است از او است از عزّ و علوّ حال به بينتو چگونه ميتوانی در نزد چنين محضر قدسی حاضر شوی و حال آنكهحروف واحدی كه می بينی امروز از اعلا و ادنای خلق در حول تربتآنها طائفند و اموال خود را صرف می نمايند بر انيكه بنسبت تربتايشان بر ايشان خوانده شود و حال آنكه كلّ اين عظمتها در ايشان بواسطه امری است كه از مبدء بوده كه قول رسول الله باشد

them are in virtue solely of the command which came from the Source, which is none other but the word of the Apostle of God – may the blessings of God and His salutations be upon Him.

1584 Reflect then: who can presume to enter into so hallowed a presence? – when if the whole of existence were to be a single soul: and that soul, from the beginning that hath no beginning until the Day of His Revelation, were to prostrate himself, for His sake – even up to the Day of His appearance – still, on the Day of His appearance, should He have regard for his deserving, assuredly He would not grant him permission so much as to lift his head. The Sun of Truth is a reality such that the grandeur of all things, in comparison with Him, is more insignificant than an atom. Yet this notwithstanding, regard thou His words, and behold how He educateth thereby all His creatures, that haply all may in complete detachment devote themselves unto the One Who createth alike Him and All Things; Who sustaineth alike Him and All Things; Who causeth alike Him and all things to die; and Who restoreth alike Him and All Things to life.

1584 حال به بینکه توان در آن محضر حاضر شد و حال آنکه اگر کلّ وجود یك نفس بودو آن نفس از ازل الازال تا یوم ظهور آن ساجد بود از برای ان الیوم ظهور ان و یوم ظهورا گر نظر باستحقاق او میکرد هر اینه باطن برفعرءاس آن نمی داد شمس حقیقت چنان کینونیّتی است که عظمت کلّ شئنزد آن اصغر از ذرّه است و با وجود این کلمات او را نظر کن به بینخلق خود را چگونه تربیت کرده و میکند لعلّ کلّ منقطع شویدبسوی خالق او خالق کلّ شئ و رازق او و رازق کل شئ و ممیتآن و ممیت کلّ شئ و محیی ان و محیی کل شئ

1585 Shouldst thou apprehend the knowledge of the hidden of the hidden, and act accordingly, on the basis of certitude, then canst thou be worthy to enter into the presence of Him that lighteneth the light – through His grace, not through thine own deserving; otherwise, shouldst thou enter into His presence, yet not have attained the station betokened by the words "I associate naught as partner with God," then shalt thou be unable to think one thought according to His actual pleasure – how much less to perform one work (considering that even were all mankind on that Day to perform their wonted works, dost think forsooth that their Best-Beloved would be well pleased with them? – any more than He is today, when thou beholdest how they expend thousands upon thousands in the way of that House which He hath related unto Himself; yet, on the Day of His appearance – through whose each word a House such as this is created – if even one soul ascendeth unto Him it is apparent). Wherefore fear ye God; then be sincere in your actions: for shouldst thou enter into His presence otherwise than as is His desert, assuredly thou shalt be shut out as by a veil from obeying His command.

1585 اگر علم باطن باطن رادرك کنی و بان عمل کنی از روی یقین توانی لایق حضور منوّر نور گشتبفضل او نه باستحقاق خود و الّا اگر نزد اوحاضر شوی و در مقاملا اشرك بالله شیئا نیائی نتوانی برضای واقع او یك خطور نمودچگونه و عمل و حال آنکه اگر کلّ خلق بشئونی که خود ما بین خود عمل میکنندآن روز عمل کنند هر آینه محبوب ایشان از ایشان راضی خواهد بود چنانچهمی بینی الوف الوف صرف میکنند در راه بیتی که نسبت بخود داده ولیوم ظهور او که بهر قول اومثل آن خلق میشود بیت اگر نفسی متصاعدگردد بسوی او ظاهر است فلتتقّن الله ثمّ فی اعمالکم تخلصونکه اگر نزد او حاضر شوی بغیر استحقاق او هر اینه محتجب خواهی بود از امر او

1586 Shouldst thou desire the glory of knowing him, thou art not forsooth worthy to set foot within the court of His glory. See, "E'en from the Throne's high parapet they summon thee 'Soar aloft!"' Nay, regard thou His estate as yet more glorious than this: rather, His word maketh the Throne the Throne; while He Himself is too exalted to be characterized by such a description, or qualified by such a portrayal – and this at a time when

1586 و اگر غیر عرفان او را خواهی لایق نبوده که در بساط عزّ او داخل شوی به بینتو را که بر کنگره عرش می زنند سفیر بلکه ازین هم اعظم تر بدان بلکهقول او عرشرا عرش میکند و او متعالی است که موصوف شود باین وصفو منعوت گردد باین ذکر در حینیکه دون موقف عزّ بیتی که از آن مظاهرادنی مشاهده نکنی مثل انکه

thou beholdest a situation so far from glorious that, seemingly, thou couldst witness none more abased: even as thou hast heard, concerning the Last Letter, on the part of his own former manifestation in the Point of the Bayan: in respect of which Letter – who had become the place of His Revelation – hath been sent down: "Glorified is He Who is the Most Exalted, nor is there above Him one His equal; and glorified is He Who is the Most Abased, nor is there beneath Him one His like." How then can these kinds of outward manifestations be held worthy of mention in His hallowed presence?

در حروف اخر شنیندی از قبل ظهور قبلاو در نقطه بیان در حقّ حرفی که محل ظهور ان شده نازل شده سبحانمن هو الاعلی و لیس فوقه کفوه و سبحان من هو الادنی و لیس دونه مثلهچگونه لایق که در محضر قدس او این نوع ظهورات ذکر شود

1587 The above remarks, however, are as concerning the paths of mystic understanding and the gems of Divine Unity. Notwithstanding, do thou, in the way of whatsoever outward forms are customary in that Revelation, exert thyself to the highest limit that lieth within thy power: which if thou do, He shall accept thine efforts, provided that thou exceed not the limits of these outward forms. Yet shouldst thou look upon Him with a gaze other than that of recognition of His Divine Unity, He shall adjudge thee to be an animal; while shouldst thou – God forbid – ask why or wherefore, it shall be as though thou hadst done so with respect to His own Self: inasmuch as He hath no similitude to which He might be likened: should I say "the Point of the Bayan" – lo, His Revelation is more manifest; and should I say "His subsequent Revelation within His own Self" – lo, that same Revelation is more hidden. Of what consideration am I, that I should be able to make mention of Him? – when the mightiest exaltation, and the loftiest sublimity, are but His permission unto His creatures to make mention of Him; for otherwise, He would have been sanctified above all mention, and consecrated above all praise: while He – with all that exaltation of grandeur and loftiness, and sublimity of majesty and glory – hath ever been, and ever shall be, with God. Exalted, immensely exalted, therefore be God above any description of Him that can be given.

1587 اینها در سبیلمعارد و جواهر توحید است که ذکر میشود ولی در سبل حدود ظاهریّهآنچه داشت به آن ظهور است باعلی ما یمکن د رامکان خود عمل کن که اوقبول خواهد فرمود اگر از حدود ظاهر تجاوز نکنی لی اگر بغیر از نظرتوحید بر او نظر کنی حکم حیوانیّت در حقّ تو خواهد کرد واگر بم و لمالعیاذ بالله کفتی مثل آن است که در حقّ خود او گفته زیرا که شبیهی از برای آن نیست که ضرب المثل شود اگر گویم نقطه بیان ظهور او اظهر استو اگر گویم ظهور بعد در نفس او همان ظهور ابطش است مرا چه قدر که بتوان ذکر نمود او را و اعظم علوّ و امنع سمّو اذن ذکر خود است کهخلق را داده و الّا تقدّس کرده میشود از هر ذکری و تنزیه کرده میشودازهر ثنائی و آن با این علوّ عظمت و ارتفاع و سموّ جلالت و امتناععند الله بوده و هست فتعالی الله عمّا یصف الواصفون علوّاًعظیماً

1588 Gate Six of the Ninth Unity,

1588 الباب السّادس من الواحد التّاسع

1589 concerning this, that it behoveth the people to honour the clan from amongst whom the Point of Truth shall come forth, should they believe in Him.

1589 فیما ینبغی للناس انیعزّنّ طائفة التی یخرج نقطة الحقیقة عن بینها اذا هم بها مؤمنون

1590 The substance of this gate is this: know thou that there is no land than which there is none more temperate, but that it shall become the place of Revelation; and likewise there are no Names than whom there are none nearer unto God – after the Letters of the Vahid – but that they shall become the companions of the Tree of Truth. Howbeit, should the remotest of God's creatures believe in Him, then shall he become the

1590 ملخّص این باب آنکه بدانکه هیچ ارضی از آن معتدل تر نیست الّا آنکهمحلّ ظهور میشود و هم چنین هیچ اسمائی اقرب بخداوند نیست بعداز حروف واحد الّا آنکه محل انس شجره حقیقت میشوند ولی اگربعد از ظهور خلق ایمان باو آورد اقرب خلق میگردد چنانچه در حروف واحدبخواهی نظر کن واگر قبل بخواهی

nearest thereof: as thou mayest observe, if thou wishest, in the Letters of the Vahid; or, if thou preferrest, in those aforetime. Consider, for example, with respect to the "nearest" in the Furqan, that the criterion was faith – yet if such were forthcoming from a near one, he became nearer still (as was indeed the case with the Commander of the Faithful – peace be upon him – in the Qur'an). Nay rather, the criterion is nearness of faith, even as thou hast witnessed in the case of the Letters of the Vahid.

نظر کنی در اقرب در فرقان نظر کن کهمناط ایمان است ولی اگر از اقرب شود اقرب تر شود مثل آنکه از امیر المؤمنین عدر قرآن واقع شد بلکه مناط قرب ایمانی است چنانچه در حروف واحدشاهد شدی

1591 Know thou that the Lord gazeth upon His dominions, and if there be a father than whom there is none better, He chooseth the same for Him; and similarly if there be a mother than whom there is none better, the Lord chooseth her for Him. Regard thou such to be the case likewise with respect to all other matters. Forasmuch as there is but one existence, and that Ocean of Bounty. All in virtue of this alone are living; and all in virtue of this alone shall be dead. Should they embrace His truth, then shall they be living; otherwise shall they be dead – whether one be the highest of God's creatures, or whether the lowliest thereof: inasmuch as His relation unto all things is equal. Howbeit, the Lord hath sent down all His Glory (Baha') and splendour upon His parents, ere yet they were created; and hath sent down blessings upon them ere the creation of the heavens and the earth and whatsoever is between them – which blessings are those which are sent down upon them from their own Newborn, not another than He.

1591 و بدانکه خداوند نظر میفرماید در ملك خود و هیچابی که از ان بهتر نباشد از برای او اختیار میفرماید و هم امّی که هیچبهتر از آن بهتر نباشد خداوند از برای او اختیار میفرماید و هم چنین کلّ شئوندیگر را ملاحظه کن که یك وجود است و از بحر جود کلّ بهمان زنده و کلّ بهمان میّت خواهد شد اگر اقبال کند زنده و الّا میّت چه اعلای خلق باشدو چه ادنی چه نسبت او بکلّ اشیاء سواه است ولی خداوند نازل فرمودهکل بهاء و رضاء خود را بر ابوین او قبل از خلق ایشان و صلوة بر ایشاننازل فرموده قبل خلق سموات وارض و ما بینهما و ان همان صلواتی استکه ازان مولود بر ایشان نازل میشود نه غیر ان

1592 For the Eternal Essence is exalted above any mention or conjunction: while that which is possible in the world of being is the revelation of the Primal Will – in the Manifestation thereof, not in Its own essence – which Manifestation is the embodiment of the Will, in Whom naught is to be seen but God – glorified and exalted be He – and the Eternal Best-Beloved – glorified and exalted be He. Whoso is for Him is for God; and whoso is not for Him – know thou that he is for other than God. Regard thou the whole of existence, in comparison with that Ocean of Bounty, as but a drop out of the ocean of His bounty: and attain thou unto Him, or yield up thy soul in the love of doing so: for attain unto Him thou shalt, should His Revelation not befall; otherwise shouldst thou, after hearing thereof, delay for so much as the ninth of the ninth of the tenth of the tenth of a second in responding "Yea," thou shalt not after death attain unto His presence.

1592 زیرا که ذات ازل متعالی استاز ذکر واقتران و آنچه در امکان ممکن ظهور مشیّت اولیّه است بظهورهانه بذاتها و اوست کینونیّت مشیّت که در او دیده نمیشود الّا اللّهجلّ و عزّ و محبوب ازل جلّ و عزّ هر کس از برای او است ازبرای خدا استو هر کس از برای او نیست لدون اللّه بدان و کلّ وجود را نزد آن بحرجود قطره از بحر جود آن دان و درك کن او را و بحب در لسان جان دهکه درك ظاهر کرده اگر ظهور آن واقع نشود و الّا اگر بقدر تسع تسعشر عشر تاسعه شنوی و بلی نگوئی نخواهی بعد از موت او را درك نمود

1593 Know thou that obedience to Him is naught but obedience to God, while love for Him is naught but love for God. Allow thou not books and words to keep thee back from recognizing Him, on the Day of His appearance, for all are but means of

1593 و بدانکه طاعت او نفس طاعة اللّه است و محبّت او نفس محبت اللّهو در کتب و کلمات محتجب ممان در یوم ظهور آن که کلّ سبب وصول باو استو اگر آن باشد و کلّ نباشد او بوده و کلّ

attainment unto Him: and if He be, and all else be not – He shall be, and all shall be beneath His shadow; while if He be not, and all else be, there hath never been, nor ever shall be, aught, and all shall be reduced to utter nothingness. This is the meaning of the following noble Verse, shouldst thou, in fathoming its purport, look upon it with illumined vision:

در ظلّ او خواهد بود و اگر اونباشد و کلّ باشد هیچ شئ نبوده و نخواهد بود و فانی محض است آن استمعنی آیه شریفه اگر بمعرفت او بنورانیّت نظر کنی

1594 "Say: God sufficeth All Things above All Things, and naught but God, thy Lord, sufficeth – neither in the heavens nor in the earth nor in whatsoever is between them. He, verily, hath ever been the Knowing, the Sufficing, the Powerful."

1594 قل الله یکفی من کلّ شئولا یکفی عن الله ربّك من شئ لا فی السموات و لا فی الارض و لا ما بینهماانّه کان عالماً کافیاً قدیراً

1595 There is no matter for which, if thou recite this Verse to the number of the Name "Qadir" (314), thou shalt not behold an answer from the Source of Command: for the Lord is nearer unto thee than thou art unto thyself; hath power over all things; and hath knowledge – now as aforetime – of all whereunto the designation "thing" attacheth. After thou hast recited it with the tongue of thine outward being, the letters of this Verse have been, and are, in His dominions, where they are instrumental in making manifest the means whereby this answer is vouchsafed on His behalf. Yet look thou not but unto God, than Whom all else is His creation; and God is the All-Possessing, the Most High.

1595 و از برای هیچ مطلب این آیه را تلاوت ننمائی بعدد اسم قدیر مگر آنکه مشاهده اجابت ننمائی از مبدء امرزیرا که خداوند بوده اقرب بتو از نفس تو بتو و قادر بوده بر هر شئو عالم بوده و هست بهر شئ که اسم شیئیّت بر آن تعلّق گیرد بعداز آن که از لسان کینونیّت خواندی او را حروف این آیه در ملکبوده وهست سبب میگردد که ظاهر نمایند اسباب اجابت رااز قبل او ولی نظر مکن الّا الی الله که کلّ مادون او خلق اوست و اللّهغنّی منیع

1596 Gate Seven of the Ninth Unity,

1596 الباب السّابع من الواحد الثانی

1597 concerning the prohibitions of the sale of Anghuzih and the leaf of the tree of Zaqqum. Know thou that the root of all prohibitions is the First Letters of Negation; and in like manner, whatsoever cometh under their shadow entereth within the purview of Negation: and know thou that whoso is not for Him Whom God shall make manifest is for other than God; while whoso is for Him is for God. Regard thou such to be the case likewise with the Point of the Bayan; and, one Revelation before Him, in the Qur'an; and, two Revelations before Him, in the Evangel: and if, on the advent of each successive Revelation, the preceding Revelations enter not within its fold, do thou regard them as within the purview of Negation.

1597 فی المنهیّات من بیع الانقوزةو الورق الزقوم بدانکه اصل منهیّات حروف نفی اولا استو همین قسم هر چه در ظلّ او آید در نفی داخل میشود و بدانکه هر کسلمن یظهر الله نباشد لدون الله است و هر کس ازبرای او باشدلله است و هم چنین در نقطه بیان مشاهده کن و قبل آن در قرآنو قبل آن در انجیل و نزد هر ظهوری اگر ظهورات قبل داخل آنظهور نگردد در نفی نظر کن

1598 It hath been forbidden to make use of tobacco and its likenesses, as well as that which is transported from the direction of Khurasan – which hath an other-than-goodly odour – and its similitudes, in whatsoever forms these may be prepared. Shouldst thou wish to behold the degradation of "the First" and "the Second," then look thou at these twain, inasmuch as whatsoever is other than goodly reverteth unto those twain; while whatsoever is goodly reverteth unto Muhammad and 'Ali – peace be upon them. The matters related to these have been

1598 و نهی شده از تنباکو و اشباه آنو آنچه که ازتحت خراسان حمل میشود که رایحه غیر طیّبه دارد وامثال بهر نوع منقلب گردد و اگر خواهی که اوّل و ثانی را به بینندر این دو نظر کن زیرا که آنچه غیر طیّب است راجع میشود باین دوو آنچه طیّب است راجع میشود بمحمّد و علی صلی الله علیهما و اشیائکه تعلّق میگیرد باینها نهی شده لاجل آنها و پناه برد در هر حالبخداوند واحد عزّ

forbidden on account of those. Seek thou refuge under all conditions in the one Lord – exalted and glorified be He – and in His Names and Likenesses, inasmuch as the likeness of other than a believer is even this.

و جل و اسماء و امثال آن که مثل دون مؤمن مثل همین است

1599 Know thou that every goodly thing that hath been, and is, in the knowledge of God is beneath the shadow of the Tree of Affirmation, Who is He Whom God shall make manifest; while aught else is beneath the shadow of Negation. Applying this perception to the outside world, behold with thine outward eye its realization in His Revelation: haply thou mayest not remain shut out as by a veil from beholding His beauteous countenance; and mayest bow down for God, for Him; confess the truth of that which He sendeth down on the part of God; and compile His traces in the finest script and the most exquisite craftsmanship: inasmuch as whatever words are sent down on His part are the manifestations of the Eternal Paradise shining forth upon the temples of the hearts of all created things. In each Revelation, do thou garner the first-fruits of the gardens of that Revelation; and, by all means possible in the world of being, do thou assist and obey Him, that perchance thou mayest come out of Negation, and enter into Affirmation – for this is the all-embracing Divine mercy, which attacheth unto all things, and the all-comprehending Celestial bestowal, which hath ever encompassed all things.

1599 بدانکه هر شئ خیری که در علم الله بوده وهست در کلّ شجره اثبات استکه من یظهره الله باشد و دون در ظلّ نفی و این معنی را بکُون آوردهبعین ظاهر مشاهده کن در ظهور او لعلّ محتجب نمانی از طلعت اوو ساجد شوی ازبرای خدا از برای او و اقرار کنی بانچه من قبل اللّهنازل می فرماید و جمع کنی آثار آنرا با حسن خطّ و*اطرّز منع* که آنچه ازقبل او نازل میگردد از کلمات ظهورات جنّت ازلیّه است که بر هیاکلافئده مملکت مستشرق میگردد درهر ظهوری ابکار حدایق ان ظهور رااخذ کن و بانچه د رامکان ممکن است نصرت واطاعت لعلّ از نفی خارجگردی و در اثبات داخل شوی که این است رحمت واسعه الهی که بر هر شئتعلّق میگیرد و موهبة جامعه او که بر هر شئ احاطه نموده

1600 Say: God hath forbidden unto you Negation, and whatsoever is related thereunto; and hath enjoined upon you – and upon all things – Affirmation, and whatsoever is related thereunto, that perchance on the Day of Resurrection ye may follow God, then be guided aright by His Command. Say: All bow down before Him.

1600 قل الله انهاکمعن النفی وما ینسب الیه وهداکم و کلّ شئ بالاثبات و ما ینسب الیهلعلّکم یوم القیمة تتّبعون الله ثمّ بامره تهتدون قل کلّ لهساجدون

1601 Know thou that the very existence of Negation would not, in itself, be deemed worthy of mention, were it not for the mention made of it by Affirmation: for were the Tree of Truth, on the Day of Resurrection, to behold none who was not a believer, he would not send down any mention of him. Whatsoever is mentioned – or hath been mentioned – is for the sake of the exaltation of Affirmation, and the evanescence of Negation, not other than this. The aforesaid two substances, for example, have been prohibited for the sake of the preservation of the believing soul, not on their own account. Behold thou likewise in all the degrees of existence the ocean of His bounty; and place thou reliance in thy Lord in every matter, for He is the best of preservers.

1601 و بدانکه نفی بنفسه ذکر نمیشود الّا بذکر اثباتکه اگر مشاهده نفرماید شجره حقیقت در یوم قیامت دون مؤمن راذکر او را نازل نفرماید و آنچه ذکر میشود و شده لاجل ارتفاعاثبات و فنای نفی است نه دون ان مثلا نهی ازاین دو شئ کهشده از برای حفظ نفس مؤمنه است نه نفس آن وهم چنین در کلّمراتب وجود مشاهده کن بحر جود را و اتکال کن برخداوند خوددر هر شأن که او است بهترین حافظین

1602 Gate Eight of the Ninth Unity,

1602 الباب الثّامن من الواحد التّاسع

1603 فی حرمة التّریاق و المسکرات و الدواء مطلقا

1603 concerning the prohibition of opium, intoxicants, and drugs absolutely.

1604 The substance of this gate is that all the manifestations of other than love have ever been, and ever shall be, aspects of other than truth; while all the manifestations of love have ever been, and ever shall be, aspects of the Truth. It hath been forbidden to make use of intoxicants, and whatsoever is adjudged a drug, absolutely, so that thou mayest purify thyself from whatsoever is accounted "for other than God," exchanging it, in cases of need, for exquisite delicacies and goodly bounties, which have ever been, and ever shall be, aspects of the Tree of Love.

1604 ملخّص این باب آنکهکلّ شئون دون حبّ از دون حقّ بوده وهست و کلّ شئون حبّاز حقّ بوده وهست و نهی شده از مسکّرات و آنچه حکم دوا بر او شودمطلقاً تا آنکه مطهّر کنی خود را از هر شئ که لدون الله بر او ذکر شودو بدل نمائی درمواقع ضرورت بالاء لطیفه و نعماء طیّبه که شئونشجره محبّت بوده و هست

1605 This rule is valid of the whole as of the part: even as the avoidance of a single non-believing person is as the avoidance of all the non-believers. Howbeit the Lord of the world – exalted and glorified be He – hath under all conditions revealed Himself in such a manner that the whole of existence boweth down before Him; and all are desirous of His love, and ascending up in His obedience; nor is there a single atom but that, in its innermost being, it worshippeth Him, and, in its own tongue, uttereth His praise. Notwithstanding, in this Revelation, aught that is not a manifestation of the Tree of Love hath not been, nor is it, beloved; while aught that is such, hath been, and is, beloved.

1605 و حکم آن در کلّی مثل جزئی است مثل آنکه احترازازیك نفس دون مؤمن مثل کلّی او است ولی خداوند عزّ و جلّ در هرحال بشأنی تجلّی فرموده که کلّ وجود او را ساجدند و کلّ بحبّ او راغبو بطاعت او صاعد و هیچ ذرّه نه مگر آنکه بکنه کینونیّت عابد استاو را وناطق است بلسان خود ولی در اینظهور هر شئ که از شئونشجره محبت نیست محبوب نبوده و نیست و هر شئ که بوده محبوب بودهوهست

1606 Permission hath nevertheless been granted in the Revelation for the practice of certain crafts which are calculated to meet the need of the people thereof for certain of these commodities: and this is to the same degree to which, in every Revelation, the people thereof have been granted permission to show forbearance unto the manifestations of other than truth: whence haply a fruit may be garnered from their existence, through believing in the True One: inasmuch as the capacity to do so existeth in every person, should he not be shut out as by a veil – even by his own self – from doing so.

1606 و در ظهور بعضی صنایع که لازم دارند اهل آن بعضی ازیناشیارا اذن داده شده و این همان قدری است که در نزد هر ظهورباذن داده شده اهل آن را که با دون مظاهر حقّ مدارا نموده لعلّثمری از وجود ایشان اخذ شود بایمان بحقّ زیرا که امکان درهر نفسهست او خود بنفسها محتجب نشود

1607 Seek ye therefore refuge from all that God loveth not, in God, your All-Merciful Lord, if it be your love to prosper.

1607 و لتستعیذنّ عما لا یحبّه اللّهبالله ربّکم الرّحمن ان انتم تحبّون ان تفلحون

1608 Gate Nine of the Ninth Unity,

1608 الباب التّاسع من الواحد التاسع

1609 concerning the prohibition of congregational prayer, save in the Prayer for the Dead, which do ye perform together, but with the intention of performing it separately.

1609 فی حرمة صلوة الجماعة الّا صلوة المیّت فانّکمجتمعون و فرادی تقصدون

1610 The substance of this gate is that whereas in congregational prayer it is established that the imam must unfailingly be a Letter of Affirmation; and whereas at the end of each Revelation, all parade themselves as manifestations of Affirmation,

1610 ملخّص این باب آنکه از آنجائی که در جماعت ثابت است آنکه امام محقّق الوقوع باشد در اینکه آن حروف اثبات استو از آنجائیکه آخر هر ظهوری کلّ خود را چنین جلوه داده که مظهراثباتند نه

not of Negation – yet at the beginning of the Revelation it emergeth that they were after all manifestations of Negation: for this reason hath the practice been forbidden, so that none may be in the position of having worshipped the Lord for other than God. Should someone today have believed in God and His Verses, and in the Tree of Truth and His manifestations, and ere this have prayed behind a person who hath not as yet confessed belief, it is incumbent upon him to repeat them.

نفی ولی بدء ظهور ظاهر میگردد که از مظهر نفی بوده ازینجهت است که نهی شده تا آنکه کلّ لدون الله عبادت خداوندنکرده باشند و امروز اگر نفسی ایمان آورده باشد بالله و آیاتآن و بشجره حقیقت و ظهورات آن و قبل از آن وراء نفسی کهالان اظهار ایمان نکرده نماز کند آورده باشد بر او فرض است کهاعاده کند

1611 This is among those laws that bear upon the reality of the matter as it truly is: inasmuch as the imam was on that day for other than God: for had he not been so, he would not have become so; while the one who performed prayer with him was for God: for had he not been so, he would not today have become a believer. This is one of those Davidic laws that have been decreed with respect to the hidden, not to the manifest: for had it concerned only the manifest, permission would have been granted – yet this permission is the very point at issue, for why then would one have been so imperceptive as to choose for himself an imam who should turn out to be for other than God?

1611 و این است از احکام واقعیّه نفس الامریّه زیرا که آن در آن روزلدون الله بوده که اگر نمی بود نمیشد و آنکه نماز کرده لله بوده کهاگر نبود امروز مؤمن نمیشد و این است یکی از احکام داودیّه که بباطنشده نه بظاهر که اگر بظاهر بود اذن داده شده بود ولی در هماناذن محلّ کلام است که چرا بصیر نشد که بر نفسی مقتدی شود که لدونلله واقع شود

1612 Howbeit, in the Prayer for the Dead permission hath been granted, for this is a question rather of honouring the believer: whence the greater the multitude assembled to perform this prayer for him, the more beloved hath it been, and is it, in the eyes of the Lord. Yet let no one stand before the rest; and let all, in their several ranks – in upright posture – perform the prayer for him, with the intention of doing so separately.

1612 ولی در صلوة میّت اذن داده شده زیرا که آن از عزامؤمن است هر قدر که کثرت زیاده شود در صلوة او محبوب تربوده و هست نزد خداوند ولی کسی مقدّم نه ایستد کلّ در صفونخود قائما نماز گذارند بر او بقصد فرادی

1613 Yet consider – with respect to the congregational form – how many congregational prayers, from the beginning of Islam until the appearance of the Point of the Bayan, have been performed – nay, it would be impossible to estimate their number! Yet, praise be to God that He let no one pray with the Manifestation of His own Self, in His Latter Manifestation, who should turn out to be for other than God – and this notwithstanding that all had been performing prayer in His Name, and praying by His word. Behold thou the level of the people! – that for all their protestations of love, and expectations of "deliverance," not one of them, after His appearance, should be honoured to perform with Him a single prayer – a prayer such as, in company with even the lowliest of God's creatures, he performeth five times each night and day – nor be favoured with this bounty until at length the Divine law be lifted from him.

1613 ولی در صورت جماعت نظرکن از صدر اسلام تا ظهور نقطه بیان که چه قدر صلوة جماعتبر پا شد که کسی احصا نتواند نمود ولی حمد خدائی را که نگذارد کسی راکه بامظهر نفس او نماز گذارد در ظهور اخرای او که لدون الله واقع شود حال آنکه کلّ باسم او مصلّی بوده اند وبقول او مصلّی به بینحدّ خلق را که با این همه اظهار حبّ و انتظار فرج بعد از ظهورکسی مؤمن نگردد بر یك صلوة مثل آنکه بادنای خلق شب و روزپنج مرتبه میکنند تا آنکه حکم الهی مرتفع شود

1614 Be thou watchful of the Day of the appearance of Him Whom God shall make manifest, lest thou be shut out as by a veil from Him in such a fashion: to wit, that night and day ye

1614 از آن مراقب بودهیوم ظهور من یظهره الله را که این قسم محتجب نمانی که شب و روز بتنّاذکر او

pass your time in the hope of His remembrance, and lull your hearts with the thought of the laws promised at the time of His appearance: then all at once He arise, suddenly: until the time arrive for Him to grant leave for the lifting of the previous laws, at which time ye shall all be deprived, and left, one and all, without a portion of the fruit of your existence. Notwithstanding, that Ocean of Bounty is patient: whence if there be in His knowledge but a single soul who, on the Day of Resurrection, shall be faithful unto the Covenant of God, assuredly He shall tarry, until the latter fulfil his pledge.

بسر برید و باحکام قبل او عمل نموده در زمان ظهور او قلبخود را ساکن کنند و یك مرتبه بغتةً طالع گردد یا آنکه بوقتیرسد که اذن ارتفاع احکام قبل را دهد که آن وقت کلّ محرومانید و از ثمره وجود خود بی نصیب گردی اگر چه این بحر جود صابر استکه اگر یك نفسی در عالم او باشد که وفا میکند بعهد خدا در یوم قیامتهر آینه صبر نماید تا آنکه آن اقامه عهد خود را کند

1615 Yet it may chance that the Day of Resurrection befall, and thou be sunk in slumber; and even after thou be awakened, thou become shut out therefrom as by a veil: as in the case, for example, of the Apostle of God – may the blessings of God and His salutations be upon Him – Who, after He had been made manifest, awoke those servants who were within the fold of the Evangel; yet they awoke not, and remain unto this day immersed in slumber. For it behoved Him but to announce "I am the promised Ahmad" – may the blessings of God and His salutations be upon Him, and to establish His proof by means of those Verses which the Lord had sent down upon Him – not by means of satisfying whatever arbitrary request anyone might wish to make of Him: for were this the criterion, no proof in any Revelation would ever have been denied.

1615 ولی میشودکه واقع شود و تو در خواب باشی بعد از آن تو را بیدار کنند وخود محتجب شوی چنانچه رسول خدا ظاهر شد و عبادی که در انجیلبودند بیدار کرد ولی بیدار نشدند و تا امروز در خواب هستندزیرا که بر او بود که بفرماید منم احمد موعود ص و اقامه حجّت فرمایدباياتی که خداوند بر او نازل فرموده بود نه دل خواه هر نفسی که اگرچنین می بود هیچ حجّتی درهیچ ظهوری تکذیب کرده نمیشد

1616 Consider thou the Furqan, of whose truth thou art persuaded, and the degree of blame it layeth upon those servants who requested of the Apostle of God – may the blessings of God and His salutations be upon Him – the various fanciful matters they requested, having the audacity even to ask of Him "... bring forth God and the angels in a host" – than which there could have been no greater transgression on their part – in making such a request – inasmuch as the Lord is sanctified above all such depictions; while whatsoever is possible to His creatures is unworthy even to be mentioned in that sacred court of His, how much less that He should realize it in the world of being.

1616 نظر کندر فرقان که یقین بان داری که چه قدر مذمّت شده عبادی کهاز رسول الله تمنّا نمودند آنچه نمودند حتّی آنکه گفتند تأتی بالله و الملائمة قبیلا که از آن اعظم ترذنبی از برای ایشان نبوده که چنینگفتند زیرا که خداوند منزّه بوده از این وصف و آنچه در خلقممکن است لایق نبوده که در آن ساحت قدس او ذکر شود چگونه تکوّنبهم رساند

1617 Yet to this day the waiters still await: and how like it is that the Resurrection of Him Whom God shall make manifest shall be set on foot, and still they shall await, if the Lord raise not up a potentate who shall exercise a compelling sway over His believing people of the Bayan; else shall the grace of the whole of existence be his. Were the means of Revelation otherwise, assuredly the Lord would have revealed them unto His Apostle – may the blessings of God and His salutations be upon Him. Nay, it behoveth the people themselves to become manifestations of the Cause in actual practice; while the Source is charged but with the issuance of the command. For example,

1617 و تا حال هنوز منتظرین در انتظار مانده چه بسا قیامتمن یظهره الله بر پا شود و هنوز ایشان در انتظار باشند اگر خداوندمبعوث نفرماید مقتدری مهمینی را بر خلق خود از مؤمنین ببیانو الّا فضل کلّ وجود را درك خواهد نمود اگر اسباب ظهور غیر ازینبود هر آینه خداوند از برای رسول الله نازل فرموده بود بلکه بر خودخلق است که مظاهر امر واقع شوند و در نزد مبدء غیر از امر الله نیستمثلاً آنچه من قبل الله بود و لله علی الناس حجّ البیت من استطاعالیه سبیلا بود ولی از

it was the part of God to say "... to God, as a duty upon the people, is owed a pilgrimage unto the House;" while the exaltation thereof was realized by the people, through their obedience unto God's command. Otherwise, in the eyes of the percipient and subtle observer, that same glory which hath inhered ever in the Cause of God is inherent in it still, irrespective of whether all obey His bidding, or whether all omit to do so.

خلق ارتفاع آن ظاهر باطاعت ایشانامر خدا را و الّا همان عزّ که درامر الله بوده هست نزد بصیر لطیفچه کلّ عمل کنند و چه عمل نکنند

1618 Do ye then pray to God, your All-Merciful Lord, that haply, on the Day of Resurrection, ye may be persuaded of the truth of His Verses.

1618 فلتصلینّ لله ربّکم الرّحمنلعلّکم بایات الله یوم القیمة توقنون

1619 Gate Ten of the Ninth Unity

1619 الباب العاشر منالواحد التّاسع

1620 On the purification of the earth of the souls.

1620 فی طهارت ارض النفوس

1621 The substance of this gate is this, that everything hath its own kind of purification according to the divine knowledge, and that all would be purified by the remembrance of God, should they recognise Him Whom God shall make manifest. As to the hearts, they would not be purified except through faith in the Three Letters, and the spirits except through faith in the Four Letters, and the souls except through faith in the Six Letters, and the essential bodies except through faith in the last Six Letters.

1621 ملخّص این باب آنکه ازبرای هر شیئ تطهیری است درعلم خدا و کلّ بذکر الله طاهر میگردندا گر مؤمن شوند بمن یظهره الله و تطهیر افئده نمی شود الّا بایماتبحروف ثلث و ارواح الا برباع و انفس الا بسداس و اجساد ذاتالّا بمثل آن

1622 And all purification lieth in the declarative word of the divine unity, by whose help thou art empowered to purify these Signs of Unity (19) from the hellish signs in Their shadow. In like manner the same word enableth thee to witness affirmation and non-affirmation in all things, that thou would be able to purify them all.

1622 و کلّ تطهیر در کلمه توحید است که طاهر کنی این آیات واحد را از آیات در ظلّ آن از نار و هم چنین در هر شئ مشاهده کنی اثباتو دون انرا تا آنکه توانی تطهیر نمود

1623 For example, should the handkerchief in thy hand be the least spoiled, its purification would not be realised except through that which is destined in its own level. In like manner behold all things, from the sublime summit of existence till the last level of being, so that thou may not be veiled from the remedy of any affliction.

1623 مثلا اگر دستمال دست توقدر ذرّه سیاه شود تطهیر آن نمی شود الّا بانچه در درجه آن مقدّرشده وهم چنین از ذروه وجود الی منتهی ذکر هر شئ نظر کن تاآنکه محتجب نگردی از دواء هر داء

1624 Know thou that in the Bayan 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,

1624 و بدانکه تطهیر در بیان اقربقربات و افضل طاعات بوده و هست مثلاً سمع خود را طاهر نگاز اینکه ذکر لدون الله نشنوی و عین خود را که نبینی و فؤاد خود را که شاهد نشوی و لسان خود را که ناطق نگردی و ید خود را کهننویسی و علم خود را که احاطه ندهی و قلب خود را که بر آن خطور ندهو هم چنین کلّ شئون خود را تا آنکه در صرف جنّت حبّ پرورشکنی لعلّ درك کنی من یظهره الله را با طهارت محبوب نزد آنکه طاهر باشی از

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.

دون من لم یؤمن به و من لم یکن که آن وقت طاهرخواهی بود بطهارتی که نفع بخشد تو را

1625 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', that heart will become the object of the glances of divine favour and on the Day of Resurrection will be highly praised by God.

1625 و بدانکه هر سمعی که کلماتاو را شنود با ایمان بانها داخل نار نمی شود یعنی چونکه می بیندعلّو کلمات او را در عرفان او اختیار میکند او را و داخل حبّ نفسکه تصدیق او نمیکند نمی شود که آنچه در آخرت است ثمره این است و هرعینی که نظر کند در کلمات او با ایمان بان واجب میگردد بر آن جنّتو هر فؤادی که شاهد شود بر کلمات آن بایمان بان درجنّت بودهو خواهد بود نزد خداوند و هر لسان که ناطق گردد بکلمات او بایمان باو خواهد در جنّت بود و متلجلج می شود در آن بتقدیس و تسبیحلم یزلی که زوال و نفاد از برای ظهورات عزّ او و نفحات قدس اونبوده و نیست و هر یدی که بنویسد کلمات او را با ایمان باو مملوّفرماید خداوند ان ید را از انچه محبوب او است در دنیا و اخرت وهرصدری که کلمات او را حفظ نماید خداوند مملو فرماید او را از محبّت خوداگر مؤمن باو باشد و هر قلبی که حبّ کلمات او را داشته باشد و نزدذکر او علامت ایمان در او ظاهر گردد مثل قول الله اذا ذکر اللّهو جلّت قلوبهم هر اینه محلّ نظر الهی بوده و هست و خواهد ذکر فرمودان را خداوند در یوم قیامت باحسن ذکر

1626 Know thou that the purification of thy soul is not merely this, that thou recitest the words that are revealed by God, inasmuch as the root beginning of thy faith is confirmed by the word "There is none other God but God", together with mentioning the Manifestations of the First Unity, and that of the Bayan. Yet the words other than the words of the sublime paradise pertaineth to the first letter of negation, who at the time of Revelation, regardeth himself to be one of the purifiers of the earth of the souls. Nay, rather, the meaning of purification of the souls is this, that thou must purge thyself from whatsoever that is for one other than God, and attain unto whatsoever that is for God.

1626 و بدانکه طهارت نفوسنه این است که کلماتی که خداوند نازل فروده تلاوت کنی زیرا کهاوّل دین تو بکلمه لا اله الّا الله ثابت میگردد باذکر مظاهر واحداول و ذکر بیان و حال انکه دون کلمات علّیّین در حروف اوّلنفی است و در زمان ظهور خود را یکی از مطهّرین ارض نفوس می داندبلکه مراد از طهارت نفوس ان است که انچه لدون الله استاز ان خود را طاهر گردانی و آنچه لله هست خود را بان فایز گردانی

1627 Should the Revelation of the Bayan reach a stage in which there would be no longer any mention of being for the one other than God, then it would be permissible unto thee to recite not the words other than the words of the sublime paradise. Wert thou

1627 ولی اگر شد ظهور بیان بشانیکه دیگر ذکر لدون الله نشود انوقت اگر دون کلمات علّیّنّ را تلاوت کنی اذن داده میشوواگر خواهی که در کلّ عمر خود در بحر صرف محبّت و علّیّنّ سیر نمائداری

to desire to traverse throughout all thy life in the sea of pure love and the sublime paradise, thou wouldst possess sufficient provisions for thy journey. For should all the beings tread the path with only this single word “God is the Most Mighty”, they would assuredly reach their destiny, which is naught but Him Whom God shall make manifest, inasmuch as he is the One Who is manifest in the manifestation of this word.

زاد سفر زیرا که اگر کلّ وحود بیك کلمه الله اعظم سیر کنند کلّ میرسند بمقصد که ان من یظهره الله باشد که او است ظاهر بظهوراین کلمه

1628 And know thou the negation of each Revelation entereth fire in the Next Revelation and not during the Revelation itself. For example, the negation of Gospel became manifest in the Revelation of the Qur’an, and the negation of the Qur’an in the Dispensation of the Bayan, universally and not empirically. Likewise, the negation of the Bayan will not be manifested except through the Revelation of Him Whom God shall make manifest, inasmuch as in that Day all shall claim to be amongst His letters of the affirmation, and wholly clear of those of negation. But ‘well is it when the touchstone of test appeareth,’ inasmuch as at that time all shall be purified in such wise that the heavens, the earth, and that which lieth between them, will all bow down before the majesty of such universal separation. Thou hast witnessed this in the Revelation of the Bayan, and shouldst thou be present in that Day, thou wouldst behold that all the fishes of the ocean of the Bayan owe their lives to that supreme invigorating Water, and yet they would be veiled from Him. Purify ye then your souls with the utmost of your true power.

SWB#09 (p.077-113x), SWB#71 (p.214-215x), BPRY.226-227x, GPB.029-030x, GPB.097-098x, WOB.062bx, WOB.100-101x, EGB.316-406, GOH.passim (see index), MNP.045-046x, MNP.226-228x, MESSIAH.659-704x, HURQ.BB55x, LOG#0668, LOG#0770, LOG#1480, LOG#1481, LOG#2161, LOG#2162, BLO_PT#049, BLO_PT#062x, BLO_PT#063x, BLO_PT#079.1.4x, BLO_sazedj#01, ADMS#041

1628 و بدانکه نفی هر ظهوری درظهور بعد داخل میشود نه درنفس ظهور مثلاً نفی انجیل در قرآن ظاهر شد و نفی قرآن در بیانکلیه نه جزئیّه و هم چنین نفی بیان ظاهر نمی شود الّا بظهور منیظهره اللّه که کلّ آن روز مدّعی اثباتند ازبرای او و متبرّی از نفسولی خوش بود گر محك تجربه آید بمیان که آن وقت چنین کلّ خالصشوند که سموات وارض و ما بینهما از عظمت آن خاضع گرددچنانچه در ظهور بیان دیدی واگر در آن روز هستی خواهی رسیدکه کلّ ماهیان بحر بیان بان ماء زنده ولی از ان محتجب و لتطهّرنّانفسکم علی حقّ ما انتم علیه مقتدرون

INBA62, INBA24, INBA96, INBA_1006C, INBA_4008C, INBA_6015C, INBA_6018C, INBA_6019C, INBA_6021C, CMB_F12, CMB_F13, CMB_Or.34(8), BLIB_Or2819, BLIB_Or5760, BLIB_Or1330, BN_suppl.1070, MKI4518, MKI4519, MKI4524.070, SOAS ms.24255, IOM.088-089, KB_bayan-per, HBH_bayanf, BYC_bayan-per, BYC_bayan-per2, BAYN, SWBP#09 (p.052-081x), SWBP#71 (p.153-154x), OOL.A001

Study guide to this volume

Revealed during the Bab's imprisonment in the remote mountain fortress of Maku in 1847–48, the Persian Bayan is the great doctrinal and legislative monument of the Babi Cause. It is at once a sustained meditation on divine transcendence and the Primal Will, a wholesale abrogation of the Qur'anic dispensation, a new legal code organized around the number nineteen, and a long, urgent letter addressed to a community whose true purpose lies beyond itself — in the recognition of Him Whom God shall make manifest (man yuzhiruhu'llah). The text is incomplete: the Bab finished only nine of a projected nineteen Vahids before His martyrdom in 1850. Yet what remains is staggering in scope. It moves from the unknowability of the Divine Essence to the smallest details of agate rings, calligraphy, refinement, marriage, and the chastisement of children, holding every detail in a single eschatological frame. To read the Bayan is to be trained, page by page, in a single discipline: how to recognize a Manifestation of God when His outward form contradicts every inherited expectation. The book speaks throughout in the voice of a Lord who is at once exalted above all praise and confined to a mountain by the very people who claim to await Him; a Lord who legislates a community while warning that community, with extraordinary tenderness and severity, that its laws are a gift held in trust for One yet to come.

The Mother Book: Divine Transcendence and the Primal Will

Key Passages

> There is no path unto Him for any one except through confessing his utter powerlessness to recognise Him, and abiding beneath the shadow of His oneness and absolute independence. — BB00001

> All that the Will hath verily known is naught but His knowledge of Himself, and all that all things have verily comprehended is naught but their knowledge of the splendours of the revelation of the Will in themselves. — BB00001

> Ever hath God been God, with none to recognize His Godhead; ever hath He been Lord with none to acknowledge His Lordship; ever hath He been Beloved with none to love Him; ever hath He been Adored with none to adore Him; and ever hath he been Intended with none to seek Him. — BB00001

> He hath fashioned the entire creation in such wise that all beings may, by virtue of the inmost reality of their innate nature, 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. — BB00001

Context for Study

The Bayan opens with a sustained doxology that places its entire legislative project beneath an absolute apophatic horizon. The Divine Essence is unreachable; what God has created is the *Primal Will* (mashiyyat), the supreme Mirror in which alone any contingent being may know the splendour of its Maker. Every being, in the very fact of its existence, testifies to its own powerlessness to know the One who fashioned it. This pattern is the substrate of all later Baha'i theology: the Manifestation makes God known precisely without compromising the unknowability of the Divine Essence. Readers acquainted with Islamic *tanzih* — the rigorous insistence on God's incomparability in the Qur'an, in Shi'i kalam, and in Mu'tazili rationalism — will find here a radical extension of that tradition. Echoes of Sufi metaphysics from Ibn 'Arabi and the Illuminationist school are unmistakable in the language of mirrors, the Will, and the Throne. Christian readers will recognize a kinship with the apophatic theology of Dionysius the Areopagite, Maximus the Confessor, Meister Eckhart, and the via negativa of Aquinas, alongside the Cappadocian distinction between divine essence and divine energies. Western philosophical traditions of negative theology, divine simplicity, and Kantian noumenal restraint all converge on the same insight that the Bayan presses to its limit: any positive predication of God belongs to His revelation, never to His Essence. The legislative authority of the Bayan therefore rests on no metaphysical pretension. Its laws train the reader to see all existence as sign, and to refuse the idolatry of any finite form — including the forms the Bayan itself prescribes.

Questions for Reflection

1. How does the confession of one's powerlessness to recognize God become, in the Bayan, a path to genuine knowledge rather than the abandonment of knowledge?
2. What does the Bab's account of the Primal Will contribute to the classical doctrine that God is unknowable in His Essence?
3. How does this apophatic opening relate to Islamic tanzih, Christian negative theology, Jewish prohibition of images, and philosophical accounts of divine simplicity?
4. Why might a legal book begin with such an emphatic disavowal of any direct access to its Author?
5. In what ways does this framing shape the kind of humility appropriate to scholarship of the Bayan itself?

Resurrection Redefined: The Day of God and the New Creation

Key Passages

> 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. — BB00001

> 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. — BB00001

> For today the Bayan 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.— BB00001

> The beginning of which was when two hours and eleven minutes had passed on the eve of the fifth of Jamadiyu'l-Avval, 1260 A.H. [22 May 1844], which is the year 1270 of the Declaration of the Mission of Muhammad. This was the beginning of the Day of Resurrection of the Qur'an. — BB00001

Context for Study

The most disorienting move in the Bayan is its quiet redefinition of resurrection. Where Sunni and Shi'i orthodoxy understood *qiyamah* as a cosmic event punctuating the end of time — bodies raised, deeds weighed, paradise and hell apportioned — the Bab teaches that the resurrection is the very advent of revelation itself, beginning at the precise hour of His Declaration on 22 May 1844 and continuing until the setting of His Sun. The Qur'an's eschatology is not denied; it is relocated. The fruits of 1270 years of Islam ripen, are harvested, and are judged in the appearance of the Qa'im. To meet the Tree of Truth is to meet God, since the Essence admits of no other meeting. Christian readers should compare the Johannine paradox that "the hour is coming, and now is" (John 5:25), and Paul's insistence in 2 Corinthians 5:17 that the one in Christ is already *kainh ktisis*, a new creation. Jewish readers may recall the rabbinic discussions of *olam ha-ba* as already inbreaking in the present age. Yet the Bayan's claim is sharper than any of these. It locates judgment, paradise, hellfire, the Sirat, the Balance, the Book, the Grave, and even the angelic interrogation of the dead within the single existential drama of recognition of a living Manifestation. The believer must therefore live as though the Hour has already struck — because, in the Bab's understanding, it has.

Questions for Reflection

1. What changes in one's reading of the Qur'an, the Gospels, or the Hebrew prophets when resurrection is understood as the renewal of revelation rather than a strictly future cosmic event?

2. How does this interpretation transform classical doctrines of judgment, paradise, and hell into present spiritual conditions?

3. Compare the Bayan's eschatology with Jesus' realized eschatology in the Gospel of John, Paul's "new creation," and Shi'i expectation of the Day of the Qa'im.

4. What does it mean, practically, for a community to live as a "new creation" — a community whose seed has been planted but whose fruit is still to be gathered?

5. How does the precise dating of the Resurrection (22 May 1844) reshape Baha'i historical consciousness?

The Nineteen-Fold Architecture: Vahids, Babs, and the Number of All Things

Key Passages

> God hath organized the creation of all things in accordance with the number of all things (kull shay'=361), by virtue of the commandments which have been revealed from the court of His holiness. — BB00001

> Should 361 exalted souls, the number of all things, turn unto Him, the fruit of all things would be manifested before Him. Well is it with him who is gathered in the day of Resurrection before God, who is accepted by Him as one of the gates (chapters) of the all things. — BB00001

> He hath called the first month that of Baha' (Splendour), and the last month that of 'Ala' (Loftiness), and hath established His religion in accordance with this same number. Thus, He hath destined each month to be the spring of one of His laws. — BB00001

> The first day, which is the day of Nawruz, is the day of "There is none other God but God." That day is like the Point in the Bayan, out of Whom all are called into being, and unto Whom all shall return. — BB00001

Context for Study

The Persian Bayan is structured around a recurrent symbolic arithmetic. The Bab projects nineteen *Vahids* (Unities) of nineteen *babs* (Gates) each — a complete book of 361 gates corresponding to *kull shay'*, "all things," whose abjad numerical value is 361. Although only nine Vahids were completed, the architecture itself is the message: time, space, persons, prayer, marriage, pilgrimage, fasting, and the calendar are all reorganized into nineteen-fold structures. The Letters of the Living, the first eighteen disciples and the Bab Himself, form a primal Vahid; the year is divided into nineteen months of nineteen days, beginning at Nawruz with the month of Baha'; cities, mosques, dowries, and inheritance are reckoned in steps of nineteen. This is more than aesthetic ornament. It echoes the Pythagorean and Neoplatonic conviction that number is the inner structure of reality, the Islamic science of *'ilm al-huruf* (letter-mysticism developed by Ibn 'Arabi and the Hurufi tradition), the kabbalistic numerology of *gematria*, and the Christian theological numerologies of Augustine and Bonaventure. Yet the function of the Bab's numerology is dispensational: every nineteen-fold structure trains the community to see order, recurrence, and return, and to recognize that

all numerated unities ultimately revert to the single innumerate Unity (*vahid-i-haqiqi*) who is the Manifestation Himself. For Baha'is, this architecture survives in the calendar Baha'u'llah retained — the Badi', with its nineteen months named for divine attributes — as a permanent inheritance from the Bayan.

Questions for Reflection

1. How does the nineteen-fold structure of the Bayan shape the reader's experience of time, ritual, and community?
2. Why might a new religious community require symbolic order alongside doctrine and law?
3. How does the principle that "all things return to the Word of divine unity" resemble, or differ from, the monism of Plotinus, the kabbalistic doctrine of *tikkun*, or Christian Trinitarian metaphysics?
4. What does the Baha'i retention of the Badi' calendar suggest about the lasting function of the Bab's sacred numerology?
5. What are the spiritual and intellectual risks of sacred numerology, and how does the Bayan itself guard against them?

The Supreme Testimony: Verses as the Sole Proof

Key Passages

> Indeed in the entire Qur'an, God hath not adduced any proof to vindicate the truth of the Apostle of God, blessings of God rest upon Him, and the religion of Islam, except through the divine verses, which are the most mighty evidence. — BB00001

> 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. — BB00001

> Should anyone adduce any proof other than the verses of God to vindicate the truth of the Point of the Bayan, he would be veiled from the most mighty proof and the most exalted path. — BB00001

> Whose Book is the Qur'an? All His faithful replied: "It is God's Book." Then He asked them, "Is there any difference seen between the Furqan and the Bayan?" to which those endued with understanding heart answered, "Nay! By God! All are from our Lord." — BB00001

Context for Study

The Bab refuses to authenticate His Cause by miracles, lineages, predicted signs, or the satisfying of arbitrary requests from His opponents. The sole testimony He accepts is the revelation of *ayat* — divine verses — in the same Qur'anic mode by which Muhammad's prophethood was established. The argument is internal to Islam: the Qur'an itself, in the doctrine of *i'jaz al-Qur'an*, claims inimitability as its supreme miracle. The Bab presses this Islamic claim against its own custodians. A young merchant of Shiraz, untrained in the seminaries, produces verses by the hundred thousand at the pace of the scribe's pen — in the exact rhetorical key of the Qur'an. If *this* is not the same Power, no proof can be coherent. The argument has remarkable resonance with debates in medieval Christianity over the criteria of revelation (Aquinas in *Summa Theologiae* on the signs of credibility), with Jewish discussions of prophetic verification in Maimonides' *Mishneh Torah, Yesodei ha-Torah*, and with modern philosophical reflection on testimony, authority, and self-authenticating word. The Bab's rejection of supplementary signs is also a sharp critique of religious epistemology: those who demand miracles other than the Word, He argues, never accept the Word when it comes; those who recognize the Word need no other miracle. This claim becomes, in turn, the standard by which Baha'u'llah's own revelation will be received.

Questions for Reflection

1. Why does the Bab insist that the revelation of verses, and the powerlessness of others to produce their like, is the only legitimate testimony to a Manifestation?
2. How does this argument from inimitability compare with the Qur'anic doctrine of *i'jaz*, with Christian and Jewish criteria for prophecy, and with philosophical accounts of self-authenticating revelation?
3. What does it mean to recognize a Manifestation "through Himself" rather than through external signs?
4. How might this principle apply to the contemporary reader, who encounters the Bab's verses only in translation and at historical remove?
5. In what sense does the Bayan extend, rather than abrogate, the Qur'anic understanding of revelation?

Paradise and Hellfire as Recognition and Veiling

Key Passages

> He who recognizeth Him not, he is a letter of negation, and he will enter the hellish fire, and what fire is more remote than the very being of he who faileth to believe in Him? And he who believeth in Him, he entereth the heaven of affirmation, and what paradise is more exalted than the very soul who recognizeth Him? — BB00001

> No paradise is more sublime for these creatures than My Revelation and My verses, while no fire will ever be fiercer for them than being veiled from My exalted Self and disbelieving in My Words. — BB00001

> The whole of Paradise consisteth in confessing the Unity of God; in knowing Him, and winning His good pleasure; and in obeying the Manifestations of His Cause: wherefore, when a person is cut off therefrom, what Paradise can there be? — BB00001

> The quintessential reality thereof is lack of recognition of God, which in each Dispensation is evidenced through lack of recognition of the One Who is the Bearer of the Divine Revelation in the Dispensation itself. — BB00001

Context for Study

The Bab's twin doctrine of the Tree of Affirmation and the Tree of Negation re-reads every eschatological image of paradise and fire as an existential condition of the soul before its Lord. Paradise is recognition, nearness, obedience, and delight in the Manifestation's good pleasure; fire is remoteness, veiling, the slow extinction of a heart that has refused its Beloved. Hellfire is in no way abolished — the Bab speaks of it constantly — yet its inner reality is exposed. The damned are those who, in the very moment of their veiledness, continue to perform every prescribed observance while pronouncing judgment against the Source of the command. The doctrine carries the existential weight of Augustine's *Confessions* ("Our heart is restless until it rests in Thee"), the Sufi vision of *qurb* (nearness) and *bu'd* (distance), Plato's account in the *Republic* of the soul's orientation toward or away from the Good, Dante's *contrapasso* in which sinners receive the very condition they chose, and Kierkegaard's claim in *The Sickness Unto Death* that despair is a condition of the spirit before God. The Bayan's distinctive note is that this existential paradise and fire are no metaphors. They are the very truth of the eschatological texts of every previous scripture, now disclosed in the appearance of the Manifestation. To recognize Him is already to be raised into paradise; to be veiled from Him is already to dwell in fire, however comfortable the outward circumstance.

Questions for Reflection

1. How does the Bab's redefinition of paradise and fire as recognition and veiling alter the inherited images of reward and punishment in Islam, Christianity, and Judaism?
2. Why does the Bab describe recognition itself as the highest paradise and veiledness as the fiercest fire?
3. Compare this teaching with Sufi accounts of *qurb* and *bu'd*, with Christian inward readings of heaven and hell (Augustine, Dante, C. S. Lewis), and with Plato's account of the soul's orientation to the Good.
4. What does the Tree of Affirmation demand in daily conduct — in speech, in judgment of others, in the use of time?
5. Can outward observance coexist with inward veiling, and how does the Bayan diagnose this condition?

Him Whom God Shall Make Manifest: The Forward-Pointing Dispensation

Key Passages

> O ye the created beings of the Bayan! We verily have made you recognize the uttermost excellence of your existence which lieth in the word of your Lord, that ye may not be veiled from Him Whom God shall assuredly make manifest, in truth, in the Day of Resurrection. — BB00001

> Should ye, ere "Mustaghath," hear that He Who is my Beloved and your Beloved, my King and your King, hath been made manifest, then tarry not even for so long as it taketh to draw breath, but all of you, without exception, enter beneath the shadow of God. — BB00001

> I wish not that ye should tarry like the Jews after the advent of Jesus; or that, like the Christians, Muhammad should arrive, and ye should tarry; or that, like the people of Muhammad, the Qa'im of the House of Muhammad should appear, and ye should tarry. — BB00001

> Well is it with him who fixeth his gaze upon the Order of Baha'u'llah, and rendereth thanks unto his Lord. For He will assuredly be made manifest. — BB00001

> Know thou that He Whom God shall make manifest resembleth the touchstone which separateth pure gold from all besides it. For example, if one be called by the supreme name Baha'u'llah, and He recognise His Baha, Who is the First to recognise Him, then of all names, this name would be registered for him. — BB00001

Context for Study

The most extraordinary structural fact about the Persian Bayan is that it ceaselessly points beyond itself. The Bab inaugurates a new dispensation, abrogates the Qur'an, founds a new community — and devotes a substantial fraction of His own scripture to warning that community against becoming veiled from a future Manifestation greater than Himself. *Mustaghath* (literally "He Who is invoked"), whose abjad value is 2001, sets an outermost horizon: the next Revelation must come before that interval has elapsed, and in fact the Bab repeatedly hopes that it will come far sooner. Phrases such as "the Order of Baha'u'llah" (*nazm-i-baha'u'llah*) appear with startling directness. Theologically, this forward orientation prevents the Bayan from ever becoming a closed system. Laws, symbols, sacred numbers, calendrical months, and even the community's own laudable obedience are educative rather than terminal: they exist to train hearts to recognize the next Sun when it rises, perhaps in a most unexpected outward form. This anticipatory structure has parallels in John the Baptist's self-effacement before the One whose sandals he is not worthy to loosen (John 1:27), in Shi'i expectation of the return of the Hidden Imam, and in Islamic apocalyptic awaiting of *al-Mahdi*. Yet no scripture is so radically and explicitly self-transcending as the Bayan. The book teaches its readers to read themselves out of it. For Baha'is, of course, this is the foundational fact

of their history: the Bab's followers, tested in 1863 by Baha'u'llah's declaration in the Garden of Ridvan, were summoned to fulfill the very task for which their dispensation had been instituted. The Bayan is, in this sense, a charter of preparation rather than of finality.

Questions for Reflection

1. Why would the founder of a dispensation so insistently direct His followers toward a future Manifestation, even at the cost of His own ritual and legal system?
2. How does this forward-pointing structure challenge religious triumphalism, finality, and the temptation of *khatm al-nubuwwa* (the closing of prophecy)?
3. Compare the Bayan's anticipatory structure with Shi'i expectation of the Qa'im, with John the Baptist's role in the Gospels, and with the Baha'i doctrine of progressive revelation.
4. What spiritual qualities are required to recognize a later Manifestation rather than defend one's inherited forms?
5. How does the explicit naming of "Baha'u'llah" and "the Order of Baha'u'llah" in the Bayan shape Baha'i historical consciousness?

Law, Refinement, and the Courtesy of the Believers

Key Passages

> The Lord hath not granted anyone in the Bayan permission to decree the death of another, in any condition, or in any circumstance, or in any instance. — BB00001

> Should ye make it a rule among yourselves not to wish for any soul that which ye would not wish for yourselves — from kings at the highest level, down to cultivators at the humblest — God willing, no sorrow shall visit Him. — BB00001

> No aspect of the Bayan is more beloved in the eyes of the Lord than purity, refinement and cleanliness. — BB00001

> 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!— BB00001

> There is no fiercer fire for anyone than to inflict upon his Best-Beloved that which he would allow only in the case of his other-than-best-beloved. — BB00001

Context for Study

The legal and symbolic material of the Bayan is dense and at times severe, but its inner spirit is unmistakable: every ordinance, from the daily prayer to the inheritance code, from the prohibition of inflicting sadness to the strictly limited five light slaps a teacher may administer to a child (only

after the age of five, never on the skin), serves a single pedagogy. The believer is to be educated in courtesy, sanctification of objects, refinement of person and craft, and tenderness toward fellow human beings, so that on the Day of the next Manifestation no act of his shall cause sorrow to that One. Marriage is restored to dignity and protected from temporary alliances; the dowry is regulated within strict numerical limits to prevent humiliation. Books are to be transcribed in the finest hand, bound, and preserved. The dead are to be buried in marble sarcophagi with agate rings, treated with the honour due to a believer. The taking of life is absolutely forbidden, and the writing of polemical marginalia is discouraged. Refinement (*lutf*, *lataʾfat*) becomes a theological category: God is named "the Essence of refinement," and the believer is to evince in his own person what refinement is. Comparison with Islamic *fiqh*, especially the Twelver Shiʿi jurisprudence the Bab Himself was steeped in, shows that the Bayan retains the structural seriousness of *shariʿah* while completely re-tuning its purpose: this is law as preparation for a Beloved's visit, not law as exhaustive regulation of life. Christian readers may compare the way the Eucharist, baptism, and the canonical hours organize a community's affections in time; Jewish readers will recognize the spirit of *kavanah*, the ordering of intention through ritual. Western philosophical readers may think of Kierkegaard's stages of life, Pierre Hadot's *philosophy as a way of life*, or Foucault's *technologies of the self*. Yet the Bayan adds an irreducible warning: the very laws meant to prepare hearts for the Manifestation can themselves become veils, if the believer comes to glory in the law instead of in its Author.

Questions for Reflection

1. How can religious law educate detachment, courtesy, and refinement rather than merely regulate behaviour?
2. Why is the prohibition against causing sorrow to another — even to the lowliest cultivator — so central to the Bab's vision of holiness?
3. What is the theological significance of "refinement" (*lataʾfat*) as a divine attribute and a duty of the believer?
4. How does the Bayan's law of recognition compare with Paul's distinction between letter and spirit in Romans, Islamic debates between *shariʿah* and *haqiqah*, and Jewish reflections on *kavanah*?
5. How should Baha'i readers approach Bayan laws whose immediate historical context (the destruction of non-Babi books, the expropriation of unbelievers' property) differs from later Baha'i practice?

Veils, Tests, and the Inner Eye of Recognition

Key Passages

> Were each person to act according to the extent of his own understanding, those who are possessed of an unspoilt nature would at least remain unchanged; nor would they have regard for the glory of the Cause, but rather for that whereby glory is constituted such. — BB00001

> 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. — BB00001

> The most exalted dwellers of the former Paradise become dwellers of the lowest depths of the Fire. — BB00001

> The people of perspicacity therein are rarer than the philosopher's stone: for most act upon the basis of following one another, and the appearance of glory in the laws of God. — BB00001

> And do thou recognize Him with His own eye, in order that thou mayest attain the honour of knowing Him. — BB00001

Context for Study

Beneath the legal architecture of the Bayan runs a continual diagnosis of the human heart. The Bab returns again and again to the theme of the *veil* (*hijab*): the very righteousness of the previous community, its pious habits, its scholarly authority, its custody of revealed texts, all become barriers to the Sun when It rises in a new form. The exalted dwellers of the former Paradise become, on the day of the new Manifestation, the lowest in the depths of the fire. No change has occurred in the Cause of God; the change is in them, since they have ceased to see with the eye of God and have come to see with the eye of inherited authority, communal consensus, or self-protective caution. The Bab calls each soul to a kind of solitary perspicacity: act on the extent of one's own understanding, do not wait for companions, do not perform obedience for the sake of reward, recognize the Lord "with His own eye." This is one of the most arresting elements of the Bayan, and it ranks with the great accounts of religious perception in any tradition: with Augustine's interior teacher, with al-Ghazali's account in *al-Munqidh* of the certainty that arises from the heart itself, with Pascal's "reasons of the heart," with Kierkegaard's account of the leap of faith and the inwardness of truth. The doctrine has a sharp edge: it forbids the comforting strategy of waiting until others recognize the new Manifestation. Each soul is responsible for himself or herself, before God, on the Day of the appearance. The Bab speaks in this connection of the worst danger of all — the danger that one may inflict harm upon one's Best-Beloved in the very moment of the Manifestation's appearance, while imagining oneself to act for God. The remedy, characteristically, is courtesy: even if one cannot at once accept, one must at least not oppose; even if one cannot see, one must at least not strike.

Questions for Reflection

1. Why are the most pious of the former community so often the first to oppose the new Manifestation, in the Bab's diagnosis?
2. What does it mean to "recognize Him with His own eye," and how is this kind of perception cultivated?

3. How does the Bab's call to solitary perspicacity compare with al-Ghazali's account of certitude, Augustine's interior teacher, Pascal's reasons of the heart, and Kierkegaard's inwardness?

4. Why does the Bab counsel His followers to act on the extent of their own understanding rather than wait for companions or authorities?

5. How might the warning against opposing what one cannot accept reshape the way religious communities respond to claims of new revelation today?

The guiding question for the whole Persian Bayan might be put this way: **How does a book that abrogates the past, founds a new dispensation, and legislates with great specificity nevertheless succeed in teaching its own readers to read themselves out of it, when the next Sun rises?** To live with that question is to feel something of what the Babi community felt in the years between Maku and Ridvan — the years in which a new heaven was being prepared, in seed, for a fruit no one yet knew how to name.