

BAHA'U'LLAH

GLEANINGS FROM THE
WRITINGS OF
BAHÁ'U'LLÁH

Baha'u'llah

**Gleanings from the
Writings of Bahá'u'lláh**

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Bahá'u'lláh

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I: Lauded and glorified art Thou, O Lord, my...

Lauded and glorified art Thou, O Lord, my God! How can I make mention of Thee, assured as I am that no tongue, however deep its wisdom, can befittingly magnify Thy name, nor can the bird of the human heart, however great its longing, ever hope to ascend into the heaven of Thy majesty and knowledge.

If I describe Thee, O my God, as Him Who is the All-Perceiving, I find myself compelled to admit that They Who are the highest Embodiments of perception have been created by virtue of Thy behest. And if I extol Thee as Him Who is the All-Wise, I, likewise, am forced to recognize that the Well Springs of wisdom have themselves been generated through the operation of Thy Will. And if I proclaim Thee as the Incomparable One, I soon discover that they Who are the inmost essence of oneness have been sent down by Thee and are but the evidences of Thine handiwork. And if I acclaim Thee as the Knower of all things, I must confess that they Who are the Quintessence of knowledge are but the creation and instruments of Thy Purpose.

Exalted, immeasurably exalted, art Thou above the strivings of mortal man to unravel Thy mystery, to describe Thy glory, or even to hint at the nature of Thine Essence. For whatever such strivings may accomplish, they never can hope to transcend the limitations imposed upon Thy creatures, inasmuch as these efforts are actuated by Thy decree, and are begotten of Thine invention. The loftiest sentiments which the holiest of saints can express in praise of Thee, and the deepest wisdom which the most learned of men can utter in their attempts to comprehend Thy nature, all revolve around that Center Which is wholly subjected to Thy sovereignty, Which adoreth Thy Beauty, and is propelled through the movement of Thy Pen.

Nay, forbid it, O my God, that I should have uttered such words as must of necessity imply the existence of any direct relationship between the Pen of Thy Revelation and the essence of all created things. Far, far are They Who are related to Thee above the conception of such relationship! All comparisons and likenesses fail to do justice to the Tree of Thy Revelation, and every way is barred to the comprehension of the Manifestation of Thy Self and the Day Spring of Thy Beauty.

Far, far from Thy glory be what mortal man can affirm of Thee, or attribute unto Thee, or the praise with which he can glorify Thee! Whatever duty Thou hast prescribed unto Thy servants of extolling to the utmost Thy majesty and glory is but a token of Thy grace unto them, that they may be enabled to ascend unto the station conferred upon their own inmost being, the station of the knowledge of their own selves.

No one else besides Thee hath, at any time, been able to fathom Thy mystery, or befittingly to extol Thy greatness. Unsearchable and high above the praise of men wilt Thou remain for ever. There is none other God but Thee, the Inaccessible, the Omnipotent, the Omniscient, the Holy of Holies.

II: The beginning of all things is the knowledge...

The beginning of all things is the knowledge of God, and the end of all things is strict observance of whatsoever hath been sent down from the empyrean of the Divine Will that pervadeth all that is in the heavens and all that is on the earth.

III: The Revelation which, from time immemorial,...

The Revelation which, from time immemorial, hath been acclaimed as the Purpose and Promise of all the Prophets of God, and the most cherished Desire of His Messengers, hath now, by virtue of the pervasive Will of the Almighty and at His irresistible bidding, been revealed unto men. The advent of such a Revelation hath been heralded in all the sacred Scriptures. Behold how, notwithstanding such an announcement, mankind hath strayed from its path and shut out itself from its glory.

Say: O ye lovers of the One true God! Strive, that ye may truly recognize and know Him, and observe befittingly His precepts. This is a Revelation, under which, if a man shed for its sake one drop of blood, myriads of oceans will be his recompense. Take heed, O friends, that ye forfeit not so inestimable a benefit, or disregard its transcendent station. Consider the multitude of lives that have been, and are still being, sacrificed in a world deluded by a mere phantom which the vain imaginations of its peoples have conceived. Render thanks unto God, inasmuch as ye have attained unto your heart's Desire, and been united to Him Who is the Promise of all nations. Guard ye, with the aid of the one true God—exalted be His glory—the integrity of the station which ye have attained, and cleave to that which shall promote His Cause. He, verily, enjoineeth on you what is right and conducive to the exaltation of man's station. Glorified be the All-Merciful, the Revealer of this wondrous Tablet.

IV: This is the Day in which God's most excellent...

This is the Day in which God's most excellent favors have been poured out upon men, the Day in which His most mighty grace hath been infused into all created things. It is incumbent upon all the peoples of the world to reconcile their differences, and, with perfect unity and peace, abide beneath the shadow of the Tree of His care and loving-kindness. It behoveth them to cleave to whatsoever will, in this Day, be conducive to the exaltation of their stations, and to the promotion of their best interests. Happy are those whom the all-glorious Pen was moved to remember, and blessed are those men whose names, by virtue of Our inscrutable decree, We have preferred to conceal.

Beseech ye the one true God to grant that all men may be graciously assisted to fulfil that which is acceptable in Our sight. Soon will the present-day order be rolled up, and a new one spread out in its stead. Verily, thy Lord speaketh the truth, and is the Knower of things unseen.

V: This is the Day whereon the Ocean of God's...

This is the Day whereon the Ocean of God's mercy hath been manifested unto men, the Day in which the Day Star of His loving-kindness hath shed its radiance upon them, the Day in which the clouds of His bountiful favor have overshadowed the whole of mankind. Now is the time to cheer and refresh the down-cast through the invigorating breeze of love and fellowship, and the living waters of friendliness and charity.

They who are the beloved of God, in whatever place they gather and whomsoever they may meet, must evince, in their attitude towards God, and in the manner of their celebration of His praise and glory, such humility and submissiveness that every atom of the dust beneath their feet may attest the depth of their devotion. The conversation carried by these holy souls should be informed with such power that these same atoms of dust will be thrilled by its influence. They should conduct themselves in such manner that the earth upon which they tread may never be allowed to address to them such words as these: "I am to be preferred above you. For witness, how patient I am in bearing the burden which the husbandman layeth upon me. I am the instrument that continually imparteth unto all beings the blessings with which He Who is the Source of all grace hath entrusted me. Notwithstanding the honor conferred upon me, and the unnumbered evidences of my wealth—a wealth that supplieth the needs of all creation—behold the measure of my humility, witness with what absolute submissiveness I allow myself to be trodden beneath the feet of men...."

Show forbearance and benevolence and love to one another. Should any one among you be incapable of grasping a certain truth, or be striving to comprehend it, show forth, when conversing with him, a spirit of extreme kindliness and good-will. Help him to see and recognize the truth, without esteeming yourself to be, in the least, superior to him, or to be possessed of greater endowments.

The whole duty of man in this Day is to attain that share of the flood of grace which God poureth forth for him. Let none, therefore, consider the largeness or smallness of the receptacle. The portion of some might lie in the palm of a man's hand, the portion of others might fill a cup, and of others even a gallon-measure.

Every eye, in this Day, should seek what will best promote the Cause of God. He, Who is the Eternal Truth, beareth Me witness! Nothing whatever can, in this Day, inflict a greater harm upon this Cause than dissension and strife, contention, estrangement and apathy, among the loved ones of God. Flee them, through the power of God and His sovereign aid, and strive ye to knit together the hearts of men, in His Name, the Unifier, the All-Knowing, the All-Wise.

Beseech ye the one true God to grant that ye may taste the savor of such deeds as are performed in His path, and partake of the sweetness of such humility and submissiveness as are shown for His sake. Forget your own selves, and turn your eyes towards your neighbor. Bend your energies to whatever may foster the education of men. Nothing is, or can ever be, hidden from God. If ye follow in His way, His incalculable and imperishable blessings will be showered upon you. This is the luminous Tablet, whose verses have streamed from the moving Pen of Him Who is the Lord of all worlds. Ponder it in your hearts, and be ye of them that observe its precepts.

VI: Behold, how the divers peoples and kindreds...

Behold, how the divers peoples and kindreds of the earth have been waiting for the coming of the Promised One. No sooner had He, Who is the Sun of Truth, been made manifest, than, lo, all turned away from Him, except them whom God was pleased to guide. We dare not, in this Day, lift the veil that concealeth the exalted station which every true believer can attain, for the joy which such a revelation must provoke might well cause a few to faint away and die.

He Who is the Heart and Center of the Bayán hath written: “The germ that holdeth within itself the potentialities of the Revelation that is to come is endowed with a potency superior to the combined forces of all those who follow Me.” And, again, He saith: “Of all the tributes I have paid to Him Who is to come after Me, the greatest is this, My written confession, that no words of Mine can adequately describe Him, nor can any reference to Him in My Book, the Bayán, do justice to His Cause.”

Whoso hath searched the depths of the oceans that lie hid within these exalted words, and fathomed their import, can be said to have discovered a glimmer of the unspeakable glory with which this mighty, this sublime, and most holy Revelation hath been endowed. From the excellence of so great a Revelation the honor with which its faithful followers must needs be invested can be well imagined. By the righteousness of the one true God! The very breath of these souls is in itself richer than all the treasures of the earth. Happy is the man that hath attained thereunto, and woe betide the heedless.

VII: Verily I say, this is the Day in which mankind...

Verily I say, this is the Day in which mankind can behold the Face, and hear the Voice, of the Promised One. The Call of God hath been raised, and the light of His countenance hath been lifted up upon men. It behoveth every man to blot out the trace of every idle word from the tablet of his heart, and to gaze, with an open and unbiased mind, on the signs of His Revelation, the proofs of His Mission, and the tokens of His glory.

Great indeed is this Day! The allusions made to it in all the sacred Scriptures as the Day of God attest its greatness. The soul of every Prophet of God, of every Divine Messenger, hath thirsted for this wondrous Day. All the divers kindreds of the earth have, likewise, yearned to attain it. No sooner, however, had the Day Star of His Revelation manifested itself in the heaven of God's Will, than all, except those whom the Almighty was pleased to guide, were found dumbfounded and heedless.

O thou that hast remembered Me! The most grievous veil hath shut out the peoples of the earth from His glory, and hindered them from hearkening to His call. God grant that the light of unity may envelop the whole earth, and that the seal, "the Kingdom is God's", may be stamped upon the brow of all its peoples.

VIII: By the righteousness of God! These are the...

By the righteousness of God! These are the days in which God hath proved the hearts of the entire company of His Messengers and Prophets, and beyond them those that stand guard over His sacred and inviolable Sanctuary, the inmates of the celestial Pavilion and dwellers of the Tabernacle of Glory. How severe, therefore, the test to which they who join partners with God must needs be subjected!

IX: O Ḥusayn! Consider the eagerness with which...

O Ḥusayn! Consider the eagerness with which certain peoples and nations have anticipated the return of Imám-Ḥusayn, whose coming, after the appearance of the Qá'im, hath been prophesied, in days past, by the chosen ones of God, exalted be His glory. These holy ones have, moreover, announced that when He Who is the Day Spring of the manifold grace of God manifesteth Himself, all the Prophets and Messengers, including the Qá'im, will gather together beneath the shadow of the sacred Standard which the Promised One will raise. That hour is now come. The world is illumined with the effulgent glory of His countenance. And yet, behold how far its peoples have strayed from His path! None have believed in Him except them who, through the power of the Lord of Names, have shattered the idols of their vain imaginings and corrupt desires and entered the city of certitude. The seal of the choice Wine of His Revelation hath, in this Day and in His Name, the Self-Sufficing, been broken. Its grace is being poured out upon men. Fill thy cup, and drink in, in His Name, the Most Holy, the All-Praised.

X: The time foreordained unto the peoples and...

The time foreordained unto the peoples and kindreds of the earth is now come. The promises of God, as recorded in the holy Scriptures, have all been fulfilled. Out of Zion hath gone forth the Law of God, and Jerusalem, and the hills and land thereof, are filled with the glory of His Revelation. Happy is the man that pondereth in his heart that which hath been revealed in the Books of God, the Help in Peril, the Self-Subsisting. Meditate upon this, O ye beloved of God, and let your ears be attentive unto His Word, so that ye may, by His grace and mercy, drink your fill from the crystal waters of constancy, and become as steadfast and immovable as the mountain in His Cause.

In the Book of Isaiah it is written: “Enter into the rock, and hide thee in the dust, for fear of the Lord, and for the glory of His majesty.” No man that meditateth upon this verse can fail to recognize the greatness of this Cause, or doubt the exalted character of this Day—the Day of God Himself. This same verse is followed by these words: “And the Lord alone shall be exalted in that Day.” This is the Day which the Pen of the Most High hath glorified in all the holy Scriptures. There is no verse in them that doth not declare the glory of His holy Name, and no Book that doth not testify unto the loftiness of this most exalted theme. Were We to make mention of all that hath been revealed in these heavenly Books and holy Scriptures concerning this Revelation, this Tablet would assume impossible dimensions. It is incumbent in this Day, upon every man to place his whole trust in the manifold bounties of God, and arise to disseminate, with the utmost wisdom, the verities of His Cause. Then, and only then, will the whole earth be enveloped with the morning light of His Revelation.

XI: All glory be to this Day, the Day in which the...

All glory be to this Day, the Day in which the fragrances of mercy have been wafted over all created things, a Day so blest that past ages and centuries can never hope to rival it, a Day in which the countenance of the Ancient of Days hath turned towards His holy seat. Thereupon the voices of all created things, and beyond them those of the Concourse on high, were heard calling aloud: “Haste thee, O Carmel, for lo, the light of the countenance of God, the Ruler of the Kingdom of Names and Fashioner of the heavens, hath been lifted upon thee.”

Seized with transports of joy, and raising high her voice, she thus exclaimed: “May my life be a sacrifice to Thee, inasmuch as Thou hast fixed Thy gaze upon me, hast bestowed upon me Thy bounty, and hast directed towards me Thy steps. Separation from Thee, O Thou Source of everlasting life, hath well nigh consumed me, and my remoteness from Thy presence hath burned away my soul. All praise be to Thee for having enabled me to hearken to Thy call, for having honored me with Thy footsteps, and for having quickened my soul through the vitalizing fragrance of Thy Day and the shrilling voice of Thy Pen, a voice Thou didst ordain as Thy trumpet-call amidst Thy people. And when the hour at which Thy resistless Faith was to be made manifest did strike, Thou didst breathe a breath of Thy spirit into Thy Pen, and lo, the entire creation shook to its very foundations, unveiling to mankind such mysteries as lay hidden within the treasures of Him Who is the Possessor of all created things.”

No sooner had her voice reached that most exalted Spot than We made reply: “Render thanks unto thy Lord, O Carmel. The fire of thy separation from Me was fast consuming thee, when the ocean of My presence surged before thy face, cheering thine eyes and those of all creation, and filling with delight all things visible and invisible. Rejoice, for God hath in this Day established upon thee His throne, hath made thee the dawning-place of His signs and the day spring of the evidences of His Revelation. Well is it with him that circleth around thee, that proclaimeth the revelation of thy glory, and recounteth that which the bounty of the Lord thy God hath showered upon thee. Seize thou the Chalice of Immortality in the name of thy Lord, the All-Glorious, and give thanks unto Him, inasmuch as He, in token of His mercy unto thee, hath turned thy sorrow into gladness, and transmuted thy grief into blissful joy. He, verily, loveth the spot which hath been made the seat of His throne, which His footsteps have trodden, which hath been honored by His presence, from which He raised His call, and upon which He shed His tears.

“Call out to Zion, O Carmel, and announce the joyful tidings: He that was hidden from mortal eyes is come! His all-conquering sovereignty is manifest; His all-encompassing splendor is revealed. Beware lest thou hesitate or halt. Hasten forth and circumambulate the City of God that hath descended from heaven, the celestial Kaaba round which have circled in adoration the favored of God, the pure in heart, and the company of the most exalted angels. Oh, how I long to announce unto every spot on the surface of the earth, and to carry to each one of its cities, the glad-tidings of this Revelation—a Revelation to which the heart of Sinai hath been attracted, and in whose name the Burning Bush is calling: ‘Unto God, the Lord of Lords, belong the kingdoms of earth and heaven.’ Verily this is the Day in which both land and sea rejoice at this announcement, the Day for which have been laid up those things which God, through a bounty beyond the ken of mortal mind or heart, hath destined for revelation. Ere long will God sail His Ark upon thee, and will manifest the people of Bahá who have been mentioned in the Book of Names.”

Sanctified be the Lord of all mankind, at the mention of Whose name all the atoms of the earth have been made to vibrate, and the Tongue of Grandeur hath been moved to disclose that which had been wrapt in His knowledge and lay concealed within the treasury of His might. He, verily, through the potency of His name, the Mighty, the All-Powerful, the Most High, is the ruler of all that is in the heavens and all that is on earth.

XII: Bestir yourselves, O people, in anticipation of...

Bestir yourselves, O people, in anticipation of the days of Divine justice, for the promised hour is now come. Beware lest ye fail to apprehend its import and be accounted among the erring.

XIII: Consider the past. How many, both high and...

Consider the past. How many, both high and low, have, at all times, yearningly awaited the advent of the Manifestations of God in the sanctified persons of His chosen Ones. How often have they expected His coming, how frequently have they prayed that the breeze of Divine mercy might blow, and the promised Beauty step forth from behind the veil of concealment, and be made manifest to all the world. And whensoever the portals of grace did open, and the clouds of divine bounty did rain upon mankind, and the light of the Unseen did shine above the horizon of celestial might, they all denied Him, and turned away from His face—the face of God Himself....

Reflect, what could have been the motive for such deeds? What could have prompted such behavior towards the Revealers of the beauty of the All-Glorious? Whatever in days gone by hath been the cause of the denial and opposition of those people hath now led to the perversity of the people of this age. To maintain that the testimony of Providence was incomplete, that it hath therefore been the cause of the denial of the people, is but open blasphemy. How far from the grace of the All-Bountiful and from His loving providence and tender mercies it is to single out a soul from amongst all men for the guidance of His creatures, and, on one hand, to withhold from Him the full measure of His divine testimony, and, on the other, inflict severe retribution on His people for having turned away from His chosen One! Nay, the manifold bounties of the Lord of all beings have, at all times, through the Manifestations of His Divine Essence, encompassed the earth and all that dwell therein. Not for a moment hath His grace been withheld, nor have the showers of His loving-kindness ceased to rain upon mankind. Consequently, such behavior can be attributed to naught save the petty-mindedness of such souls as tread the valley of arrogance and pride, are lost in the wilds of remoteness, walk in the ways of their idle fancy, and follow the dictates of the leaders of their faith. Their chief concern is mere opposition; their sole desire is to ignore the truth. Unto every discerning observer it is evident and manifest that had these people in the days of each of the Manifestations of the Sun of Truth sanctified their eyes, their ears, and their hearts from whatever they had seen, heard, and felt, they surely would not have been deprived of beholding the beauty of God, nor strayed far from the habitations of glory. But having weighed the testimony of God by the standard of their own knowledge, gleaned from the teachings of the leaders of their faith, and found it at variance with their limited understanding, they arose to perpetrate such unseemly acts....

Consider Moses! Armed with the rod of celestial dominion, adorned with the white hand of Divine knowledge, and proceeding from the Párán of the love of God, and wielding the serpent of power and everlasting majesty, He shone forth from the Sinai of light upon the world. He summoned all the peoples and kindreds of the earth to the kingdom of eternity, and invited them to partake of the fruit of the tree of faithfulness. Surely you are aware of the fierce opposition of Pharaoh and his people, and of the stones of idle fancy which the hands of infidels cast upon that blessed Tree. So much so that Pharaoh and his people finally arose and exerted their utmost endeavor to extinguish with the waters of falsehood and denial the fire of that sacred Tree, oblivious of the truth that no earthly water can quench the flames of Divine wisdom, nor mortal blasts extinguish the lamp of everlasting dominion. Nay, rather, such water cannot but intensify the burning of the flame, and such blasts cannot but ensure the preservation of the lamp, were ye to observe with the eye of discernment, and walk in the way of God's holy will and pleasure....

And when the days of Moses were ended, and the light of Jesus, shining forth from the Day Spring of the Spirit, encompassed the world, all the people of Israel arose in protest against Him. They clamored that He Whose advent the Bible had foretold must needs promulgate and fulfil the laws of Moses, whereas this youthful Nazarene, who laid claim to the station of the divine Messiah, had annulled the laws of divorce and of the sabbath day—the most weighty of all the laws of Moses. Moreover, what of the signs of the Manifestation yet to come? These people of Israel are even unto the

present day still expecting that Manifestation which the Bible hath foretold! How many Manifestations of Holiness, how many Revealers of the light everlasting, have appeared since the time of Moses, and yet Israel, wrapt in the densest veils of satanic fancy and false imaginings, is still expectant that the idol of her own handiwork will appear with such signs as she herself hath conceived! Thus hath God laid hold of them for their sins, hath extinguished in them the spirit of faith, and tormented them with the flames of the nethermost fire. And this for no other reason except that Israel refused to apprehend the meaning of such words as have been revealed in the Bible concerning the signs of the coming Revelation. As she never grasped their true significance, and, to outward seeming, such events never came to pass, she, therefore, remained deprived of recognizing the beauty of Jesus and of beholding the Face of God. And they still await His coming! From time immemorial even unto this day, all the kindreds and peoples of the earth have clung to such fanciful and unseemly thoughts, and thus have deprived themselves of the clear waters streaming from the springs of purity and holiness....

To them that are endowed with understanding, it is clear and manifest that, when the fire of the love of Jesus consumed the veils of Jewish limitations, and His authority was made apparent and partially enforced, He, the Revealer of the unseen Beauty, addressing one day His disciples, referred unto His passing, and, kindling in their hearts the fire of bereavement, said unto them: "I go away and come again unto you." And in another place He said: "I go and another will come, Who will tell you all that I have not told you, and will fulfil all that I have said." Both these sayings have but one meaning, were ye to ponder upon the Manifestations of the Unity of God with Divine insight.

Every discerning observer will recognize that in the Dispensation of the Qur'án both the Book and the Cause of Jesus were confirmed. As to the matter of names, Muḥammad, Himself, declared: "I am Jesus." He recognized the truth of the signs, prophecies, and words of Jesus, and testified that they were all of God. In this sense, neither the person of Jesus nor His writings hath differed from that of Muḥammad and of His holy Book, inasmuch as both have championed the Cause of God, uttered His praise, and revealed His commandments. Thus it is that Jesus, Himself, declared: "I go away and come again unto you." Consider the sun. Were it to say now, "I am the sun of yesterday," it would speak the truth. And should it, bearing the sequence of time in mind, claim to be other than that sun, it still would speak the truth. In like manner, if it be said that all the days are but one and the same, it is correct and true. And if it be said, with respect to their particular names and designations, that they differ, that again is true. For though they are the same, yet one doth recognize in each a separate designation, a specific attribute, a particular character. Conceive accordingly the distinction, variation, and unity characteristic of the various Manifestations of holiness, that thou mayest comprehend the allusions made by the Creator of all names and attributes to the mysteries of distinction and unity, and discover the answer to thy question as to why that everlasting Beauty should have, at sundry times, called Himself by different names and titles....

When the Unseen, the Eternal, the Divine Essence, caused the Day Star of Muḥammad to rise above the horizon of knowledge, among the cavils which the Jewish divines raised against Him was that after Moses no Prophet should be sent of God. Yea, mention hath been made in the Scriptures of a Soul Who must needs be made manifest and Who will advance the Faith, and promote the interests of the people of Moses, so that the Law of the Mosaic Dispensation may encompass the whole earth. Thus hath the King of eternal glory referred in His Book to the words uttered by those wanderers in the vale of remoteness and error: "'The hand of God,' say the Jews, 'is chained up.' Chained up be their own hands; And for that which they have said, they were accursed. Nay, outstretched are both His hands!" "The hand of God is above their hands." Although the commentators of the Qur'án have related in divers manners the circumstances attending the revelation of this verse, yet thou shouldst endeavor to apprehend the purpose thereof. He saith: How false is that which the Jews have imagined! How can the hand of Him Who is the King in truth, Who caused the countenance of Moses to be made manifest, and conferred upon Him the robe of Prophethood—how can the hand of such a One be chained and fettered? How can He be conceived as powerless to raise up yet

another Messenger after Moses? Behold the absurdity of their saying; how far it hath strayed from the path of knowledge and understanding! Observe how in this Day also, all these people have occupied themselves with such foolish absurdities. For over a thousand years they have been reciting this verse, and unwittingly pronouncing their censure against the Jews, utterly unaware that they themselves, openly and privily, are voicing the sentiments and belief of the Jewish people! Thou art surely aware of their idle contention, that all Revelation is ended, that the portals of Divine mercy are closed, that from the day springs of eternal holiness no Sun shall rise again, that the Ocean of everlasting bounty is forever stilled, and that out of the Tabernacle of ancient glory the Messengers of God have ceased to be made manifest. Such is the measure of the understanding of these small-minded, contemptible people. These people have imagined that the flow of God's all-encompassing grace and plenteous mercies, the cessation of which no mind can contemplate, has been halted. From every side they have risen and girded up the loins of tyranny, and exerted the utmost endeavor to quench with the bitter waters of their vain fancy the flame of God's Burning Bush, oblivious that the globe of power shall, within its own mighty stronghold, protect the Lamp of God....

Behold how the sovereignty of Muḥammad, the Messenger of God, is today apparent and manifest amongst the people. You are well aware of what befell His Faith in the early days of His Dispensation. What woeful sufferings did the hand of the infidel and erring, the divines of that age and their associates, inflict upon that spiritual Essence, that most pure and holy Being! How abundant the thorns and briars which they have strewn over His path! It is evident that that wretched generation, in their wicked and satanic fancy, regarded every injury to that immortal Being as a means to the attainment of an abiding felicity; inasmuch as the recognized divines of that age, such as 'Abdu'lláh-i-Ubayy, Abú'Amír, the hermit, Ka'b-ibn-i-Ashraf, and Nadr-ibn-i-Háarith, all treated Him as an impostor, and pronounced Him a lunatic and a calumniator. Such sore accusations they brought against Him that in recounting them God forbiddeth the ink to flow, Our pen to move, or the page to bear them. These malicious imputations provoked the people to arise and torment Him. And how fierce that torment, if the divines of the age be its chief instigators, if they denounce Him to their followers, cast Him out from their midst, and declare Him a miscreant! Hath not the same befallen this Servant, and been witnessed by all?

For this reason did Muḥammad cry out: "No Prophet of God hath suffered such harm as I have suffered." And in the Qur'án are recorded all the calumnies and reproaches uttered against Him, as well as all the afflictions which He suffered. Refer ye thereunto, that haply ye may be informed of that which hath befallen His Revelation. So grievous was His plight, that for a time all ceased to hold intercourse with Him and His companions. Whoever associated with Him fell a victim to the relentless cruelty of His enemies....

Consider, how great is the change today! Behold, how many are the Sovereigns who bow the knee before His name! How numerous the nations and kingdoms who have sought the shelter of His shadow, who bear allegiance to His Faith, and pride themselves therein! From the pulpit-top there ascendeth today the words of praise which, in utter lowliness, glorify His blessed name; and from the heights of minarets there resoundeth the call that summoneth the concourse of His people to adore Him. Even those Kings of the earth who have refused to embrace His Faith and to put off the garment of unbelief, none-the-less confess and acknowledge the greatness and overpowering majesty of that Day Star of loving-kindness. Such is His earthly sovereignty, the evidences of which thou dost on every side behold. This sovereignty must needs be revealed and established either in the lifetime of every Manifestation of God or after His ascension unto His true habitation in the realms above....

It is evident that the changes brought about in every Dispensation constitute the dark clouds that intervene between the eye of man's understanding and the Divine Luminary which shineth forth from the day spring of the Divine Essence. Consider how men for generations have been blindly imitating their fathers, and have been trained according to such ways and manners as have been laid down by the dictates of their Faith. Were these men, therefore, to discover suddenly that a Man,

Who hath been living in their midst, Who, with respect to every human limitation hath been their equal, had risen to abolish every established principle imposed by their Faith—principles by which for centuries they have been disciplined, and every opposer and denier of which they have come to regard as infidel, profligate and wicked,—they would of a certainty be veiled and hindered from acknowledging His truth. Such things are as “clouds” that veil the eyes of those whose inner being hath not tasted the Salsabíl of detachment, nor drunk from the Kawthar of the knowledge of God. Such men, when acquainted with those circumstances, become so veiled that, without the least question, they pronounce the Manifestation of God as infidel, and sentence Him to death. You must have heard of such things taking place all down the ages, and are now observing them in these days.

It behoveth us, therefore, to make the utmost endeavor, that, by God’s invisible assistance, these dark veils, these clouds of Heaven-sent trials, may not hinder us from beholding the beauty of His shining Countenance, and that we may recognize Him only by His own Self.

XIV: The Divine Springtime is come, O Most Exalted...

The Divine Springtime is come, O Most Exalted Pen, for the Festival of the All-Merciful is fast approaching. Bestir thyself, and magnify, before the entire creation, the name of God, and celebrate His praise, in such wise that all created things may be regenerated and made new. Speak, and hold not thy peace. The day star of blissfulness shineth above the horizon of Our name, the Blissful, inasmuch as the kingdom of the name of God hath been adorned with the ornament of the name of thy Lord, the Creator of the heavens. Arise before the nations of the earth, and arm thyself with the power of this Most Great Name, and be not of those who tarry.

Methinks that thou hast halted and movest not upon My Tablet. Could the brightness of the Divine Countenance have bewildered thee, or the idle talk of the froward filled thee with grief and paralyzed thy movement? Take heed lest anything deter thee from extolling the greatness of this Day—the Day whereon the Finger of majesty and power hath opened the seal of the Wine of Reunion, and called all who are in the heavens and all who are on the earth. Preferrest thou to tarry when the breeze announcing the Day of God hath already breathed over thee, or art thou of them that are shut out as by a veil from Him?

No veil whatever have I allowed, O Lord of all names and Creator of the heavens, to shut me from the recognition of the glories of Thy Day—the Day which is the lamp of guidance unto the whole world, and the sign of the Ancient of Days unto all them that dwell therein. My silence is by reason of the veils that have blinded Thy creatures' eyes to Thee, and my muteness is because of the impediments that have hindered Thy people from recognizing Thy truth. Thou knowest what is in me, but I know not what is in Thee. Thou art the All-Knowing, the All-Informed. By Thy name that excelleth all other names! If Thy overruling and all-compelling behest should ever reach me, it would empower me to revive the souls of all men, through Thy most exalted Word, which I have heard uttered by Thy Tongue of power in Thy Kingdom of glory. It would enable me to announce the revelation of Thy effulgent countenance wherethrough that which lay hidden from the eyes of men hath been manifested in Thy name, the Perspicuous, the sovereign Protector, the Self-Subsisting.

Canst thou discover any one but Me, O Pen, in this Day? What hath become of the creation and the manifestations thereof? What of the names and their kingdom? Whither are gone all created things, whether seen or unseen? What of the hidden secrets of the universe and its revelations? Lo, the entire creation hath passed away! Nothing remaineth except My Face, the Ever-Abiding, the Resplendent, the All-Glorious.

This is the Day whereon naught can be seen except the splendors of the Light that shineth from the face of Thy Lord, the Gracious, the Most Bountiful. Verily, We have caused every soul to expire by virtue of Our irresistible and all-subduing sovereignty. We have, then, called into being a new creation, as a token of Our grace unto men. I am, verily, the All-Bountiful, the Ancient of Days.

This is the Day whereon the unseen world crieth out: "Great is thy blessedness, O earth, for thou hast been made the foot-stool of thy God, and been chosen as the seat of His mighty throne." The realm of glory exclaimeth: "Would that my life could be sacrificed for thee, for He Who is the Beloved of the All-Merciful hath established His sovereignty upon thee, through the power of His Name that hath been promised unto all things, whether of the past or of the future." This is the Day whereon every sweet smelling thing hath derived its fragrance from the smell of My garment—a garment that hath shed its perfume upon the whole of creation. This is the Day whereon the rushing waters of everlasting life have gushed out of the Will of the All-Merciful. Haste ye, with your hearts and souls, and quaff your fill, O Concourse of the realms above!

Say: He it is Who is the Manifestation of Him Who is the Unknowable, the Invisible of the Invisibles, could ye but perceive it. He it is Who hath laid bare before you the hidden and treasured

Gem, were ye to seek it. He it is Who is the one Beloved of all things, whether of the past or of the future. Would that ye might set your hearts and hopes upon Him!

We have heard the voice of thy pleading, O Pen, and excuse thy silence. What is it that hath so sorely bewildered thee?

The inebriation of Thy presence, O Well-Beloved of all worlds, hath seized and possessed me.

Arise, and proclaim unto the entire creation the tidings that He Who is the All-Merciful hath directed His steps towards the Ridván and entered it. Guide, then, the people unto the garden of delight which God hath made the Throne of His Paradise. We have chosen thee to be our most mighty Trumpet, whose blast is to signalize the resurrection of all mankind.

Say: This is the Paradise on whose foliage the wine of utterance hath imprinted the testimony: "He that was hidden from the eyes of men is revealed, girded with sovereignty and power!" This is the Paradise, the rustling of whose leaves proclaims: "O ye that inhabit the heavens and the earth! There hath appeared what hath never previously appeared. He Who, from everlasting, had concealed His Face from the sight of creation is now come." From the whispering breeze that wafteth amidst its branches there cometh the cry: "He Who is the sovereign Lord of all is made manifest. The Kingdom is God's," while from its streaming waters can be heard the murmur: "All eyes are gladdened, for He Whom none hath beheld, Whose secret no one hath discovered, hath lifted the veil of glory, and uncovered the countenance of Beauty."

Within this Paradise, and from the heights of its loftiest chambers, the Maids of Heaven have cried out and shouted: "Rejoice, ye dwellers of the realms above, for the fingers of Him Who is the Ancient of Days are ringing, in the name of the All-Glorious, the Most Great Bell, in the midmost heart of the heavens. The hands of bounty have borne round the cup of everlasting life. Approach, and quaff your fill. Drink with healthy relish, O ye that are the very incarnations of longing, ye who are the embodiments of vehement desire!"

This is the Day whereon He Who is the Revealer of the names of God hath stepped out of the Tabernacle of glory, and proclaimed unto all who are in the heavens and all who are on the earth: "Put away the cups of Paradise and all the life-giving waters they contain, for lo, the people of Bahá have entered the blissful abode of the Divine Presence, and quaffed the wine of reunion, from the chalice of the beauty of their Lord, the All-Possessing, the Most High."

Forget the world of creation, O Pen, and turn thou towards the face of thy Lord, the Lord of all names. Adorn, then, the world with the ornament of the favors of thy Lord, the King of everlasting days. For We perceive the fragrance of the Day whereon He Who is the Desire of all nations hath shed upon the kingdoms of the unseen and of the seen the splendor of the light of His most excellent names, and enveloped them with the radiance of the luminaries of His most gracious favors—favors which none can reckon except Him, Who is the omnipotent Protector of the entire creation.

Look not upon the creatures of God except with the eye of kindness and of mercy, for Our loving providence hath pervaded all created things, and Our grace encompassed the earth and the heavens. This is the Day whereon the true servants of God partake of the life-giving waters of reunion, the Day whereon those that are nigh unto Him are able to drink of the soft-flowing river of immortality, and they who believe in His unity, the wine of His Presence, through their recognition of Him Who is the Highest and Last End of all, in Whom the Tongue of Majesty and Glory voiceth the call: "The Kingdom is Mine. I, Myself, am, of Mine own right, its Ruler."

Attract the hearts of men, through the call of Him, the one alone Beloved. Say: This is the Voice of God, if ye do but hearken. This is the Day Spring of the Revelation of God, did ye but know it. This is the Dawning-Place of the Cause of God, were ye to recognize it. This is the Source of the commandment of God, did ye but judge it fairly. This is the manifest and hidden Secret; would that ye might perceive it. O peoples of the world! Cast away, in My name that transcendeth all other names, the things ye possess, and immerse yourselves in this Ocean in whose depths lay hidden the pearls

of wisdom and of utterance, an ocean that surgeth in My name, the All-Merciful. Thus instructeth you He with Whom is the Mother Book.

The Best-Beloved is come. In His right hand is the sealed Wine of His name. Happy is the man that turneth unto Him, and drinketh his fill, and exclaimeth: "Praise be to Thee, O Revealer of the signs of God!" By the righteousness of the Almighty! Every hidden thing hath been manifested through the power of truth. All the favors of God have been sent down, as a token of His grace. The waters of everlasting life have, in their fullness, been proffered unto men. Every single cup hath been borne round by the hand of the Well-Beloved. Draw near, and tarry not, though it be for one short moment.

Blessed are they that have soared on the wings of detachment and attained the station which, as ordained by God, overshadoweth the entire creation, whom neither the vain imaginations of the learned, nor the multitude of the hosts of the earth have succeeded in deflecting from His Cause. Who is there among you, O people, who will renounce the world, and draw nigh unto God, the Lord of all names? Where is he to be found who, through the power of My name that transcendeth all created things, will cast away the things that men possess, and cling, with all his might, to the things which God, the Knower of the unseen and of the seen, hath bidden him observe? Thus hath His bounty been sent down unto men, His testimony fulfilled, and His proof shone forth above the Horizon of mercy. Rich is the prize that shall be won by him who hath believed and exclaimed: "Lauded art Thou, O Beloved of all worlds! Magnified be Thy name, O Thou the Desire of every understanding heart!"

Rejoice with exceeding gladness, O people of Bahá, as ye call to remembrance the Day of supreme felicity, the Day whereon the Tongue of the Ancient of Days hath spoken, as He departed from His House, proceeding to the Spot from which He shed upon the whole of creation the splendors of His name, the All-Merciful. God is Our witness. Were We to reveal the hidden secrets of that Day, all they that dwell on earth and in the heavens would swoon away and die, except such as will be preserved by God, the Almighty, the All-Knowing, the All-Wise.

Such is the inebriating effect of the words of God upon Him Who is the Revealer of His undoubted proofs, that His Pen can move no longer. With these words He concludeth His Tablet: "No God is there but Me, the Most Exalted, the Most Powerful, the Most Excellent, the All-Knowing."

XV: The Pen of Revelation exclaimeth: “On this...

The Pen of Revelation exclaimeth: “On this Day the Kingdom is God’s!” The Tongue of Power is calling: “On this Day all sovereignty is, in very deed, with God!” The Phoenix of the realms above crieth out from the immortal Branch: “The glory of all greatness belongeth to God, the Incomparable, the All-Compelling!” The Mystic Dove proclaimeth from its blissful bower, in the everlasting Paradise: “The source of all bounty is derived, in this Day, from God, the One, the Forgiving!” The Bird of the Throne warbleth its melody in its retreats of holiness: “Supreme ascendancy is to be attributed, this Day, to none except God, Him Who hath no peer nor equal, Who is the Most Powerful, the All-Subduing!” The inmost essence of all things voiceth in all things the testimony: “All forgiveness floweth, in this Day, from God, Him to Whom none can compare, with Whom no partners can be joined, the Sovereign Protector of all men, and the Concealer of their sins!” The Quintessence of Glory hath lifted up its voice above My head, and crieth from such heights as neither pen nor tongue can in any degree describe: “God is my witness! He, the Ancient of everlasting days is come, girded with majesty and power. There is none other God but Him, the All-Glorious, the Almighty, the All-Highest, the All-Wise, the All-Pervading, the All-Seeing, the All-Informed, the Sovereign Protector, the Source of eternal light!”

O My servant, who hast sought the good-pleasure of God and clung to His love on the Day when all except a few who were endued with insight have broken away from Him! May God, through His grace, recompense thee with a generous, an incorruptible and everlasting reward, inasmuch as thou hast sought Him on the Day when eyes were blinded. Know thou that if We reveal to thee but a sprinkling of the showers which, through God’s decree, and at the hands of the envious and the malicious, have rained upon Us, thou wouldst weep with a great weeping, and wouldst bewail day and night Our plight. Oh, would that a discerning and fair-minded soul could be found who would recognize the wonders of this Revelation—wonders that proclaim the sovereignty of God and the greatness of its power. Would that such a man might arise and, wholly for the sake of God, admonish, privately and openly, the people, that haply they may bestir themselves and aid this wronged One Whom the workers of iniquity have so sorely afflicted.

Methinks that I hear the Voice of the Holy Spirit calling from behind Me saying: Vary Thou Thy theme, and alter Thy tone, lest the heart of him who hath fixed his gaze upon Thy face be saddened. Say: I have through the grace of God and His might besought the help of no one in the past, neither will I seek the help of any one in the future. He it is Who aided Me, through the power of truth, during the days of My banishment in ‘Irāq. He it is Who overshadowed Me with His protection at a time when the kindreds of the earth were contending with Me. He it is Who enabled Me to depart out of the city, clothed with such majesty as none, except the denier and the malicious, can fail to admit.

Say: My army is My reliance on God; My people, the force of My confidence in Him. My love is My standard, and My companion the remembrance of God, the Sovereign Lord of all, the Most Powerful, the All-Glorious, the Unconditioned.

Arise, O wayfarer in the path of the Love of God, and aid thou His Cause. Say: Barter not away this Youth, O people, for the vanities of this world or the delights of heaven. By the righteousness of the one true God! One hair of Him excelleth all that is in the heavens and all that is on the earth. Beware, O men, lest ye be tempted to part with Him in exchange for the gold and silver ye possess. Let His love be a storehouse of treasure for your souls, on the Day when naught else but Him shall profit you, the Day when every pillar shall tremble, when the very skins of men shall creep, when all eyes shall stare up with terror. Say: O people! Fear ye God, and turn not away disdainfully from His Revelation. Fall prostrate on your faces before God, and celebrate His praise in the daytime and in the night season.

Let thy soul glow with the flame of this undying Fire that burneth in the midmost heart of the world, in such wise that the waters of the universe shall be powerless to cool down its ardor. Make, then, mention of thy Lord, that haply the heedless among Our servants may be admonished through thy words, and the hearts of the righteous be gladdened.

XVI: Say: O men! This is a matchless Day...

Say: O men! This is a matchless Day. Matchless must, likewise, be the tongue that celebrateth the praise of the Desire of all nations, and matchless the deed that aspireth to be acceptable in His sight. The whole human race hath longed for this Day, that perchance it may fulfil that which well beseemeth its station, and is worthy of its destiny. Blessed is the man whom the affairs of the world have failed to deter from recognizing Him Who is the Lord of all things.

So blind hath become the human heart that neither the disruption of the city, nor the reduction of the mountain in dust, nor even the cleaving of the earth, can shake off its torpor. The allusions made in the Scriptures have been unfolded, and the signs recorded therein have been revealed, and the prophetic cry is continually being raised. And yet all, except such as God was pleased to guide, are bewildered in the drunkenness of their heedlessness!

Witness how the world is being afflicted with a fresh calamity every day. Its tribulation is continually deepening. From the moment the Súriy-i-Ra'ís (Tablet to Ra'ís) was revealed until the present day, neither hath the world been tranquillized, nor have the hearts of its peoples been at rest. At one time it hath been agitated by contentions and disputes, at another it hath been convulsed by wars, and fallen a victim to inveterate diseases. Its sickness is approaching the stage of utter hopelessness, inasmuch as the true Physician is debarred from administering the remedy, whilst unskilled practitioners are regarded with favor, and are accorded full freedom to act. ...The dust of sedition hath clouded the hearts of men, and blinded their eyes. Erelong, they will perceive the consequences of what their hands have wrought in the Day of God. Thus warneth you He Who is the All-Informed, as bidden by One Who is the Most Powerful, the Almighty.

XVII: By Him Who is the Great Announcement!...

By Him Who is the Great Announcement! The All-Merciful is come invested with undoubted sovereignty. The Balance hath been appointed, and all them that dwell on earth have been gathered together. The Trumpet hath been blown, and lo, all eyes have stared up with terror, and the hearts of all who are in the heavens and on the earth have trembled, except them whom the breath of the verses of God hath quickened, and who have detached themselves from all things.

This is the Day whereon the earth shall tell out her tidings. The workers of iniquity are her burdens, could ye but perceive it. The moon of idle fancy hath been cleft, and the heaven hath given out a palpable smoke. We see the people laid low, awed with the dread of thy Lord, the Almighty, the Most Powerful. The Crier hath cried out, and men have been torn away, so great hath been the fury of His wrath. The people of the left hand sigh and bemoan. The people of the right abide in noble habitations: they quaff the Wine that is life indeed, from the hands of the All-Merciful, and are, verily, the blissful.

The earth hath been shaken, and the mountains have passed away, and the angels have appeared, rank on rank, before Us. Most of the people are bewildered in their drunkenness and wear on their faces the evidences of anger. Thus have We gathered together the workers of iniquity. We see them rushing on towards their idol. Say: None shall be secure this Day from the decree of God. This indeed is a grievous Day. We point out to them those that led them astray. They see them, and yet recognize them not. Their eyes are drunken; they are indeed a blind people. Their proofs are the calumnies they uttered; condemned are their calumnies by God, the Help in Peril, the Self-Subsisting. The Evil One hath stirred up mischief in their hearts, and they are afflicted with a torment that none can avert. They hasten to the wicked, bearing the register of the workers of iniquity. Such are their doings.

Say: The heavens have been folded together, and the earth is held within His grasp, and the corrupt doers have been held by their forelock, and still they understand not. They drink of the tainted water, and know it not. Say: The shout hath been raised, and the people have come forth from their graves, and arising, are gazing around them. Some have made haste to attain the court of the God of Mercy, others have fallen down on their faces in the fire of Hell, while still others are lost in bewilderment. The verses of God have been revealed, and yet they have turned away from them. His proof hath been manifested, and yet they are unaware of it. And when they behold the face of the All-Merciful, their own faces are saddened, while they are disporting themselves. They hasten forward to Hell Fire, and mistake it for light. Far from God be what they fondly imagine! Say: Whether ye rejoice or whether ye burst for fury, the heavens are cleft asunder, and God hath come down, invested with radiant sovereignty. All created things are heard exclaiming: "The Kingdom is God's, the Almighty, the All-Knowing, the All-Wise."

Know thou, moreover, that We have been cast into an afflictive Prison, and are encompassed with the hosts of tyranny, as a result of what the hands of the infidels have wrought. Such is the gladness, however, which the Youth hath tasted that no earthly joy can compare unto it. By God! The harm He suffereth at the hands of the oppressor can never grieve His heart, nor can He be saddened by the ascendancy of such as have repudiated His truth.

Say: Tribulation is a horizon unto My Revelation. The day star of grace shineth above it, and sheddeth a light which neither the clouds of men's idle fancy nor the vain imaginations of the aggressor can obscure.

Follow thou the footsteps of thy Lord, and remember His servants even as He doth remember thee, undeterred by either the clamor of the heedless ones or the sword of the enemy.... Spread abroad the sweet savors of thy Lord, and hesitate not, though it be for less than a moment, in the service of His Cause. The day is approaching when the victory of thy Lord, the Ever-Forgiving, the Most Bountiful, will be proclaimed.

XVIII: Say: We have caused the rivers of Divine...

Say: We have caused the rivers of Divine utterance to proceed out of Our throne, that the tender herbs of wisdom and understanding may spring forth from the soil of your hearts. Will ye not be thankful? They who disdain to worship their Lord shall be of those who are cast off. And oft as Our verses are rehearsed unto them, they persist in proud disdain, and in their gross violation of His law, and know it not. As for them who have disbelieved in Him, they shall be in the shadow of a black smoke. "The Hour" hath come upon them, while they are disporting themselves. They have been seized by their forelock, and yet know it not.

The thing that must come hath come suddenly; behold how they flee from it! The inevitable hath come to pass; witness how they have cast it behind their backs! This is the Day whereon every man will fly from himself, how much more from his kindred, could ye but perceive it. Say: By God! The blast hath been blown on the trumpet, and lo, mankind hath swooned away before us! The Herald hath cried out, and the Summoner raised His voice saying: "The Kingdom is God's, the Most Powerful, the Help in Peril, the Self-Subsisting."

This is the Day on which all eyes shall stare up with terror, the Day in which the hearts of them that dwell on earth shall tremble, save them whom thy Lord, the All-Knowing, the All-Wise, pleaseth to deliver. All faces have turned black except those to whom the God of Mercy hath vouchsafed a radiant heart. Drunken are the eyes of those men that have openly refused to behold the face of God, the All-Glorious, the All-Praised.

Say: Perused ye not the Qur'án? Read it, that haply ye may find the Truth, for this Book is verily the Straight Path. This is the Way of God unto all who are in the heavens and all who are on the earth. If ye have been careless of the Qur'án, the Bayán cannot be regarded to be remote from you. Behold it open before your eyes. Read ye its verses, that perchance ye desist from committing that which will cause the Messengers of God to mourn and lament.

Speed out of your sepulchers. How long will ye sleep? The second blast hath been blown on the trumpet. On whom are ye gazing? This is your Lord, the God of Mercy. Witness how ye gainsay His signs! The earth hath quaked with a great quaking, and cast forth her burdens. Will ye not admit it? Say: Will ye not recognize how the mountains have become like flocks of wool, how the people are sore vexed at the awful majesty of the Cause of God? Witness how their houses are empty ruins, and they themselves a drowned host.

This is the Day whereon the All-Merciful hath come down in the clouds of knowledge, clothed with manifest sovereignty. He well knoweth the actions of men. He it is Whose glory none can mistake, could ye but comprehend it. The heaven of every religion hath been rent, and the earth of human understanding been cleft asunder, and the angels of God are seen descending. Say: This is the Day of mutual deceit; whither do ye flee? The mountains have passed away, and the heavens have been folded together, and the whole earth is held within His grasp, could ye but understand it. Who is it that can protect you? None, by Him Who is the All-Merciful! None, except God, the Almighty, the All-Glorious, the Beneficent. Every woman that hath had a burden in her womb hath cast her burden. We see men drunken in this Day, the Day in which men and angels have been gathered together.

Say: Is there any doubt concerning God? Behold how He hath come down from the heaven of His grace, girded with power and invested with sovereignty. Is there any doubt concerning His signs? Open ye your eyes, and consider His clear evidence. Paradise is on your right hand, and hath been brought nigh unto you, while Hell hath been made to blaze. Witness its devouring flame. Haste ye to enter into Paradise, as a token of Our mercy unto you, and drink ye from the hands of the All-Merciful the Wine that is life indeed.

Drink with healthy relish, O people of Bahá. Ye are indeed they with whom it shall be well. This is what they who have near access to God have attained. This is the flowing water ye were

promised in the Qur'án, and later in the Bayán, as a recompense from your Lord, the God of Mercy. Blessed are they that quaff it.

O My servant that hath turned thy face towards Me! Render thanks unto God for having sent down unto thee this Tablet in this Prison, that thou mayest remind the people of the days of thy Lord, the All-Glorious, the All-Knowing. Thus have We established for thee, through the waters of Our wisdom and utterance, the foundations of thy belief. This, verily, is the water whereon the Throne of thy Lord hath been raised. “His Throne had stood upon the waters.” Ponder this in thine heart, that thou mayest comprehend its meaning. Say: Praise be to God, the Lord of all worlds.

XIX: To every discerning and illuminated heart it...

To every discerning and illuminated heart it is evident that God, the unknowable Essence, the Divine Being, is immensely exalted beyond every human attribute, such as corporeal existence, ascent and descent, egress and regress. Far be it from His glory that human tongue should adequately recount His praise, or that human heart comprehend His fathomless mystery. He is, and hath ever been, veiled in the ancient eternity of His Essence, and will remain in His Reality everlastingly hidden from the sight of men. “No vision taketh in Him, but He taketh in all vision; He is the Subtile, the All-Perceiving.”...

The door of the knowledge of the Ancient of Days being thus closed in the face of all beings, the Source of infinite grace, according to His saying, “His grace hath transcended all things; My grace hath encompassed them all,” hath caused those luminous Gems of Holiness to appear out of the realm of the spirit, in the noble form of the human temple, and be made manifest unto all men, that they may impart unto the world the mysteries of the unchangeable Being, and tell of the subtleties of His imperishable Essence.

These sanctified Mirrors, these Day Springs of ancient glory, are, one and all, the Exponents on earth of Him Who is the central Orb of the universe, its Essence and ultimate Purpose. From Him proceed their knowledge and power; from Him is derived their sovereignty. The beauty of their countenance is but a reflection of His image, and their revelation a sign of His deathless glory. They are the Treasuries of Divine knowledge, and the Repositories of celestial wisdom. Through them is transmitted a grace that is infinite, and by them is revealed the Light that can never fade.... These Tabernacles of Holiness, these Primal Mirrors which reflect the light of unfading glory, are but expressions of Him Who is the Invisible of the Invisibles. By the revelation of these Gems of Divine virtue all the names and attributes of God, such as knowledge and power, sovereignty and dominion, mercy and wisdom, glory, bounty, and grace, are made manifest.

These attributes of God are not, and have never been, vouchsafed specially unto certain Prophets, and withheld from others. Nay, all the Prophets of God, His well-favored, His holy and chosen Messengers are, without exception, the bearers of His names, and the embodiments of His attributes. They only differ in the intensity of their revelation, and the comparative potency of their light. Even as He hath revealed: “Some of the Apostles We have caused to excel the others.”

It hath, therefore, become manifest and evident that within the tabernacles of these Prophets and chosen Ones of God the light of His infinite names and exalted attributes hath been reflected, even though the light of some of these attributes may or may not be outwardly revealed from these luminous Temples to the eyes of men. That a certain attribute of God hath not been outwardly manifested by these Essences of Detachment doth in no wise imply that they who are the Day Springs of God's attributes and the Treasuries of His holy names did not actually possess it. Therefore, these illuminated Souls, these beauteous Countenances have, each and every one of them, been endowed with all the attributes of God, such as sovereignty, dominion, and the like, even though to outward seeming they be shorn of all earthly majesty....

XX: Know thou of a certainty that the Unseen...

Know thou of a certainty that the Unseen can in no wise incarnate His Essence and reveal it unto men. He is, and hath ever been, immensely exalted beyond all that can either be recounted or perceived. From His retreat of glory His voice is ever proclaiming: “Verily, I am God; there is none other God besides Me, the All-Knowing, the All-Wise. I have manifested Myself unto men, and have sent down Him Who is the Day Spring of the signs of My Revelation. Through Him I have caused all creation to testify that there is none other God except Him, the Incomparable, the All-Informed, the All-Wise.” He Who is everlastingly hidden from the eyes of men can never be known except through His Manifestation, and His Manifestation can adduce no greater proof of the truth of His Mission than the proof of His own Person.

XXI: O Salmán! The door of the knowledge of...

O Salmán! The door of the knowledge of the Ancient Being hath ever been, and will continue for ever to be, closed in the face of men. No man's understanding shall ever gain access unto His holy court. As a token of His mercy, however, and as a proof of His loving-kindness, He hath manifested unto men the Day Stars of His divine guidance, the Symbols of His divine unity, and hath ordained the knowledge of these sanctified Beings to be identical with the knowledge of His own Self. Whoso recognizeth them hath recognized God. Whoso hearkeneth to their call, hath hearkened to the Voice of God, and whoso testifieth to the truth of their Revelation, hath testified to the truth of God Himself. Whoso turneth away from them, hath turned away from God, and whoso disbelieveth in them, hath disbelieved in God. Every one of them is the Way of God that connecteth this world with the realms above, and the Standard of His Truth unto every one in the kingdoms of earth and heaven. They are the Manifestations of God amidst men, the evidences of His Truth, and the signs of His glory.

XXII: The Bearers of the Trust of God are made...

The Bearers of the Trust of God are made manifest unto the peoples of the earth as the Exponents of a new Cause and the Revealers of a new Message. Inasmuch as these Birds of the celestial Throne are all sent down from the heaven of the Will of God, and as they all arise to proclaim His irresistible Faith, they, therefore, are regarded as one soul and the same person. For they all drink from the one Cup of the love of God, and all partake of the fruit of the same Tree of Oneness.

These Manifestations of God have each a twofold station. One is the station of pure abstraction and essential unity. In this respect, if thou callest them all by one name, and dost ascribe to them the same attributes, thou hast not erred from the truth. Even as He hath revealed: “No distinction do We make between any of His Messengers.” For they, one and all, summon the people of the earth to acknowledge the unity of God, and herald unto them the Kawthar of an infinite grace and bounty. They are all invested with the robe of prophethood, and are honored with the mantle of glory. Thus hath Muḥammad, the Point of the Qur’án, revealed: “I am all the Prophets.” Likewise, He saith: “I am the first Adam, Noah, Moses, and Jesus.” Similar statements have been made by Imám ‘Alí. Sayings such as these, which indicate the essential unity of those Exponents of Oneness, have also emanated from the Channels of God’s immortal utterance, and the Treasuries of the gems of Divine knowledge, and have been recorded in the Scriptures. These Countenances are the recipients of the Divine Command, and the Day Springs of His Revelation. This Revelation is exalted above the veils of plurality and the exigencies of number. Thus He saith: “Our Cause is but One.” Inasmuch as the Cause is one and the same, the Exponents thereof also must needs be one and the same. Likewise, the Imáms of the Muḥammadan Faith, those lamps of certitude, have said: “Muḥammad is our first, Muḥammad is our last, Muḥammad our all.”

It is clear and evident to thee that all the Prophets are the Temples of the Cause of God, Who have appeared clothed in divers attire. If thou wilt observe with discriminating eyes, thou wilt behold Them all abiding in the same tabernacle, soaring in the same heaven, seated upon the same throne, uttering the same speech, and proclaiming the same Faith. Such is the unity of those Essences of Being, those Luminaries of infinite and immeasurable splendor! Wherefore, should one of these Manifestations of Holiness proclaim saying: “I am the return of all the Prophets,” He, verily, speaketh the truth. In like manner, in every subsequent Revelation, the return of the former Revelation is a fact, the truth of which is firmly established....

The other station is the station of distinction, and pertaineth to the world of creation, and to the limitations thereof. In this respect, each Manifestation of God hath a distinct individuality, a definitely prescribed mission, a predestined revelation, and specially designated limitations. Each one of them is known by a different name, is characterized by a special attribute, fulfils a definite mission, and is entrusted with a particular Revelation. Even as He saith: “Some of the Apostles We have caused to excel the others. To some God hath spoken, some He hath raised and exalted. And to Jesus, Son of Mary, We gave manifest signs, and We strengthened Him with the Holy Spirit.”

It is because of this difference in their station and mission that the words and utterances flowing from these Well Springs of Divine knowledge appear to diverge and differ. Otherwise, in the eyes of them that are initiated into the mysteries of Divine wisdom, all their utterances are, in reality, but the expressions of one Truth. As most of the people have failed to appreciate those stations to which We have referred, they, therefore, feel perplexed and dismayed at the varying utterances pronounced by Manifestations that are essentially one and the same.

It hath ever been evident that all these divergencies of utterance are attributable to differences of station. Thus, viewed from the standpoint of their oneness and sublime detachment, the attributes of Godhead, Divinity, Supreme Singleness, and Inmost Essence, have been, and are applicable to those Essences of Being, inasmuch as they all abide on the throne of Divine Revelation, and are

established upon the seat of Divine Concealment. Through their appearance the Revelation of God is made manifest, and by their countenance the Beauty of God is revealed. Thus it is that the accents of God Himself have been heard uttered by these Manifestations of the Divine Being.

Viewed in the light of their second station—the station of distinction, differentiation, temporal limitations, characteristics and standards—they manifest absolute servitude, utter destitution, and complete self-effacement. Even as He saith: “I am the servant of God. I am but a man like you.”...

Were any of the all-embracing Manifestations of God to declare: “I am God,” He, verily, speaketh the truth, and no doubt attacheth thereto. For it hath been repeatedly demonstrated that through their Revelation, their attributes and names, the Revelation of God, His names and His attributes, are made manifest in the world. Thus, He hath revealed: “Those shafts were God’s, not Thine.” And also He saith: “In truth, they who plighted fealty unto Thee, really plighted that fealty unto God.” And were any of them to voice the utterance, “I am the Messenger of God,” He, also, speaketh the truth, the indubitable truth. Even as He saith: “Muḥammad is not the father of any man among you, but He is the Messenger of God.” Viewed in this light, they are all but Messengers of that ideal King, that unchangeable Essence. And were they all to proclaim, “I am the Seal of the Prophets,” they, verily, utter but the truth, beyond the faintest shadow of doubt. For they are all but one person, one soul, one spirit, one being, one revelation. They are all the manifestation of the “Beginning” and the “End,” the “First” and the “Last,” the “Seen” and the “Hidden”—all of which pertain to Him Who is the Innermost Spirit of Spirits and Eternal Essence of Essences. And were they to say, “We are the Servants of God,” this also is a manifest and indisputable fact. For they have been made manifest in the uttermost state of servitude, a servitude the like of which no man can possibly attain. Thus in moments in which these Essences of Being were deep immersed beneath the oceans of ancient and everlasting holiness, or when they soared to the loftiest summits of Divine mysteries, they claimed their utterances to be the Voice of Divinity, the Call of God Himself.

Were the eye of discernment to be opened, it would recognize that in this very state, they have considered themselves utterly effaced and non-existent in the face of Him Who is the All-Pervading, the Incorruptible. Methinks, they have regarded themselves as utter nothingness, and deemed their mention in that Court an act of blasphemy. For the slightest whispering of self within such a Court is an evidence of self-assertion and independent existence. In the eyes of them that have attained unto that Court, such a suggestion is itself a grievous transgression. How much more grievous would it be, were aught else to be mentioned in that Presence, were man’s heart, his tongue, his mind, or his soul, to be busied with any one but the Well-Beloved, were his eyes to behold any countenance other than His beauty, were his ear to be inclined to any melody but His Voice, and were his feet to tread any way but His way....

By virtue of this station they have claimed for themselves the Voice of Divinity and the like, whilst by virtue of their station of Messengership, they have declared themselves the Messengers of God. In every instance they have voiced an utterance that would conform to the requirements of the occasion, and have ascribed all these declarations to Themselves, declarations ranging from the realm of Divine Revelation to the realm of creation, and from the domain of Divinity even unto the domain of earthly existence. Thus it is that whatsoever be their utterance, whether it pertain to the realm of Divinity, Lordship, Prophethood, Messengership, Guardianship, Apostleship, or Servitude, all is true, beyond the shadow of a doubt. Therefore these sayings which We have quoted in support of Our argument must be attentively considered, that the divergent utterances of the Manifestations of the Unseen and Day Springs of Holiness may cease to agitate the soul and perplex the mind.

XXIII: Consider the former generations. Witness...

Consider the former generations. Witness how every time the Day Star of Divine bounty hath shed the light of His Revelation upon the world, the people of His Day have arisen against Him, and repudiated His truth. They who were regarded as the leaders of men have invariably striven to hinder their followers from turning unto Him Who is the Ocean of God's limitless bounty.

Behold how the people, as a result of the verdict pronounced by the divines of His age, have cast Abraham, the Friend of God, into fire; how Moses, He Who held converse with the Almighty, was denounced as liar and slanderer. Reflect how Jesus, the Spirit of God, was, notwithstanding His extreme meekness and perfect tender-heartedness, treated by His enemies. So fierce was the opposition which He, the Essence of Being and Lord of the visible and invisible, had to face, that He had nowhere to lay His head. He wandered continually from place to place, deprived of a permanent abode. Ponder that which befell Muḥammad, the Seal of the Prophets, may the life of all else be a sacrifice unto Him. How severe the afflictions which the leaders of the Jewish people and of the idol-worshippers caused to rain upon Him, Who is the sovereign Lord of all, in consequence of His proclamation of the unity of God and of the truth of His Message! By the righteousness of My Cause! My Pen groaneth, and all created things weep with a great weeping, as a result of the woes He suffered at the hands of them that have broken the Covenant of God, violated His Testament, rejected His proofs, and disputed His signs. Thus recount We unto thee the tale of that which happened in days past, haply thou mayest comprehend.

Thou hast known how grievously the Prophets of God, His Messengers and Chosen Ones, have been afflicted. Meditate a while on the motive and reason which have been responsible for such a persecution. At no time, in no Dispensation, have the Prophets of God escaped the blasphemy of their enemies, the cruelty of their oppressors, the denunciation of the learned of their age, who appeared in the guise of uprightness and piety. Day and night they passed through such agonies as none can ever measure, except the knowledge of the one true God, exalted be His glory.

Consider this wronged One. Though the clearest proofs attest the truth of His Cause; though the prophecies He, in an unmistakable language, hath made have been fulfilled; though, in spite of His not being accounted among the learned, His being unschooled and inexperienced in the disputations current among the divines, He hath rained upon men the showers of His manifold and Divinely-inspired knowledge; yet, behold how this generation hath rejected His authority, and rebelled against Him! He hath, during the greater part of His life, been sore-tried in the clutches of His enemies. His sufferings have now reached their culmination in this afflictive Prison, into which His oppressors have so unjustly thrown Him. God grant that, with a penetrating vision and radiant heart, thou mayest observe the things that have come to pass and are now happening, and, pondering them in thine heart, mayest recognize that which most men have, in this Day, failed to perceive. Please God, He may enable thee to inhale the sweet fragrance of His Day, to partake of the limitless effusions of His grace, to quaff thy fill, through His gracious favor, from the most great Ocean that surgeth in this Day in the name of the Ancient King, and to remain firm and immovable as the mountain in His Cause.

Say: Glory be to Thee Who hast caused all the holy Ones to confess their helplessness before the manifold revelations of Thy might, and every Prophet to acknowledge His nothingness at the effulgence of Thine abiding glory. I beseech Thee, by Thy name that hath unlocked the gates of Heaven and filled with ecstasy the Concourse on high, to enable me to serve Thee, in this Day, and to strengthen me to observe that which Thou didst prescribe in Thy Book. Thou knowest, O my Lord, what is in me; but I know not what is in Thee. Thou art the All-Knowing, the All-Informed.

XXIV: Beware, O believers in the Unity of God,...

Beware, O believers in the Unity of God, lest ye be tempted to make any distinction between any of the Manifestations of His Cause, or to discriminate against the signs that have accompanied and proclaimed their Revelation. This indeed is the true meaning of Divine Unity, if ye be of them that apprehend and believe this truth. Be ye assured, moreover, that the works and acts of each and every one of these Manifestations of God, nay whatever pertaineth unto them, and whatsoever they may manifest in the future, are all ordained by God, and are a reflection of His Will and Purpose. Whoso maketh the slightest possible difference between their persons, their words, their messages, their acts and manners, hath indeed disbelieved in God, hath repudiated His signs, and betrayed the Cause of His Messengers.

XXV: It is evident that every age in which a Manifestation...

It is evident that every age in which a Manifestation of God hath lived is divinely ordained, and may, in a sense, be characterized as God's appointed Day. This Day, however, is unique, and is to be distinguished from those that have preceded it. The designation "Seal of the Prophets" fully revealeth its high station. The Prophetic Cycle hath, verily, ended. The Eternal Truth is now come. He hath lifted up the Ensign of Power, and is now shedding upon the world the unclouded splendor of His Revelation.

XXVI: Praise be to God, the All-Possessing, the...

Praise be to God, the All-Possessing, the King of incomparable glory, a praise which is immeasurably above the understanding of all created things, and is exalted beyond the grasp of the minds of men. None else besides Him hath ever been able to sing adequately His praise, nor will any man succeed at any time in describing the full measure of His glory. Who is it that can claim to have attained the heights of His exalted Essence, and what mind can measure the depths of His unfathomable mystery? From each and every revelation emanating from the Source of His glory, holy and never-ending evidences of unimaginable splendor have appeared, and out of every manifestation of His invincible power oceans of eternal light have outpoured. How immensely exalted are the wondrous testimonies of His almighty sovereignty, a glimmer of which, if it but touched them, would utterly consume all that are in the heavens and in the earth! How indescribably lofty are the tokens of His consummate power, a single sign of which, however inconsiderable, must transcend the comprehension of whatsoever hath, from the beginning that hath no beginning, been brought into being, or will be created in the future till the end that hath no end. All the Embodiments of His Names wander in the wilderness of search, athirst and eager to discover His Essence, and all the Manifestations of His Attributes implore Him, from the Sinai of Holiness, to unravel His mystery.

A drop of the billowing ocean of His endless mercy hath adorned all creation with the ornament of existence, and a breath wafted from His peerless Paradise hath invested all beings with the robe of His sanctity and glory. A sprinkling from the unfathomed deep of His sovereign and all-pervasive Will hath, out of utter nothingness, called into being a creation which is infinite in its range and deathless in its duration. The wonders of His bounty can never cease, and the stream of His merciful grace can never be arrested. The process of His creation hath had no beginning, and can have no end.

In every age and cycle He hath, through the splendorous light shed by the Manifestations of His wondrous Essence, recreated all things, so that whatsoever reflecteth in the heavens and on the earth the signs of His glory may not be deprived of the outpourings of His mercy, nor despair of the showers of His favors. How all-encompassing are the wonders of His boundless grace! Behold how they have pervaded the whole of creation. Such is their virtue that not a single atom in the entire universe can be found which doth not declare the evidences of His might, which doth not glorify His holy Name, or is not expressive of the effulgent light of His unity. So perfect and comprehensive is His creation that no mind nor heart, however keen or pure, can ever grasp the nature of the most insignificant of His creatures; much less fathom the mystery of Him Who is the Day Star of Truth, Who is the invisible and unknowable Essence. The conceptions of the devoutest of mystics, the attainments of the most accomplished amongst men, the highest praise which human tongue or pen can render are all the product of man's finite mind and are conditioned by its limitations. Ten thousand Prophets, each a Moses, are thunderstruck upon the Sinai of their search at His forbidding voice, "Thou shalt never behold Me!"; whilst a myriad Messengers, each as great as Jesus, stand dismayed upon their heavenly thrones by the interdiction, "Mine Essence thou shalt never apprehend!" From time immemorial He hath been veiled in the ineffable sanctity of His exalted Self, and will everlastingly continue to be wrapt in the impenetrable mystery of His unknowable Essence. Every attempt to attain to an understanding of His inaccessible Reality hath ended in complete bewilderment, and every effort to approach His exalted Self and envisage His Essence hath resulted in hopelessness and failure.

How bewildering to me, insignificant as I am, is the attempt to fathom the sacred depths of Thy knowledge! How futile my efforts to visualize the magnitude of the power inherent in Thine handiwork—the revelation of Thy creative power! How can mine eye, which hath no faculty to perceive itself, claim to have discerned Thine Essence, and how can mine heart, already powerless to apprehend the significance of its own potentialities, pretend to have comprehended Thy nature? How can I claim to have known Thee, when the entire creation is bewildered by Thy mystery, and

how can I confess not to have known Thee, when, lo, the whole universe proclaimeth Thy Presence and testifieth to Thy truth? The portals of Thy grace have throughout eternity been open, and the means of access unto Thy Presence made available, unto all created things, and the revelations of Thy matchless Beauty have at all times been imprinted upon the realities of all beings, visible and invisible. Yet, notwithstanding this most gracious favor, this perfect and consummate bestowal, I am moved to testify that Thy court of holiness and glory is immeasurably exalted above the knowledge of all else besides Thee, and the mystery of Thy Presence is inscrutable to every mind except Thine own. No one except Thyself can unravel the secret of Thy nature, and naught else but Thy transcendental Essence can grasp the reality of Thy unsearchable being. How vast the number of those heavenly and all-glorious beings who, in the wilderness of their separation from Thee, have wandered all the days of their lives, and failed in the end to find Thee! How great the multitude of the sanctified and immortal souls who were lost and bewildered while seeking in the desert of search to behold Thy face! Myriad are Thine ardent lovers whom the consuming flame of remoteness from Thee hath caused to sink and perish, and numberless are the faithful souls who have willingly laid down their lives in the hope of gazing on the light of Thy countenance. The sighs and moans of these longing hearts that pant after Thee can never reach Thy holy court, neither can the lamentations of the wayfarers that thirst to appear before Thy face attain Thy seat of glory.

XXVII: All praise to the unity of God, and all...

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

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

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

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

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

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

XXVIII: Happy is the man who will arise to serve...

Happy is the man who will arise to serve My Cause, and glorify My beauteous Name. Take hold of My Book with the power of My might, and cleave tenaciously to whatsoever commandment thy Lord, the Ordainer, the All-Wise, hath prescribed therein. Behold, O Muḥammad, how the sayings and doings of the followers of Shí'ih Islám have dulled the joy and fervor of its early days, and tarnished the pristine brilliancy of its light. In its primitive days, whilst they still adhered to the precepts associated with the name of their Prophet, the Lord of mankind, their career was marked by an unbroken chain of victories and triumphs. As they gradually strayed from the path of their Ideal Leader and Master, as they turned away from the Light of God and corrupted the principle of His Divine unity, and as they increasingly centered their attention upon them who were only the revealers of the potency of His Word, their power was turned into weakness, their glory into shame, their courage into fear. Thou dost witness to what a pass they have come. Behold, how they have joined partners with Him Who is the Focal-Point of Divine unity. Behold how their evil doings have hindered them from recognizing, in the Day of Resurrection, the Word of Truth, exalted be His glory. We cherish the hope that this people will henceforth shield themselves from vain hopes and idle fancies, and will attain to a true understanding of the meaning of Divine unity.

The Person of the Manifestation hath ever been the representative and mouthpiece of God. He, in truth, is the Day Spring of God's most excellent Titles, and the Dawning-Place of His exalted Attributes. If any be set up by His side as peers, if they be regarded as identical with His Person, how can it, then, be maintained that the Divine Being is One and Incomparable, that His Essence is indivisible and peerless? Meditate on that which We have, through the power of truth, revealed unto thee, and be thou of them that comprehend its meaning.

XXIX: The purpose of God in creating man hath...

The purpose of God in creating man hath been, and will ever be, to enable him to know his Creator and to attain His Presence. To this most excellent aim, this supreme objective, all the heavenly Books and the divinely-revealed and weighty Scriptures unequivocally bear witness. Whoso hath recognized the Day Spring of Divine guidance and entered His holy court hath drawn nigh unto God and attained His Presence, a Presence which is the real Paradise, and of which the loftiest mansions of heaven are but a symbol. Such a man hath attained the knowledge of the station of Him Who is “at the distance of two bows,” Who standeth beyond the Sadratu'l-Muntahá. Whoso hath failed to recognize Him will have condemned himself to the misery of remoteness, a remoteness which is naught but utter nothingness and the essence of the nethermost fire. Such will be his fate, though to outward seeming he may occupy the earth's loftiest seats and be established upon its most exalted throne.

He Who is the Day Spring of Truth is, no doubt, fully capable of rescuing from such remoteness wayward souls and of causing them to draw nigh unto His court and attain His Presence. “If God had pleased He had surely made all men one people.” His purpose, however, is to enable the pure in spirit and the detached in heart to ascend, by virtue of their own innate powers, unto the shores of the Most Great Ocean, that thereby they who seek the Beauty of the All-Glorious may be distinguished and separated from the wayward and perverse. Thus hath it been ordained by the all-glorious and resplendent Pen....

That the Manifestations of Divine justice, the Day Springs of heavenly grace, have when they appeared amongst men always been destitute of all earthly dominion and shorn of the means of worldly ascendancy, should be attributed to this same principle of separation and distinction which animateth the Divine Purpose. Were the Eternal Essence to manifest all that is latent within Him, were He to shine in the plentitude of His glory, none would be found to question His power or repudiate His truth. Nay, all created things would be so dazzled and thunderstruck by the evidences of His light as to be reduced to utter nothingness. How, then, can the godly be differentiated under such circumstances from the froward?

This principle hath operated in each of the previous Dispensations and been abundantly demonstrated.... It is for this reason that, in every age, when a new Manifestation hath appeared and a fresh revelation of God's transcendent power was vouchsafed unto men, they that misbelieved in Him, deluded by the appearance of the peerless and everlasting Beauty in the garb of mortal men, have failed to recognize Him. They have erred from His path and eschewed His company—the company of Him Who is the Symbol of nearness to God. They have even arisen to decimate the ranks of the faithful and to exterminate such as believed in Him.

Behold how in this Dispensation the worthless and foolish have fondly imagined that by such instruments as massacre, plunder and banishment they can extinguish the Lamp which the Hand of Divine power hath lit, or eclipse the Day Star of everlasting splendor. How utterly unaware they seem to be of the truth that such adversity is the oil that feedeth the flame of this Lamp! Such is God's transforming power. He changeth whatsoever He willeth; He verily hath power over all things....

Consider at all times the sovereignty exercised by the Ideal King, and behold the evidences of His power and paramount influence. Sanctify your ears from the idle talk of them that are the symbols of denial and the exponents of violence and anger. The hour is approaching when ye will witness the power of the one true God triumphing over all created things and the signs of His sovereignty encompassing all creation. On that day ye will discover how all else besides Him will have been forgotten and come to be regarded as utter nothingness.

It should, however, be borne in mind that God and His Manifestation can, under no circumstances, be dissociated from the loftiness and sublimity which They inherently possess. Nay,

loftiness and sublimity are themselves the creations of His Word, if ye choose to see with My sight not with yours.

XXX: God witnesseth that there is no God but...

God witnesseth that there is no God but Him, the Gracious, the Best-Beloved. All grace and bounty are His. To whomsoever He will He giveth whatsoever is His wish. He, verily, is the All-Powerful, the Almighty, the Help in Peril, the Self-Subsisting. We, verily, believe in Him Who, in the person of the Báb, hath been sent down by the Will of the one true God, the King of Kings, the All-Praised. We, moreover, swear fealty to the One Who, in the time of Mustagháth, is destined to be made manifest, as well as to those Who shall come after Him till the end that hath no end. We recognize in the manifestation of each one of them, whether outwardly or inwardly, the manifestation of none but God Himself, if ye be of those that comprehend. Every one of them is a mirror of God, reflecting naught else but His Self, His Beauty, His Might and Glory, if ye will understand. All else besides them are to be regarded as mirrors capable of reflecting the glory of these Manifestations Who are themselves the Primary Mirrors of the Divine Being, if ye be not devoid of understanding. No one hath ever escaped them, neither are they to be hindered from achieving their purpose. These Mirrors will everlastingly succeed each other, and will continue to reflect the light of the Ancient of Days. They that reflect their glory will, in like manner, continue to exist for evermore, for the Grace of God can never cease from flowing. This is a truth that none can disprove.

XXXI: Contemplate with thine inward eye the...

Contemplate with thine inward eye the chain of successive Revelations that hath linked the Manifestation of Adam with that of the Báb. I testify before God that each one of these Manifestations hath been sent down through the operation of the Divine Will and Purpose, that each hath been the bearer of a specific Message, that each hath been entrusted with a divinely-revealed Book and been commissioned to unravel the mysteries of a mighty Tablet. The measure of the Revelation with which every one of them hath been identified had been definitely fore-ordained. This, verily, is a token of Our favor unto them, if ye be of those that comprehend this truth.... And when this process of progressive Revelation culminated in the stage at which His peerless, His most sacred, and exalted Countenance was to be unveiled to men's eyes, He chose to hide His own Self behind a thousand veils, lest profane and mortal eyes discover His glory. This He did at a time when the signs and tokens of a divinely-appointed Revelation were being showered upon Him—signs and tokens which none can reckon except the Lord, your God, the Lord of all worlds. And when the set time of concealment was fulfilled, We sent forth, whilst still wrapt within a myriad veils, an infinitesimal glimmer of the effulgent Glory enveloping the Face of the Youth, and lo, the entire company of the dwellers of the Realms above were seized with violent commotion and the favored of God fell down in adoration before Him. He hath, verily, manifested a glory such as none in the whole creation hath witnessed, inasmuch as He hath arisen to proclaim in person His Cause unto all who are in the heavens and all who are on the earth.

XXXII: That which thou hast heard concerning...

That which thou hast heard concerning Abraham, the Friend of the All-Merciful, is the truth, and no doubt is there about it. The Voice of God commanded Him to offer up Ishmael as a sacrifice, so that His steadfastness in the Faith of God and His detachment from all else but Him may be demonstrated unto men. The purpose of God, moreover, was to sacrifice him as a ransom for the sins and iniquities of all the peoples of the earth. This same honor, Jesus, the Son of Mary, besought the one true God, exalted be His name and glory, to confer upon Him. For the same reason was Ḥusayn offered up as a sacrifice by Muḥammad, the Apostle of God.

No man can ever claim to have comprehended the nature of the hidden and manifold grace of God; none can fathom His all-embracing mercy. Such hath been the perversity of men and their transgressions, so grievous have been the trials that have afflicted the Prophets of God and their chosen ones, that all mankind deserveth to be tormented and to perish. God's hidden and most loving providence, however, hath, through both visible and invisible agencies, protected and will continue to protect it from the penalty of its wickedness. Ponder this in thine heart, that the truth may be revealed unto thee, and be thou steadfast in His path.

XXXIII: It hath been decreed by Us that the Word...

It hath been decreed by Us that the Word of God and all the potentialities thereof shall be manifested unto men in strict conformity with such conditions as have been foreordained by Him Who is the All-Knowing, the All-Wise. We have, moreover, ordained that its veil of concealment be none other except its own Self. Such indeed is Our Power to achieve Our Purpose. Should the Word be allowed to release suddenly all the energies latent within it, no man could sustain the weight of so mighty a Revelation. Nay, all that is in heaven and on earth would flee in consternation before it.

Consider that which hath been sent down unto Muḥammad, the Apostle of God. The measure of the Revelation of which He was the bearer had been clearly foreordained by Him Who is the Almighty, the All-Powerful. They that heard Him, however, could apprehend His purpose only to the extent of their station and spiritual capacity. He, in like manner, uncovered the Face of Wisdom in proportion to their ability to sustain the burden of His Message. No sooner had mankind attained the stage of maturity, than the Word revealed to men's eyes the latent energies with which it had been endowed—energies which manifested themselves in the plenitude of their glory when the Ancient Beauty appeared, in the year sixty, in the person of 'Alí-Muḥammad, the Báb.

XXXIV: All praise and glory be to God Who,...

All praise and glory be to God Who, through the power of His might, hath delivered His creation from the nakedness of non-existence, and clothed it with the mantle of life. From among all created things He hath singled out for His special favor the pure, the gem-like reality of man, and invested it with a unique capacity of knowing Him and of reflecting the greatness of His glory. This twofold distinction conferred upon him hath cleansed away from his heart the rust of every vain desire, and made him worthy of the vesture with which his Creator hath deigned to clothe him. It hath served to rescue his soul from the wretchedness of ignorance.

This robe with which the body and soul of man hath been adorned is the very foundation of his well-being and development. Oh, how blessed the day when, aided by the grace and might of the one true God, man will have freed himself from the bondage and corruption of the world and all that is therein, and will have attained unto true and abiding rest beneath the shadow of the Tree of Knowledge!

The songs which the bird of thine heart had uttered in its great love for its friends have reached their ears, and moved Me to answer thy questions, and reveal to thee such secrets as I am allowed to unfold. In thine esteemed letter thou hadst inquired which of the Prophets of God should be regarded as superior to others. Know thou assuredly that the essence of all the Prophets of God is one and the same. Their unity is absolute. God, the Creator, saith: There is no distinction whatsoever among the Bearers of My Message. They all have but one purpose; their secret is the same secret. To prefer one in honor to another, to exalt certain ones above the rest, is in no wise to be permitted. Every true Prophet hath regarded His Message as fundamentally the same as the Revelation of every other Prophet gone before Him. If any man, therefore, should fail to comprehend this truth, and should consequently indulge in vain and unseemly language, no one whose sight is keen and whose understanding is enlightened would ever allow such idle talk to cause him to waver in his belief.

The measure of the revelation of the Prophets of God in this world, however, must differ. Each and every one of them hath been the Bearer of a distinct Message, and hath been commissioned to reveal Himself through specific acts. It is for this reason that they appear to vary in their greatness. Their Revelation may be likened unto the light of the moon that sheddeth its radiance upon the earth. Though every time it appeareth, it revealeth a fresh measure of its brightness, yet its inherent splendor can never diminish, nor can its light suffer extinction.

It is clear and evident, therefore, that any apparent variation in the intensity of their light is not inherent in the light itself, but should rather be attributed to the varying receptivity of an ever-changing world. Every Prophet Whom the Almighty and Peerless Creator hath purposed to send to the peoples of the earth hath been entrusted with a Message, and charged to act in a manner that would best meet the requirements of the age in which He appeared. God's purpose in sending His Prophets unto men is twofold. The first is to liberate the children of men from the darkness of ignorance, and guide them to the light of true understanding. The second is to ensure the peace and tranquillity of mankind, and provide all the means by which they can be established.

The Prophets of God should be regarded as physicians whose task is to foster the well-being of the world and its peoples, that, through the spirit of oneness, they may heal the sickness of a divided humanity. To none is given the right to question their words or disparage their conduct, for they are the only ones who can claim to have understood the patient and to have correctly diagnosed its ailments. No man, however acute his perception, can ever hope to reach the heights which the wisdom and understanding of the Divine Physician have attained. Little wonder, then, if the treatment prescribed by the physician in this day should not be found to be identical with that which he prescribed before. How could it be otherwise when the ills affecting the sufferer necessitate at every stage of his sickness a special remedy? In like manner, every time the Prophets of God have illumined the world with the

resplendent radiance of the Day Star of Divine knowledge, they have invariably summoned its peoples to embrace the light of God through such means as best befitted the exigencies of the age in which they appeared. They were thus able to scatter the darkness of ignorance, and to shed upon the world the glory of their own knowledge. It is towards the inmost essence of these Prophets, therefore, that the eye of every man of discernment must be directed, inasmuch as their one and only purpose hath always been to guide the erring, and give peace to the afflicted.... These are not days of prosperity and triumph. The whole of mankind is in the grip of manifold ills. Strive, therefore, to save its life through the wholesome medicine which the almighty hand of the unerring Physician hath prepared.

And now concerning thy question regarding the nature of religion. Know thou that they who are truly wise have likened the world unto the human temple. As the body of man needeth a garment to clothe it, so the body of mankind must needs be adorned with the mantle of justice and wisdom. Its robe is the Revelation vouchsafed unto it by God. Whenever this robe hath fulfilled its purpose, the Almighty will assuredly renew it. For every age requireth a fresh measure of the light of God. Every Divine Revelation hath been sent down in a manner that befitted the circumstances of the age in which it hath appeared.

As to thy question regarding the sayings of the leaders of past religions. Every wise and praiseworthy man will no doubt eschew such vain and profitless talk. The incomparable Creator hath created all men from one same substance, and hath exalted their reality above the rest of His creatures. Success or failure, gain or loss, must, therefore, depend upon man's own exertions. The more he striveth, the greater will be his progress. We fain would hope that the vernal showers of the bounty of God may cause the flowers of true understanding to spring from the soil of men's hearts, and may wash them from all earthly defilements.

XXXV: Ponder a while. What is it that prompted,...

Ponder a while. What is it that prompted, in every Dispensation, the peoples of the earth to shun the Manifestation of the All-Merciful? What could have impelled them to turn away from Him and to challenge His authority? Were men to meditate on these words which have flowed from the Pen of the Divine Ordainer, they would, one and all, hasten to embrace the truth of this God-given, and ever-enduring Revelation, and would testify to that which He Himself hath solemnly affirmed. It is the veil of idle imaginations which, in the days of the Manifestations of the Unity of God and the Day Springs of His everlasting glory, hath intervened, and will continue to intervene, between them and the rest of mankind. For in those days, He Who is the Eternal Truth manifesteth Himself in conformity with that which He Himself hath purposed, and not according to the desires and expectations of men. Even as He hath revealed: “So oft, then, as an Apostle cometh to you with that which your souls desire not, do ye swell with pride, and treat some as impostors, and slay others.”

There can be no doubt whatever that had these Apostles appeared, in bygone ages and cycles, in accordance with the vain imaginations which the hearts of men had devised, no one would have repudiated the truth of these sanctified Beings. Though such men have been, night and day, remembering the one true God, and have been devoutly engaged in the exercise of their devotions, yet they failed in the end to recognize, and partake of the grace of, the Day Springs of the signs of God and the Manifestations of His irrefutable evidences. To this the Scriptures bear witness. Thou hast, no doubt, heard about it.

Consider the Dispensation of Jesus Christ. Behold, how all the learned men of that generation, though eagerly anticipating the coming of the Promised One, have nevertheless denied Him. Both Annas, the most learned among the divines of His day, and Caiaphas, the high priest, denounced Him and pronounced the sentence of His death.

In like manner, when Muḥammad, the Prophet of God—may all men be a sacrifice unto Him—appeared, the learned men of Mecca and Medina arose, in the early days of His Revelation, against Him and rejected His Message, while they who were destitute of all learning recognized and embraced His Faith. Ponder a while. Consider how Balál, the Ethiopian, unlettered though he was, ascended into the heaven of faith and certitude, whilst ‘Abdu’lláh Ubayy, a leader among the learned, maliciously strove to oppose Him. Behold, how a mere shepherd was so carried away by the ecstasy of the words of God that he was able to gain admittance into the habitation of his Best-Beloved, and was united to Him Who is the Lord of Mankind, whilst they who prided themselves on their knowledge and wisdom strayed far from His path and remained deprived of His grace. For this reason He hath written: “He that is exalted among you shall be abased, and he that is abased shall be exalted.” References to this theme are to be found in most of the heavenly Books, as well as in the sayings of the Prophets and Messengers of God.

Verily I say, such is the greatness of this Cause that the father flieth from his son, and the son flieth from his father. Call ye to mind the story of Noah and Canaan. God grant that, in these days of heavenly delight, ye may not deprive yourselves of the sweet savors of the All-Glorious God, and may partake, in this spiritual Springtime, of the outpourings of His grace. Arise in the name of Him Who is the Object of all knowledge, and, with absolute detachment from the learning of men, lift up your voices and proclaim His Cause. I swear by the Day Star of Divine Revelation! The very moment ye arise, ye will witness how a flood of Divine knowledge will gush out of your hearts, and will behold the wonders of His heavenly wisdom manifested in all their glory before you. Were ye to taste of the sweetness of the sayings of the All-Merciful, ye would unhesitatingly forsake your selves, and would lay down your lives for the Well-Beloved.

Who can ever believe that this Servant of God hath at any time cherished in His heart a desire for any earthly honor or benefit? The Cause associated with His Name is far above the transitory

things of this world. Behold Him, an exile, a victim of tyranny, in this Most Great Prison. His enemies have assailed Him on every side, and will continue to do so till the end of His life. Whatever, therefore, He saith unto you is wholly for the sake of God, that haply the peoples of the earth may cleanse their hearts from the stain of evil desire, may rend its veil asunder, and attain unto the knowledge of the one true God—the most exalted station to which any man can aspire. Their belief or disbelief in My Cause can neither profit nor harm Me. We summon them wholly for the sake of God. He, verily, can afford to dispense with all creatures.

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