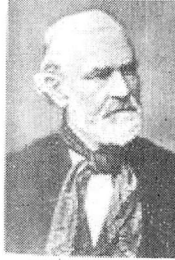


## A TABLET OF BAHĀ'-ALLĀH TO GEORG DAVID HARDEGG, THE LAWḤ-I HIRTĪK <sup>1</sup>

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With additions and revisions November 2004. 2007



Georg David Hardegg, leader of the  
Templer community in Haifa.

### Georg David Hardegg (1812-1879)

Mīrzā Ḥusayn `Alī Nūrī Bahā'-Allāh (1817-1892) addressed a number of letters or scriptural tablets (*alwah*) to Christians during the latest, West Galilean (loosely, `Akkā' = Acre) period of his religious ministry (1868-1892 CE). Most notably his *Lawḥ-i Pāp* (Tablet to Pope Pius IXth. c.1869) and the *Lawḥ-i aqdas* (Most Holy Tablet, late 1870s?) which was most probably addressed to Fāris Effendi who had been converted to the Bahā'ī religion by Mullā Muhammad Nabī-I Zarandī (c. 1831-1892) in Alexandria in 1868. It is now clear that the letter of Bahā'-Allāh commonly referred to as the *Lawḥ-i Hirtīk* was also addressed to a Christian named Georg David Hardegg (1812-1879). During the time of Bahā'-Allāh's imprisonment in `Akkā', Hardegg was the leader of the *Tempelgesellschaft* (Association of Templars [alternatively, 'Templars']) community in Haifa.

On first coming to know something of the nature of the *Lawḥ-i Hirtīk* through the note on this Tablet in `Abd al-Ḥamīd Ishrāq Khāvarī's *Ganj-i shāyigān*,<sup>2</sup> (and since it had not been published), I wrote to the Bahā'ī World Centre in Haifa requesting a copy for detailed study. On receipt of a typed copy (cf. text below) I began to try to

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<sup>1</sup>This Tablet was first translated and commented upon in the *Bahā'ī Studies Bulletin* (ed. S. Lambden), vol. 2/1 (June 1983), 32-63.

<sup>2</sup> Refer, *Ganj*, 172-3. Here Ishrāq Khāvarī mistakenly identifies the followers of the recipient of the *Lawḥ-i Hirtīk* with the Millerites or followers of William Miller (1782-1849 CE).

work out what the consonants H-R-T-K might signify, as they were evidently neither indicative of an Arabic nor a Persian construction. Ignoring the pointing and guessing that it might indicate the name of the recipient of the letter, the name Hardegg eventually sprang to mind. I then consulted Moojan Momen's *The Bābī and Bahā'ī Religions* and was delighted to find that what was obviously a very garbled translation of the *Lawḥ-i Hirtīk* had been forwarded by the missionary Rev. John Zeller (c.1830-1902) to the English Church Missionary Society and identified as a letter of Bahā'-Allāh to Hardegg.<sup>3</sup> Furthermore, as Zeller's letter forwarding Bahā'-Allāh's *Lawḥ-i Hirtīk* was dated July 8 1872 it may be inferred that the *Lawḥ-i Hirtīk* was written between late 1868 (when both Bahā'-Allāh and Hardegg arrived in 'Akkā' and Haifa respectively) and 8th July 1872. It was thus most probably between late 1871 and early 1872 (=1288-1289 AH) that Bahā'-Allāh addressed this Tablet to the Templer leader.

#### ■ Hardegg and the Tempelgesellschaft

The *Tempelgesellschaft* was founded by the German theologian and polemicist Christoph Hoffmann (b. Leonberg 1815 d. Jerusalem 1885) whose religious orientation was rooted in German Pietism of an highly chiliastic nature. Influenced by the belief that God's judgement and the parousia of Christ were at hand, and critical of the "conventional Christianity" of his day, he came, while residing in Ludwigsberg in the early 1850's, to advocate the creation of *das Volk Gottes* (the "people of God"). He was apparently influenced either by events of the Crimean War (1853-6) or the belief that the Ottoman Empire was crumbling in such a way that he conceived the idea that he and his people might become heirs to the Biblical promises. He elaborated a theory centering upon the [Jerusalem] Temple and its restoration, and dreamed of a mass emigration to Palestine.

In 1854 such visionary ideas led Hoffmann to establish the *Gesellschaft für Sammlung des Volkes Gottes in Jerusalem* (The Association for the Assembling of God's People in Jerusalem). In this he was aided by his associate Georg David Hardegg, a native and merchant of Ludwigsberg, who had turned to mysticism after

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<sup>3</sup> Refer Momen, *The Bābī and Bahā'ī Religions*. 216-8.

being imprisoned for revolutionary activities. By the mid-1850s Hoffmann and Hardegg had managed to enlist around 10,000 members.

An attempt was made via the Frankfurt Assembly to petition Sultan `Abd al-Majīd (Ottoman Sultan from 1839-1861) for permission to settle in Palestine. This petition failed and the members of the association had to content themselves with the establishment of a settlement near Marbach (1856). Four of the leaders of the movement, including Hoffmann and Hardegg, visited Palestine in 1858. To some extent they came to realize the largely impractical nature of their eschatologically oriented ambitions. Then, in 1859, the leaders of "God's people" were formally expelled from the National Evangelical Church. Consequently, in 1861, they set up their own distinctive religious body at Kirschenhardhof, the *Deutsche Tempel*. Hoffmann acted as spiritual leader and Hardegg as provisional secular leader, with an advisory council of 12 elders.

By 1867 numbers had dwindled to just 3,000, including women and children. Despite this in 1868 a group of Templer families made an abortive attempt to settle in the Nahalal area of Northern Palestine. Though by this time a bitter antagonism had come to exist between Hoffmann and Hardegg, it was decided to emigrate to Palestine and attempt to gain support for the movement from there. Thus, both Hoffmann and Hardegg arrived at Haifa on the 30th of October 1868. They began establishing amidst considerable local opposition and difficulty, an initially agricultural settlement. A few dozen Templer families from Württemberg (S. Germany) settled at the foot of the western cape of Mt. Carmel. According to Katz they were "joined by kindred families of German origin from southern Russia, and by some who had emigrated to America and become citizens, mainly from New York state" (Katz 1994:263).

In 1869 Hoffmann migrated to Jaffa where he came to establish a school and a hospital.<sup>1</sup> By 1874 the breach between Hoffmann and Hardegg was such that the latter founded his own Temple Unity having gained the support of about one third of the perhaps 200 (?) members of the Haifa community. These supporters of Hardegg subsequently returned to the (German) Evangelistic Church, though the Haifa Templers under new leadership continued to prosper. They contributed notably to the

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<sup>1</sup> In 1871 Hardegg's son Ernst became US consular agent in Jaffa. There he remained in office until 1909 when he resigned at the age of seventy (Kark, 1994:114).

modernization and improvement of local Haifa conditions. Despite sometimes marked local opposition from Muslims and Christian Arabs, the number of Haifa Templers rose from about 300 in the early 1880s to around 750 at the time of the outbreak of the First World War (1914).<sup>1</sup>

Among the letters contained in J. M. Emmerson's 1887 travelogue entitled *New York to the Orient* is one that includes details about local circumstances in Haifa and Acre including the position of the "German Colony" (= Templars):

One of the most noteworthy and interesting features of Haifa is the settlement here of group of Germans, known as the German Colony. They came here some twenty - five years ago, being prompted to emigrate thither by a religious sentiment. There are three distinct colonies of them in Palestine – at Jerusalem, Jaffa, and Haifa– consisting of about one thousand members. The colony here [at Haifa] numbers some three hundred persons, and they are in many respects a remarkable people. The appearance of the part of the city they occupy is in striking contrast with the main town in that it is regularly laid out, and is clean and orderly. These colonists are the only people who have ever come to live in Palestine who are self-supporting... (Emmerson 1887:113).<sup>2</sup>

#### ADD SCANS OF TEMPLAR COLONY –POSTCARDS ETC.

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<sup>1</sup>On the Tempelgesellschaft refer to the entries in the bibliography below and, Whitley, 'Friends of the Temple' *ERE* 6:141-2; Kolb, 'Friends of the Temple'; Ussishkin, 'Templers (Tempelgesellschaft)' *Enc. Judaica* 15:994-996 (this article is especially useful for details on 20th century Templer history); Alex Carmel, *Die Siedlungen ..*; idem, 'The German Settlers in Palestine...' 442-465; cf. also Oliphant, *Haifa or Life in Modern Palestine*, 17ff; Momen, *The Bābī and Bahā'ī religions* 215f, 503, 506f, 521. For some useful information on contacts between Bahā'īs and Templers see Ruhe, *Door of Hope*, 1982, index.

<sup>2</sup> Error! Main Document Only. A recent booklet put out by the Haifa Tourist Board entitled, 'Baha'i Shrine and Gardens on Mount Carmel, Haifa-Israel' contains two pages which illustrate the Haifa project, "the restoration and development of the main axis of the German Templar Colony". Another small leaflet - booklet by Prof. Yossi Ben Artzi of the University of Haifa is entitled 'The German Colony, 1869-2000' and includes some excellent color illustrations and diagrams.

### ■ Hardegg and the Bahā'ī religion

As previously indicated, Bahā'-Allāh, along with over 60 followers and members of his family, arrived as prisoners at Acre ('Akkā') Palestine on August 31st 1868 some 40 days before Hoffmann and Hardegg arrived at Haifa to found their colony. Though at first subject to strict confinement within the barracks as decreed by Sulṭān `Abd al-`Azīz, he had, by late 1871, managed to establish himself in the house of `Ūdī Khammār in the heart of the Christian quarter of `Akkā'. From there, Bahā'-Allāh succeeded in gaining the devotion of a number of local notables, including Shaykh Maḥmūd `Arrābī (d. late 1890s, later Muftī of `Akkā'). Hardegg came into contact with the Bahā'īs in Haifa and `Akkā' before Bahā'-Allāh's move to the House of `Ūdī Khammār.

Jakob Schumacher (1825-1891; American consular agent for Haifa and Acre for almost twenty years) a naturalized American citizen of German origin (Katz, 1994:120) and Templer who became head of the Haifa colony after Hardegg, wrote the following (partially cited) letter published in the official Templer publication *Süddeutsche Warte* of June 29 1871 :

"I can give notice of yet another spiritual phenomenon which can strengthen our belief. This concerns 70 Persians, who have been banished to `Akkā' on account of their beliefs. Mr. Hardegg has already spent considerable time and effort trying to discover the actual basis of their belief, and had dealings with them through an interpreter just yesterday" (cited Momen, op.cit., 236).

Shortly after the publication of Schumacher's note on the Bahā'īs, an article by Hardegg himself, dated June 15 1871, was published in the same organ of the Templers for 20 July 1871. This article provides some details of Hardegg's efforts to understand Bahā'ī doctrine and history. Hardegg also refers to an interview he had in Acre ('Akkā') on 2 June 1871 with Bahā'-Allāh's eldest son `Abdu'l-Bahā (1844-1921), having failed to gain an interview with Bahā'-Allāh himself. He also notes his contacts with the Bahā'īs of Haifa and records his impression that "these people, despite all the obscurity of their knowledge, were seeking the truth" (cited, Momen, *ibid*, 237). Hardegg most likely made

other trips to Acre ('Akkā') in order to investigate Bahā'ī beliefs and attempt to interest or convert the Bahā'īs to Christianity.

The missionary James J. Huber (1826-1893) who resided at Nazareth during the 1870s has recorded in a letter dated November 28 1872 that Hardegg had invited him to accompany him on a visit to the Acre ('Akkā') Bahā'īs. They travelled together to Acre ('Akkā') in October 1872 having been promised an interview with Bahā'-Allāh by some of the Bahā'īs. Perhaps as a result of Bahā'-Allāh's withdrawal in the house of 'ūdī Khammār following Bahā'ī-Azalī tensions and the misdeeds of certain Bahā'īs which culminated in the murder of several Azalīs, <sup>1</sup> the interview with Bahā'-Allāh did not materialise. Instead Hardegg and Huber conversed with 'Abdu'l-Bahā' (Momen, op.cit., 218).

Hardegg's desire to gain an interview with Bahā'-Allāh has been referred to by Bahā'-Allāh himself in a scriptural Tablet (*lawḥ*) which was perhaps written around 1875 and addressed to Ḥājji Mīrzā ḥaydar 'Alī Isfahānī (d. Haifa 1920) (? cf. Ganj, 172-3). In it Bahā'-Allāh stated that all the [Holy] Books "make mention of the appearance of the Promised One in the Holy Land". He alludes to the Templers who came from afar to settle in the regions of the blessed Holy Land. Calling to mind the well-known German Templar inscription *Der Herr ist nahe* [1871]", meaning, "God is nigh" (cf. Ruhe, op. cit. 193n) the Templers are represented as having said *ḡuhūr nazdīk ast*,




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<sup>1</sup> The Azalīs are the followers of Bahā'-Allāh's younger half-brother Mīrzā Yaḥyā (c.1830-1914) who was entitled Subh-i Azal (The Morn of Eternity) and had been exiled from Ottoman Turkey to Cyprus in 1868.

"The theophany [manifestation] is nigh and we have come that we might attain unto it (his presence)."

Nevertheless, Bahā'-Allāh adds, they remain in great heedlessness. None of the Templers had become Bahā'īs. Reference is then made to Hardegg and to the writing or revelation of the *Lawḥ-i Hirtik*:

"A few years ago their leader [Hardegg] desired to attain [my] presence but this request did not find acceptance in the most-holy court. Nonetheless, a sublime and most-holy Tablet (*lawḥ-i amna`-i aqdas*) was specifically sent down for him. In that Tablet was established that which enableth every righteous one to attain salvation and every wayfarer to reach the goal. Yet the confirmation of the utterance, "Let none touch it save those who are pure" was manifest for they did not attain even a drop of the ocean of its significances" (Text cited *Ganj*, 172-3)

Though Bahā'-Allāh represents the 19th century Templers as a people who failed to understand or respond to his message, the Bahā'īs seem to have had cordial relations with them. Bahā'-Allāh himself, on several occasions, perhaps had personal contact with them in the course of his several trips to Haifa during the 1880s and early 1890s.

THE TABLET OF BAHĀ'-ALLĀH TO THE TEMPLER LEADER GEORG DAVID HARDEGG (d. 1879), THE LAWḤ-I HIRTĪK



13. George David Hardegg, leader of the American Templar colony in Haifa

This Arabic text and provisional translation of the *Lawḥ-i Hirtik* (authorized at the BWC) was first published in the *Baha'i Studies Bulletin* (ed. Stephen Lambden, vol. 2/1 (June 1983), 32-63. It was a translation of the text communicated to me in 1982 by the Baha'i World Centre in typed format. The text published by Vahid Behmardi in the *La'ali al-ḥikmat* vol. 3 :215-220 (reproduced below) contains only one minor difference. I shall indicate the only omission (?) at II:1 in the Haifa BSB text as compared with the *La'ālī al-ḥikmat* (= LH) with a red asterisk (\*).

This Arabic text of the *Lawḥ-i hirtik* cited below and placed interlineally is that printed in the *La'ālī al-ḥikmat* (ed. Behmardi), vol. 3:215-220. It has been pointed by Behmardi and is identical to the (unpointed) BWC Haifa typescript sent to me in 1982 with one minor omission, the particle أَنْ \* which occurs before يَا حَبِيبُ "O Beloved one!" at II:1. It is this text which was originally translated in the BSB and which was included in typed format in BSB 2:1 pp. 57-8.

بِسْمِ اللَّهِ الْأَقْدَسِ

قَدْ حَضَرَ كِتَابُكَ الْمَخْتُومُ لَدَى الْمَظْلُومِ وَوَجَدْنَا مِنْهُ

عَرَفَ خُلُوصِكَ لِلَّهِ الْمُهَيَّمِينَ الْقَيُّومِ ،

نَسْنَلُ اللَّهَ أَنْ يُعَرِّفَكَ مَا هُوَ الْمَسْتَوْرُ فِي لَوْحِ مَسْطُورِ

وَ يُسْمِعَكَ هَدِيرَ الْوَرَقِ عَلَى الْأَفْئَانِ وَ خَرِيرَ مَا الْحَيَّوَانِ



الَّذِي جَرَى مِنْ مَعِينِ مَشِيَّةَ مَالِكِ الْإِمْكَانِ

بِالْحِكْمَةِ وَالْبَيَانِ ،

أَنْ \* يَا حَبِيبُ يَنْبَغِي لِحَضْرَتِكَ أَنْ تَتَفَكَّرَ

فِي كَلِمَةِ اللَّهِ وَ عَظَمَتِهَا وَ حِلَاوَتِهَا إِنَّهَا لَتَكْفِي

الْعَالَمِينَ ، إِنَّ أَوَّلَ مَنْ آمَنَ بِالرُّوحِ

قَدْ أَخَذَهُ جَذْبُ كَلِمَةِ رَبِّهِ وَ بِهَا أَقْبَلَ وَ آمَنَ مُنْقَطِعاً عَمَّا فِي

أَيْدِي النَّاسِ هَذَا يَنْبَغِي لِحَيْتَانِ الْبَحْرِ الْأَعْظَمِ

يَا أَيُّهَا الْعَارِفُ الْخَبِيرُ وَ الْحَبْرُ الْبَصِيرُ فَاعْلَمْ قَدْ

مَنَعَ الْهَوَى أَكْثَرَ الْوَرَى عَنِ التَّوَجُّهِ إِلَى اللَّهِ

مَالِكِ الْأَسْمَاءِ ، مَنْ يَنْظُرُ بِعَيْنِ الْبَصِيرَةِ يَشْهَدُ وَ

يَرَى وَ يَقُولُ سُبْحَانَ رَبِّي الْأَعْلَى ، قَدْ بَشَّرَ الْبَرَّ وَ

الْبَحْرُ بِبِرِّ اللَّهِ وَ وَعَدَ الْمَلَأَ بِمُطَهَّرِ الْعِلِّ

إِنَّهُ لِبَانِي الْهَيْكَلِ طُوبَى لِلْعَارِفِينَ ، إِذَا أَتَى

الْمَيْقَاتِ يَصِيحُ الْكَرْمَلُ كَأَنَّهُ اهْتَزَّ مِنْ اهْتِزَازِ

نَسَمَةِ الرَّبِّ طُوبَى لِلْسَّامِعِينَ ، لَوْ يَتَوَجَّهُ أَحَدٌ

بِأُذُنِ الْفِطْرَةِ لَيَسْمَعُ مِنَ الصَّخْرَةِ أَنَّهَا تُنَادِي

بِأَعْلَى الصَّيْحَةِ وَ تَشْهَدُ لِلَّهِ الْأَبَدِيِّ ، طُوبَى

لِمَنْ وَجَدَ عَرَفَ الْبَيَانَ وَ أَقْبَلَ إِلَى الْمَلَكُوتِ مُنْقَطِعاً

عَنِ الْإِمْكَانِ ، فَإِذَا ظَهَرَ مَا ذُكِرَ فِي الْكُتُبِ تَرَى النَّاسَ

يَنْظُرُونَ وَ لَا يَعْرِفُونَ ، ٢١٧

يَا حَبِيبُ فَانظُرْ سِرَّ التَّنَكُّيسِ لِرِمَزِ الرَّئِيسِ حَيْثُ جَعَلَ  
 أَعْلِيَهُمْ أَسْفَلَهُمْ وَ أَسْفَلَهُمْ أَعْلِيَهُمْ وَ اذْكُرْ إِذْ  
 أَتَى الْيَسُوعُ أَنْكَرَهُ الْعُلَمَاءُ وَ الْفُضَلَاءُ وَ الْأُدَبَاءُ  
 وَ أَقْبَلَ إِلَى الْمَلَكُوتِ مَنْ يَصْطَادُ الْحُوتَ هَذَا سِرٌّ مَا  
 ذُكِرَ فِي غِيَابِ الْكَلِمَاتِ بِالرَّمُوزِ وَ الْإِشَارَاتِ ، إِنَّ  
 الْأَمْرَ عَظِيمًا عَظِيمًا ، إِنَّ بَطْرُسَ الْحَوَارِيِّ مَعَ عَلْوِ  
 شَأْنِهِ وَ سُمُوِّ مَقَامِهِ أَمْسَكَ اللِّسَانَ إِذْ سُئِلَ ، إِنَّكَ  
 لَوْ تَتَفَكَّرُ فِيمَا مَضَى خَالِصًا لَوَجْهِ الرَّبِّ لَتَرَى النُّورَ  
 مُشْرِقًا أَمَامَ وَجْهِكَ وَ تَجْعَلُهُ نُصْبَ عَيْنَيْكَ ، إِنَّ الْحَقَّ  
 أَظْهَرَ مِنْ أَنْ تَعْشِيَهُ الْحُجُبَاتُ وَ الطَّرِيقَ أَبْيَنَ مِنْ  
 أَنْ تُعْطِيَهُ الظُّلُمَاتُ وَ الْيَقِينَ أَشْهَرَ مِنْ أَنْ  
 تَسْتُرَهُ الظُّنُونَاتُ وَ الَّذِينَ مَنَعُوا أَوْلَادَكَ اتَّبَعُوا  
 أَهْوَاءَهُمْ وَ هُمْ الْيَوْمَ نِيَامٌ رَاقِدُونَ ، سَوْفَ يَنْتَبَهُونَ وَ  
 يَرْكُضُونَ وَ لَا يَجِدُونَ ، طُوبَى لِمَنْ وَجَدَ الْعَرْفَ إِذْ هَاجَ  
 إِنَّهُ فَازَ بِمَا فَازَ بِهِ عِبَادٌ مُخْلِصُونَ ، ثُمَّ اعْلَمْ أَنَا  
 رَأَيْنَا بِأَنَّ الصَّادَ الظَّاهِرَةَ فِي كَلِمَةِ صَلَاحٍ قَدْ  
 طُرِّزَتْ بِطِرَازِ الْأَلْفِ الْقَائِمَةِ ، إِنَّهَا لَهِيَ  
 الْمَذْكُورَةُ فِي لُوحِ مَنَشُورٍ ، وَ عِنْدَ ظُهُورِ أَنْوَارِ تِلْكَ  
 الْكَلِمَةِ الْإِلَهِيَّةِ فَتَحَ بَابُ السَّمَاءِ وَ ظَهَرَ مَلَكُوتُ  
 الْأَسْمَاءِ وَ تَمَّ الْأَمْرُ بِأَلْفِهَا

بَعْدَ اتِّصَالِهَا بِالْأَلْفِ الْمَبْسُوطَةِ الَّتِي طُرِّزَتْ  
بِالنَّقْطَةِ الْبَارِزِ عَنْهَا الْأَسْمُ الْمَخْزُونُ وَالسَّرُّ  
الْمَكُونُ وَالرَّمْزُ الْمَصُونُ وَإِنَّهَا لَهِيَ النَّقْطَةُ  
الَّتِي مِنْهَا ظَهَرَتِ الْأَشْيَاءُ وَإِلَيْهَا أَعَادَتْ ، ثُمَّ  
رَأَيْنَا الْكَلِمَةَ نَطَقَتْ بِكَلِمَةٍ وَجَدَهَا كُلُّ حِزْبٍ مِنَ  
الْأَحْزَابِ عَلَى لُغَتِهِ وَ لِسَانِهِ وَ عِنْدَ نُطْقِهَا أَشْرَقَتْ مِنْ  
أُفُقِ بَيَانِهَا شَمْسٌ أَظْلَمَتْ عِنْدَ أَنْوَارِهَا شَمْسُ السَّمَاءِ ، وَ  
قَالَتْ قَدْ زَيْنَ رَأْسُ السَّبْعِينَ بِأَكْلِيلِ الْأَرْبَعِينَ وَ  
اتَّصَلَ بِالسَّبْعِ قَبْلَ الْعَشْرَةِ وَ عِنْدَ ذَلِكَ نَاحَتْ وَ قَالَتْ  
مَا لِي أَرَى الْبَيْتَ لَا يَعْرِفُ صَاحِبَهُ وَالْأَبْنَ لَا  
يَتَنَفَّسُ أَبَاهُ وَ كَذَلِكَ الرَّاجِي مَلْجَأَهُ وَ مَثْوِيَهُ يَا  
أَيُّهَا الطَّائِرُ فِي هَوَا الْعِرْفَانِ مَنْ عَرَفَ الْجَارِي  
الْمُنْجَمِدَ وَالطَّائِرَ السَّاكِنَ وَالظَّاهِرَ الْمَسْتَوْرَ وَ  
الْمُشْرِقَ الْمَحْجُوبَ يَأْخُذُهُ جَذْبُ الْإِشْرَاقِ عَلَى شَأْنٍ  
يَطِيرُ بِأَجْنِحَةِ الْإِشْتِيَاقِ فِي هَوَا الْقُرْبِ وَالْقُدْسِ  
وَ الْوِصَالِ ، وَ مَا ذَكَرْتَ حَضْرَتِكَ فِي الظَّلَامِ نَشْهَدُ أَنَّهُ  
أَحَاطَ الْأَنَامَ ، طُوبَى لِمَنْ أَضَاءَ بِنُورِ الْمَشْرِقِ مِنْ  
أُفُقِ رَحْمَةِ رَبِّهِ الْأَقْدَسِ ، إِنَّ الظَّلَامَ هُوَ الْأَوْهَامُ  
وَ بِهَا مَنَعَ الْأَنَامَ عَنِ التَّوَجُّهِ إِلَى الْمَلَكُوتِ إِذْ  
ظَهَرَ بِأَمْرِ اللَّهِ مَالِكِ الْجَبْرُوتِ ٢١٩

وَأَمَّا مَا ذَكَرْتَ أَنَّ فُلَانًا ظَنَّ أَنَّ

لَا اخْتِلَافَ بَيْنَنَا مِنْ جِهَةِ الرُّوحِ ، هَذَا حَقٌّ لِأَنَّ

الرُّوحَ مُقَدَّسٌ مِنْ أَنْ تَعْتَرِيهِ الْأَخْتِلَافَاتُ أَوْ تَحْوِيهِ

الإِشَارَاتُ ، إِنَّهُ لَيُظْهِرُ نُورَ الْأَحَدِيَّةِ بَيْنَ

الْبَرِيَّةِ وَ آيَةِ الْقَدَمِ بَيْنَ الْأَمَمِ مَنْ أَقْبَلَ إِلَيْهِ

فَقَدْ أَقْبَلَ إِلَى مَنْ أَرْسَلَهُ وَ مَنْ أَعْرَضَ عَنْهُ أَعْرَضَ

عَمَّنْ أَظْهَرَهُ وَ أَنْطَقَهُ ، إِنَّهُ كَانَ عَلَى مَا كَانَ وَ يَكُونُ

بِمِثْلِ مَا قَدْ كَانَ إِنَّمَا تَخْتَلِفُ إِشْرَاقَاتُ تَجَلِّيهِ فِي

الْمَرَايَا بِاخْتِلَافَاتِ صَوْرِهِنَّ وَ أَلْوَانِهِنَّ ، يَا حَبِيبُ لَوْ

يُنْكَشِفُ رَمْزٌ مِنْ سِرِّ الَّذِي كَانَ مُقَنَّعًا بِالسِّرِّ

لَتَضْطَرِبُ أَفْنِدَةُ الَّذِينَ أَخَذُوا مَا عِنْدَهُمْ وَ نَبَدُوا مَا

عِنْدَ الرَّبِّ ، إِنَّ حَضْرَتَكَ لَوْ تَتَفَكَّرُ فِيمَا أَلْفَيْنَاكَ وَ

تَقُومُ عَلَى مَا ذَكَرَ بِالْإِسْتِقَامَةِ الْكُبْرَى لَيُظْهِرُ مِنْكَ

مَا ظَهَرَ مِنْ قَبْلُ ، يَا حَبِيبُ إِنَّ الطَّيْرَ بَيْنَ مَخَالِيبِ

الظُّلْمِ وَ النِّفَاقِ لَا تَرَى لِنَفْسِهَا مِنْ وَكْرِ لِسَانِ فِيهِ

وَ لَا مِنْ فِضَا لِنَطِيرِ إِلَيْهِ وَ فِي مِثْلِ تِلْكَ الْحَالَةِ

تَدْعُ الْبَرِيَّةَ إِلَى الْحَيَاةِ الْأَبَدِيَّةِ

طُوبَى لِأُدُنِ وَاعِيَةٍ ،

نَسْأَلُ اللَّهَ أَنْ يَجْمَعَنَا فِي بَسَاطٍ وَاحِدٍ وَ

يُؤَيِّدَنَا عَلَى مَا يُحِبُّ وَ يَرْضَى .

Provisional translation with interlinear Arabic text,

Stephen Lambden

[1]

بِسْمِ اللَّهِ الْأَقْدَسِ

In the name of God, the Most Holy.

[1]

قَدْ حَصَرَ كِتَابِكَ الْمَحْتُومُ لَدَى الْمَظْلُومِ

Thy sealed letter arrived before the Wronged One.

[2]

وَجَدْنَا مِنْهُ عَرَفَ خُلُوصِكَ لِلَّهِ الْمُهَيَّمِنِ الْقَيُّومِ

There from did We catch a fragrance of thy sincerity towards God,

the Protector, the Self-Subsisting.

[3]

نَسْئَلُ اللَّهَ أَنْ يُعَرِّفَكَ مَا هُوَ الْمَسْتُورُ فِي لَوْحِ مَسْطُورٍ

We entreat God that He might inform thee

of that which is concealed in an inscribed Tablet;

[4]

وَيُسْمِعُكَ هَدِيرَ الْوَرَقِ عَلَى الْأَفْئَانِ

might enable thee to hearken unto the cooing of the Dove upon the  
branches

[5]

وَ خَرِيرَ مَاءِ الْحَيَوَانِ  
الَّذِي جَرَى مِنْ مَعِينِ مَشِيَّةِ مَالِكِ الْإِمْكَانِ  
بِالْحِكْمَةِ وَالْبَيَانِ

and the murmuring of the Water of Life which hath flowed  
with Wisdom and Explanation from the spring of the Will of the King of  
Existence.

[II]

[1]

ان\* يَا حَبِيبُ يَنْبَغِي لِحَضْرَتِكَ أَنْ تَتَفَكَّرَ  
فِي كَلِمَةِ اللَّهِ وَ عَظَمَتِهَا وَ حَلَاوَتِهَا إِنَّهَا لَتَكْفِي الْعَالَمِينَ

O beloved one! It is necessary that thine eminence  
contemplate the Word of God, the grandeur and sweetness of which  
suffices all the worlds.

[2]

إِنَّ أَوَّلَ مَنْ آمَنَ بِالرُّوحِ  
 قَدْ أَخَذَهُ جَذْبُ كَلِمَةِ رَبِّهِ وَ بِهَا أَقْبَلَ وَ آمَنَ  
 مُنْقَطِعاً عَمَّا فِي أَيْدِي النَّاسِ

The first of those who believed in the Spirit [Jesus]

was enraptured by the Word of his Lord and through it turned and believed,  
 detached from whatsoever the people possess.

[3]

هَذَا يَنْبَغِي لِحَيْتَانِ الْبَحْرِ الْأَعْظَمِ

Such action is incumbent upon the fishes of the Most Great Ocean.

[III]

[1]

يَا أَيُّهَا الْعَارِفُ الْخَبِيرُ وَ الْحَبِيرُ الْبَصِيرُ

O Thou informed mystic knower and insightful religious leader!

[2]

فَاعْلَمْ قَدْ مَنَعَ الْهَوَى أَكْثَرَ الْوَرَى  
 عَنِ التَّوَجُّهِ إِلَى اللَّهِ مَالِكِ الْأَسْمَاءِ

Know thou that base passion hath hindered most mortals  
 from turning their faces unto God, the King of Names.

[3]

مَنْ يَنْظُرُ بِعَيْنِ الْبَصِيرَةِ يَشْهَدُ وَ  
يَرَى وَ يَقُولُ سُبْحَانَ رَبِّيَ الْأَعْلَى

Such, however, as gaze with the eye of insight,  
shall bear witness and seeing, exclaim,  
'Praise be unto my Lord, the Most Exalted.'

[4]

قَدْ بَشَّرَ الْبَرُّ وَالْبَحْرُ بِبِرِّ اللَّهِ

Land and sea hath rejoiced at the Beneficence of God.

[5]

وَأُوعِدَ الْمَلَأَ بِمُطَهَّرِ الْعِلِّ

The nations were given the promise regarding  
the appearance of the Healer of Infirmities.

إِنَّهُ لَبَانِي الْهَيْكَلِ

He, assuredly, is the expected Builder of the Temple.

[6]

طُوبَى لِلْعَارِفِينَ

Blessed be such as are possessed of mystic knowledge.



[7]

إِذَا أَتَى الْمَيْقَاتُ يَصِيحُ الْكَرْمُ كَأَنَّهُ اهْتَزَّ مِنْ اهْتِزَازِ  
نَسَمَةِ الرَّبِّ

When the appointed time came, Carmel cried out,  
trembling as if shaken by the breezes of the Lord,

طُوبَى لِلْسَّامِعِينَ ،

'Blessed be such as hearken!'

[8]

لَوْ يَتَوَجَّهَ أَحَدٌ بِأُذُنِ الْفِطْرَةِ لَيَسْمَعَنَّ مِنَ الصَّخْرَةِ

Should anyone incline with the ear of the inner nature,  
the same would assuredly hear the cry from the Rock.

[9]

أَنَّهَا تُنَادِي بِأَعْلَى الصَّيْحَةِ وَتَشْهَدُ لِلَّهِ الْأَبَدِيِّ ،

It, verily, proclaims in a most elevated voice and bears witness unto the  
Eternal God.

[10]

طُوبَى

لِمَنْ وَجَدَ عَرَفَ الْبَيَانَ

Blessed be such as catch a fragrance of the Utterance

وَأَقْبِلْ إِلَى الْمَلَكُوتِ مُنْقَطِعاً  
عَنِ الْإِمْكَانِ ،

and turn unto the Kingdom, detached from the contingent world.

[11]

فَإِذَا ظَهَرَ مَا ذُكِرَ فِي الْكُتُبِ تَرَى النَّاسَ  
يَنْظُرُونَ وَ لَا يَعْرِفُونَ ،

When that which is mentioned in the Holy Books

hath come to pass, thou shalt see the people beholding

but not understanding.

[IV]

[1]

يَا حَبِيبُ  
فَانظُرْ سِرَّ التَّنْكِيسِ لِرَمَزِ الرَّئِيسِ

O beloved one!

Behold the mystery of reversal on account of the symbol of the Ruler

حَيْثُ جَعَلَ أَعْلَاهُمْ أَسْفَلَهُمْ وَ أَسْفَلَهُمْ أَعْلَاهُمْ

for He hath made their exalted ones their lowly ones

and their lowly ones their exalted ones.

[2]

وَ اذْكَرْ اِذْ اَتَى الْيَسُوْعُ اَنْكَرَهُ الْعُلَمَاءُ وَ الْفُضَلَاءُ وَ الْاُدَبِيَا

And call thou to mind the fact that when Jesus came

He was rejected by the divines, the learned and the educated.

[3]

وَ اَقْبَلَ اِلَى الْمَلَكُوْتِ

مَنْ يَصْنَطَاذُ الْحُوْتِ

He who was a mere fisherman [Peter],

on the other hand, entered the Kingdom.

[4]

هَذَا سِرٌّ مَا ذُكِرَ فِي غِيَاهِبِ الْكَلِمَاتِ

بِالرَّمُوزِ وَ الْاِشَارَاتِ

This is the mystery of what was mentioned in the heart of the words

by means of intimations and allusions.

[M]

[1]

اِنَّ الْاَمْرَ عَظِيْمًا عَظِيْمًا ،

اِنَّ بُطْرُسَ الْحَوَارِيِّ مَعَ عَلُوِّ

شَأْنِهِ وَ سُمُوِّ مَقَامِهِ اَمْسَكَ اللِّسَانَ اِذْ سُنِّلَ

Great, great is the Cause!

Peter the Apostle, in spite of his excellence and the eminence of his station,  
held back his tongue when asked about it.

[2]

إِنَّكَ لَوْ تَتَفَكَّرَ فِيمَا مَضَى خَالِصاً لَوَجْهِ الرَّبِّ  
لَتَرَى النُّورَ  
مُشْرِقاً أَمَامَ وَجْهِكَ وَ تَجْعَلُهُ نُصَبَ عَيْنَيْكَ َ

Should thou consider sincerely what hath heretofore come to pass,  
for the sake of the Lord alone, thou wilt assuredly see the Light  
shining before thine eyes.

[3]

إِنَّ الْحَقَّ أَظْهَرَ مِنْ أَنْ تَغْشِيَهُ الْحُجُبَاتُ  
وَ الطَّرِيقَ أَبْيَنَ مِنْ أَنْ تُغَطِّيَهُ الظُّلُمَاتُ  
وَ الْيَقِينَ أَشْهَرَ مِنْ أَنْ تَسْتُرَهُ الظُّنُونَاتُ ُ

The Truth is too manifest to be wrapped up in veils,  
the Path too open to be enveloped in darkness  
and the Certainty too evident to be obscured by doubts.

[4]

وَ الَّذِينَ مَنَعُوا أَوْلَادَكَ اتَّبَعُوا  
أَهْوَانَهُمْ وَ هُمْ الْيَوْمَ نِيَامٌ رَاقِدُونَ

Those who have been held back are the ones who have followed their lusts and are today slumbering, sleeping.

[5]

سَوْفَ يَنْتَبَهُونَ وَيَرْكُضُونَ وَلَا يَجِدُونَ

They shall wake up and run around but find no place to hide.

[6]

طُوبَى لِمَنْ وَجَدَ الْعَرْفَ إِذْ هَاجَ  
إِنَّهُ فَازَ بِمَا فَازَ بِهِ عِبَادٌ مُخْلِصُونَ

Blessed be such as catch the fragrance of Truth,  
then awaken, that they might attain whatsoever the sincere servants  
attained.

[VI]

[1]

ثُمَّ اعْلَمْ أَنَّا رَأَيْنَا بِأَنَّ الصَّادَ الظَّاهِرَةَ فِي كَلِمَةِ صُنْحٍ

Know thou that We saw the exterior letter *Ṣād* ( ص )

in the word "Peace" (Ar. *صُنْحٍ ṣulḥ*).

[2]

طُرِّزَتْ بِطِرَازِ الْأَلْفِ الْقَائِمَةِ  
قَدْ إِنَّهَا لَهِيَ الْمَذْكُورَةُ فِي لَوْحٍ مَنْشُورٍ

It, verily, was adorned with the ornament of the upright letter "A" (= ا )  
and is what hath assuredly been mentioned in an Outspread Tablet.

[3]

و عِنْدَ ظُهُورِ أَنْوَارِ تِلْكَ  
الْكَلِمَةِ الْإِلَهِيَّةِ فُتِحَ بَابُ السَّمَاءِ وَ ظَهَرَ مَلَكُوتُ الْأَسْمَاءِ

And upon the manifestation of the lights of that Divine Word, the Gate of  
Heaven was opened and the Kingdom of Names appeared.

[4]

بَعْدَ اتِّصَالِهَا بِالْأَلْفِ الْمَبْسُوطَةِ وَ تَمَّ الْأَمْرُ بِأَلْفِهَا  
الَّتِي طُرِّزَتْ بِالنَّقْطَةِ الْبَارِزِ عَنْهَا الْأَسْمُ الْمَخْزُونُ وَ السِّرُّ  
الْمَكْنُونُ وَ الرَّمَزُ الْمَصُونُ

And this matter was completed through the letter "H" ( هـ ) after which it  
was united to the leveled letter "A" (*alif* = ا ) which was adorned with the  
Point ( • of the letter "B" = ب ) from which the Treasured Name, the Hidden  
Mystery and the Guarded Symbol ( بهاء = Bahā' ) emerged.

[5]

وَ إِنَّهَا لَهِيَ النَّقْطَةُ الَّتِي مِنْهَا ظَهَرَتِ الْأَشْيَاءُ وَ إِلَيْهَا أَعَادَتْ

It, verily, is the Point ( • ) from which existence hath appeared and unto which it hath returned.

[VII]

[1]

ثُمَّ رَأَيْنَا الْكَلِمَةَ نَطَقَتْ بِكَلِمَةٍ  
وَجَدَهَا كُلُّ حِزْبٍ مِنَ الْأَحْزَابِ عَلَى لُغَتِهِ وَ لِسَانِهِ

Then We saw the Word which uttered a Word which every community found to be according to its own tongue and language.

[2]

وَ عِنْدَ نُطْقِهَا أَشْرَقَتْ مِنْ  
أُفُقِ بَيَانِهَا شَمْسٌ أَظْلَمَتْ عِنْدَ أَنْوَارِهَا شَمْسُ السَّمَاءِ

When that Word was uttered, a Sun shone forth from the Horizon of its Announcement, the Lights of which eclipsed the sun of the heavens.

[3]

وَ قَالَتْ قَدْ زِينَ رَأْسُ السَّبْعِينَ بِإِكْلِيلِ الْأَرْبَعِينَ  
وَ اتَّصَلَ بِالسَّبْعِ قَبْلَ الْعَشْرَةِ

It said, 'The head of the seventy [ = ع ] hath been adorned with the crown of the forty [= م ] and been united with the seven[ = ز ] before the ten [= ي ].'

[4]

وَ عِنْدَ ذَلِكَ نَاحَتْ وَ قَالَتْ  
مَا لِي أَرَى الْبَيْتَ لَا يَعْرِفُ صَاحِبُهُ وَ الْإِنِّ لَا

يَلْتَفِتُ أَبَاهُ وَ كَذَلِكَ الرَّاجِي مَلْجَأَهُ وَ مَثْوِيَهُ

Then it lamented and it said, 'What is this that I see? The house does not recognize its master neither does the son pay heed unto his father; nor likewise is the hopeful seeker cognizant of his place of refuge and haven.'

[VIII]

[1]

يَا أَيُّهَا الطَّائِرُ فِي هَوَا الْعِرْفَانِ

O thou who soarest in the atmosphere of mystic knowledge!

[2]

مَنْ عَرَفَ الْجَارِي الْمُنْجَمَدَ

Whoso knoweth [the One in Whose Person] what floweth yet exhibiteth  
solidity;

[3]

وَ الطَّائِرِ السَّاكِنِ

what soareth yet is at rest;

[4]

وَ الظَّاهِرِ الْمَسْتُورِ

what is manifest yet concealed

[5]

وَ الْمَشْرِقِ الْمَحْجُوبِ



and what is resplendent yet veiled,

[6]

يَأْخُذُهُ جَذْبُ الْإِشْرَاقِ عَلَى شَأْنٍ  
يَطِيرُ بِأَجْنِحَةِ الْإِشْتِيَاقِ فِي هَوَاِ الْقُرْبِ وَالْقُدْسِ وَالْوِصَالِ

shall be seized by the attraction of the divine Effulgences to such an extent that he will fly on the wings of yearning in the atmosphere of nearness, holiness and reunion.

[IX]

[1]

وَمَا ذَكَرْتَ حَضْرَتَكَ فِي الظَّلَامِ

With regard to that which thine eminence hath mentioned concerning the darkness,

[2]

نَشْهَدُ أَنَّهُ أَحَاطَ الْأَنَامَ

We bear witness that it hath encompassed the creatures.

[3]

طُوبَى لِمَنْ أَضَاءَ بِنُورِ الْمُشْرِقِ مِنْ  
أُفُقِ رَحْمَةِ رَبِّهِ الْأَقْدَسِ

Blessed be he who hath been illumined by the Light which shineth forth  
from the horizon of the Mercy of his Lord, the Most Holy.

[4]

إِنَّ الظَّلَامَ هُوَ الْأَوْهَامُ  
وَبِهَا مَنَعَ الْأَنَامُ عَنِ التَّوَجُّهِ إِلَى الْمَلَكُوتِ إِذْ  
ظَهَرَ بِأَمْرِ اللَّهِ مَالِكِ الْجَبْرُوتِ

The darkness is the vain imaginings by virtue of which the people were  
prevented from turning towards the Kingdom when the King of the Divine  
Realm appeared with the Cause of God.

[X]

[1]

وَأَمَّا مَا ذَكَرْتَ أَنَّ فُلَانًا ظَنَّ أَنَّ  
لَا اخْتِلَافَ بَيْنَنَا مِنْ جِهَةِ الرُّوحِ ،

As for what thou hast mentioned, that a certain person hath supposed  
that there are no differences between us with regard to the Spirit [Jesus],

[2]

هَذَا حَقٌّ لِأَنَّ  
الرُّوحَ مُقَدَّسٌ مِنْ أَنْ تَعْتَرِيهِ الْاِخْتِلَافَاتُ  
أَوْ تَحْوِيهِ الْإِشَارَاتُ

this is indeed the truth inasmuch as the Spirit [Jesus] is sanctified beyond being overwhelmed by differences or encompassed by symbolic expressions.

[3]

إِنَّهُ لَظُهُورُ نُورِ الْأَحَدِيَّةِ بَيْنَ  
الْبَرِيَّةِ وَ آيَةِ الْقَدَمِ بَيْنَ الْأُمَّمِ

He, verily, is the Light of Oneness among mankind and the sign of the Ancient of Days among the peoples.

[4]

مَنْ أَقْبَلَ إِلَيْهِ  
فَقَدْ أَقْبَلَ إِلَى مَنْ أَرْسَلَهُ  
وَمَنْ أَعْرَضَ عَنْهُ أَعْرَضَ  
عَمَّنْ أَظْهَرَ هُوَ أَنْطَقَهُ

He who turneth unto Him [Jesus] hath turned unto He [God] who sent Him [Jesus] and he who rejecteth Him hath rejected He who caused Him to be made manifest and to speak forth.

[5]

إِنَّهُ كَانَ عَلَى مَا كَانَ وَ يَكُونُ  
بِمِثْلِ مَا قَدْ كَانَ إِنَّمَا تَخْتَلَفُ إِشْرَاقَاتُ تَجَلِّيهِ فِي  
الْمَرَايَا بِاخْتِلَافَاتِ صَوْرِهِنَّ وَ أَلْوَانِهِنَّ

He hath ever been what He was and will ever remain the same as what He was; only the Effulgence of His Theophany in the Mirrors varies on account of Their different forms and colors.

[XI]

[1]

يَا حَبِيبُ

لَوْ يَنْكَشِفُ رَمْزٌ مِنْ سِرِّ الَّذِي كَانَ مُقْتَعًا بِالسِّرِّ

لَتَضْطَرِبُ أَفْنِدَةُ الدِّينِ أَحَدُوا مَا عِنْدَهُمْ

وَ نَبَدُوا مَا عِنْدَ الرَّبِّ

O beloved one!

Should a hint of the secret which was veiled in mystery be disclosed,

the hearts of those who cling unto what they possess

and cast away what is with God would be thrown into confusion.

[2]

إِنَّ حَضْرَتَكَ لَوْ تَتَفَكَّرُ فِيمَا أَلْفَيْنَاكَ وَ

تَقُومُ عَلَى مَا ذُكِرَ بِالْإِسْتِقَامَةِ الْكُبْرَى لِيُظْهَرَ مِنْكَ

مَا ظَهَرَ مِنْ قَبْلُ

If thine eminence would ponder upon what We have set forth for thee

and rise up according to what hath been mentioned

with the greatest steadfastness, there would, verily, be manifest from thee

what was previously made manifest.

[XII]

[1]

يا حَبِيبُ إِنَّ الطَّيْرَ بَيْنَ مَخَالِبِ  
الظُّلْمِ وَ النِّفَاقِ لَا تَرَى لِنَفْسِهَا مِنْ وَكْرٍ لَتَسْكُنَ فِيهِ  
وَ لَا مِنْ فَضَا لَتَطِيرَ إِلَيْهِ

O beloved one!

This Bird is ensnared betwixt the talons of oppression and hypocrisy, and seest no nest wherein he might dwell nor any retreat unto which he might wing his way.

[2]

وَ فِي مِثْلِ تِلْكَ الْحَالَةِ تَدْعُ الْبَرِيَّةَ إِلَى الْحَيَاةِ الْأَبَدِيَّةِ

In such a state doth He summon mankind unto everlasting life.

[3]

طُوبَى لِأُذُنٍ  
وَاعِيَةٍ ، نَسْأَلُ اللَّهَ أَنْ يَجْمَعَنَا فِي بَسَاطٍ وَاحِدٍ وَ  
يُؤَيِّدَنَا عَلَى مَا يُحِبُّ وَ يَرْضَى .

Blessed be the attentive ear!

We ask God that he might bring us together in the same place and might assist us in what He loveth and is well-pleasing unto Him.

## [I]

In the name of God, the Most Holy.

[1] Thy sealed letter arrived before the Wronged One. [2] Therefrom did We catch a fragrance of thy sincerity towards God, the Protector, the Self-Subsisting. [3] We entreat God that He might inform thee of that which is concealed in an inscribed Tablet; [4] might enable thee to hearken unto the cooing of the Dove upon the branches [5] and the murmuring of the Water of Life which hath flowed with Wisdom and Explanation from the spring of the Will of the King of Existence.

## [II]

[1] O beloved one! It is necessary that thine eminence contemplate the Word of God, the grandeur and sweetness of which sufficeth all the worlds. [2] The first of those who believed in the Spirit [Jesus] was enraptured by the Word of his Lord and through it turned and believed, detached from whatsoever the people possess. [3] Such action is incumbent upon the fishes of the Most Great Ocean.

## [III]

[1] O Thou informed mystic knower and insightful religious leader! [2] Know thou that base passion hath hindered most mortals from turning their faces unto God, the King of Names. [3] Such, however, as gaze with the eye of insight, shall bear witness and seeing, exclaim, 'Praise be unto my Lord, the Most Exalted.' [4] Land and sea hath rejoiced at the Beneficence of God. [5] The nations were given the promise regarding the appearance of the Healer of Infirmities. He, assuredly, is the expected Builder of the Temple. [6] Blessed be such as are possessed of mystic knowledge. [7] When the appointed time came, Carmel cried out, trembling as if shaken by the breezes of the Lord, 'Blessed be such as hearken!' [8] Should anyone incline with the ear of the inner nature, the same would assuredly hear the

cry from the Rock. [9] It, verily, proclaimeth in a most elevated voice and beareth witness unto the Eternal God. [10] Blessed be such as catch a fragrance of the Utterance and turn unto the Kingdom, detached from the contingent world. [11] When that which is mentioned in the Holy Books hath come to pass, thou shalt see the people beholding but not understanding.

## [IV]

[1] O beloved one! Behold the mystery of reversal on account of the symbol of the Ruler for He hath made their exalted ones their lowly ones and their lowly ones their exalted ones. [2] And call thou to mind the fact that when Jesus came He was rejected by the divines, the learned and the educated. [3] He who was a mere fisherman [Peter], on the other hand, entered the Kingdom. [4] This is the mystery of what was mentioned in the heart of the words by means of intimations and allusions.

## [V]

[1] Great, great is the Cause! Peter the Apostle, in spite of his excellence and the eminence of his station, held back his tongue when asked about it. [2] Shouldst thou consider sincerely what hath heretofore come to pass, for the sake of the Lord alone, thou wilt assuredly see the Light shining before thine eyes. [3] The Truth is too manifest to be wrapped up in veils, the Path too open to be enveloped in darkness and the Certainty too evident to be obscured by doubts. [4] Those who have been held back are the ones who have followed their lusts and are today slumbering, sleeping. [5] They shall wake up and run around but find no place to hide. [6] Blessed be such as catch the fragrance of Truth, then awaken, that they might attain whatsoever the sincere servants attained.

## [VI]

[1] Know thou that We saw the exterior letter Şād (ص) in the word "Peace" (şulḥ) (Ar. صلح *şulḥ*). [2] It, verily, was adorned with the ornament of the upright letter "A" (= ا ) and is what hath assuredly been mentioned in an Outspread Tablet. [3] And upon the manifestation of the lights of that Divine Word, the Gate of Heaven was opened and the Kingdom of Names appeared. [4] And this matter was completed through the letter "H" (ه) after which it was united to the levelled letter "A" (*alif* = —) which was adorned with the Point (• of the letter "B" = ب) from which the Treasured Name, the Hidden Mystery and the Guarded Symbol ( بهاء = Bahā') emerged. [5] It, verily, is the Point (•) from which existence hath appeared and unto which it hath returned.

## [VII]

[1] Then We saw the Word which uttered a Word which every community found to be according to its own tongue and language. [2] When that Word was uttered, a Sun shone forth from the Horizon of its Announcement, the Lights of which eclipsed the sun of the heavens. [3] It said, 'The head of the seventy hath been adorned with the crown of the forty and been united with the seven before the ten.' [4] Then it lamented and it said, 'What is this that I see? The house doth not recognise its master neither doth the son pay heed unto his father; nor likewise is the hopeful seeker cognisant of his place of refuge and haven.'

## [VIII]

[1] O thou who soarest in the atmosphere of mystic knowledge! [2] Whoso knoweth the One in Whose Person what floweth yet exhibiteth solidity; [3] what soareth yet is at rest; [4] what is manifest yet concealed [4] and what is resplendent yet veiled, [5] shall be seized by the attraction of the divine Effulgences to such an extent that he will fly on the wings of yearning in the atmosphere of nearness, holiness and reunion.



## [IX]

[1] With regard to that which thine eminence hath mentioned concerning the darkness, [2] We bear witness that it hath encompassed the creatures. [3] Blessed be he who hath been illumined by the Light which shineth forth from the horizon of the Mercy of his Lord, the Most Holy. [4] The darkness is the vain imaginings by virtue of which the people were prevented from turning towards the Kingdom when the King of the Divine Realm appeared with the Cause of God.

## [X]

[1] As for what thou hast mentioned, that a certain person hath supposed that there are no differences between us with regard to the Spirit [Jesus], [2] this is indeed the truth inasmuch as the Spirit [Jesus] is sanctified beyond being overwhelmed by differences or encompassed by symbolic expressions. [3] He, verily, is the Light of Oneness among mankind and the sign of the Ancient of Days among the peoples. [4] He who turneth unto Him [Jesus] hath turned unto He [God] who sent Him [Jesus] and he who rejecteth Him hath rejected He who caused Him to be made manifest and to speak forth. [5] He hath ever been what He was and will ever remain the same as what He was; only the Effulgence of His Theophany in the Mirrors varies on account of Their different forms and colours.

## [XI]

[1] O beloved one! Should a hint of the secret which was veiled in mystery be disclosed, the hearts of those who cling unto what they possess and cast away what is with God would be thrown into confusion. [2] If thine eminence would ponder upon what We have set forth for thee and rise up according to what hath been mentioned with the greatest steadfastness, there would, verily, be manifest from thee what was previously made manifest.

## [XII]

[1] O beloved one! This Bird is ensnared betwixt the talons of oppression and hypocrisy, and seest no nest wherein he might dwell nor any retreat unto which he might wing his way. [2] In such a state doth He summon mankind unto everlasting life. [3] Blessed be the attentive ear! We ask God that he might bring us together in the same place and might assist us in what He loveth and is well-pleasing unto Him.

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