The goods which the believers take from the non-believers become pure when the believers become possessors thereof.

And this is because of the bounty of God towards you, (you who are the point of the Bayan) if you wish to take therefrom of Whilcity in your other manifestation; and it is also a bounty for all the people of the world.¹

When something becomes the possession of a believer in the Bayan this thing become pure immediately. O My slaves thank Me. Every good thing in all countries, buy it, it might be thus that you will become possessors of good things (useful).

The resume of the eighth door is that every day, certainly, you must read the Bayan: it is thus that from this sea² you might derive the jewels.

Do not read, every day less than nineteen verses. If you do not know how to read, say this verse: "O My God! Thou Who art My Lord, I do not give Thee any associate, to Thee Who art my Lord."

If in the day of My return³, you do not occasion torments upon anyone, then you are sincere believers; this loyalty will serve you nothing if you hear the noise of My manifestation and that you remain at home.

The resume of the ninth door: Every day mention Me three hundred and sixty one times, that's to say, mention every day My name. And if each day My thought penetrates your heart, then you are of those who are always in the thought of God.

The resume of the tenth door: In truth, I gave you the 'hayquils'⁴ and the 'circles'. And I accorded for you the favor because of this order.

Say: All the Bayan you must write it in these hayquils and in these circles, in such a manner that you can easily read it.

The resume of the eleventh door: You make the takbir⁵ on the occasion of the birth, five times, standing; then, after each takbir say nineteen times: "We, we are believers in God; we, we are convinced of God; we, we were created by God; we all we will return to God; we all we are content with God."

¹The meaning can be different whether one reads or . In the second case this would say: "It is a bounty of God that God has fixed you as a sea on the day of you last judgment, that by faith in you all become pure. And this is a bounty and for you and for the other people.

²Of this sea which is the Bayan.

³That's to say on the day of the manifestation of Him Whom God must manifest.

⁴See on this subject the Persian Bayan.

⁵Say: "Allah'u'Akbar".
When you want to pray for a dead person say six takbirs. After each one, say nineteen times: "We all we are adorers of God." Then after you have made the first takbir say: "We prostrate ourselves before God; we always, we are ready to adore God; we, we act always in view of God; we, we are pure slaves for God; we all, we are those who say the praises of God."

Your dead, inter them in crystal, or in carved and polished stones. It is thus that this might become a peace for your heart.

Put a ring on the right hand of the dead and that upon this ring there be engraved this verse below: that thus the dead might not be afraid in their tombs.

Upon the rings of the men this verse must be written:
"It is for God what is in the heavens and upon the earth and that which is between. And God is the very wise, the very powerful, the very elevated."

Upon the rings of women, one must write this verse descended in the book of God: "It is for God the possession of the heavens and of the earth and of what is between. And God is the wise, the powerful, the elevated."

The resume of the twelfth door: Bury with ἵκω your dead a little of the earth of the first believer and of the last.

The resume of the thirteenth door: O you! Write a testament addressed to Him Whom We will manifest. This testament is something that you write to God, if you are convinced.

The resume of the fourteenth door: You purify the name of God when you pronounce it sixty-six times in saying "Allah'u'Alīha" (the most pure). Then if you pronounce the name of the Point and these verses which have descended from him, and the words which he pronounced.

But these ones purify only on the condition that you have given your faith to the Point.

One of the things which purify is to enter into the religion of God. Another is the changing of ἵκω state in the truth of a thing.

Others finally are fire, air, water, earth.

Another, the sun, when it parches the impure place. O My slaves, thank Me.

The resume of the fifteenth door: semen (human) is pure, for you, you are created of this very semen. Nevertheless, clean your bodies of the traces of this semen: that thus you may revel in cleanliness.

The resume of the sixteenth door: Everything that has no semblable belongs to Him Whom God must manifest, whatever this thing may be, and this until the

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1 The name of the Point purifies.
2 It is a precise fashion of destroying legal impurity.
number of the Unity. O My slaves, this thine, make it arrive to Him Who man manifest. When the sun of truth has set, you, on My part who am the sun of truth, possess these things, then, on the day of My Master manifestation return them to Me.

The resume of the seventeenth door: every day say ninety-nine times "Allah-u'A'azem"; fear to sin against Me and to disobey Me.

The resume of the eighteenth door: All My slaves have permission to buy and to sell, when they are convinced that the two parties are content with the exchange they are making.

It is also permitted to the trader to take the interest of the value of merchandise which he sells on term.

It is permitted to all the merchants to trade on fixed terms which are decided for the payment or for the delivery: so the price of these merchandises augments or diminishes following the delay: if the affairs are done for cash, one must diminish the prices.

The resume of the nineteenth door: The miscal, fix it at nineteen nokhouds be it of gold, be it of silver.

The Sultan of the Bayan must fix the price of the nineteen nokhouds of gold at 10,000 dinars and the price of nineteen nokhouds of silver at 1,000 dinars.

And if there are less than nineteen nokhouds, do not leave for this from the limit of the nokhouds. In your country do not spend anything without counting by nokhouds.

He who has less than nineteen nokhouds does not have duties.

He who has before him, in gold or in silver, sums which do not arrive at 540 miscals, and that a year has not passed upon this sum, this one need not pay the Sultan.

That is a bounty on Our part: that you might be thankful.

Then, after one year has elapsed, if you, in the Bayan you have found a Sultan who does not pass outside of the limits of the Bayan, of each miscal of gold you must remit him five hundred dinars and of each miscal of silver fifty dinars.

It may be that this Sultan on the day of my last manifestation will come to the aid of the religion of his God, and will not be forced to take without right, from men be it only a minimum sum. And when he is forced to act in

\[1\] If one finds that it is too much or too little than nineteen nokhouds, that one changes, but that one not leave the limit of nokhouds.
this way, one must pay him two times the taxes that (he would receive) if he is convinced.

He himself should not demand this right which is fixed for him. That never become the cause of someone becoming sad, if it is not that this king knows that men do not want to fulfil their obligations, for they love their goods and their ease.

Perhaps I ordained that each one must pay his duties from the beginning of his birth until his death. From all that he possesses he must give the rights of the sultan and he must be of those who are thankful.

This right (duty) fixed here is not but the right of Him Whom God must manifest, and I permitted that that be given to His slaves. It may be that they will be ashamed of him and will not lance sentences of condemnation against him. For if not this right is My right and the right of My names, that’s to say of those in whom one can not see other than Me.

O My creatures! Make this right arrive at My first letters!

UNITY VI

In the name of God, the Inaccessible, the very Saintly.

In truth! Me, I am God. There is no other god but Me, Who listens to the clamours of men. In truth! I caused the Bayan to descend and I fixed it as My testimony upon all men.

In this Bayan are verses with which nothing can be compared, and they are these verses, the verses of God; and all men are powerless to bring semblable ones.

In this Bayan are verses which have nothing which can be opposed to them: it is those the verses which beckon you towards God.

In this Bayan are verses which have nothing semblable: it is these verses which we commentary in the Bayan.

It is these verses which are the Alif between the two Ba and which you see under the name of Bab.

In this Bayan are verses which do not have equals. It is these verses which are the truth of science and of wisdom, and you, by the interposition of these verses you answer God.

In this Bayan are verses which have no parallel, and these verses are verses which a Persian caused to descend from the sky. Arrange them following the ordinance of the Unity.

And do not write, you, each surah if it is not that its verses do not ex-
ceed the number of Moustasas, but it is permisssible that the surah encompass less than 2001 verses.

O My slaves, arrange with attention the surahs of the Bayan.

Me I permit that each one has with him one thousand lines (bayts) of my verses. It may be that he will revel in these verses when he recites them and that he might be of them who retire from sin. These verses, one must consider them as guardians.

Say to men: the line (bayt) is of thirty letters and if you wish to count with the vowels, count them forty. And you, in the best writing, write the verses of God and guard them well. That is the resume of the first door of Unity VI. It may be that your hearts will be tranquillized by the precepts of God.

The resume of the second door: In each land you must construct a bath. You must render clean all of your town and everything that belongs to you, as far as you have the capacity. It may be that my gaze will not fall thus upon something disgusting.¹

O My slaves, fear to disobey Me! This cleanliness is closer to God than whatever else, if you know it.

The resume of the third door: Nobody must live in these five parts of the earth, if it is not My slaves who fear God.²

The resume of the fourth door: Salute each other, in these terms: "Allah u' Akbar" and answer by "Allahu' A' azem". The women must say "Allahu' Abha" and answer "Allahu' Edjemel". And turn away from My disobediance.

The resume of the fifth door: Water is purity itself: it is pure, it purifies. One glass of water is equal in purity to a sea of water.

The resume of the sixth door: Efface certainly all the books which you have composed and written before. Do not argument except by the Bayan and by the books written in the shadow of the Bayan.

The resume of the sevenhdoor: Unify the Alif with the Ba (the men and the women) in conformity with that which We have made to descend in the book. Fear to disobey Me. Say to men: in the towns, the dowry of women is fixed at 95 micals of gold and in the villages at 95 micals of silver.

One can make it descend even unto 19 micals: but when one makes it descend that one descend from unity in unity.³

¹When I will manifest Myself again.
²See the Persian Bayan.
³From 19 to 19; that no fractions be established.
This is when the man and the woman are content.
When the marriage took place, you can draw nearer to one another. When contentment disappeared, separation proceeded.
It is necessary that, upon the marriage certificate each one of the parties signs, and they must say: 'We all are content with the contentment of God.'

In truth! God has fixed all the jewels of the surface of the earth as the dowry of this woman who was created for Him Whom God must manifest. And that is a bounty of God with regard to Him Whom God must manifest: he is of those who are thankful.
The resume of the eighth door: Do not give as proof of the sun of truth other than these verses: he who does not contend with these verses does not have wisdom.
Do not mention a single miracle besides the verses of God: it may be that you, in the day of my last manifestation, you will immediately give me your faith and that you will read my verses.
Have always my verses before your eyes: it may be that you, in the day of my manifestation, you will not be in ignorance.
The resume of the ninth door: You, in the night of your nuptuals it is permitted for you to don vestments of silk: if you can do so dress yourself only in garments of silk.
God permits that you make in gold or in silver whatever instrument you wish, but on condition that it not be a cause of sadness to you(if you can not do so).

In truth! I am your Lord, and I will give to you in your other life if you have believed in me and in my verses.
The resume of the tenth door: Upon your hands wear a ring of red cornelian, and upon this ring engrave that you testify that He Whom God must manifest is the truth, and that there is no doubt about that. All were created for his existence.
Tell men: 'God is the Truth and all that is other than God is his creature, and all adore him!'
The resume of the eleventh door: Say: 'O Muhammad, my professor, do not torment me, do not strike me before I arrive at the age of five years: in any fashion do not chastise me, not even with one of your glances, for my heart is very frail! And after I will have attained my five years, when you wish to strike me, do not make me abandon decency.

'When you want to strike me, do not strike me more than five times. Do not strike my flesh with the rod: put something between it and it.

'If you transgress this order, your wife is forbidden you for nineteen days, even if you forgot this order in doing as you did.

'If you do not have a wife, for punishment, you must give nineteen micsals of gold to whoever you have struck, if you are among the believers. And when you strike, do not strike but lightly.
'When you have children sit, have them sit upon seats or chairs or couches; for the time that they are sitting upon their chairs does not count in their lives.

'Permit to children what is agreeable to them (games, etc.), and teach me shikasteh, for this writing is that which is loved by God': and this writing God fixed the route of his understanding relative to other scripts. It may be that you, you will write so well that you will awaken yourself to your intelligence. So that this beautiful script, these excellent verses hold us like a water of life for Him Whom God must manifest; and when your eyes will encounter him, he will attract you like these writings that we write for ourselves (and which attract the hearts of the believers).

I counsel you on this subject, relative to him you is your heir (I recommend to you, O master, the children) it may be that you, you will not sadden the Sun of Truth during his childhood and because of this not one among you will be saddened. Say to these men: 'If I see (that you sadden no matter whom) I will take back from you all that I have given you. O my slaves turn away from disobedience to me'.

The resume of the twelfth door: Never come close to divorce, and, if you are obliged to do it, patiently way a year: it may be that in the interval of this year, you will make peace. And if peace did not take place and that a year has passed, God has permitted you to divorce. We permit you if you wish to return and make the peace to do so nineteen times, after the delay of one month. This order it is God who has given it: it may be that you will always be in assent and peace.

The resume of the thirteenth door: Do not fix as the doors of the house of the Bab more than 95 doors, and for the doors of the houses of the Letters more than five. From that contend in all the sciences.

The resume of the fourteenth door: You, during the day of the festival (of the day relative to God, Nauruz) say 361 times this verse: God testifies that there exists no other adored one but him, the precious, the well-beloved...

If you are in joy, say this verse and up to the word 'Powerful'.

In the night of the festival, if you wish, you can prepare nineteen kinds of dishes: he who can do so, can prepare such up to 2001. Do not be saddened to not be able to prepare this number
(2001 or 19) for he who does not have the capacity to do it, God will give him a recompense in the other life. Whether you have this nourishment, or have it not, thank me.

Say: 'This day of feast is in relation with the Point and the 18 days which follow are alligned with the Letters of the Living. Then the 18 other months are linked to creation, other than the 18 Letters.'

The resume of the fifteenth door: Stand up all of you in your places when you hear mentioned the name of Him Whom God must manifest, and when you hear mentioned the name of the Qaim (my name). Understand well the difference which exists between Qaim and Quayyum (this latter term offers a sense more perfect). And in the ninth year you will attain to all good.

The resume of the sixteenth door: Do not travel you others if it is not for God, if you can do so, and if it is not at the moment of the manifestation of the Sun of Truth; then for you all it is obligatory to travel towards the sun of truth. For you, you were all created for that very day.

Even if you must go on foot, go towards him. No voyage is obligatory for you if it is not the voyage of pilgrimage to the house of God, or to the place where the Point resides, if you have the capacity; or to the place where reside the Letters of the Living, or the mosques, if you can do so.

If you have a commercial intention, do not prolong your voyage upon earth, if it is of two years and upon the sea of five years. And if someone goes beyond these limits he must give to his wife 202 micals of gold, if he can do so, if he can not do so he must pay 202 micals of silver, if you do not take your wives along with you on trips. Then you have nothing to give them.

The fruit of this order is that you will not sadden your wives: and someone obliges someone to take a voyage, be this of but one step, or enters into a house without the permission of he who lives there, or expels someone from his own homes without the contentment of the proprietor, or if someone has brought without right someone from his house, then his wife is forbidden to him for nineteen months.

If he goes beyond the order of God (that's to say approaches his wife even though it is illicit) it is the obligation of the confessors of the Bayan to take from him ninety-five gold micals. And
If he goes beyond the order of God (that is to say approaches his wife even though it is illicit) it is the obligation of the confessors of the Bayan to take from him ninety-five gold micals.

And if someone wants to exercise a violence upon someone, he who knows of this violence and has the capacity to prevent its exercise, it is obligatory for him to present himself and to oppose the violence: even if there passes a year (between the plan and its execution).

If someone has the power to impede the execution of this violence and does not do so, his wife is forbidden him nineteen days.

And she will not become licit for him again but when he will have paid as fine if he can, nineteen gold micals: if he can not, nineteen silver micals.

The fruit of this order is that, in the religion of the Bayan, no one must do violence to anyone. And if someone raises without reason his voice against someone, he leaves the station of humanity. O my slaves! Fear to disobey me.

The resume of the seventeenth door: It is forbidden for you to look at the papers or the books of others, unless the proprietor of these books or of these papers permits it to you; or unless he who looks knows that he possesses the contentment of the proprietor of the books.

The fruit of this order is that you may become well brought up and full of decency.

The resume of the nineteenth door: If someone talks with you it is obligatory that you reply to him be it by the word 'No' or by the word 'Yes'.

It is the same for correspondence. If someone writes a letter to someone, it is obligatory to write the reply be it in his own handwriting, if we can, be it by that of an employee. And if someone does not accept the letter of someone, or tears it up, or if the intermediary who is charged with delivering the letter does not do so, those ones, in the eyes of God are not obedient slaves.

UNITY VII

In the Name of God, the Inaccessible, the very Saintly.

In truth! me I am God. There is no God if it is not me, who am
juste, more just than whatever just one.

Tell men to renew their Bayan and all their books when the name of God has passed upon them and if they can do so. He who can not do so (at the end of 37 years) must renew them at the end of 200 years.

The fruit of this order is that you will grasp the beauty of the day of judgment (when the world renews itself) in the condition that this new book be better than the old book. If the second is not better than the first one must keep the first.

If (the first) is written in a script so beautiful that one cannot find similar, do not change this book. In whatever state, after you have renewed this first book, give the old copy to someone or wash it in a becoming water.

All your books, ornament them from the beginning to the end.

This is the resume of the first door.

The resume of the second is that you must act in view of the contentment of your God. Know that all your acts, if they are done in reality and in truth for Him Whom God must manifest, it is for God that they were done; and if you do not do it for Him Whom God must manifest, even if you have done all good, your acts will return to the fire: they will not return towards God, even if you had God in view when you accomplished them.

The resume of the third door: Each time that you can, pay your debts. In each unity write a book consent (of contention) for Him Whom God must manifest as if you were writing a letter to someone; that you, on the day of judgment, you will act conforming to what you have written.

The resume of the fourth door is that each year during a month you must purify yourself for God.

That at the day of the manifestation of God you will respond to God.

In this month of purification, that not one mention leave your lips if it is not one of the names of God.

1 Allah=37, thus every 37 years.
2 Every nineteen (19) years.
And if you forget this name and that you say something else, there is no wrong (in that).

Say: 'Their beginning is from God, and it is towards God that they return.'

The resume of the fifth door: In the moment of the manifestation of Him Whom God must manifest, if someone is close before him, all his acts are null if he does not what He ordains for him. O my slaves alienate yourselves from the disobedience of God, for if God made of all men who are upon the surface of the earth prophets, all men would be prophets before God. But God never fixes as prophet but the person he wants. And it is he the master of science and of order.

The resume of the sixth door: Do not carry on you implements of war. Do not wear vestments which may be the cause of fear for children. The fruit of this order is that you will not sadden he who will manifest us in truth.

The resume of the seventh door: When you see you others Him Whom God must manifest ask of his munificence that which you wish: it may be that he will grant you the favor of making shine the light upon your hearts: and that is a very elevated rank.

If he drinks a glass of water, from this water that is before you, his action of drinking this glass is higher, his honor greater than this, that each one of you drink the water of his very life. Perhaps it is higher than all the existences.

O my slaves, understand the rank of the truth!

The resume of the eighth door: Each month fill one table of unities in the Unity, of the best of scripts. And if time passes and you have not filled this table, do it thereafter.

The fruit of this order is that in the day of the manifestation of God you may be believers in the Primitive Unity and that you will thank God.

The resume of the ninth door: If someone is elected as Sultan, in the religion of the Bayan, it is obligatory for him to erect a house of God, for the contentment of God, that has ninety-five doors.

He must erect opposite this house, another house with ninety-five doors for Him Whom God must manifest. So that in this way the dirt itself will testify on the part of God that royalty is special to God.
The fruit of this order is that this king testifies himself in the manner in which the dirt testifies on God's behalf. O my slaves, distance yourselves from disobedience to God.

The resume of the tenth door: Give as guardians to your children (suspended about their necks, on their arms) a prayer in the form of a haikal, and that in this haikal there be written 2001 names of God. The fruit of this order is that in the day of judgment you may find blessing.

The resume of the eleventh door: When you want to instruct, sit yourself upon a chair, and, in the times of marriage, of joy or of mourning, say the Khotbe upon the chair and flee from disobeying me.

The resume of the twelfth door: If you, you act for Him Whom God must manifest, do not render vain your acts by this (that in accomplishing them) you have in aim other than God.

The resume of the thirteenth door: If someone becomes possessor of nineteen verses of the verses of Him Whom God must manifest, upon the order even of Him Whom God must manifest, this is worth more for him than no matter what benefit in this world. Know the grandeur of the verses of God.

God has created nothing more precious than the verses: look upon the point of truth of the order (the verses which differentiate the people of Paradise from those of the Fire).

The resume of the fourteenth door: Is illicit for you to repent before someone, if it is not before Him who will manifest us in truth; or before him whom he will permit. But you, repent before God, who is your master and your Lord. Return to God.

The resume of the fifteenth door: Upon the threshold of the door of the town of Him whom God must manifest, prostrate yourselves: even so upon the threshold of the door of the town of Him who was manifested. The fruit of this order is that you may be in conformity with the contentment of God on the condition that you have not fear of men (in prostrating yourself).

The resume of the seventeenth door is obligatory for the Sultan of the day of the manifestation to write the verses which have descended from the Point and to show them to the ulama so that this may manifest to all the people of the earth the inexperience of the ulama (in producing similar to such).
After their powerlessness to produce similar ones has been manifested, the Sultan should not leave upon the surface of the earth others than the believers. It is the same before the manifestation of Him Whom God must manifest in the manifestation of the Bayan (non-believers must not be left upon earth), except those who do commerce in the belief in the Bayan and those who derive profit therefrom.

"Say: 'O my slaves, fear to disobey me.'"

The resume of the seventeenth door: The days of Friday place yourself before the sun and say: 'It is there and not something else the light that comes from God upon you, O sun which has arisen. Thou, O sun, testify to that which God has testified for his very being when he said: There is no God, if it is not the unique God, the cherished, the beloved.'

The fruit of this order is that on the day of judgment you may say this verse before the sun of truth.

The resume of the eighteenth door: If someone imprisons someone, his wife is forbidden him: if he approaches her, it is obligatory for him to pay nineteen gold miscalic per month and his seed is not in the Bayan (and if his wife conceives from the effect that he has approached her during the time that she was forbidden him, it is obligatory, for the witnesses of the Bayan to reject this child). From this man (who acts in this way) faith is not accepted.

O my slaves turn back from my disobedience.

The resume of the nineteenth door: All the prayers are taken from you except one prayer that you must say from midday to midday.

This prayer is of nineteen rigats. It must be said rigat by rigat and one time putting the hands before one as a book then sitting (after each rigat)², then standing upright.

The fruit of this order is that you might stand upright before me (God) on the day of judgment, then that you prostrate yourself that you make qonoud³ and that you sit before me then that you stand up again, then that you start again.

These nineteen rigats must be a sign in your hearts for the Letters of Unity for the contentment of God.⁴

¹You no longer need say prayers. ²In Islam it is after each two rigats that one must act thus. ³Qonoud: to make the hands like a book, elevate them in the air. ⁴You must have in view one of the letters of Unity.
In this way you may attain to blessing. In all cases, obey me and prostrate yourself for God.

UNITY VIII

In the name of God the inaccessible, the very sainted.
In truth, me I am God. There is no God if it is not me. I am extremely clear and evident.

Look in the book of God: in truth, we, we are those who look upon the verses which have been created in the book of God. In truth, the littlest of the acts of Him Whom God must manifest, is in the view of God greater than all your adorations.

Say: 'His acts are like the sun which the stars can not equal. O my slaves, fear to disobey me.' This is the resume of the first door.

The resume of the second door: Say: 'If you can do so, prepare for Him Whom God must manifest nineteen sheets of paper of superior quality and nineteen cornelians.'

Say: 'No one can inherit from a deceased if it is not his father, his mother, his children, his spouse, his brother, his sister, his teacher. This inheritance does not come except after one has spent the goods of the deceased for his cadaver in such fashion that his interment will be an object of respect. And you, when you hear announced the death of someone, go close to the cadaver, because of the contentment of God, until the moment when it is interred.'

The resume of the thirteenth door: In the day of judgement when you hear that all things have perished except the face of God (the Letters of the Living) then say the mention of the name of your God who is the master of Sovereignty and of Power. Be ready before God and before the Letters of the Living and claim the pardon of God: and all return to God.

And if you can not go towards God, by the intermediary of the writings and the letters, claim the mercy of God. And if in this day you grasp that one phrase of pardon has been said by God for you, this phrase is better than no matter what blessing, if you know it.

The resume of the fourth door: All the good things that are in this world, the highest belong to Him Whom God must manifest, and the more ordinary ones to his believers: those which are in between belong to the Letters of the Living, these Letters of the Living
who guide men towards the Point of Truth.

The resume of the fifth door: If it is possible for you, choose three diamonds, four rubis, six emeralds and six saphirs and make them reach, on the day of the manifestation of the sun of Truth, to the Letters of the Living.

The price of one of these stones you must fix as the price of the eighteen other stones.

The fruit of this act is that you will be convinced of the point of the Truth, that is God.

The resume of the sixth door: Every four days one time, wash your body in the manner in which you are able: look at yourself in a mirror night and day, it may be because of this that you will thank God.

The resume of the seventh door: You, when you pray, pray clothed in a vestment which envelops all of your body (ṣabā) and the women must pray in their vestments. There is nothing bad in this that during prayer one can see the hair of women or that their bodies are manifested at their elbows.

It is permitted for you to shave the beard, so that the hair may find strength. It is permitted to ornament yourself in whatever fashion pleases you, and that because of this you thank God.

Say to men: in truth, your qiblah is he whom we manifest and if that one changes place, the qiblah imitates him: and this until he stays definitively in a place then the qiblah has become definitive. The order of before the manifestation is like that after it.

Say to men: on whatever side that you turn yourself, you will have your face towards God: in any case, look at God.

The resume of the eighth door: If someone finds himself on the day of judgment he must write each good or each wrong issued from his hand. The fruit of this order is that these writings are a balance for the following judgment:

The resume of the ninth door: If someone has grown in the midst of a family, it is licit for him to see the women.

It is licit that these women talk with these men, these men with these women. O my slaves! fear material passions, and certainly, cer-

\(^1\)Family is taken here is a very general sense, and means an indeterminate number of families which have ties of kinship between them.
tainly, fear!

It is permitted for men and for women to talk for as long as it is necessary for them.

Tell men to say no more than 28 phrases in this estate, so that the 28 phrases will not exhaust the subject of the conversation.

To talk longer is therefore permitted.

The resume of the tenth door: After you have finished your repasts, clean your mouth with the tooth-pick or the toothbrush.

After the repast, if you wish it, you may sleep. When you awaken from this sleep, wash your face and hands to the wrist, if you wish to pray. Then, with a linen, wipe your face and hands.

In the special chamber consecrated to wash yourself, place perfumed linens.

The fruit of these precepts is that you might contemplate nothing other than agreeable things.

When you wish to make your ablutions, sit yourself following the form of Unity (crouch down) and perfume yourself with perfumed waters.

The fruit of this order is that, on the day of judgment you will arrive with fragrant odors before the sun of Truth.

The winds which one releases from below do not destroy prayer.

If you said five times Bismillah al-Ather al-Ather (pure) that suffices and you have no need further of ablutions: this is when you have no water or for whatever other reason, it is distressing for you to do your ablutions.

The fruit of this order is that because of this you may thank God.

Say to men: 'In every manifestation the beings of fire change into light, so even all of your acts change themselves for a stronger reason. In all states, you, do not look at other than the spectacle of the manifestation.'

God forgives you your nocturnal pollutions and masturbation; but you know the value of semen, for this semen is the cause of the creation of a man who adores God. You, keep this semen in exquisite places (women).

The fruit of this order is that it may be by the fruit of your existence that you will come to the aid of the religion of God.
When this semen leaves you, with your own consent, make ablutions and prostrate yourself and say nineteen times this verse:

'You are pure and sublime, O my God! You have made neither error, nor need! There is no God if it is not you! I proclaim your sublimity and I am of those who know you as the Pure!'

If you plunge yourself in water (after ejaculation) that is enough for you (it is useless to recite this verse); then perform your ablutions in this water.

It is the same if you wash yourself in the following fashion: the head, the belly, the arms, the legs. And when you are occupied with purifying your body in this fashion, glorify God!

When women have their menses, neither prayer, nor fasting is obligatory for them. Those ones must only do their ablutions and do ninety-five times from midday to midday the takbir of God in the following fashion: 'God is pure! this God who gives splendour and beauty!'

You, O men, O women! During voyages you need not say prayers. Only when you descend from your mounts and rest yourselves, instead of prayers, prostrate yourselves; and in this prostration glorify the grandeur of God. Then squat and say eighteen times: 'God is the most great.'

Then, stand up, and go.

All these orders are for this that you might thank God in the religion of God.

The resume of the eleventh door. If it is possible for you, wash five times your deceased ones with pure water, then wrap them in five pieces of silk or of cotton. Put a ring upon their hand. This order is a blessing and a favor of God and for the living and the dead.

The fruit of this order is that it may be that you will give your faith in him whom we will manifest in the day of judgment.

When it is hot wash your dead ones with waters (which have the temperature) which you wish for yourselves. The bathor must be must be a man pious and God-fearing.

When it is hot, wash your deceased with hot water.

When it is temperate wash them with temperate water. If this is possible for you, perfume the corps of the deceased with rose water or another perfume: when you wash it, move it with the greatest respect.
If, on one of the two sides, there is an obstacle in the obtainment of children, then those ones are free to have recourse to divorce, so as to try to have a child.

If the two parties are not people of the Bayan, the act of reproduction is not licit.

If a marriage having been made before (the manifestation) it is found that one of the partners, the wife or the husband, enters into the Bayan, for that one it is illicit to approach the other spouse, unless the other is converted.

This order is for after the religion of Him Whom God must manifest will have been elevated: before the religion is elevated and establishes strength, there is no harm in marrying (with husbands Bayani or not).

The resume of the sixteenth door: God has ordained in all justice that the price of each 100 micals of gold, twenty micals belong to God, after a year has passed over these 100 micals, and if nothing has diminished them during the interval.

These twenty per cent you must deliver them to Him Whom God must manifest so that he might give a mical to each of the nineteen letters of the Unity.

What returns to the absolute Unity is two micals (of these twenty); and before Him Whom God must manifest is manifest, he who is manifested must spend these twenty micals in his own letters of the Unity.

When God manifests himself, enter yourselves in the religion of God: it may be by that that thereafter you will be convinced of Him Whom God must manifest and of his verses.

Say to men: Your children inherit from you since the book Ta. You must share it amongst them in all justice.

Say: what God has fixed for children is the number of مزقث. What God has fixed for your wives (spouses) is of the book ث. If they are several, they must share amongst themselves in justice.

1 Ta=9; it comprises here 9/60 of the inheritance.
2 =540 of the 9/60
3 ث =8 be 8/60=480.
What God has decided for your father is the book 1 share it in all justice among your ancestors of the paternal line.

Your mothers inherit from the book 2.

One must act in this way that God has ordained.

For your brothers he has fixed inheritance of the book 3. Deliver it to them even as God has ordained it.

For your sisters God has fixed an inheritance of the book 4. Act in all justice as God has ordained it.

That which God has fixed for those who are your professors in the science of the Bayan is of the book 5. If they are several you must make the division between them in all justice.

Say: 'In truth, God has divided the goods of the dead among several heirs on the condition that those ones be alive: if any one of these lines has disappeared the part due him must go to his children if there are any. If there are none, one must act following the orders given by God.'

All this is on condition that this deceased possesses something more than one needs to live. After his death, all of his goods must be estimated, and acting in this way that it has been said in all justice.

Each year the living one must give this duty of 20 for 100 to the witnesses of the Bayan: but at the moment of the manifestation of Him Whom God must manifest the order returns to him.

The resume of the seventeenth door: When the price of gold and of silver before someone arrives at the number of all the letters 6, be it 6,005, he must take out the number of Lillah 7 and of two ha, he must remove these 95 for God 8.

1 =7 be it 7/60=420.
2 =6/60=360.
3 =5 be it 5/60=300.
4 =4 or 4/60 or 240.
5 =3 or 3/60=180.

6 This is to say to give this ascending to the witnesses of the Bayan to be spent in pious works.
7 Be it 5,295 to which one must add the 10 of the invisible one=6,005.
8 Be it 95.
9 For the Point of Truth, that is that of these 6,005 the num of 95 must return to Him Whom God must manifest.