And God pardons him who possesses this sum and gives in favor of the poor, or to those who have had an obligation, or to those who wish to pay their debts, or to those who can not move, or to those who can not earn their living, or to those who are foreigners, far from their homelands and without resource.

Say: 'the closest of men among them who have the right of taking this money, are their own children, then those who have a right certain and absolute, then the rest of the close ones.'

O you who are rich, know that you are the depositories of God. Pay attention to the good of God, render the poor without need on the behalf of God. It is illicit to beg in the streets and the bazaars, and if anyone begs it is illicit for the rich to give him anything.

It is necessary for all men to have an occupation which earns for them; and if someone can not do it (blind, etc.), O you, spectacle of wealth, give them of that which belongs to me.

God has rendered obligatory for you to acquire the science of your religion so that men can acquire the science from you and the knowledge and will not be obliged to expatriate themselves to acquire it. O my slaves, distance yourselves from my disobedience to me.

Of these 600 silver one must each year remove 95 micals, whether of gold or of silver, when a year has passed over them. These 95 micals the point of truth must take them, be it in his ultimate manifestation, or be it in that which precedes it.

In the period of time which passes between these two manifestations one must deliver this money to those who obey the first letters of Unity, and each must receive the number of five micals, and among these obedient ones those who are before all are their close ones: divide them amongst them, if they believe conformingly to that which has been decided by God.

The response of the eighteenth door: Each year, in the month of Qa'ba, one must fast.

Before the woman or the man arrives at the age of eleven, if they wish to fast, they must not fast later than midday.

After they have arrived at the age of 42 years the fast is remitted for them.

¹ Or noreso for the bankrupt.
The fruit of this order is that it may not be on the day of the manifestation of the sun of truth that you will not enter into the letters of fire.

If you can do so, a little before the rising of the sun, and a bit after its setting, prolong your fast. The fruit of this prolongation is that you will be believers in Him Whom God must manifest and that you will not attack him with verdict.

When you fast, eat, drink nothing, do not accomplish the sexual act, revel in the verses of God; and when you read the verses of God, do not contort your mouth.

The resume of the nineteenth door: When you hear mentioned the name of the Point, send him benedictions along with his Letters of the Living: thereby on the day of the manifestation you will be guided by the intermediary of the Letters of the Living: If one repeats the name several times do it but one time.

In the night and the day of Friday, say this prayer:

'O God who is pure and free from all faults and of all lack, send your mercy upon him of whom the name is composed of seven letters, and upon his Letters of the Living: send your benediction with grandeur and magnificence.'

The fruit of this order is this that thereby on the day of judgement you will be convinced by the phrases which you say, so that in that day, it will not be as today when you send benedictions to Muhammad and to his Letters of the Living, and you remain ignorant of their manifestation in their return.

If you do not send your benedictions upon Muhammad and his Letters of the Living, but if you do not sorrow them, they will be contented with you; but you, you have no shame, and you do what you do.

If someone sends benedictions upon Him Whom God must manifest, God will send him a thousand times more mercy.

It is the same if this one seeks the mercy of God for his Letters of the Living.

UNITY IX

In the name of God, the inaccessible, the Very Sainted.

In truth! I am God! There is no God other than me, the Sovereign, the All Powerful over all existences.
In truth, to me belong the sovereignty of the Sky, the Earth and all that is in between. All that returns to me, returns to you at the moment of your last and first manifestation.

Say: 'The best of things upon the surface of the earth, belong to him whom we shall manifest. At the moment of his manifestation render them unto him; even if it means from your homes.

If in the moment of the manifestation you hesitate to give him these things, you will be in the fire.

'O my slaves, turn away from disobedience to me.'

The palaces and the houses of the kings belong to Him, and if someone says the prayers in these homes of the kings, it is obligatory for him to give a silver miscal to the poor, in as much as he has not received the permission of the witnesses of the Bayan after the setting of the sun, so that he who prays in these palaces is not himself one of the witnesses of the Bayan, be it in this manifestation or be it in that of Him Whom God must manifest.

Say: 'In the solemn meetings in which you assemble yourselves, leave open the place of nineteen persons. Thus it may be that you, in the day of the manifestation of Him Whom God must manifest, you will not search by the preeminence upon Him and upon His Letters of the Living.

'This is on condition that the meeting be very large: if it is not, it is sufficient for you to leave open the place of one person.'

The fruit of this order is this that: that because of its observance, on the day of the manifestation you may find blessing.

But do not do as today in which you stand up as a sign of respect as soon as you hear my name; and here you proclaim judgments against me and you have no shame.

This is the resume of the first door.

The resume of the second door is this:

O doctors! fear God! Heal your sick with the exquisite means which God has created.

O my slaves! visit your sick!

If someone is master of a script so beautiful that their are no equals, it is obligatory for him to write in this script one thousand beits(lines) of the Bayan, and to recommend that they be delivered to Him Whom God must manifest. And certainly, we, we see what he has written.
The resume of the third door: It is obligatory for each king of the Bayan to build, for him, a chamber ornamented with mirrors. In this chamber, in the face of his regards, must be written phrases of which the meaning be this: 'If the Point of Truth manifests himself and if you do not come to his aid, God will punish you more terribly than these chastisements. If you come to his aid, on the contrary, God will render unto you all the goods and all that is seemly.'

Say to the sultan of the Bayan: 'It is to aid the Point of truth that you were created, and of a certainty, if you gather this fruit, your mention will last in the midst of men until the day of judgement.'

The resume of the fourth door: When you are in a happy state, in your homes, in secret, celebrate the mention of God: but, if you read the verses of Him whom God must manifest, and if you revel therein, that is greater in the eyes of God. In truth, me I have placed in your hearts a sign of his verses before his manifestation, and his verses stream from my tongue.

Say: 'O men, fear to disobey God.'

The resume of the fifth door: It is obligatory for each one to put himself at the service of the Point of the Truth for nineteen days at the moment of his manifestation. And this order will be recalled (from below the elbows) if the Point of Truth takes you away.

Say: 'This is the best of acts, the best of adorations, if you can accomplish it.'

The resume of the sixth door: Never take a step against the family from which is manifested the point of truth; if you are believers.

Say: 'This family is composed of the best of the people of the earth: if God had a better family than that of these people, the Point of Truth He would have manifested him therefrom.'

O men! on the behalf of God send benedictions and health to the father and mother of the Point of Truth. Send benedictions upon those who were his companions and those who, relatives who gave him their faith.

If you, if you do good to each one, the utility of this act will return to you. All these orders are before the manifestation of the Sun of Truth; after his manifestation you will know and comprehend all that He ordsins.

Upon thee1 O light of God! upon your intimates and your friends be the mention of God! and the praises and the benedictions of all things, at every instant, before the instant, after the instant.

1. The word at end marker.
The resume of the seventh door: Distance yourselves from those who are not for me. And do not occupy yourselves with the negociation of things that God does not love, those these things are forbidden you. Do not use these things which God does not love, and distance yourselves from each thing which without being altogether forbidden is accepted difficulty in this religion, as much as you can do so.

The resume of the eighth door: Do not possess medicaments, fermented drinks, no more than the others which intoxicate. Do not sell, do not by these things, do not use them, except if it is for industry.

The resume of the ninth door: Prayer, do not offer it in community, rather go into the mosques, and upon a seat beloved of God sit yourself and mention God and preach to men.

Do not say prayer in common, except for the prayer of the dead, for, for the prayer of the dead, you must come together, but say each one on his own the prayer. In your homes make as mosque one room which is the best of the chambers.

If you go in the mosques this is better for you. The fruit of this order is that you might on the day of the manifestation of God make haste in the order of God.

The resume of the tenth door: You must purify your souls of all that is not of the letters ‘elliyines’. Thereby you may not enter into their truths (that you do not acquire their nature), but at least give your attention to not being non-elliyine letters.

If someone can allowe to leave his tongue only good words, that is worth more for him. In whatever state, look at the verses of God and those which descend from God.

In truth, is descended upon this subject from the point of the Bayan that which has descended until now and all this Bayan from the first to the last letter shall manifest the being of Him Whom God shall manifest; what he wishes, he will cause to descend thereafter, and it is possible, if God so wishes, that you contemplate (this Bayan) until the end of the number of all things (that is complete).

The resume of the eleventh door: Do not negociate the four elements.

The resume of the twelfth door: The hairs of animals do not annihiliate your prayers. They do not annihilate your prayers the things without spirit (such as the bones) of animals. You, give thanks in the religion of God.

1 See the Persian Bayan.
The resume of the thirteenth door: Never tear up the letter of anyone.

The resume of the fourteenth door: If you can do so, renew all of the utensils of your house every nineteen years.

The resume of the fifteenth door: The mention of the Bayan, write it upon all the products of your industry.

The fruit of this order is this that, if in the manifestation of the sun of the Truth you remain without truth, then you will not be mentioned before him.

The resume of the sixteenth door: You must on no occasion strike anyone.

The resume of the seventeenth door: Every nineteen days one time, you must invite nineteen persons: and, if you do not have the capacity to do so, invite them even if it be only to drink water. If you can not do this either, give to drink water, outside of your homes to nineteen persons.

The resume of the eighteenth door: At the time of bereavement do not tear your clothes, do not strike either the head, nor the breast, never.

The resume of the nineteenth door: When you wish to kill a sea fish (by throwing it upon the bank)and when you wish to kill an animal, say this prayer: 'We begin, we by the name of God who is the best guardian, He who subsists by himself.' And if you wish to eat the fish, eat the fish which has scales, do not eat fish without scales.

UNITY X

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, who am more perfect than all things.

In truth! I made come down in the tenth unity this phrase: 'Testify, O my slaves, there is no God if it is not me, the guardian par excellence, He who subsists by himself.'

Say to men: 'The resume of the first door is this: Do not estrange yourself from dogs or from other animals besides dogs even if their hair is wet: unless you wish to live in cleanliness.'

The resume of the second door: God has permitted for the believers in the Bayan to look at each other when they so wish, but without a passionate glance being able to be read in the eye of the man or of the woman. God has wishes to establish among men and women a friendship and
sympathy in Paradise.

The resume of the third door: Of the good of God you inherit and you
must share this inheritance amongst yourselves in the manner in which
we have ordained it for you. That you might inherit in conformity to
that which we have wished in the seven degrees. This is an order des-
cended from the treasure of the science in the book of God. It can not
admit of change. You, look always upon your own forms.

On the day of judgement, conforming to the verses of God which will des-
cend from God on the number he, to Him Whom God must manifest, give your
faith, and be convinced of God.

The resume of the fourth door: The truth of the religion in your be-
ginning and in your return is this that you must believe in God, this
God for whom there is no adored one besides himself; then that on the
day of judgment, upon the return, you give your faith in Him Whom God
must manifest and in his verses which God descends upon him: that you
give your faith in Him Whom God has manifested upon the name Ali before
Muhammad, and believe in the verses which God descends in him, that is
in the Bayan.

For all the existences are powerless to bring verses like those of
the Bayan.

If you, you comprehend the day of your return towards Him Whom God
must manifest, you will understand then your beginning.

The resume of the fifth door: All the things which can be called
things, God has entered them into the sea of licit things and of puri-
fty unless we interdict for you relations with others except with the
believers in the Bayan.

In truth! this is an order which, for you is a duty, and it will not
submit to change. While for you it is of these things which are beloved
of God and that he ordains for you that you should want.

Distance yourselves of a certainty from all that it neither authorized
nor forbidden.

The resume of the sixth door: Is illicit for you to torment men, even
if this is only in striking them with the hand upon the elbow. O my
slaves, fear God and when you wish to remonstrate with someone write your
arguments and your proofs with prudence and with the most complete polite-
ess; they must say to you in like manner, for certainly, in truth! You
on the day of judgment you will benefit from the sight of God, that is
you will see Him Whom God must manifest, that is He who is the door of the mercy of God for all men.

The fruit of this order is this: when you find yourself in the presence of God, that is of Him Whom God must manifest you have not accomplished acts which could sadden him, and that you do not understand it.

The resume of the seventh door: It is obligatory for each one among you to give to Him Whom God must manifest, on behalf of the Point of the Bayan, a bottle in crystal of excellent perfume.

Prostrate yourselves before him: yourself, render to him this vessel with clean hands, unless this is not possible for you.

The resume of the eighth door: Do not prostrate yourselves upon anything except crystal which has a few of the atoms of the dust of the first tomb and of the last. This is an order on the part of God, descended in the book and the fruit of it is that you might not contemplate other than that which is beloved.

The resume of the seventh door: Each person must possess, in the number of the Unity, very beautiful crystals—as many as it is possible for him.

If this is possible for him to purchase this Unity and he does not do so, it is obligatory for him to give nineteen micals of gold in exchange for this lack. This duty has descended in the book of God for it may be that you will obey God.

The resume of the tenth door: After the death of a woman, men must not wait for more than 90 days, and women must not wait after the death of their husbands more than 95 days. This is the limit which was fixed in the book of God.

You all obey God!

The fruit of this order is that you pay attention to this that the order is of God and that you will all return to him. If men and women after the death of their spouses wait more than 90 and 95 days it is obligatory for them to give 90 micals of gold (men) and 95 micals of gold (women), if that is possible for them. For if not God remits this duty for men and women.

God wishes not for anyone anything but happiness and love. That thereby you may enter into the Paradise of the Bayan and will thank God for it.

The resume of the eleventh door: Those who draw up books in the religion of the Bayan must write in the beginning: 'There is no God be-
sides the Unique God." And at the end: 'No witness is if it is not Ali before Muhammad.' The fruit of this order is that it may be that in the day of judgment you will discourse upon Him Whom God shall manifest and that, by this very phrase you will be guided.

The resume of the twelfth door: The precepts which we have given you for your deceased do not concern your children born dead before the breath has been breathed upon them. If they are born living and then die afterwards, these same limits given for your deceased ones, put them into work for them. If they are born dead but after being alive in the womb of their mother, all the orders are rescinded from them.

Do not permit the mother or the father to approach the dead child so that they will not be saddened, unless there is nobody before the deceased other than the father or the mother.

This order is due to the mercy and the blessing of God on your behalf: so that, in the days of the manifestation of God you will wait patiently.

The resume of the thirteenth door: God has permitted for you, in the Bayan, to organize yourselves in the number of nineteen persons, that is that each person chose for himself the number of nineteen friends.

The fruit of this order is this, that in the day of judgment you will believe thus in God, group by group.

Say: 'The first person is the sign of the First Tree (he is in the rank of the Point of Truth) and the eighteen others under the signs of the first Letters of the Living. Pay strict attention to this organization: that on the day of judgment you will not remain in the obscurity of Him Whom God must manifest no more than of his first Letter of the Living.'

In truth: it is not that He Whom God must manifest is in the rank of the Point or of the First Letter of the Living; for He Whom God must manifest is God, there is no doubt in him, and we all believe in him and in his first letter of the Living.

Although they themselves manifest themselves in the rank of the letters of the living, or even in the rank of the Point, nevertheless those ones are the first names of God, and we all believe in them.

The resume of the fourteenth door: God has rendered obligatory for your fathers and mothers that they nourish you from the beginning of your life until nineteen years. For you, O child, he has rendered obligatory that you feed your father and your mother, if they have nothing, until the end of their lives.
If after nineteen years your father and mother have the capacity, and you, you do not possess anything, it is obligatory for them to attend to your maintenance.

This is order is for this that all the believers may act in conformity to the precepts of their religion.

If one of the believers remains in the obscurity of this order, you others, pardon him.

If someone does not act in conformity with the order of God, it is obligatory for him to spend each year, in the path of God, nineteen gold miskals. And this is an order in the book of God, that you may obey Him.

The resume of the fifteenth door: Do not ride upon oxen; do not charge them with any burdens, if you believe in God and in his verses. Do not drink the milk of the she-ass.

Do not charge the beasts of burden with burdens of excessive weight. This is an order that God makes obligatory for you, may you obey him.

Do not ride any animal without a bridle and without stirrup. Do not climb on beasts which you cannot master.

God has forbidden you, with a great prohibition from riding this sort of mounts.

Do not break eggs before cooking them for that which is in the interior spoils. These eggs are what God has fixed for the nourishment of the First Point and of those who were in his service.

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

And this blood, that is found in the interior of the egg, God forgives it (it is not impure) and this blood is pure. If you do not wish it, do not eat this egg, so that you will not do what disgusts you.

Do not board boats, unless there is sufficient space for you. Do not quarrel on board. Act towards each other with the greatest decency.

God has rendered obligatory for the captains to consider all the passengers as passing before him (for the choice of rooms, etc.). You, no matter what do not stand up on board, sit down, relax.

Your toilets must be in a place that is not on board the ship in a fashion that you have fear. Put them in a place where nobody will be afraid: if it is possible for you, construct it in the stern.

Do not think too much about your purification on board, do not do other than what is indispensable.

God has removed the duty of obligatory voyage from those who find them-
selves on the other side of the sea, if they can not accomplish by land their voyage of pilgrimage. But God permits them to take a proxy, who accomplishes on their behalf the pilgrimage. One must give to this proxy enough money so that he can pay the expenses of going and returning, if one can do so. If they can not give this sum, God forgives them.

The resume of the sixteenth door: God has ordained for all the sultans of the world that each year it is obligatory to give and to reunite in the Treasure for Him Whom God must manifest for the sultan 140 miscal of gold, the yazir A'azam 290 miscal of gold, the governor A'azam 160 miscal of gold, the first Mujtahid 200 miscal of gold.

When He Whom God must manifest is manifested they must give them to him.

The people of this manifestation did not reunite the money for the spectacle of their God in this day of judgment. This is why the men have not believed in him.

The fruit of this order is that those who will be created in the religion of the Bayan may, in the place of evil works which their predecessors have accomplished towards the Point of truth, will act well towards Him Whom God must manifest.

O company of the Bayan, if you do not give your faith in Him Whom God must manifest, at least do not sadden him. For, if in this judgment, men had given their faith in the Point, nobody would have been saddened in the Bayan, and all men, until the next judgment would have acted with decency.

But the people of this very judgment have remained in ignorance of the truth, and they have accomplished these works which are not loved by God in the Bayan.

And you, O people of the Bayan, as the people of the Qur'an do not alienate from yourselves the mercy of God.

That which is ordained that you must render unto Him Whom God must manifest, if you do not render it unto him, at least do not torment him.

Do not raise doubt upon his truth when you hear his verses, and fix yourself as arbitre between him and the people of the Bayan. Show his verses to the people of the Bayan. If these ones see their incapacity and yours to bring verses of this kind, then give your faith.

If yourselves you have not seen your incapacity, no more than the others, then at least do not torment him.

If in this judgment there had been a sincere arbitre (between myself
and the people of the Qur'an) he would have explained the truth to all
the people of the earth.

But all the men and in the precepts of their religion and in this
low-world, return to the order of those (the ulama). But they do not
manifest an arbitre in the order upon which their religion bases (itself
(that is the verses) so that this arbitre testifies that they are power-
less to bring forth verses like those of God.

All men occupy themselves with adoration upon the initiative of this
mulla, and night and day they obey him and this is why all in believing
they are acting rightly, they are rendering all of their works in vain.

O people of the Bayan, do not remain in ignorance like the people of
the Qur'an.

The resume of the seventeenth door: O masters of the order (princes,
governors, etc.)! Ordain for the people who are under your orders that
when they take someone to bring him before you, they do not tear his
nothing from him.

If your people act in this way, and your women and those of your sub-
jects are forbidden you and you are forbidden for them for nineteen days.

And if, during this interval you accomplish the carnal act, it is o-
bligatory for you to give to the witnesses of the Bayan nineteen micsals
of gold. That the witnesses of the Bayan may give them to him of whom
you have torn the garments or whom you have plundered.

The fruit of this order is this that you may turn away from disobe-
dience to God, and that you will ordain for your domestics to quarrel
with nobody: thus they may not quarrel in the day of judgment with the
companions of Him Whom God must manifest.

O master of order, ordain that all the towns be put in good order,
and the houses and the bazaars and the shops.

Ordain that each industry be separated from the other so that two in-
dustries do not interfere with each other, and that each has its desig-
nated place: and this in the best manner and with the best of laws.

Ordain that each industry stand in a caravanserai, for this is closer
to God for the utility of commerce and to not warp the word of God, if y
your comprehend you others.

The resume of the eighteenth door: Do not ordain, you, that anyone
take off a hair of the head of anyone, for God has rendered perfect the
appearance of each thing.

This is ordained in the book of God: so that you will torment nobody.
If someone tears a portion of the flesh of the body of anyone, or is
the cause that the skin of the body of someone changes color, or if some-
one tears the vestments of someone, or if someone lacks respect for
someone, God forbids for all of them their wives for nineteen months.
This is an order descended in the book of God.
As it is necessary that a chastisement befall him, he must pay ninety-
five miscalis of gold.
This order is given, for thereby you may not disobey God.
Do not ordain to do violence to anyone, be it only as a grain of mus-
tard seed, and yourself do not do violence to anyone. Do not be satis-
fied with the violence of someone, if you believe in God and in his verse.
Always act in a fashion so as not to exceed prudence and decency, for
you all before being created, you were close to God a drop of water, born
of the mire, then thereafter you all will return to a handful of dust.
Certainly, certainly, have prudence, and do not be content with any-
one anything other than what you would have wished for yourselves.
Act in your affairs with the most extreme prudence, the greatest de-
cency.
Do not damage the creation of anyone, after God has created it in its
perfection, because of the fleeting grandeur of this world: for this
world will pass over you and you, after death, you will find yourself in
the fire. And so you will desire in saying: 'Rather in the sky that we
had not been created and that we had been for anyone the cause of a sad-
ness.'
If you are intelligent, even during your life, you will have the same
wish. You, you thank God very little.
The resume of the nineteenth door: God has not ordained any order, and
had not made descend any defence if it is not for the grandeur of Him
Whom God must manifest: when his grandeur is contrary to an order or a
defence, choose his grandeur, and distance yourselves from this defence
and this order.

UNITY XI

In the name of God, the Inaccessible, the Very Sainted.
In truth, I am God. There is no god if it is not me who am always
stable.
In truth, I made descend the balance of each thing in two unities
(or two doors of the Unity II) that you might thank God.
Say: 'in truth! The eleventh Unity in its first door: consider this order: If you swear by God or by Him Whom God must manifest and if you are sincere in your oath, you do not have a fine to pay: it is of your adversary party that it is obligatory to pay a fine if he has lied. It is obligatory for him to give you nineteen miscal of gold.'

This is a limit and a chastisement fixed in the book of God: so that you may fear to disobey Him. And if you in truth, in your oath you lie, it is obligatory for you, in the book of God, to give nineteen miscal of gold to him to whom you have lied in your oath. Thus you may thereafter swear not in vain.

The resume of the second door is that: it is necessary for each sultan who will be given life in the Bayan to choose from among the people of his kingdom twenty-five ulama who are worthy of all the affairs returning to them. So that in the day of judgment they will give their faith to Him Whom God must manifest, and will be convinced of him and will come to the aid of the religion of God.

It is necessary for these sultans to make known these twenty-five ulama to all the men and to give them preeminence over all the people of the kingdom, so that they will come to the aid of the weak among the creatures, and that they will extend their mercy over these weak ones. It is obligatory for these ulama that in truth they do not remain in the obscurity of the orders of God.

The resume of the third door: If someone heckles a male or female believer, it is obligatory for him to give 19 miscal of gold, or if he can not 19 miscal of silver: if he can not do this then he must ask the pardon of God ninety-five times.

The fruit of this order is that you will fear to disobey God and will cavil against nobody. And if he can pay in gold or in silver he must pay the one he so abused. If he can not do so, gold and silver are forgiven him but it is obligatory for him to ask forgiveness from God.

If the heckler is silent and ridicules, by signs, anyone, he must take a proxy who, on his behalf, will ask forgiveness from God. O slaves of God, fear to disobey God.

The resume of the fourth door is this: that the Bayan and those who believe in it, all are living until the day of the manifestation of Him Whom God must manifest: be they of the light or of the fire of the Bayan (whether they obey or not the orders of the Bayan). In any case see them as the living.
Then, you, question the truth of this question.

Say: 'The fire, and the people of the fire of the Bayan are those who do not act conformingly to the orders descended in the Bayan: the people of the light are those who pay attention to the orders of God.'

This order is relative to those who believe in the Bayan and not to those who are not in the least entered into the Bayan. In any case, obey God.

The resume of the fifth door: If someone enters into the Bayan and believes therein, do not reject him from the religion of the Bayan. If you reject him, it is necessary for you to give 19 miscals of gold to him whom you have thus rejected. This is a punishment fixed in the book of God. That you others, in the religion of the Bayan, you will reject no one.

If you from anyone, you see an act which is contrary to the orders of God in the Bayan, this one sins simply in relation to his God: it is not because of this that he leaves his religion. In the same way that he sins towards God, in the same way will fire come to him. Counsel him with good words.

The resume of the sixth door: If someone awaits the manifestation of Him Whom God must manifest without knowing that the knowledge and contentment of God is in the knowledge of Him Whom God must manifest and in his contentment, that one has not understood a word of the Bayan and is not accounted by God in the number of the faithful.

The duty of each order, deliver it before one each one, even if it is a man of the first creation (a sectator of Adam) for this is the order of God who addresses himself to the universality of men.

In all circumstances ask pardon from God, this God whom there is no adored one if it is not him, who is the guardian, he who subsists by himself.

And certainly, certainly, repent towards Him.

The resume of the seventh door: It is forbidden for you in the religion of the Bayan to possess more than nineteen volumes: and if you possess them it is obligatory for you to pay nineteen miscals of gold. This is a chastisement descended in the book of God: that you may turn away from disobedience to God.

Say: 'The first book must be the Bayan itself: the eighteen others must be books written in the science of the Bayan. This science which
useful and necessary for you in religion such as grammar, syntax, talismanology, and others which you write in the science of God."

You must arrange them in the best of arrangements. In all that you write do not draw up but the essence of the science; distance yourselves from digressions.

All of these orders are for this that nothing will be put in the presence of He Whom God must manifest if it is not the Bayan itself and the eighteen books written in the science of the Bayan of which the authors are among those who have arrived at the highest degree of science and the fear of God, and which are pure in the science of God.

The resume of the eighth door: Do not separate the verses of the Bayan: unite them all in a convenable place: put them all in a kerchief. Those which you employ as a scapula are not included among those ones.

You, put the verses of God in an elevated place.

In whatever state of cause, pay attention to the spirits of the verses: that you may be yourselves accounted among the elliynines among the spirits of these verses. Alienate yourselves from the others besides the spirits of these verses. These verses which belong to these verses, in your hearts, love all of them. Do not separate them one from another in such manner that this will become a source of sadness for you, act in conformity with that which is worthy of them and which pleases you.

Whoever possesses a book of the books of the Bayan, or some verses of the verses of the Bayan, it is obligatory for him to keep them in a good place.

If several persons live in the same chamber, it is obligatory for each of these persons to keep the book which belongs to her to herself. These people can either keep all their books in one place or keep them each one in a separate place. God has permitted these ways of behaviour: thus is may be that they will not encounter difficulties in the religion of God.

The resume of the ninth door: In solemn reunions do not sit except upon the low sides of the reunion.

If you sit in the middle, it is obligatory for you to pay nineteen gold miscales, unless you are obliged to sit in the middle. It is he who obliges you to sit in the middle who must pay the nineteen gold
miscals.

This is a chastisement descended to your subject in the book of God. Thus it may be that you will not leave proprieties. In your homes with you parents and your wives, God has permitted you to sit wherever you wish; you may not however disperse yourselves along the walls of a room, unless you do not want each one to sit separately.

In the gatherings of mourning, this order is removed from you; it may be that in all states you will be saddened for the witnesses of the Bayan.

If someone enters someone’s home, the master of the house must show him great deference; give him himself a place; the persons who are found there must vouchsafe to him deference and move themselves to give him his place. If they do not move themselves sufficiently, do not leave him his place, do not show him enough respect, it is obligatory for them to repent thereof in saying: ‘We ask for you the pardon of God, the God who is Him for whom are the good names: we ask pardon of him for all faults which we have committed: and all we will return to God.’

The resume of the tenth door: God has permitted in the Bayan that all the verses which are there descended be commented in Arabic, for those who can understand.

God has permitted in his book that one commentaries the Bayan in Farsi for those who do not understand the words. Do not commentary the Bayan except in truth, do not translate the Farsi of the Bayan into Arabic, if it is not with justice.

Each one of you must possess an Arabic Bayan in beautiful writing. Those who cannot understand the verses descended in the Arabic Bayan, they must possess a Bayan in Farsi.

That which has descended in the Bayan upon the subject of the witnesses, keep it as the apple of your eyes then bring it to Him Whom God must manifest.

God permits you to arrange these nineteen books upon the subject of which it is descended that you may possess them, in three parts. The first part will include the books which have descended from the Point of Truth; in the second part you will translate the entire Bayan into Arabic, and in the third, all shall be in Farsi.

This is an order which comes from God: that you may embrace all of the verses which have descended from God, and that you will act in con-
formity with these verses and these orders.

The resume of the eleventh door: Do not lift a hand against Him Whom God must manifest nor his first letters of the Living: be they clothed in the most beautiful garments of the creature or in the most humble ones; for in truth they are of an elevated rank before God.

**If someone raises a hand against them, it is obligatory for him to pay nineteen gold micals.**

This is a chastisement descended in the book of God, so that you might fear to disobey God.

The resume of the twelfth door: O men! obey the witnesses of the order of God, and as much as you are able respond to each thing which is asked of you, for God Himself responds to you in conformity with the orders which you have given. If you know the question that someone has to pose, God has rendered obligatory for you to relieve his need. If you do not do so, ask forgiveness of God and, furthermore, pay a recompense of nineteen gold micals. Thereby, at all times you may give your attention to the orders of God.

God teaches you all that he loves in his religion, and you, love that which he teaches you. Keep your limits in this world, and remove the need of your brothers in religion.

This order is a blessing of God upon them: it may be that you yourselves will make yourselves the spectacles of God who responds to his slaves.

The resume of the thirteenth door: If God raises up a padishah in the religion of the Bayan, it is obligatory for him to become the possessor of a crown which is ornamented with 95 jewels without parallel and without price and that there be no analogous one: but these 95 jewels must not be outside of these five kinds of precious stones.

This is a sign of the grandeur of God upon the sultan. All the sovereigns must act in this way until the day of judgment. In that day all the crowns fabricated in the religion of the Bayan must be returned (as gifts) in his hands. And all of you must prostrate yourselves before him and you must honor this act (in giving him back these crowns as gifts). O Sultans! in truth God has need of none of his creatures.

The resume of the fourteenth door: Each night and each day divide
them in five parts: in each of these parts say the **azan**. The first of these five parts make it begin at the beginning of the night. In the first part, say 19 times this verse: 'There is no God if it is not God.' And say 19 times: 'Allah-u'ighma'. (God has need of: nothing). In the second part say 19 times: 'La illallah' and 19 times 'Allah-u-A'alem' (the most wise).

In the third part say nineteen times: 'La Elahi Ellallah' and nineteen times 'Allah'u'Azekem' (the highest of the ordainers); in the fourth part, nineteen times 'La Elahi ellallah' and nineteen times 'Allah'u'Amulek' (he who possesses the most); in the fifth, nineteen times 'La Elahi ellallah' and nineteen times 'Allah'u'Aslet' (the most victorious).

It is obligatory for you to say the **azan** from an elevated place in such fashion that those who are around you hear it. If someone is mute (and can not say the **azan**) it is obligatory for him in each night and each day to give nineteen mizals of white sugar of superb quality to someone who will take charge to say the **azan** on his behalf.

The fruit of this order is this that it may be that you are always attentive in the mention of God and that you forget it never.

If someone sleeps at the moment of the **azan**, there is no harm for him; he is not required to pay a fine. If he is awakened he must go to a place where he can hear the sound of the **azan**. It is not however obligatory for you to leave your houses to hear the **azan**. From the moment that you are in a place where the voice of the **muezzin** reaches you, that is enough for you. If the season is bad and it is painful for the **muezzin** to say the **azan**, he must say one time this verse: 'God testifies that there is no god if it is not him. And in truth Him Whom God must manifest is true and comes from God; and we all, we are created by Him Whom God must manifest by the order of God, and we all, we believe in the verses which God has descended upon Him.'

This order is because of the benevolence of God upon men, in the days when the temperature is very cold and when they can not prolong the **azan**.

**The resume of the fifteenth door:** If you forget part of your prayer, only say this part of the prayer which you have left out, and do not start the whole prayer over again.

It is the same for the other adorations besides prayer. When you have forgotten a part, do not pay attention to the parts which precede
or follow: accomplish the rites of this very part which you have forgotten: do not pay attention except to this part and accomplish it.

God has rendered obligatory to the people of the Bayan to become wise men, that they may embrace the entire earth, that they know every sultan, every Prophet in his time, and his book, the limits of the kingdoms of the sultans, the numbers of his soldiers, the prices of the things which he has at hand, of his jewels; that they have this science and that the fruit of it return to this day in which all men are in the presence of their Lord.

The resume of the sixteenth door: Certainly, certainly, kill no person! Certainly! Certainly! cut off the limbs of no person, if you believe in God and in His verses. If someone ordsains to kill or to cut, if someone sets himself to accomplish these acts, or if it is done without somebody opposing himself having the power to do it, if one is content that one has done so, it become obligatory for him, in the book of God, to pay 11,000 micsals of gold to the heirs of the victim. Furthermore, and during 49 years, all women are forbidden him.

This act will be a proof in the book of God, that his existence was created for other than love, for other than the contentment of God.

After his death, he will enter into the fire and God will never pardon him.

If however, after this murder, he submits to the chastishments which are fixed for him and accepts them, then the punishment fixed for him will diminish.

Thus, certainly, distance yourselves from disobedience to God, and certainly, certainly, fear similar acts.

If someone involuntarily kills someone, he has no responsibility: he must simply satisfy the heirs of the deceased, ask their pardon, that he ask forgiveness from God and repent.

That is like other things which are accomplished involuntarily by men. Thus, alienate yourselves, o men, from disobedience to God. Certainly, certainly, fear.

As for those who were killed in Isfahan, even if the inhabitants of this city believe in God and in His verses, it is obligatory for them to take the price of the blood of these victims of the heirs of the murderers, in the fashion that was indicated above.

The fruit of this order is that always in the religion of God you might turn yourselves away from disobedience to Him and that therefore,
you will not come close to acts of this nature.

The resume of the seventeenth door: If someone ordains the expulsion of someone from his house or his town or his village, or from the kingdom of his sultan, his woman becomes illicit for him for nineteen months. He must, furthermore, pay nineteen gold micals to him whom he thus banished.

And this is a chastisement of God descended in His book; so that you might not disobey Him.

The resume of the eighteenth door: If someone drinks a fermented drink which intoxicates him it is obligatory for him to pay 95 gold micals; certainly, certainly, do not give alcohol to your sick if you believe in God and in His verses.

The resume of the nineteenth door: If someone writes one work to Him Whom God must manifest other than that which is descended in the Bayan before His manifestation, it is obligatory for him to pay 19 gold micals as recompense.

God has however not permitted that someone take by force from him these 19 micals of gold and nobody must demand them of him.

If someone demands them from him because of this order which has descended here, he must himself submit to this chastisement, for he has demanded what God did not permit him to demand. In all states, turn away from disobedience to God and do not write a word indecent to Him Whom God must manifest. Do not act contrarily to that which has descended in the Bayan.

After he has been manifested, do not ordain against him, even as you have done so with regard to the Point before the manifestation of Him Whom God must manifest. You act against God and you believe you act well. If you write nothing for the good of God, at least do no write anything against Him. This is a counsel of God, that you might fear to disobey Him.

If you do not come to the aid of Him Whom God must manifest by writings which you will write for Him, do not sadden him by writings which will write against him, thus, certainly, certainly, fear, as it is fitting, to disobey God: that in the day of judgment you may find blessing before God.