

A Prayer Addressed to the Center of the Covenant

He is God!

O God! All meetings are Thy Meeting. All speech is Thy Speech. All hearing is Thy Hearing. All action is Thy Cause. All being is Thy bounty, and apart from Thy Bounty no life is.

O God! We are non-existence: admit us into the Creation of Existence! We are in the utmost poverty: bestow upon us the Treasure of Thy Command! Dumb and void are we: renew us with the Mystery of Thy Word! We are in the utmost separateness: grant unto us the mercy of Thy Meeting! Helpless are we: raise us to the power of devotion to Thy Cause!

O God! Thou hast taken the Station of 'Knock, and it shall be opened unto ye; seek, and ye shall find.' We testify, O God, that were it not for Thy Sacrifice, our non-existence could never seek Existence, and were it not for the Bounty of Thy Cause, O God, none could ever attain. In our dependence upon Thee, O God, we testify our perfect equality. O God, in our helplessness we testify that all are indeed one.

O God! In the world of mortality Thou hast no home save a pure heart, and for this Thou wert shelterless and in exile. Thou hast no weapon against Thy mortal enemies save unity, and for this Thou wert ever suffering and oppressed. What sacrifice, O God, can ever be like unto Thy Sacrifice? What love, O God, can ever merit Thee save by the bounty of Thy Love?

O God! Behold us awakened and active in our desire to enter the Kingdom of the Glory of Thy Cause. Behold us united in the endeavor to attain servitude to Thee. Behold us firm in our reliance upon Thy Confirmation.

Thou art the Powerful the Supreme! Thou art the Creator and Sustainer of the reality of men! Thou art the Generous, the Merciful! By Thy Manifestation is the Manifestation of God! By Thy Sacrifice is the Victory of God in this world and in the world to come!

New York City
October 18, 1920

How to
A.B.

Remember?
(over)

BC# 101

New York:

Mr. Horace Holley, Deris Holley, Mr. A. W. Randall, Lillian L. Randall, Isobel F. Chamberlain, Mr. Mark Tobey, Marjorie Morten and Mountfort Mills, unto them be the Glory of God, the Most Glorious.

He is God

O ye friends of Abdul Baha!

The supplication which ye have offered to the Kingdom of Abha was in reality a flame which had arisen from enkindled hearts, because the hearts have been in the utmost purity and deeply mindful of the Kingdom, supplicating and imploring at the Supreme Threshold.

In brief, it was a touching melody and a supplication in the utmost sincerity. Rest ye assured that it will bring forth great fruits and thus invisible confirmations will reach ye!

Unto ye be the Glory of Abha!

(sig.) abdul Baha abbas

December 9, 1920, Haifa
c/o Mr. Roy Wilhelm

Trans. by: Azizullah S. Bahadur
Mount Carmel
Palestine

BC# 102

Tablet from ABDUL BAHA:

Translated out of the Original Tongue

By Shoghi Rabbani
1921,
Balliol, Oxford.

TO

The beloved of the Lord
The friends in Truth, and the signs of the ALL-MERCIFUL
Throughout the East
Throughout the West

May the Glory of the Lord All-Glorious rest upon them all!

HE IS GOD!

O ye faithful friends!
O ye sincere servants of BAHÁ'ULLAH!

Now - in the mid-watch
of the night, when eyes are closed in slumber, and men, upon the
couch of rest have laid their heads upon their pillows and are
fast asleep - is ABDUL BAHA, within the precincts of the Hallowed
Shrine, wakeful, and, in the ardour of His invocation utters this,
His Prayer:-

O Thou Kind and Loving Providence!

Asir in the East, and the
West surgeth even as the eternal billows of the sea. The gentle
gales of Holiness are diffused, and, from the Unseen Kingdom, the
Rays of the Orb of Truth, shine forth resplendent. The anthems of
Divine Unity are chanted and the ensigns of Celestial Might are
waving. The Angelic voice is raised, and, even as a leviathan's
roaring, is the call to self-less-ness and evanescence. The
triumphal cry - "O Thou the Glory of Glories" - resounds on every
side; and the call - "O Thou Most HIGH" - rings throughout all
regions. No stir but the Glory of the One Heart-Ravisher is
raised in the world, and no tumult is there save the surging of
the Love of HIM, the Incomparable, the Well--Beloved!

The beloved of the Lord, with their musk-scented breath, burn
brightly as a candle in every clime; and the friends of HIM,
the All-Merciful, are in all regions, even as the unfolding bloom.
Not for a moment do they rest; breathe not, but in remembrance of
THEE; and crave not, but to serve Thy Cause. In the meads of Truth
they are as the nightingales of sweet melodies, and in the flower
garden of Guidance, even as the brightly coloured bloom. With
mystic flowers they adorn the garden walks of Reality, and bedeck,
as the swaying cypress, the river-banks of Divine Direction. Above
the Horizon of Being they twinkle as radiant stars, and in the firma-

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ment of the world they shine as resplendent orbs. The manifestations are they of Celestial Grace and day-springs of the Light of Divine Assistance.

Grant, O Thou Loving Lord, that all may stand firm and steadfast, and may shine with everlasting splendour, that thereby the gentle gales, at every breath may blow from the bowers of Thy Loving-kindness, and from the Ocean of Thy Grace an emanation may arise, that the kindly showers of Thy Love may bestow freshness, and the zephyr may waft to us its perfume from the rose-garden of Divine Unity.

Vouchsafe, O Best-Beloved of the world, a ray from Thy Splendour, and, O Well-Beloved of mankind, shed upon us the Light of Thy Countenance!

O God Omnipotent, do Thou shield ^{us} and be our refuge, and, O Lord of Being, show forth Thy Might and Thy Dominion!

O Thou Loving Lord!

The movers of sedition are, in some regions, astir, and active, and are, by night and day, inflicting a grievous wrong.

Even as wolves, despots are lying in wait, and the wronged, innocent fold, has neither help nor succour. Bloodhounds are on the trail of the gazelles of the Fields of Divine Unity, and the Phœnix in the mounts of Heavenly Guidance is pursued by the ravens of envy.

O Thou Divine Providence!

Preserve Thou and protect us! O Thou Who art our Shield, save us and defend us! Keep us 'neath Thy Shelter, and by Thy Aid save us from all ill. Thou art indeed the True Protector, and the Unseen Guardian the Celestial Watcher, and the Heavenly Loving Lord!

O ye beloved of the Lord!

On one side is the Standard of the One True God unfurled, and the Voice of the Kingdom raised; the Cause of God is spreading, and, manifest in splendour are the wonders from on High; illumined is the East and perfumed is the West, fragrant with ambergris is the North and musk-scented is the South.....On the other side, they that are faithless, wax in their hate and rancour, and ever stir grievous sedition and mischief. No day passeth but some man raiseth the standard of revolt and spurs on his charger into the arena of discord. At every hour the vile adder baroth its fangs and scattereth its deadly venom.

The beloved of the Lord are wrapped in utter sincerity

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and devotion, unmindful of this rancour and malice. Smooth and insidious are these snakes, these whisperers of evil, artful in their craft and guile. Be ye on your guard, and ever wakeful! Quick-sighted and keen of intellect are the faithful, and firm and steadfast are the assured! Act ye with all circumspection!

'Fear ye the sagacity of the faithful, for he seeth with the Light Divine!' (*)

Beware lest any soul should privily cause disruption or stir up strife. In the Cause of the Impregnable Stronghold be ye brave warriors; and for the goodly mansion, a valiant host. Exercise the uttermost care, and day and night be on your guard, that thereby the tyrant may not inflict an injury.

Study the ~~Tablet~~ ^{of} ~~the Holy Mariner~~; that ye may know the truth, and consider that the Blessed Beauty hath fully foretold future events. Let ~~they~~ ^{those} that perceive take warning!

Dust-like - Abdul Baha - at the Sacred Threshold and in the day-time and the night season in utter humility and lowliness - is engaged in the promulgation of His Signs, and whosoever findeth He time - prayeth ardently, and inspireth - saying:-

O Thou Divine Providence!

Pitiful are we, grant us Thy succour; homeless and wanderers, give us Thy Shelter, scattered, do Thou unite us; astray, join us to the fold; bereft, do Thou bestow upon us a portion and a share; athirst, lead us to the Well-Spring of Life; frail, strengthen us that we may arise to exalt Thy Cause and present ourselves a living sacrifice in the pathway of Guidance!

The faithless, however, by day and night, openly and privily exert their utmost to shake the foundations of the Cause, to root out the Blessed Tree, to deprive this servant from service, to kindle secretly sedition and strife, and to annihilate ABDUL BAHÁ! Outwardly, they appear as sheep, yet inwardly, are rought but ravening wolves. Sweet in words, yet at heart a deadly poison.

O ye beloved ones! Guard the Cause of God! Let no sweetness of tongue beguile you, nay rather, consider the motive of every soul, and ponder over the thought he cherisheth. Be ye straightway mindful and on your guard.

Avoid, yet be not aggressive!

Turn away from censure and from slander!

Leave him in the Hand of GOD!

Upon ye rest the Glory of Glories!

"It is the time which His Holiness Christ calls the
'Days of Marriage.'"

TABLET FROM ABDUL-BAHA

To his honor Mr. Alwyn J. Baker, Berkeley, California—Unto him be greeting and praise!—Care of Mrs. Kathryn Frankland.

He Is God!

O thou who art seeking for Truth!

Your letter has been forwarded. I have no opportunity to write a detailed answer, so I am obliged to be brief.

The point is, that the Cause of BAHÁ'ULLAH is inclusive of all perfections and supplies all the needs of the world of humanity. But this cannot be accomplished in a short time. Time is needed. This will gradually be realized.

When a divine farmer sows the seed, the crops cannot be immediately gathered in, but it is certain that the seed will develop into a harvest. The seed which His Holiness Christ—May my soul be sacrificed for Him!—sowed, grew into a harvest within three hundred years.

We are now at the commencement of the shining forth of the Sun of Reality. It is the time which His Holiness Christ, calls the "days of marriage." No doubt the house is not in order, but the time will come when it will come under order.

They put some questions pertaining to wisdom and philosophy to his honor Paul. He said that before he recognized Christ he knew everything; but after he came to know Christ, he forgot everything. He was filled with Christ and so they should ask him about Christ, besides whom he was ignorant of everything whatsoever.

In the Tablets of His Holiness BAHÁ'ULLAH, there are many philosophic questions. For example, the *Tablet of Wisdom*, but it has not yet been translated. It may be found that his honor Fazel Mazandarani gave this Tablet to a Persian expert to translate into English. In His Tablets He has encouraged

and rather urged (the people) to study philosophy. Therefore, in the religion of BAHÁ'ULLAH philosophy is highly esteemed.

As to life, however, it has had no beginning, nor will it have any end. The eternal grace of God has always been the cause of life. It has had no starting point and it will not approach any end. But concerning the degrees through which the soul has gone, these degrees are spiritual. Consider all the advancement of the word of humanity which is at present manifest and known. This has been realized through the spirit. The manifestation of the will of the Omnipotent, in the universe, means the manifestation of the divine laws and disciplines which are essential to the realities of beings, and in the world of the Kingdom they are ideals which in the appearance of the holy Manifestations (of God) are realized.

The fruits of the deeds of man, i. e., the harvest of the reward of man's conduct, is gathered in the heavenly realm.

But as to evolution, it is true of both the body and the spirit. Consider how many sciences, arts, discoveries and achievements have come into existence since the days of Moses till the present time through the progress of the human soul in knowledge and perfections. Similarly, how much the soul has evolved from the moral point of view. From the material standpoint, you can see also how much civilization has progressed.

In short, I wrote the answer in brief. No doubt you will understand realities in detail thereby.

Unto thee be greeting and praise!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Aziz 'Ullah S. Bahadur, Mount Carmel, Palestine, December 2, 1920.)

BL # 104A

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"Great importance must be given to the development of the STAR OF THE WEST. The circle of its discussion must be widened; in its columns must be published the essential problems pertaining to the Bahai life in all its phases. Its contents must be so universal that even the strangers may subscribe to it. Articles must be published, dealing with the universal principles of the Cause, the writers proving that this Cause takes a vital interest in all the social and religious movements of the age and is conducive to the progress of the world and its inhabitants. In short, the STAR OF THE WEST must promote the aspirations and the ideals that will gather little by little around these general Tablets, bringing into the light of day all the historical, religious and racial knowledge which will be of the utmost value to the Bahai teachers all over the world."

From *Unveiling of the Divine Plan.*

Vol. 12

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The Covenant Is A Lamp

" O thou spiritual leaf, which is verdant and fresh through the downpouring of the Kingdom of God.

" Verily I pray at the Threshold of God, the Mighty, the Powerful, that He may illumine thy heart with the light emanating from the height of the Kingdom, cause thy tongue to speak the praise of the Living, Self-subsistent Eternal Lord, and suffer thee to become a light shining with the rays of Knowledge, so that thou mayst enlighten those vast cities and great states.

" Verily, verily, I say unto thee the Covenant of God and His Testament is a lamp with world-illuminating rays which from the Supreme Concourse enlightens the horizons of the earth and heaven.

" Whosoever * stations himself before this divine light, will be illumined with Manifest Glory, his speech will become effective in the hearts and spirits, and God will reinforce him with a power which will penetrate through the realities of all things¹.

Upon thee be Baha'i.

(signed) Abdul Baha Abbas

(* Stations)
after whosoever.

O Lord, my God, my Well-Beloved! These are servants of Thine that have heard Thy Voice, given ear to Thy Word and hearkened to Thy Call. They have believed in Thee, witnessed Thy Wonders, acknowledged Thy Proof and testified to Thine Evidence. They have walked in Thy Ways, followed Thy Guidance, discovered Thy Mysteries, comprehended the secrets of Thy Book, the verses of Thy Scrolls and the tidings of Thine Epistles and Tablets. They have clung to the hem of thy Garment and have held fast unto the robe of Thy Light and Grandeur. Their footsteps have been strengthened in Thy Covenant and their hearts made firm in Thy Testament. Lord! Do Thou kindle in their hearts the flame of Thy Divine Attraction and grant that the Bird of Love and Understanding may sing within their hearts. Grant that they may be even as potent signs, resplendent standards, and perfect as Thy Word. Exalt by them Thy Cause, unfurl Thy Banners and publish far and wide Thy Wonders. Make by them Thy Word triumphant and strengthen the loins of Thy loved ones. Unloose their tongues to laud Thy Name and inspire them to do Thy Holy Will and Pleasure. Illumine their faces in Thy Kingdom of Holiness and perfect their joy by aiding them to arise for the triumph of Thy Cause.

Lord! Feeble are we, strengthen us to diffuse the fragrances of Thy Holiness; poor, enrich us from the treasures of Thy Divine Unity; naked, clothe us with the robe of Thy Bounty; sinful, forgive us our sins by Thy Grace, Thy Favor and Thy Pardon. Thou art verily the Aider, the Helper, the Gracious, the Mighty, the Powerful.

The glory of glories rest upon them that are fast and firm.

Through Mr. and Mrs. James Carraichael,
to the maid-servant of God, Mrs. MacMahon,
Chicago, Illinois.

H. IS GOD:

O thou yearner after Truth!

I pray and supplicate at the Threshold of God
and beg healing for thee. But thou must become a be-
liever and assured, and the Light of the Love of God
must shine through thee so that the prayer may become
effective.

Shouldst thou pray that the pure earth be
impregnated with vegetation and growth, it will be
answered, but if thou prayest that the hard stone be
changed into meadow and rose-garden, it has no capaci-
ty. The effectiveness of the prayer depends upon
the capability.

Upon thee be greeting and praise!

(Signed) Abdul Esha Abbas.

Translated by
Mirza Ahmad Behrab,
August 14th, 1909.

BC# 107

ADDRESS BY ABDUL-BAHA AT THE RESIDENCE OF MRS. FLORIAN KRUG, NEW YORK CITY, THURSDAY, NOV. 19, 1912.

Undoubtedly you must be happy; if you are not happy, then who should be happy?

In this Bahai dispensation His Holiness BAHÁ'Ó'ILLÁH has set a brilliant crown upon the head of woman, whose brilliant jewels will shine and gleam throughout all ages and cycles. This must give them great happiness.

In all the former dispensations, men were considered superior to women. Women were lower than men; nay, rather during some of the past ages women were made captives of men. For example during the Mosaic dispensation women were captives of men, but in the dispensation of BAHÁ'Ó'ILLÁH, His bestowals have made men and women equal. He caused the people to put into actual practice this social equality and declared that the women in this age shall make extraordinary advancement and they shall reach to such a degree, that no difference will be left between man and woman. This is a Bounty for which you must be eternally grateful and extremely happy.

In order to thank BAHÁ'Ó'ILLÁH in a befitting manner for this Bounty, you must strive day and night so that you may be the cause of the advancement of womanhood, and that it may become established and well proven that the Command of BAHÁ'Ó'ILLÁH is the Command of Justice and what He declares in regard to the equality of men and women, is in accord with the spirit of this age and is real and valid.

As up to this time perfect equality of prerogatives did not exist, and men were more or less stronger, and women were to a certain degree not equal to men educationally, therefore up to this time in certain parts of the world, women have not attained to the degree of men, but in the period of BAHÁ'Ó'ILLÁH, He conferred this most eminent Bounty, upon the women and taught men to revere them. Therefore, they will make great progress. They have already acquired sciences and arts in all the degrees of existence, having attained to such a level, that they have proven to the satisfaction of men that they are their peers. This is one of the special Bounties of the Dispensation of BAHÁ'Ó'ILLÁH.

Today the greatest duty of women consists in the fact that they must strive to spread the ethical laws, to prove that women are capable of studying arts and sciences and that they are equal in all the duties of life. Women must demonstrate these principle to the men, so that all of them may bear testimony to the fact that these Bahai women are equal in morality, are equal in the acquirement of human excellency, are equal in the virtues of the world of ~~morality~~ humanity, are equal in crafts and professions, and are equal in sanctity and purity. These Bahai women are the centers through which the world of humanity has improved and the morality advanced. These Bahai women are the radiant signs of the Kingdom of ABHA. These Bahai women are the instructors of the world of humanity. These Bahai women are the candles in the assemblage of the world of human kind. They are ~~the~~ in the utmost firmness and power. Their will power is greater than that of man, their moral consciousness and intuition is superior to that of man, and in all the virtues of humanity they shine like unto the stars.

Then the men will exclaim that this command of BAHÁ'Ó'ILLÁH is the Command of Justice, this teaching of BAHÁ'Ó'ILLÁH is well proven, and this crown that BAHÁ'Ó'ILLÁH has set upon the heads of women is well-deserving.

Whereas in the former time they were oppressed, now they have attained the greatest station of honor. Whereas formerly they were disappointed, now they are hopeful. While in the past they were deprived, praise be to God, they have taken a goodly portion; having been weak; praise be to God they have become strong; having been ignorant, praise be to God they have become wise. Whereas in the past they were considered inferior to men, now, through the Divine favors, they have superseded them in all the degrees of existence. Like unto the stars they shine and like unto the lights they scintillate. They have become fruitful trees, they are the signs of guidance and they are the embodied proofs and evidences of BAHÁ'Ó'ILLÁH. The Favors of BAHÁ'Ó'ILLÁH have reached to such a degree as to have caused the ascent of these women to the Horizon of the Everlasting Glory..

It is my hope that you may stive at all times so that you may prove the validity of--and clearness of the Divine subject to the peoples of the world.

TABLET REVEALED BY ABDUL-BAHA AUG. 26, 1913.

O, thou my beloved daughter!

Thine eloquent and fluent letter was perused in a garden, under the cool shade of a tree, while the gentle breeze was wafting. The means for physical enjoyment was spread before the eyes and thy letter became the cause of spiritual enjoyment. Truly, I say, it was not a letter but a rose-garden adorned with hyacinths and flowers

It contained the sweet fragrance of Paradise and the saphyr of Divine Love blew from its roseate words.

As I have not ample time at my disposal, I will give herein a brief, conclusive and comprehensive answer. It is as follows: In the Revelation of BAHÁ'Ó'ILLÁH, the women go neck and neck with the men. In no movement will they be left behind. Their rights with men are equal in degree. They will enter all the administrative branches of politics. They will attain in all such a degree which will be considered the very highest station of the world of humanity and will take part in all the affairs. Rest ye assured: Do ye not look upon the present condition; in the not far distant future the world of women will become all resplendent, and all glorious, for His Holiness BAHÁ'Ó'ILLÁH hath willed it so. At the time of elections, the right to vote is the inalienable right of women in all the human departments is an irrefutable and an incontrovertible question. No soul can retard or prevent it.

But there are certain matters, the participation of which is not worthy of women. For example, at the time when the community is taking up vigorous defensive measures against the attack of the foe, the women are exempt from military engagements. It may so happen that at a given time, the warlike and savage tribes may furiously attack the body politic with the intention of carrying on a wholesale slaughter of its numbers; under such a circumstance defense is necessary, but it is the duty of men to organize and execute such

To the maid-servant of God, Mrs. J. F. Addison,
(Portland, Oregon)

Upon her be greeting and praise!

O thou respected maid-servant!

The letter that thou hast written to His honor Sohrab was perused. Praise be to God that it contained the good news of the health and safety of the friends of the Almighty. It was also a proof to their firmness and steadfastness in religion and faith.

Thank ye God that ye presented yourselves in the Divine International Congress in California and were engaged in the service of the Lord of God. Consider ye the power and the influence of the Celestial Teachings that the President of the Exposition expressed his gratitude and thankfulness for your services to the world of humanity. Truly I say the believers of God in the Congress became assisted in the accomplishment of the most great services.

The photograph of the Congress was also received and imparted great happiness.

The persons who delivered speeches at its sessions, such as Dr. F. E. D'Sueyla, Mr. Hooper Harris, Mr. Charles H. Remy, Mr. Howard McHitt, Mr. William H. Randall, Mr. Roy C. Wilkins, Mr. Howard C. Ince, Mr. William H. Rear, Mr. Joseph H. Hansen, Mr. Albert Hindust, Mr. Alfred K. Lund, Mr. Albert H. Hall, Mr. Edwin F. Cooper, Mr. Nathan P. Ober, Mr. John F. Britton, Mrs. Mary E. Ford, Mr. William C. Ralston and Mirza Ali Kuli Khan, were assisted with divine confirmations and inspired with the powers of the Holy Spirit. The results and spiritual influences of those talks are endless and eternal. They will become apparent in the future.

Likewise the meetings which were held in the City of Portland and the persons who spoke to the various audiences were supremely assisted by the angels of the Supreme Concourses. They scattered pure seeds in that virgin western soil. Truly I say Mr. Remy and Mr. Latimer are displaying the utmost effort in the diffusion of the fragrances of God. I supplicate and entreat toward the Kingdom of God and beg for each and all heavenly confirmation and assistance.

Upon thee be greeting and praise.

Translated by Mirza Ahmad Sohrab,
Care Mirza Jamal Irani, Haifa, Syria,
March 18, 1916.

The original of this Tablet was kept in Haifa to be sent later. This is a copy of the original translation.

... ..

BC# 109

drink from therefrom

By the **SELF** (the life) of God! That soul's face will be illuminated in the Kingdom of El-Abha, by the Light which illumines the heaven and earth, - if it stands firmly in the path of the Center of Existence

EXTRACT OF A TABLET FROM AHMAD BAHÁ THROUGH MIREA AHMAD SOHRAB, Port Said, Egypt, July 14, 1913

"Know thou, verily, I say unto thee that the conditions of this mortal world, even if it be the kingship of the whole existence of the globe, is ephemeral. It is an illusion. It is ended in nothing; neither does-e-t-it contain any results, not in the estimation of God is it equal to the wing of a mosquito. Where are the kings and queens? Where are the palaces and their mistresses? Where are the imperial thrones and jewelled crowns? Where are the mighty rulers of Persia, Greece and Rome? Verily their palaces are in ruin and destruction, their thrones destroyed and their crowns thrown to the dust. But any one of the maidservants of God who arose for the diffusion of the fragrances of God, eternally her signs are widely spread and handed down through centuries and cycles, her dawn is ever luminous; her star always shining; her flag continually flying; her station divinely glorified; her crown scintillating; her message living; her face immortal; her voice resonant; her spirit in the apex of the kingdom; and her effulgences in the horizon of the realm of night. I beg of God to make thee one of these maidservants

EXTRACT FROM A TABLET REVEALED SOME YEARS AGO TOTHE PERSIAN FRIENDS AND RECEIVED THROUGH MIREA AHMAD SOHRAB IN A LETTER FROM PORT SAID, JULY 21, 1913

"The Ancestral Bestowal of the Beauty of ABHA is the compensation of every pure heart, and the Effulgence of the manifestation of the Mount of Sinai is the Associate of every firm and steadfast one. The soul entrancing melody of the Blessed Perfection is heard from the invisible world by every upright and righteous person, and His Glad-tidings and gospel of joy grant undefinable favor. The fame of His greatness has filled all the regions, and the songs of the birds of the meadow of His Reality confer spirit upon all the inhabitants of the globe

"Therefore we must send forth a cry of joy and through the Power of God confer a mighty thrill of spiritual communion through the pillars of this mortal world. Thus eternal life may become revealed in this mundane existence, and the everlasting bounty of the Paradise of ABHA adorn the world. How long shall there be silence? How long speechlessness? The flaming torch of the burning Fire of God is set aglow in the Apex of the world, and the lighted candle of guidance is a witness in the gathering. If we are not enkindled with the heat of this div-

ine flame, what heart burning fire them shall cause unto be
set aglow? If we are not intoxicated with the Wine of God,
what kind of wine will them exhilarate us? If in the assemb-
lage of Transfiguration we do not forget ourselves, becoming
joyous and enraptured, then in what gathering will we become
tumultuous and full of acclamation? O ye divine friends!
The call is the call of the Beauty of Abha, streaming down from
the invisible kingdom! The melody is the melody of the sup-
reme Concurrence! Be ye happy! Be ye happy! Be ye exultant! Be
ye glad!

Upon ye be greeting and praise!

Abdul Baha Abbas

QUESTIONS BY MRS LOUISE GIBBONS, OF NEW YORK CITY, TRAN-
SLATED BY ANTON HADDAD

#####

HE IS GOD!

To Mrs Louise Elise Gibbons:

O thou who art attracted by the Fragrances of God!

I have read thy beautiful letter containing beautiful sig-
nificances, and indicated that which has occurred to thy heart,
of the spiritual events, and that which has encompassed thy
spirit, of the merciful thoughts, this is from the Bounty of
Thy Lord upon thee and upon every maid-servant chosen by His
Mercy in this new age

O Master, who art thou? Art thou the Christ?
"As to what thou hast asked concerning me: Verily, I say to
thee that I am indeed an humble, submissive, and imploring ser-
vant of God; a servant of His beloved; a messenger of the exalt-
ation of His Word; a spreader of His fragrances; an extoller of
the banner of love and harmony; a promoter of the greatest
peace among all nations and tribes; a kindler of the Fire of
the Love of God in the hearts of the people; a runner to the
place of martyrdom in the CAUSE OF GOD; a yearner for every
calamity in the LOVE OF GOD; a longer for suspension upon the
cross for the Love of the beloved; a Herald for the Kingdom of
God among the sects of all horizons (or regions)

This is my station and condition; this is my blazing crown;
this is my glorious throne; because my servitude to the Holy
Threshold is my brilliant light, my shining star, and my drawn
sword; and, besides this, I have no other name

Then know that for the dominion of the reality of Christ
there is no beginning and there is no end; everlastingly that
luminous entity had been sitting on the Throne of Might, and
everlastingly it will have a penetrating dominion over the
worlds of existence. This dominion is eternal and everlasting
and has no abrupt end"

Bc #110 B

To the maid-servant of God,
Upon her be Baha'illah!

HE IS GOD!

O thou who art advancing toward the Kingdom of God!

I read thy letter of graceful composition and wonderful expression.

Know thou, verily, that these Divine Teachings are heavenly and spiritual. They penetrate in the heart as the penetration of the heat of the sun, the outpouring of clouds and the blowing of vernal winds during the morns upon trees. When the Lights (of these Teachings) arose, they became spread, just as the shining dawn spreads upon the horizons. These wonderful traces will surely appear throughout all regions and their lights will shine forth during centuries and ages forevermore.

As to thy question, "Why pray? What is the wisdom thereof? For God has established everything and executes the affairs after the best order, and He ordains everything according to a becoming measure and puts things in their (proper) places with the greatest propriety and perfection; therefore, what is the wisdom in beseeching and supplication and in stating one's wants and seeking help?"

Know thou, verily, it is becoming of a weak one to supplicate to the Strong One, and it behooveth a seeker of Bounty to beseech the Glorious Bountiful One. When one supplicates to his Lord, turns unto Him and seeks Bounty from His Ocean, this supplication is by itself a light to his heart, an illumination to his sight, a life to his soul, and an exaltation for his being.

Therefore, during thy supplications to God and thy reciting "Thy Name is my healing", consider how thine heart is cheered up, thy soul delighteth by the Spirit of the Love of God, and thy mind becomes attracted to the Kingdom of God! By these attractions one's ability and capacity increase. When the vessel is widened, the water increaseth, and when the thirst grows the bounty of the eloud becomes agreeable to the taste of man. This is the mystery of supplication and the wisdom of stating one's wants (praying).

Verily, I beg of God to strengthen thee to have an abundant love for Him, and to increase thine insight in His Cause, and the flaming of the fire of thine attraction to His Kingdom, so that thou mayest become a blazing spark, a kindled lamp and a radiance which may cast light in the gloom of the earthly world and seek bounty from the Lights of the Kingdom.

Upon thee be greeting and praise!

(Signed) Abdul Baha Abbas.

Translated by A. K. Khan,
October, 1904.

BC # 111

HE IS GOD!

O servant of the True One!

That thou hast written was known. It was a clear evidence of thy thoughtfulness and mindfulness in the Cause of the Most Merciful Lord. I supplicate to God that thou mayest at every moment advance in the grades of Divine Love and devotion, spiritual attraction and merciful sentiments; and be benevolent and a comfort to both friends and strangers.

It is mentioned in the Gospel that a man called His Holiness Christ 'good Master'. His Holiness said unto Him, 'Why callest thou Me good; none is good save One - that is God.'

So Abdul Baha wishes a sin-covering eye and conceals (the people's) faults as far as possible; for He considers Himself more ~~than~~ sinful than the others and finds Himself incapable and deficient in the Servitude of the world. Therefore, being engaged in His Own shortcomings, he does not care about the sins of others, but always asks remission and forgiveness for them and seeks Bounty and Grace in their behalf.

If a fault is committed by someone and I treat him with kindness - this is not on account of My negligence; but as I acknowledge My own shortcomings and am cognizant of My own state, I do not show any opposition to others.

It is recorded in the Gospel that an adulteress was brought to the presence of Jesus Christ and confessed her sin. Those present asked Him why He did not command her to be stoned. He said, 'He who does not deserve a legal punishment' - that is to say, 'He that is without sin may get up and stone the adulteress.' All of them, looking upon themselves, found themselves sinful and 'went out one by one.'

Now, it is this condition which must always be had under consideration; otherwise the matter will be difficult. It is said in the Koran: 'Hadst thou been severe and hard hearted, they had surely separated themselves from about thee.' But the people must be just. If, notwithstanding their injustice, they receive favors, this will make them mindful and admonished.

As to My shortcoming in the case of other people who are devoted, firm and steadfast: I always acknowledge and confess My weakness and My failure and the Beloved of God will certainly excuse. Whenever a letter is received from them, I have done My best possible to send them an answer. Moreover writing letters has nothing to do with that pure and Spiritual and Divine Love. Many a person who in the Blessed Days (i.e., in the time of the Blessed Perfection) was the recipient of favors and had numerous long Tablets; but in this day has wavered in such a manner that he did not hearken to or obey the Divine Commandments and overlooked even the Commands revealed in his own Tablets. Yet there are some other souls who have in this day arisen to serve the Cause and are firm and constant, while they have not been addressed in the Day of the Blessed Perfection. This is from the Bounty of God: He grants to whomsoever He willeth. God is the Possessor of great Bounty! The essential thing and the real nearness (to God) is to be steadfast in the religion of God, to serve His Cause and to be in Servitude in the Threshold of Unity. This is what is necessary! Upon thee be greeting and praise!

(Signed) Abdul Baha Abbas.

Revealed prior to 1905.

BC # 112

****9****

To the believers of God
and the maidservants of God,
Los Angeles, Calif.

Vpon them be Baha-Ollah-El Abha!

He is God!

O ye who are attracted to the kingdom of God!

Your letter was received. It was a glorious proof to your firmness in the Cause of God. Praise be to God that with the utmost joy and fragrance ye are engaged in laying the foundation of the edifice of guidance and are striving in the promotion of the Teachings of His Highness the Almighty, and like unto the birds of the meadows you are singing the anthem of the Kingdom in that meeting; so that you may become the cause of guidance of the erring ones and the means of the salvation of the wicked ones. This intention is conducive to the attainment of Divine Bounty. It is certain that the Confirmation of the Lord of Glory will descend upon you.

Vpon ye be Baha El Abha.

(signed) Abdul Baha Abbas.

Translated by M. Ahmad Sohrabi,
July 29th, 1914.
Home of Abdul Baha, Mt. Carmel,
Haifa, Syria.

BC # 113

Los Angeles, May 12, 1914.

Dear Friends in El Baha:

Next Sunday, May 17th, is the date of the next Nineteen Day Feast and we will have a spiritual Feast only at the hall, Mrs. Hatch presiding.

Mrs. Ramsdell has generously tendered to us the use of the Viavi rooms for our meetings. These rooms are located in the rear of the 5th floor of the Bryson Bldg., corner of 2nd and Spring. There is no elevator service on Sundays, but these rooms will be finely adapted to evening meetings, Feasts, etc. We propose to dedicate these rooms on Saturday evening, May 23, 1914, which will be the 70th anniversary of the Cause and of Abdul Baha. This will be both a spiritual and material Feast. We hope to have a good attendance at all of these meetings. Bring any friends when you have interested.

We are in arrears as to finances. The amount which was advanced by our Secretary for our Delegate to the Convention has not been made up, and the rent for the past month (April) was not fully reimbursed. We know the friends will make a special effort this month to meet all our obligations.

Sincerely yours in the service of the Center of the Covenant,

Executive Board, Los Angeles Bahai Assembly,

per

F. M. Hall

Pres't.

BC # 114

C o p y
BAHAI PUBLISHING SOCIETY
Publishers of Bahai Literature
5205 Harper Ave., Chicago, Ill., May 6, 1914.

My dear Mrs. Wagner:

Was so glad to hear from you as it brought back so vividly the days spent in Chicago when Abdul Baha was here. We had a most wonderful Convention, and did you know that the Feast of El Riswan this year was the fiftieth or golden jubilee anniversary of that Feast?

Among other things was the sending of a beautiful message to President Wilson, commending him on his actions toward the achievement of peace, if possible, in the Mexican question. And we had the finest finale ever yet achieved in an address delivered at our last public meeting by a Unitarian minister, Rev. A. R. Vail of Urbana, Ill., who seems to be on fire with this message and has a Saturday evening class at his home, composed of members of his church who study the words of Baha'o'llah and Abdul Baha, and another one of Methodists who meet another evening. He is a wonderfully inspired man and, as the Chairman of the meeting said at the close of Mr. Vail's address, "There is nothing more to say," and the meeting and Convention was closed with the singing of Mrs. Waite's "Benediction". Needless to say, this gentleman met Abdul Baha when here and fully caught the spirit.

We were made happy at receiving word from California asking or inviting us to San Francisco next year, and we are already planning about it and think you will have a well-represented Convention from all over the United States.

We were pleased to have with us Miss Marian Jack of London, England, whom we enjoyed very much and whom Abdul Baha called "General Jack" and I hope she will visit California next year; also Miss Romero of Montreal, Canada. Detailed information will be forthcoming in the "Star of the West."

Books were sent to you early this morning.

Fondest greetings to all and much love to yourself.

Sincerely yours in the service of the Center of the Covenant;

Mary Leach. BC#115

From "Sacred Mysteries."
Chapter on "The Mystery of Jonah", by Mirza Asaad'Ullah.

... ..

"Let it be known that the story of Jonah in the Bible is one which has many spiritual meanings, and which cannot be interpreted literally. In it are contained symbols concerning the states of the traveler toward God in his journey from the world of nature to the Divine World. A portion of the explanation of these symbols was mentioned in the instructions regarding the early chapters of Genesis. It is a method of all the Manifestations, the Prophets of God, to explain the spiritual facts by material parables, so that such may be an universal bounty. The people of Truth perceive the spiritual meanings thereof, while others are satisfied with the outward appearance of the relations. Every one partakes according to his capacity.

"By Jonah is meant the human spirit; by the three days, ^{are} signified three different states or kingdoms, as those of the vegetable, animal and human. After spending three days (periods) in these different conditions, the spirit may reach the station of the 'Kingdom' and be freed from the limitations of the lower kingdoms.

"In one of the blessed Tablets, revealed by His Highness, Abdul Baha, to a believer in Persia, whose name was Jonah, and written in the year 1893, he gives, in eloquent words, the following explanation of the parable of Jonah:

"He is KI-Abha! O thou fish of the fathomless ocean! As His Highness, Jonah (Upon him be peace!) became familiar with the interior of the "great fish" of nature and its elements, and suffered from the darkness of the depths of the sea of the world, so he was separated from the World of the Kingdom of Existence where are the Lights of the Placeless, and became a dweller in the world of place. Therefore the real meaning of Jonah is his reality (the essence of man); the fish is the corporeal body, the human temple and his outward form; the sea is the contingent world and the natural, dark qualities. As he was cast into this narrow and dark condition, he cried out from the bottom of his heart: "O Thou Holy Being! Verily I repent unto Thee!" (This caused him to be saved.)

"Thus, thou also, as thou art cast into the depths of the sea, supplicate and beseech to God, so that thou mayest draw nigh unto the shore of safety and enter the shade of the blessed Tree, which is the comfort of the heart and the rest of the soul."

(Signed) Abdul Baha Abbas.

Translated by
Mirza Ameen Ullah.

BC # 116

FAREWELL ADDRESS OF ANNU. BANA TOTKE AMERICAN FRIENDS,
Delivered on board steamship Galia just before sailing for New York
City on the morning of December 13th, 1912.

Taken stenographically by Marjann Nancy from interpretation of
Inh'te'n'l Kbn-Kalantar.

This is my last interview with you, and now I am on this ship to
sail away. This is my last exhortation which I am going to give
to you. My last exhortation to you is this:

I have repeatedly spoken to you, and I have invited you to the
UNITY OF THE WORLD OF HUMANITY. I have told you that all mankind are
servants of the same **GOD**; that **GOD** is the **CREATOR** of all; He is the
Provider of all; He is affectionate to all. Therefore we must act
in the utmost kindness and affection towards all the nations of the
world. We must set aside all fanaticism and religious prejudices.
We must forget all national prejudices. We must forget all native
prejudices.

This earth is one sphere, one nativity, one home, and all man-
kind are the descendants of one **FATHER**. All are created by **GOD** and
GOD is compassionate toward all. Therefore, if any one offends o-
ther, He offends **GOD**. **GOD** wishes that all the hearts be rejoiced;
that all mankind be in the utmost happiness; that every individual
member of human society shall live in the utmost felicity and joy.
But that which prevents mankind from being happy together is racial
prejudice, sectional and sectarian prejudices, the struggle for exist-
ence, and unkindness towards one another.

As to you who are present here: Your eyes have been illumined;
your ears have been made hearing; your hearts are knowing; You must
be free from every kind of prejudice and fanaticism; you must see no
difference among the races; you must see no difference among the
religions; You must look to **GOD**. For **GOD** is the real **SHEPARD** and all
men are His sheep. **THIS SHEPARD IS ONE**, and He is affectionate to-
ward all the sheep. While the **IDEAL SHEPARD** is kind unto all, is it
allowable that these sheep should quarrel among themselves. Hence
all these sheep must arise in great gratitude and thankfulness, for
GOD the **SHEPARD**, is very kind unto them; and the best way to thank
GOD is that all mankind should love one another and show great kind-
ness and affection toward s each other.

In a word: Beware lest ye offend any heart! Beware lest ye
speak against any one in his absence! Beware lest ye astrange your-
selves from the servants of **GOD**! You must consider all the servants
of **GOD** as your own kith and kin; Let your whole effort be directed
towards rejoicing every offended one, towards feeding every one who
is hungry, cloathing every one who is without clothing, glorifying
everyone who is humbled. Be a helper to every helpless one and be
kind unto all. This is to gain the good will of **GOD**. This is that
which is conducive to eternal felicity for you. This is conducive to
the illumination of the world of humanity. As I seek from **GOD** eternal
glory in your behalf, I therefore am giving you this exhortation.

You all see what is happening in the Balkans! How human blood
is being shed! How little children are torn into pieces! How men's
properties are pillaged! How cities and towns are sacked! It is a
world wide kindling fire that is astir in the Balkans!

Through the maid-servant of God, Mrs. Helen S. Goodall,
To the Members of the Assembly of Abdul-Baha,
San Francisco, California.

HE IS GOD !

O, ye faithful friends!

The maid-servant of the Kingdom of Baha'o'llah has written the joyful news that the friends in that region have established an Assembly, have engaged in the spreading of the teachings of God and have arisen with the utmost endeavor, sincerity of intention, and enkindlement with the fire of the Love of God so that that country may become a main-spring of the signs, and that city become illumined, and a number of souls like stars of the Horizon of Holiness may shine in the assemblage of the Kingdom of man (humanity).

This Assembly was organized at the right time. It is My hope that it may become a magnet of confirmation. If it remain firm and steadfast this Assembly will become so illumined that it will be a full, refulgent moon in the Horizon of everlasting Glory.

Report and write to Me the services which are accomplished by this Assembly so that they may become the cause of spiritual happiness and joy to the heart.

Upon thee be Baha-el-Abha!

(Signed) Abdul Baha Abbas.

Translated by Mirza Ahmed Sohrab, Washington, D. C., July 11, 1911.

BC # 118

Extract of a letter from Mrs Isabella D Brittingham, April 20,
1910 To O O Wolcott, Spokane, Washington

Regarding the parable by which Jesus taught, namely, a
seed planted in the ground, etc

Let us take Jesus Himself as a living witness of this teach-
ing; also our Sacred Beloved of today - Abdul Baha. The soul of
man contains a germ which is the seed of God and whom the human
stations have been sacrificed (all states of self and self ish-
ness) the station of sovereignty (or the true Christ station) is
attained. But the identity never dies- only its lower condition
Abdul Baha tells us that the tree is not the mystery of the
seed but of the earth. That real earth is the material earth of
the human unregenerated heart, the being in the natural earthly
plane

(BEATITUDES)

THE UTTERANCES OF ABDUL BAHA

Blessed is the soul which is purified, and understands its
wickedness and piety

Blessed is the spirit which is revived by the Breath of the Mer-
ciful

Blessed is the nostril which is perfumed by the Fragrances of
God

Blessed is the heart which is dilated by the Breemen of God

Blessed is the eye which sees the Beauty of God

Blessed is the ear which listens to the WORD OF GOD

Blessed is the temple (person) who stands steadfast in the ser-
vice of the Cause of God

Blessed are the internals which burn by the Fire of the Love of
God

Blessed is the liver which is melted by the flame of the Fire
of intense love in the CAUSE OF GOD

Blessed is the soul who fulfills the Testament of God, who pays
no heed to any blame in the Cause of God, and who will never be
impressed by the arrows of lying souls or the veiled eyes or the
minds which are wicked and neglectful in mentioning God

Blessed is the soul whose outward life is the same as its in-
ward life; whose Lord has guided it, removed its veil, and hon-
ored it with the cup (of consolation) mixed with saffron, to

Concerning "overcoming" in Revelations, II, 11, the second death means deprivation of immortality; the soul is made sleep in verse 12 the first death being deprivation of mortal life by natural death, and the loss of opportunity. Revelations II, 7-17; III, 12; III 21; and, 7, xiii, 14.

In order to attain to our perfect resurrection as "new creatures," overcoming" explains the meaning of the victory over death in 1 Cor. IV, 24-26.

"The sting of death is sin". The "sting of sin is the law". We have been under the old law of spiritual death since the beginning. Whosoever ate of the tree of knowledge of good and evil, died, Genesis II 17. Today, we are born into the new period of the tree of life, of which Jesus was the harbinger. Today, we are made free by the Truth, God, and we are no longer under that law. "Every eye shall see Him", this could not be possible if He came today in a literal spot in the material heavens. Spiritual sight sees Him through His revealed word, His sacred utterances. The "light within" is the soul's vision. We learn in 1 Thessalonians 4 to 16, about the glory of the coming of the Lord Himself. Jesus pointed to this acceptable year of the Lord. (St. Luke IV, 18, 19.) He was the Herald of the return of the Lord of the vineyard. He was not the fulfillment in Himself, but the proclaimer of its approach. The verses of the same Chap. in St. Luke following the declaration and to the 30th, verse, shows how those who were rich in their own theories. Rev. III, 17 to 18 turned upon Him to destroy Him because He was the messenger of God, and they were of the darkness.

In 1, Thess. IV, 16, "The shout" is the same symbolically as the coming with power." The "trump" of God is the word of God spoken by God Himself. Those in whose mortal hearts the seed of Jesus Christ's real teachings is sowed will be the first to awaken and to "know their God".

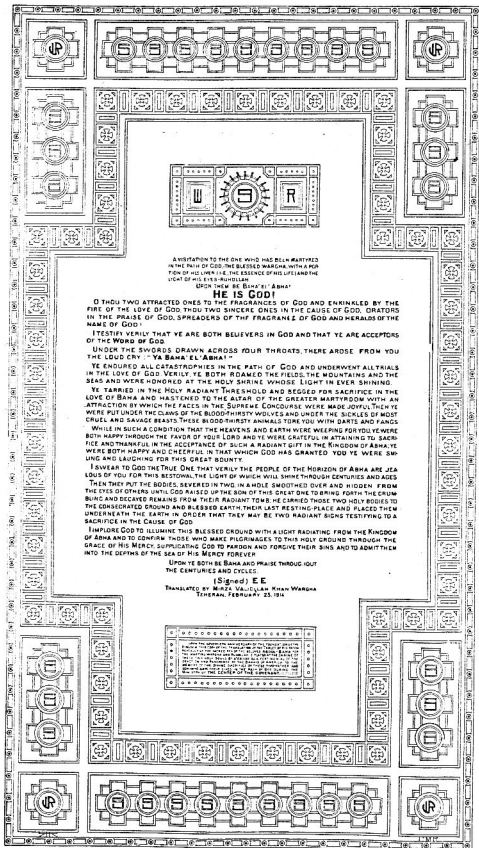
Those, being made living through response to the divine call of the trump, (the holy Spirit) awake to righteousness and begin their resurrection, and "remain" (become immortal spirits). These are caught up through enduring & overcoming in the air". The Greek says in the spirit), they shall be uplifted by the spirit and by the Power of God. Nothing shall separate them from on earth or beyond the earth from their divine union with their Lord. Jesus said: "If I be lifted up, shall draw all men unto me". Thus, perfected through sufficiency, (Hebrews II, 10) He attained that station, and became a perfectly resurrected soul, the first born among many brethren, after the spiritual death of the ages. (Rev. XIII, 8, Romans V, 14.) The "Christ" and the "Lamb" are one and the same. In this great new creation, and day, of the New Covenant, all are to be joint heirs with Christ. (Romans, VIII, 17).

Jesus said, (St. John, 8: 58), "Before Abraham was I am". The going forth of that Everlasting manifestation or Word (Micah, VI: 8) in the body of man to found a new religion or to become a light to light the pilgrim's way on its way to the Father's House in the Christ's spirit, the Lamb, who was to come again. Christ the first fruits; then they that are Christ's at his coming. (1st. Cor. XV 23) He was the first begotten from the spiritual death and sleep of the

ages, 1900 yrs. ago. At that time He finished the work given Him to do, which was to promulgate the coming of the Father's Kingdom and the Knowledge of the same, which would be the return of the Lord of the Vineyard. The ordinances and sacraments which He instituted 1900 years ago, and which He left as symbols to be observed, and upon which observance the spirit of God brooded, were for His dispensation. "This do until I come again." Had Jesus been the most great High God He would not have sweat great drops of blood in the garden of Gethsemane, and would not have begged that if possible this cup might be taken from Him. "Not as I will but as thou wilt". It was quite true that this was of His human side but God has no human side. He is the Omnisistent, the Omnipotent, the Omnipresent, the all-perwading Essence, and the Causeless cause without begining or end. He is the Creator of the Spirit and of the Word. He created His Messengers and His Holy One Jesus as His channels of grace to the world.

His communication has ever been through some soul chosen out of

the beings whom He has placed upon this globe, all of whom are to obtain Divine Union with Him if they will. This union depends upon absolute free will and choice of every soul. Jesus Christ, His Mouth-piece 1900 years ago said: "The Kingdom of God is within you". St. Luke XVII 21) in every human being the Creator has placed earthly and human conditions. Earthly wisdom is as the Light of a lamp, while heavenly wisdom is as the ever shining radiance of the stars. If the heavenly wisdom should pass away from the world all hu man beings would perish. That is to say, the life of man is to know God and to know the mysteries of His wisdom. For this all the Divine Messengers were made manifest, for they have been sent to teach the heavenly wisdom. This heavenly wisdom is eternal peace, universal reconciliation, and unending rest for man.



AVANTAGE TO THE ONE WHO HAS BEEN MARTYRED
 IN THE NAME OF GOD: ONE BLESSED MARTYR WITH A RE-
 FUSION OF HIS LIFE (I.E. THE ESSENCE OF HIS LIFE) AND THE
 DEED OF HIS MURDERER.

UPON THEM BE BARKA EL ABNA'

HE IS GOD!

O THOU TWO ATTRACTED ONES TO THE FRAGRANCES OF GOD AND ENKINNELED BY THE
 FIRE OF THE LOVE OF GOD THOU TWO SINCERE ONES IN THE CAUSE OF GOD, ORATORS
 IN THE PRAISE OF GOD, SPREADERS OF THE FRAGRANCE OF GOD AND HERALDS OF THE
 NAME OF GOD!

TESTIFY VERILY THAT YE ARE BOTH BELIEVERS IN GOD AND THAT YE ARE ACCEPTORS
 OF THE WORD OF GOD.

UNDER THE SWORDS DRAWN ACROSS YOUR THROATS, THERE AROSE FROM YOU
 THE LOUD CRY: "YA BARKA EL ABNA'!"

YE ENDURED ALL CATASTROPHIES IN THE PATH OF GOD AND UNDERWENT ALL TRIALS
 IN THE LOVE OF GOD. VERILY YE BOTH ROAMED THE FIELDS, THE MOUNTAINS AND THE
 SEAS AND WERE HONORED BY THE HOLY SHINE WHOSE LIGHT IN EVER SHINING.

YE TARRIED IN THE HOLY RADIANT THRESHOLD AND BEGGED FOR SACRIFICE IN THE
 LOVE OF BARKA AND MARTYRED TO THE ALTAR OF THE GREATER MARTYRDOM WITH AN
 ATTRACTION BY WHICH THE FACES IN THE SUPREME CONCOURSE WERE MADE JOYFUL. THEN YE
 WERE PUT UNDER THE CLAWS OF THE BLOOD-THIRSTY WOLVES AND UNDER THE SICKLES OF MOST
 CRUEL AND SAVAGE BEASTS. THESE IN GOD-THIRSTY ANIMALS TORE YOU WITH DARTS AND FANGS.

WHILE IN SUCH A CONDITION THAT THE HEAVENS AND EARTH WERE WEeping FOR YOU, WERE
 BOTH AND THROUGH THE FAVOR OF YOUR LORD AND YE WERE CRATEFUL IN ATTAINING TO SACRI-
 FICE AND THANKFUL IN THE ACCEPTANCE OF SUCH A RADIANT GIFT IN THE KINGDOM OF ABNA'. YE
 WERE BOTH HAPPY AND CHEERFUL IN THAT WHICH GOD HAS GRANTED YOU YE WERE SMIL-
 ING AND LAUGHING FOR THIS GREAT BOUNTY.

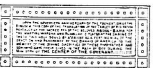
I SWEAR TO GOD THE TRUE ONE THAT VERILY THE PEOPLE OF THE HORIZON OF ABNA ARE JEAL-
 OUS OF YOU FOR THIS BOUNTY, THE LIGHT OF WHICH WILL SHINE THROUGH CENTURIES AND AGES.
 THEN THEY PUT THE BODIES, DEEPEST IN TWO IN A HOLE SMOOTHED OVER AND HIDDEN FROM
 THE EYES OF OTHERS UNTIL GOD RAISED UP THE SON OF THIS GREAT ONE TO BRING FORTH THE CRUM
 BUNG AND DECAYED REMAINS FROM THEIR RADIANT TOMB. HE CARRIED THOSE TWO HOLY BODIES TO
 THE CONSECRATED GROUND AND BLESSED EARTH. THEN HE RESTING PLACE AND PLACED THEM
 UNDERLEATH THE EARTH IN ORDER THAT THEY MAY BE TWO RADIANT SIGNS TESTIFYING TO A
 SACRIFICE IN THE CAUSE OF GOD.

IMPLORE GOD TO ILLUMINE THIS BLESSED GROUND WITH A LIGHT RADIATING FROM THE KINGDOM
 OF ABNA AND TO COMFORT THOSE WHO MAKE PILGRIMAGES TO THIS HOLY GROUND THROUGH THE
 GRACE OF HIS MERCY. SUPPLICATING GOD TO PARDON AND FORGIVE THEIR SIN AND TO ADMIT THEM
 INTO THE DEPTHS OF THE SEA OF HIS MERCY FOREVER.

UPON YE BOTH BE BARKA AND WAIVE THROUGH OUT
 THE CENTURIES AND CYCLES.

(Signed) E.E.

TRANSLATED BY MACE WALLACE, WOOD WARDEN
 THERMAN, FEBRUARY 23, 1914



Questions and Answers regarding the Fast, by Pilgrims to Acca; Oct 1920.

Q.- Some of the friends in America say that the fast is not to be observed now but in the future? Is this so?

A.- In places where it will be a cause of trouble, such as in Bokhara, or Afghanistan, or in some of the towns of Persia- in those places if they fast it will be the cause of trouble- people will rise against them. But in places where there is safety and security it should be kept.

Q.- In a family where it is difficult, should one attempt to keep the fast?

A.- Difficulty is not a preventative. But if fasting gives rise to in-harmony it is injurious.

Q.- If it is difficult to take breakfast before sunrise should one keep the fast the best one can?

A.- If there be a preventative it should not be kept. So far as one can, yes; but if there be any preventative at any time, no. But after sunrise one cannot eat. I used to fast from sunset to sunset; early morning was difficult for me, therefore when I ate in the evening I took nothing else until the following evening.

Q.- If one's health does not seem to permit of fasting should one keep the fast?

A.- In that case the doctor must decide. The object is not this, that not eating is not forbidden but that eating is forbidden. This is the object: not eating is not forbidden, but eating is forbidden.

Q.- When it is difficult or impossible to begin at sunrise is it permissible to keep the fast as much as one can?

A.- No. After the sunrise nothing should be taken unless the doctor says that fasting would be injurious (to one's health.) In that case one can eat at any time one wishes. But the whole time (of fasting) is only twelve hours- this is nothing.

Q.- Some of the friends think the life is so strenuous in America that it is not possible there to work and keep the fast.

A.- In the Torah the command for fasting is from sunset to sunset for three days. For three days and three nights they take nothing. This is not obligatory. There are fasts of three days, seven days, and nine days. Mr. X, in Persia, did not believe this could be done. He brought a Jew and imprisoned him in a room and locked the door, and did not permit anything (food or water) to be taken to ~~him~~ him. Indeed, his physician took nothing for nine days, not even water. For six days he kept, then he could not sleep any more; but he was very weak. But now at this revelation, it is only for twelve hours- very little.

Q.- Should those men employed in mines, steel mills, etc., where it is necessary to eat often to keep up their energy, be exempted?

A.- This depends upon the advice of an expert doctor. If the doctor says that fasting would be injurious to the health of such people they should not fast.

Q.- What is the age limit. A.- Seventy years.

(Typed and sent out by the Spiritual House of Los Angeles.)

HE IS THE GLORY OF THE MOST GLORIOUS!

O GOD! O GOD!

Behold Thou the radiant faces made joyous through the Fragrances of the flowers of Thy Kingdom, EL ABHA, and illumined with the Lights of Thy Supreme Concourse! Verily, Thou seest that the temples of the believers are stirred by the fresh breezes of the Mornings of Sternity, and the hearts of the pure ones are attracted by the signs of the Sacred Mysteries.

O Lord! Fill them with the cups of joy! Enlighten their faces by the rays emanating from the lamp of divine prosperity; cause them to hear the sweet song of Holiness in the Rose-garden of spiritual success; gladden them by listening to the melodies of the Doves of Light in the delectable, heavenly fields, and suffer them to enter into the paradise of ABHA, Thy celestial gardens.

O my Lord! O my Lord! Intoxicate them with the Wine of Knowledge; sweeten their tastes with the delicacies of prayer in the early morn and eve; gather them together in one congregation; confer upon them a shelter; protect them in the Cave of Thy Covenant and Thy Testament; shield them from the doubts of the violators and the evil suggestions of the waverers; make them the mines of knowledge, wisdom and assurance; cause their feet to be firm and steadfast in the straight Pathway and grant unto them prosperity in whatsoever country they call the people to Thy Name! Verily, Thou art the Lord of the Cause, and Thou art Powerful to do whatsoever Thou desirest!

Abdul Baha Abbas.

HE IS GOD!

O Thou Incomparable God! Make Thou these hearts intimate with Thy Mystery; suffer them to be detached from the known and the unknown; suffer them to drink from the overflowing cup of the Horn of Unity, and intoxicate them with the wine of "Am I not your Lord?"

O Lord! These servants are intoxicated and enamored with Thee, These longing ones are attracted and enthralled with Thy Beauty. They are the wanderers of Thine Abode, the lovers of Thy Countenance and the flock of gazelles of Thy Meadow.

O Lord! We are wandering in the desert of remoteness and are scattered in the valley of deprivation. Send Thou to us the Messenger of Providence and the Angel of Guidance, so that the Fragrances of Thine Abode may reach to our nostrils, the refulgent Light of Thy Countenance may illuminate the "house of sorrows" of these grief-stricken people; the darkness of night may be changed into the sunlight of day and the thorny places of regret may be transformed into the garden of hope. Verily, Thou art the Mighty, the Secret, the Hearer!

O ye believers of God! Rejoice in the Most Eminent Bounty of your Lord! Be happy, for the favors of the Glad Tidings of the King of the Kingdom are unlimited. Be ye prepared for the downpouring of the Cloud of Mercy. Upon ye be the Bestowals of your Lord, the Ancient! Dilate your breasts, increase your fervor, exalt your ambition, add to your yearning and be rejoiced in heart, for God hath chosen you from amongst His creatures for the sake of His Love. Verily, He is the merciful and clement to you!

Abdul Baha Abbas.

Tablet to an American believer revealed several years ago, from
the Diary of Mirza Ahmad Sohrab.

... ..

HE IS GOD!

O thou spiritual leaf, verdant and fresh through the down-
pour of the Kingdom of God!

Verily, I implore at the Threshold of God, the Mighty, the
Powerful, to illumine thy heart with the lights emanating from
the heights of the Kingdom, to cause thy tongue to speak the
praise of the Living, Self-subsistent, Eternal Lord, and to
suffer thee to become a shining light with the rays of knowledge,
so that thou mayst enlighten those vast cities and great states.

Verily, verily, I say unto thee, the Covenant of God and
His Testament is the lamp with world-illuminating rays, and from
the Supreme Concurrence it enlightens the horizons of the earth
and heaven. Whosoever stations himself in front of this Divine
Light, his face will become illumined with the Manifest Glory,
his speech will become effective in the hearts and spirits, and
God shall reinforce him with power which penetrates the reali-
ties of all things.

Upon ye be EL ABHA!

Abdul Baha Abbas.

Tablet revealed from the Pen of Abdul Baha,
at Ranleh, September, 1913.

HE IS GOD!

O thou who art holding fast to the Pure Hem, thou who art a twig of the Blessed Tree!

Look thou with seeing eyes at the world about thee and at the inhabitants thereof. Upon the stage of this immense theatre most spectacular plays are being enacted. On one side thereof thou wilt see the victorious and the vanquished legions of profit and loss. On the other side thou wilt observe the waves of the sea of folly rising and falling. Cries are being raised on every side and the agonies of revolution, revolt and unrest reach unto the ears of progressive men. There is a tremendous strike and clash between capital and labor, and the war between the aristocrats and democrats is carried on relentlessly with bow and arrow, sword and javelin. The phalanges of a great army are drawn in battle array, each division taking its position. Armed troops and artillery are to be found in every part of the field. The flash of the swords of enmity blind the eyes from even the most remote distance, the lightning effect of breast-plate and lance and the sparkle of the bucklers of hatred light up the night and bewilder the sight. In short: strife, battle, slaughter and war are prepared in organized perfection.

On the other hand thou wilt hear from every house strains of music are raised, and confusing melodies of harp, lyre, cymbal and flute are heard, and mad revelers are dancing to the tunes while they are inebriated with the wine of vanishing pleasures. In one place thou wilt behold the wanton and soiled decorations, and in another the flimsy shows of the gilded class of creatures. On the one hand is to be seen the embellishment and luxury made possible through illicit wealth, and on the other hand the ravishing of this mortal world of its beautiful appearance.

From different parts are to be heard sighs of anguish, lamentation of poverty, cries of agony and misery, and the calls for succor have reached to the gate of heaven. One hears the weeping of the hopeless, the appeals of the oppressed, the trembling murmurs of the helpless and the harrowing wails of the shipwrecked in the sea of persecution. The heat of the conflagration of separation spreads on all sides, the fire of longing is raging with great intensity and the tongues of the flames of calamity leap forth in every direction. Here one sees the oppression of kings and the thoughtlessness of cabinet ministers; there one sees conflict on the battle-field of thoughts and ideals by ambitious generals, statesmen and administrators of the nation and countries. They consult, scheme, plot and exchange views; they organize fallacious and superfluous companies and make false the established values; and thus do they lay and destroy the foundation of their political careers.

In short, when thou observest these things with the eye of reality, thou wilt see that the outcome, result and fruit of all these theatrical performances are mirages and their sweetness is bitter poison. A few days the earth shall roll on its axis and these fleeting visions will be completely forgotten.

Then thou shuttest thine eyes to this dark world and look-est upward and heavenward, thou wilt see light upon light stretching from eternity to eternity. The reality of the mysteries will be revealed. Happy is the pure soul who does not attach himself to the transient conditions and comforts, but rather seeks to attach

himself to the purity, nobility and splendor of the world which endures.

CONCERNING THE DIVINE MANIFESTATION.

-----ooo000ooo-----

An instruction from the MASTER. In the name of God the most Holy, the All-Knowing, the Mighty!

O thou who are gazing toward the direction of God and submerged in His nearness and good pleasure!

Know thou that verily, the MANIFESTATION is not composed of the four elements (earth, air, fire and water). Nay, rather He is the Mystery of Oneness, (of) the Ancient Identity, the Eternal Essence and the Unknowable Reality, and that, verily, He can never be known by any other save Himself. Therefore one can never realize that He hath appeared from any of the four elements, or from any of the substances mentioned by the tongue of philosophers, or from any of the four expressions of nature, such as heat, cold, dry or wet, inasmuch as all these are created by His command and Will, which has ever been and shall ever be separate and apart from all else; even as He is now in truth, on the Throne of Excellence and in revealed verses (Tablets) unto thee which are creative in kindling the fire of love within thy heart.

Is there anything endowed with utterance in the world that may be able to speak with Him? Or any revealer to arise with Him in His CAUSE? Or any one existing to claim existance for himself? No, by thy Lord, the Clement! All are evanescent and as nothingness. Were one to be known by any beside Him, it would never be proven to have its essence sanctified from any similitude, its identity purified from likeness, and its singleness from any created appearance.

He is a Sea upon which no one can sail, inasmuch as all thou mayest see in the Heaven and earth is created by His Word. By

Myself, the True One, were His servants to know Him as He is to be known, they would sever themselves from everything and would abide in His vicinity in such wise that kings would boast in glory to make themselves subject to Him, their King, and the sultans would abandon their crowns and hasten toward His direction in the path of His good pleasure. But since He is hidden from them, they have fixed their gaze upon others beside and are flying with the wings of eagles in the sky of their superstitions and imaginations.

Testify thou with thine essence; then with thyself; and then with tongue, that verily, there is no God but He! No other save Himself can know Him, and no one can ever approach Him! Verily He is not a Manifestation in Himself, but, rather He is a Manifestation in His Identity, and this is what We have mentioned to thee in the Divine Mystery and in the Eternal Essence.

As to the bodies, verily they are as thrones for His Manifestations, of which no one is informed save Himself. These bodies, although they have appeared in the world of creation, in the temples in which ye have formed them (Moses, Jesus, etc.) yet wert thou to gaze upon them with the eye of reality and innate consciousness, thou wouldst testify that, altho they are created from the elements, yet they are sanctified from them to such an extent that there is no similitude between them.

Consider the diamond; can the stone be compared to it? Thus hath appeared in El Beyan, from the Presence of thy Lord, the Mighty, the Powerful, the Potentate! Were they not to be their temples, the bodies of His servants would not have been created. Wert thou minutely to consider, thou wouldst find that verily, all in Heaven and earth are created from their outward temples and that all the worlds of thy Lord seek help from the appearance of the Manifestation of God, the Protector, the Self-Subsistent!

In every world He appears, according to the capacity of that world. For example, in the world of spirits He manifests Himself to them and appears unto them with the signs of a Spirit. So, likewise in bodies in the world of Names and Attributes, and in the worlds which are not known to any save God. All of these worlds have their position from this Manifestation. He appears unto them as His Form, so that He, their Lord, may direct them and draw them nearer to the seat of His Command, and cause them to attain to that which was ordained for them. As His Reality is not known, so, likewise, all that is related to Him is not known, except to a certain degree.

Think over thine identity: would it not consist in the expression and order of the five senses? Otherwise the limbs would become inactive, the eye would never see, the ear would never hear, the tongue would never speak, the hand would never grasp, and the form would never move, altho He sways and rules over all, for God has made the use of all dependent upon Him. Yet He sees thru the ear, and speaks with the tongue... Wert thou to reflect upon this, thou wouldst find even this to be His Guidance in such manner that His dignity is not defective thru these attachments and instruments.

Consider a goldsmith; verily he makes a ring and altho he is its maker, yet he adorns his finger with it. Likewise thru God, the Exalted, appears the clothing of His creatures. This is thru His favor, so that His servants may not flee from Him, but that they may approach Him and rest in His Presence, hear His Wonderful Melodies, and be benefited by that which proceedeth from His mouth and by that which He reveals unto them from the Heaven of His Will... There is a wisdom in this, wert thou to reflect upon it with the duration of God, thou wouldst discover, at every moment, that which thou hadst

Not found before.

Verily, were God, the Exalted, to appear in His (proper) grade and form, and in a manner befitting His Station, no one could ever approach Him or endure to be near Him. For example, consider the throne, the seat and the chair. All these are made by certain of His creatures, thru the confirmations which descend upon them from the Heavens of His Grace and the clouds of His Bounty. He established Himself upon them. Before He is seated no one knows them or considers them important, for they find them simply articles made by their own hands. But when He is established upon them, every relation is cut from them and they become the Throne of the Merciful God, and the realities of all things that are created in Heaven revolve around them.

Then only the most discerning, the most persevering of the perceiving can realize their value. Every one who is endowed with a clear insight will behold that they were created before the creation of Heaven and earth, and that this has ever been the Throne of the Merciful, and will forever be as it was; that there is no relation, connection, similarity or reference between that Throne and all else save it, and that all things testify with their inmost tongue. Verily these (bodies) are the Thrones of the Merciful One. They have no like in creation nor any equal in the world of emanation. From their elements all have appeared in such wise that thou wilt find that, verily, from their fire the fire hath appeared in the universe and hath spoken in the blessed Branch of Unity in the lofty Sinai to Moses the Interlocuter, and that from their waters thou findest every soul living and immortal. So, likewise, after this manner consider its other elements; but with manifest certainty. This was the mention of the place whereon He was established.

How much above this then will be the station of His Chair? and that upon which He stands? (The Prophets). All that which We have revealed and mentioned unto thee, in this Tablet, is according to the language of the people of creation; otherwise, by the One in the grasp of whose power are all things. Verily we have utterances concerning this Station such as are not befitting to mention in these days during which the people have differed and (have) cast the Lord of Lords behind them and have made an idol by the hands of lust and have circled around and become one of those who are attached to it.

Blessed art thou for that which God hath desired for thee, because thou hast walked in the path of His good pleasure until thou hast preserved thyself before His Face, the Shining, the Radiant!

His Manifestation for His creatures has ever been thru His creatures, just as He manifested Himself unto thee in truth and delivered thee from the depths of the suggestions of those who have denied God and have striven with himself, and at every moment have taken for themselves other gods than God, and are of the people of opposition and error in the Manifest Book of Might.

Wert thou to be submerged in the Sea of Power and Might, thou wouldst surely know, verily God, who is Wonderful to make one of these things made by Him, to be the Maker of all that which He desires.

There is no God but He, the Powerful, the Mighty! Every Power is in this, wert thou to reflect! Every Grace is in it, wert thou of those who perceive! I beg to God to manifest His Cause in all countries, and that the servants may attain such a position that He may explain to them that which He desires, without veiling or concealment; that He may teach them the wonders of His knowledge and provide them with the fruits of the Tree of His Grace and Beneficence, and that they may become contented, thru His affluence, and that all,

and that they may become contented, thru His affluence, and that all may become powerful thru His Power, the Impregnable, the High and Inaccessible!

By the One thru whose Command all are moved, had I found the people as We created them, I would have opened the Door of Doors of Mercy and inner Significences so that they would behold all the Mysteries with their eyes and subdue all the lands thru the names of their Lord. But thou beholdest the creatures and hearest that which proceeds from their mouths; therefore the Bounty is restrained, except so many of its drops as thou hast discovered. Verily thy Lord witnesseth and is well informed thereof. Were We to manifest ourselves more than that which we have manifested, dogs and deniers would surround Us.

Thus hath the Cock of the Throne crowed and the Dove cooed.

Beware that thou mayest be of the thankful. Praise be unto God, the Lord of the creatures! Altho these bodies have appeared in the form of different bodies, yet wert thou to consider with the eye of reality, thou wouldst find that they are sanctified from the elements, nor is there any likelihood between them, as the diamond, altho similar to other stones and crystal substances, yet bears no resemblance to them. In the next verse He says: "Were there not the temple of the Divine Manifestations of God, the bodies of the creatures would not have been created. Wert thou attentively to consider, thou wouldst find that all which is created upon the earth and in the Heaven is indeed created thru outward temples, so that all the worlds may be assisted by the appearance of Divine Manifestations. For example, the world of spirits thru spirits; the world of bodies thru bodies; the world of Names and attributes thru Names and attributes and that all of them may thereby become mani-

fest.

Also, He said that no one can know the reality of their essence so, likewise, they cannot know the things related to them.

Here the Beloved has given an illustration of the Throne which is the seat of the Manifestations of the Command of God. He says: "Were a discerning one to consider with the sight of reality, he would find that this Throne has been forever the seat upon which God has been established, and that there is no connection or relation between it and the other created beings; that all the existing elements of the world have appeared from that Throne." Then He has said: "All We have mentioned is according to the language of the people of creation; otherwise We have utterances which are not to be mentioned in these days.

Now reflect a little with discrimination on the greatness of the Manifestation, the greatness of His Temple, the greatness of that which is related to Him, and the greatness of the day and the hour of His Advent. Therefore all the Heavenly Books have prophesied of this great hour and have called it "The Great Message".

Blessed art thou who hast attained the knowledge of this Hour, and in this Day hast arisen from the grave of heedlessness, and hast attained the Life of Faith and Knowledge of the Beauty of Abha! Such are the companions of the Ark of Deliverance. They are drinkers from the Wine of Life. They are the firm ones in the Testament and Covenant in the Day of Resurrection. They are the people of BAHÁ, and the servants of the Center of the Covenant.

(Signed) ABD'UL-BAHA-ABRÁS.

(Translated by A. E. Khan.)

BC# 1246

**"I WILL MAKE VICTORIOUS WHOMSOEVER
WILL ARISE IN THE SERVICE OF MY CAUSE."**

9

The Blessed Perfection, Baha'u'llah, in a clear text, hath promised us in the Book: "Verily, I behold you from the Horizon of ANNA and will make victorious whomever will arise in the service of My Cause with the hosts of the Supreme Concourse and the cohorts of the favored angels."

Praise be to GOD! That this victory and confirmation became visible and manifest and hath shone forth from the horizon of the world like unto the sun!

Therefore, O ye friends of GOD! Show ye forth an earnest endeavor and display ye a resolute effort, so that ye may become assisted in the adoration of the Ancient Beauty and the Manifest Light, to be the cause of spreading the Light of the Sun of Truth; to infuse into the dead, antiquated body of the world a new spirit; to cast in the fields of the hearts pure seeds; to arise in the service of the Cause; to speak with eloquent tongues; to become candles of guidance in the assemblage of the world; to become shining stars in the horizon of the existent beings; to become merciful birds in the rose-garden of oneness; to sing the melodies of realities and significances; to spend every breath of your existence in the service of this conspicuous Light; so that in the end ye may be freed from loss and failure, and attain to the inexhaustible treasury of the Kingdom."

From a Tablet by Abdul Baha.

- 9 -

Who among us is poor in this Day of GOD, wherein the Gift from above "descends in torrents upon all parts of the globe" ?

Abdul-Baha says:-

"Then, know thou that the power of the Word of GOD is effective both in the spirit and the body, and the influence of the Spirit of GOD is predominant over the material, as well as the essential and spiritual; and that, verily, GOD is powerful in all things, and that the signs (Verses) have exoteric and esoteric (meaning), and neither their outward prevents their inward nor their inward (doth prevent) their outward (meaning)."

Abdul-Baha also says: "GOD does not ask from any soul except according to his ability;" and, "Whoever comes with one good act, GOD will give him tenfold. There is no doubt that the living Lord shall assist and confirm the generous soul."

When we long to give to the Mashrak-el-Azkar and the Cause of GOD, may we not hesitate to give the smallest coin, if that is our all. If any soul apparently has nothing to give, let him pray the prayer of Faith that he may be enabled of GOD to make his offering, small though it may be, as men count; that the Word of our Beloved may be fulfilled, as He says:-

"If all the friends in America in all cities and hamlets, assist, this offering will prove acceptable in the Kingdom of the Sun of the Horizons."

"If thou encounter poverty, grieve not, for in the Time the King of Riches will descend to thee."

"I ask from the Bounty of the True One the good of both worlds in thy behalf."

In His Love and Service,

Your sister,

Ellen C. Smith

BC # 126

TABLET REVEALED BY BAHÁ'U'LLAH

Establishing Abdul Baha Abbas as the CENTER OF THE COVENANT.

....

Translated by Mirza Valiollah Khan Vargha
Teheran, Persia, December 11, 1913.

..

Verily, the Tongue of the Ancient gives glad tidings to those who are in the world, concerning the Appearance of the GREATEST NAME, and (Who) takes His Covenant among the nations.

Verily, He is Myself; the Shining-place of My Identity; the East of My Cause; the Heaven of My Bounty; the Sea of My Will; the Lamp of My Guidance; the Path of My Justice; the Standard of My Laws.

The one who has turned to Him hath turned to My Face and is illumined through the Lights of My Beauty, has acknowledged My Oneness and confessed My Singleness.

The one who has denied Him has been deprived of the Salsabil of My Love; and of the Kawther of My Favor; the Cup of My Mercy, and of the Wine through which the sincere ones have been attracted and the monotheists have taken flight in the Air of My Kindness, which no one hath known except the One Whom I have taught the Thing that has been revealed in My Hidden Table.

.....

To the maid-servant of God, Mrs. Corinne True.

Upon her be Baha'Ullah.

HE IS GOD!

thou who art attracted by the Fragrances of God!

Be rejoiced through the Grace of thy Lord, and happy through the Bounties of thy God, the Most Merciful of the merciful.

Thy Lord hath indeed chosen thee for His Love, guided thee upon the Straight Path, attracted thee, by the Magnet of His Knowledge, from among women, and crowned thee with the diadem of Guidance among the maid-servants.

Praise thy Lord for this great Favor, Heavenly Mercy and the Bounty which hath no equal in the world of creation.

Gladden the maid-servants of the Merciful, through the Grace of thy Lord. Thus their breasts may become dilated by the Holy Fragrance emanating from the Kingdom of El-ABHA.

Soon the Lights will glisten and the Sun of Truth will shine with a burning ray in that country. At that time the maid-servants who are firm and constant, will rejoice, while every doubtful soul who wavereth will regret. Woe unto him! Woe unto him! in that day wherein the beloved will attain joy by the surrounding Kingdom of thy Lord, the Precious, the Beneficent! Verily the end is for them who are ushered into the Tents of the Covenant of thy Merciful Lord.

Upon thee be greeting and praise.

(signed) Abdul-Baha Abbas.

Translated by Mirza Fereed Ameen, June 9, 1903, Chicago, Ill.)

13

Instructions given by Abdul Baha to Helen S. Goodall, Harriet M. Rice and Ella C. Cooper, at 309 West 78th St., New York City, July, 1912. These notes, taken at the time, were approved and signed by Abdul Baha.

I have come to these parts and I find out that certain people have attributed to me certain statements of which I am innocent. Anybody who has an opinion and desires to circulate it will attribute it to me. Any one quoting me must have authority written either with my own hand, or tablets signed with my seal. Otherwise those statements do not belong to me. Every instruction, every teaching that I desire to spread will write with my own hand. You must know this generally. Never accept statements without my writing which is signed and sealed - Have said that New York is going to sink to the bottom of the sea. Another says that Abdul Baha means this or that, etc. If we have to depend upon hearsay a great deal of difference will arise and the religion of God will disappear. We need not oppose these people, but do not accept them.

Deliver the message of love to the friends of God in California; and tell them that today the greatest of all things is to be firm in the Covenant. The point toward which all eyes should gaze is ONE. All the eyes must turn their attention to the Center of the Covenant. While the presence of the Covenant is amongst us no other soul has any existence. All others save the Center of the Covenant are equal. That which issues from the pen of the Center of the Covenant all must obey so that the fortress of the cause of God may be protected.

other friends present.

I feel a zephyr blowing from the supreme kingdom toward America. It will continue to blow. I hope it brings the utmost strength in the Covenant. No matter how severe the storms you must be firm. The Covenant is most important - nothing is as important - because it is the magnet of confirmation. Baha' o'llah mentions it in many of his writings. . . . In one he says, "O God, confirm him who is firm in the Covenant." Firmness in the Covenant is not mere words. If a soul shall utter a word without the sanction of the Covenant, he is not firm. Baha' o'llah appointed a Covenant in order to ward off dissensions, so that no one should give his own opinion but that the Center should be referred to.

There were dissensions after the departure of Christ because there had been no Center appointed. Did Christ say to any one, "You are the Center of the Covenant, you are the explainer of my book?" This is the reality of the question. Whatever the Center of the Covenant says is correct. No one should utter a word of himself. Baha' o'llah has even called down the vengeance of God upon anyone who ablates the Center of the Covenant. Beware, beware, lest ye be shaken! Remain firm and steadfast though the people of heaven try to shake you. The command is explicit.

Abdul Baha's Dream about America

14

Extract from a letter by Anna Watson, Akka, October 18, 1904.

One morning at early tea Abdul Baha told us that he had a dream about America. He said that there were many sincere, earnest souls there.

He said that in His dream he thought he was in a large room with a number of the Persians (naming them) and others also of the teachers there. These told him that there were many earnest believers in America, but that they were far apart and all playing on different musical instruments, so that they did not play in harmony.

Abdul Baha said "I will see what I can do. Finding one, I told him to stay until I brought others to him, but when I came back with another, the first had gone away piping on his instrument."

And so it was; I could never get them together. He added, "When I awoke, I was very tired."

Miss B. said she hoped he would dream again that they were all united, and He smiled.

Extracts from the Words of Abduk Baha on Violation.

#

Judas Iscariot must not be forgotten: the divine sheep must constantly be guarded against devouring wolves; the light of the Cause of God must be protected from contrary winds by means of a chimney; the oppressed fowls must be shielded against the birds of prey; blooming roses should be saved from the outstretched hands of injustice, and the lambs of God must be fortified against the fierceness of the ravenous animals.

Were it not for the protecting power of the Covenant to guard the impregnable fort of the Cause of God there would arise among the Bahais, one day, a thousand different sects as was the case in former ages, but in this Blessed Dispensation, for the sake of the permanency of the Cause of God and the avoidance of dissension amongst the people of God, the Blessed Beauty (May my soul be a sacrifice unto Him) has, through the Supreme Pen, written the Covenant and the Testament: He appointed a Center, the Exponent of the Book and the annuler of disputes. Whatever is written or said by Him is conformable to the truth and under the protection of the Blessed Beauty. He is infallible. The express purpose of the last Will and Testament is to set aside disputes from the world.

Praise be to God that the believers in America are steadfast, but the firmer they are the better, that no one might be able to intrude and introduce disputes, for disputes destroy the foundation of God's Institution.

(From Tablet to Mr. Wilhelm. Trans. Aug. 12, 1914.)

Extract from a Tablet to Miss Alma Knobloch, Stuttgart, April 2, 1910.

All that is contrary to the Teachings of Baha'o'llah is wrong, and you must never accept it. What has taken place is a test. The friends must be firm and steadfast in the midst of tests.

If an angel should manifestly come down from heaven, and if a word contrary to the Teachings of Baha'o'llah would proceed from his lips, it would be wrong and you should not heed it.

"Let them be awake! Let them be mindful! As soon as they see a trace of violation of the Covenant they must hold aloof from the violators."

"Such souls are nothing but pure harm to the Cause of God, and it is very well that they go out, for the abominable deeds of such souls are like unto an axe at the root of the Cause."

(Star of the West, Vol. 4, page 174)

14

Talk given by Abdul Baha to Miss Mary Lesch, Mrs Lanyon, Mrs Slater, and Miss Gertrude Bulkema at the Plaza Hotel, Chicago, on Thursday evening, Oct. 31, 1912, Dr. Ameen U. Fareed interpreting. Taken stenographically by Miss Gertrude Bulkema.

Welcome, Exceedingly Welcome! When I reached Los Angeles and San Francisco a great commotion was set up. Great interest was manifested by the newspapers, by the Universities and the Churches. The speeches were lengthy and the Cause was proclaimed. Arguments and evidences were advanced, ratifying and validating the Teachings of Baha'o'llah. Not a single soul dissented. All listened with perfect acquiescence and all were unanimous in their praises, even the ministers.

The Friends of Los Angeles and San Francisco were very firm in the Covenant and Testament; they are exceedingly firm. If they should sense the least violation on the part of any person, they shun him entirely for they know this is the cause of their becoming lukewarm; the cause of their being weakened; because such people are not occupied with anything except extinguishing the lamps which have been ignited by the Light of the Covenant. For instance, the firm ones teach a person; then the Nakazeen go to him and they cause suspicion until they become lukewarm. There have been Nakazeen here (in Chicago) for twenty years. What have they done? Nothing. Have they been able to teach anybody? Have they been able to speak in a church? Have they been able to address an audience? Have they been able to make any body firm? They are doing nothing except extinguish lamps which we ignite and putting such lamps out; that is all they do. The friends in San Francisco are exceedingly firm. They do not associate in their homes with any Nakazeen. A certain Nakazeen went there; no body would look at him. Nobody spoke to him. Wherever he went, they turned him away. They said: "You are not with us and as long as you are not with us, what have you to do with us? You must be as firm as a mountain. Today the most important affair is firmness in the Covenant, because firmness in the Covenant wards off differences.

After His Holiness Christ, there were many who appeared who were instrumental in creating factions, dissensions. It was not known as to which one was pursuing the right way. For example, there appeared one among them whose name was Nasto (??) who said that Christ was not a Prophet of God's Prophets. Another division was created. The Catholics who declared Jesus Christ to be the Son of God; even they pronounced Him to be Divinity Himself. Another division was created, the Protestants - that Christ was possessed of two elements, a human element and a divine element. In short, the religion of Christ was divided; division was created and it was not known as to who was pursuing the right pathway, because there was no appointed Center to whom Christ referred every one, whose word was to be a Gateway. If His Holiness Christ has taken a Covenant with any soul, summoning all to cling to His Word as correct, then it would have been evident as to what was veracity.

Because there was no appointed book, every one declared, saying: "We are the right pathway and the others are not." But the Blessed Perfection, Baha'o'llah, to ward off such dissensions, so that no interested person should create any division or belief, appointed a Central Person, declaring Him to be the Expounder of the Book. That is, people do not generally understand the meaning of the Book, but He does understand. "He is the Expounder of My Book and the Center of My Testament". In the last two verses of the Book are revealed explicit instructions declaring that, "After me, you should turn your attention to a distinct person and whatsoever He says is correct." And in the Book of the Covenant He said that by these two verses are meant such and such a person.

In all His Tablets and Books He has praised the firm ones in the Covenant and He has anathematized those who are not firm in the Covenant, and in all His Tablets He said: "Verily, shun those who are shaken in the Covenant. Verily, God is the Confirmer of the firm ones." In His prayers He has said: "God! render those who are firm in the Covenant as dear. Degrade those who are not firm in the Covenant. O God! be the Protector of him and confirm him who confirms the Center of the Covenant."

Many are the utterances regarding the Covenant, so that in the Blessed Cause, there should be no dissensions. No one should say: "My opinion is this." No one should say: "My thought is this." That they may know who is the Expounder. Whatsoever he says is correct. He has not left any room for dissension - not at all. of course, it is certain that in the world there are those who are antagonistic; there are those who are followers of passion; there are those who follow their own thoughts, there are those who like to create dissension in the Cause. For example, Judas Iscariot was one of the disciples, but he betrayed Christ. Such things have happened in the past, but now the Blessed Beauty has declared: "This person is the Expounder of My Book and all must turn to Him." And this to ward off dissension. The purpose of the Blessed one is to create not any difference. Not with standing all this, there are certain souls here and a few souls in Acca who have violated this command. For twenty years the Nakazeen have done nothing. Have they here in Chicago? The friends must be like the friend in San Francisco. Wherever they sense the least violation from anyone, they should say: "Get out of here! You must not associate with us."

The following are reminiscences of conversations taken the same evening between the same parties but not taken stenographically.

In answer to the question asked by one of the four ladies as to how we would be able to know a Nakazeen, Abdul Baha replied: "Would you know a donkey if you saw one?"

In further explaining the absolute necessity of keeping aloof from the Nakazeen, Abdul Baha cited the following example: "In any army containing 1000 well men and one consumptive, the 1000 well men could never cure the one sick man of consumption, but the one sick man could contaminate the whole army of 1000 well and make every one of them sick."

One of the ladies present asked Abdul Baha to name the Nakazeen in Chicago. His reply was: "For me to name a Nakazeen, would be an everlasting condemnation against that person. It would be a black mark that would never be erased."

Part of a lesson given in parlor adjoining Corinthian Hall, Masonic Temple, Chicago, November 28, 1909, by Mr. Albert R. Windust.

THE COVENANT AND TESTAMENT.

The Covenant and Testament, in its highest meaning, refers to "THE WORD MADE FLESH" - the Manifestation of God to man thro Man - in every epoch. Such were Adam, Noah, Abraham, Moses, Jesus, Mohammed, BAHÁ'O'LLÁH.

Adam made a Covenant and Testament that God would finish His work in six days and rest the seventh;*** the others confirmed that Covenant and renewed it, and in BAHÁ'O'LLÁH (The Glory of God) it was fulfilled. He was the finished work of the Creator, a Perfect Man. He is called "The Blessed Perfection."

There are other meanings to the Covenant and Testament which we will not mention today, and as the subject is deep and the time limited, we can only touch on what has been said regarding

THE WORD MADE FLESH.

The Covenant and Testament is as a "golden thread" running thro the Sacred Scriptures, which, if followed, leads the seeker for Truth out of the maze of mystery surrounding the Old and New Testaments of the Bible. Consider now the WORD OF GOD, speaking thro Adam, stated that the Creator would "finish His work" by making man in "His own image," as we have just stated. This divine "seed" of the WORD planted in the "soil" of mankind, which Adam "tilled," was the germ of the future Heavenly Man and the "promise" of the coming of His "Kingdom of Heaven" upon earth. The WORD thro Noah was this same "promise" renewed, embryonic still, seemingly an insignificant "kingdom" - as small as "a grain of mustard seed" - yet safe in the Ark (of the Covenant) although surrounded with the "flood of water" in the womb of this world. The WORD of Abraham is this same Covenant and Promise of a coming "child." Although he could not discern it, believing humanity "barren" of any spiritual attainment, yet before his "day" passed, signs of life of that kingdom were apparent, and Abraham greatly rejoiced. The WORD of "the law" thro Moses is likened to the firm, rigid bony structure of this developing "child" of the kingdom, destined "in due time" to "fill the whole earth." During this period alternating paroxysms of joy, sorrow, peace, hope and lamentation of the WORD came thro the Messengers and Prophets; thus David, Solomon, Isaiah, Jeremiah, Ezekiel, Daniel, et al, confirmed the "life" of this "active child" soon to be "delivered." The WORD thro Jesus Christ proclaimed the "birth" of this "child" and we read for the first time in the sacred record of the "breath" of the Holy Spirit entering into the "little flock" who were to go forth into all nations and proclaim the Gospel (i.e., "good news) of the "coming" of the Kingdom. Repeatedly He used the illustration of "the child", saying: "And the kingdom of heaven is like unto a little child."

***THE SIX DAYS OF CREATION.

	Adam	Noah	Abraham	Moses	Christ	Mohammed	Baha'o'llah
Pre-historic day	1st day	2nd day	3rd day	4th day	5th day	6th day	7th day

The WORD thro Mohammed*** is likened unto the schoolmaster who disciplined this "youth" of the kingdom.

The WORD thro Baha'o'llah is likened unto the full-grown man, the perfection of that hidden in the embryo of the "kingdom of heaven" planted on earth by Adam. It is the condition of maturity and the "day of judgment" and discernment.

Concerning this simple plan of the ages - yet sublime in its simplicity - we will quote from the Tablets of Abdul Baha, Vol. III, page 497:

"O thou servant of God! Unquestionably, thro the Manifestation of the Infinite Power in this glorious age, wonderful signs will appear in the world and great changes are seen in the present and promised in the future, for the WORD of God is like unto the Spirit, and the contingent world like unto the embryo in the womb of the mother. Through the power of the Spirit such various changes and metamorphoses become apparent, transforming them from one form to another."

And on page 535, Vol. III: "The Cause of Baha'o'llah is the same as the Cause of Christ. It is the same Temple and the same Foundation. Both of these are spiritual springtimes and seasons of the soul-refreshing awakening and the cause of the renovation of the life of mankind. The springtime of this year is the same as the springtime of last year. The origins and ends are the same. The sun of today is the sun of yesterday. In the coming of Christ the divine teachings were given in accordance with the infancy of the human race. The teachings of Baha'o'llah have the same basic principles, but are according to the stage of the maturity of the world and the requirements of this illumined age."

Next week we will continue this subject.

***It is well known that many of the sciences and arts enjoyed today were introduced into Europe, during the "middle ages," thro a Mohammedan seat of learning, Cordova, Spain. The Arabs and Moors were an industrious people, and the agriculture of Spain was in a most flourishing condition during their occupation of the country. They introduced plantations of sugar, rice and cotton. The Moors of Spain made the first paper manufactured in Europe; and their carpets and silks, their gold and silver embroidery, their manufactures in steel and leather were long unrivaled. We are indebted to the Saracens of Spain for the elements of many of the useful sciences, especially chemistry. They introduced the simple Arabic figures which we use in Arithmetic. They taught mathematics, astronomy, philosophy and medicine, and were so superior in knowledge to the Christian nations of Europe that many Christians of all nations went to be educated in the Arabian schools of Cordova.

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It is very evident that the account of the Ten Plagues of Egypt cannot be meant or understood literally. For if one only of these terrible afflictions had befallen any King, he would at once have submitted. He would not have waited and deferred his submission after such a calamity as the changing of all the water of his country into blood had happened to him.

Reflect: When once the Germans had defeated Napoleon III. he submitted. Then why did the Sultan of Turkey grant a Constitution to his people? Only because one General and a few soldiers had demanded it and threatened him. He did not wait until all the army had revolted. Is it possible to suppose that, if God had caused all the first-born in Russia to die, the Czar would not have given way? If the Emperor of Germany had seen all the water in Germany turned into blood, or if the Sultan of Turkey had seen all his country enveloped in darkness, would they not have immediately submitted?

Therefore we may plainly see that the intention and meaning of these events is symbolical, and that they have a spiritual meaning. They are not to be understood as literal occurrences.

The river of Egypt being changed into blood, signifies that for the Egyptians it was very difficult for them to take in and to live by the Religion of God, just as it would have been impossible for them to drink blood. But for the Jews this religion was as the Water of Life. The thick darkness signifies the darkness of error which surrounded Pharaoh's people. The mosquitos, frogs, &c all signify spiritual hardships and trials. The Plague signifies a spiritual disease; the thunder and hail show the anger of God.

At last the Egyptians, because of their unbelief, were drowned in the river of error, which is the sea of Death and Destruction.

To I. D. Brittingham . . . translated in Alaska - Received April, 09

Verses I to II. This story needs no explanation. The meaning of it is plainly to be understood.

Verses II. "Neither do I condemn thee; go and sin no more."

This shows we should never look upon the faults of others, but only consider our own faults. Then the Master told the following parable:-

A man once, as he was walking, saw a wonderful sight. In a certain place there were three men. The first of these was blind, but he could see things that were very distant. The second was deaf to all near sounds, but he could hear things that were very far off. The third was naked, but he held in his hands very carefully, a long hem of a garment. The man asked a teacher the meaning of this strange sight. The interpretation of it was this: These three men represent humanity. The first, who could only see things that were very distant, but was blind to all that was near him, means that people can generally see very clearly the faults and shortcomings of other natures, and of those who are from them; but their own faults are too near them to be perceived. The second man was able to hear of the deaths of others; but his own death was too near him to be heard. The third, who was quite bare, shows that in this state man comes into this world, and in this state it is quite certain he must leave it; and though he knows this very well, yet he spends his whole time in carefully preserving the hem of a garment from being soiled.

Verses 12 to 20. There is a great difference between GOD and all creatures. All the creation is in darkness, but GOD is the Light.

Jesus says: "I am the Light of the world: he that followeth me shall not walk in darkness, but shall have the light of life."

The light here spoken of means the Light of His Perfection, mercy and goodness, love, holiness, truth, unworldliness, righteousness, purity, etc.

- "He that followeth me", that is, he that does as I do, and is characterized with these attributes, then he is not in the
- (V. 13) darkness. The Pharisees argue that if a man says "I am good" and so bears record of himself--his record is not true.
- (V. 14) But Jesus answers "Ye judge after the flesh", (that is, you
- (V. 15) can only judge me bodily--you are not able to judge me spiritually--you are not capable of it). "And yet if I judge my
- (V. 16) judgment is true." We have seen before that He said to the woman "neither do I condemn thee", thus refusing to judge her. Then He continues, "I am not alone; but I and the Father that sent me"--that is, the Light of the Father is in Him. Then in verse 19: "Ye neither know me, nor My Father: If ye had known Me, ye would have known My Father also." Whilst Jesus was in the world, He was the Light of it--and no one could receive light except through Him.
- (V. 23) "Ye are from beneath"--i. e. the material world: "I am from above"--i. e. the spiritual world.
- (V. 25) Even the same that I said unto you from the beginning, that is, the Son of the Father.
- (V 30-31) If ye continue in my word, then are ye my disciples indeed. The Master said there are three kinds of belief:-
- (1) To confess with the lips only.
 - (2) To confess with the mouth and believe with the heart in sincerity--but not to do-- according to our belief.
 - (3) To confess and truly believe--and also to live as the heart believes--then indeed are we the disciples and followers of Christ.

(V 43-44) There are two kinds of relationships--spiritual and earthly.

"Ye cannot hear My Word"-i. e. Ye have not the spiritual ears to hear with. "Ye are of your father the devil"-i. e. Ye have the same evil qualities of a spiritual murderer. Canaan was not the spiritual son of Noah--only his earthly son. Your Father Abraham saw My day spiritually and was glad.

ST. JOHN. Chapter IX.

(V 1 to 8) In this passage Jesus taught that reincarnation was not true. His disciples asked why was this man born without sight. Was it because in a former existence this man had committed a great crime, and so he was punished for it by GOD sending him to earth again without sight? Or was it because his parents had sinned? Jesus answered that it was neither of these reasons--but in order that the words and bounties of GOD might be made known to the people.

If GOD invariably created man with the great gift and blessing of sight, then at last people would come to think that it was a natural fact or law of nature that man must be born with this gift--and they would not realize that GOD might have created them without it.

(V 4-5) Whilst Christ the Light of the World, is on the earth, then it is day--when He goes, the night will come.

The ground or earth (of which Christ made the healing clay) represents the fact or truth of GOD; the explanation and interpretation of it came from the lips and mouth of Christ. These two mingled together gave sight to the blind man--that is, spiritual sight, which is the great gift Christ gave him: and the whole miracle must be interpreted in this spiritual sense. Christ told the man to go and wash in the pool of Siloam, which was in the neighborhood, because in that day all the teachings of Christ and His disciples came from that center and religion.

Therefore, Jesus said to him, "Go and wash in this spring, this running water of truth." And when he had received this further teaching, his spiritual sight was perfected.

ST. JOHN. Chapter X.

V. 1 to 5 The Sheperd is Christ--the true believers are the sheep--the sheepfold is Christ's religion. They that hear my voice--that is, they that recognize My Divine Call, and acknowledge it and follow Me, are of the "Chosen" amongst the many called. During the time of Jesus, He was the only Door into the true religion of GOD; and those who rejected Him, and endeavored to climb up some other way, were only thieves and robbers.

V. 31-39. Jesus said to the people "I have done nothing but kindnesses and good deeds to you. When have I ever done you harm? I have loved you all, and all that I have wished for is your good, and to benefit you. For which of these good works that I have done, do you stone me?" And our Lord said we might see the same thing in the days of the Bab. All the people witnessed of him that he was the best man they knew, and that from the time of his babyhood he had done nothing but good deeds.

So also in the days of the Blessed Perfection:-All the people in Teheran were witnessing His good deeds and perfections, and He was called the "Father of the Poor" in Teheran.

V. 55. The Jews answered that it was not for these good works of Jesus that they wished to stone Him, for they quite acknowledged His good actions; but it was because of His blasphemy in saying He was the Son of GOD.

Then Jesus replied that it is said in the Bible to the Holy Prophets of GOD, that they are Gods. And in order to explain this saying, the Master gave the illustrations of the Sun and the mirrors.

If you placed a row of perfectly clear mirrors out of doors when the Sun rose, the Sun would be reflected perfectly in each one of them, and that the sun might say with truth to these mirrors, "Ye are suns."

In this same sense, it is said to the Great Prophets of GOD, "Ye are GODS", because they reflect the qualities and characteristics of GOD. Jesus said to these Jews, how was it that they did not wonder at this far stronger than expression "Ye are GODS" being used to the prophets. But when He only said He was the Son of GOD, they wished to stone Him.

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ST. JOHN. Chapter XII.

V 1 to 8^v. Judas Iscariot was the chief among the disciples--their leader--yet when this test (V. 6) came to him, he fell. The higher our station is, and the nearer we are to GOD, the more severe do our tests become; and when we have received great blessings, we are apt to become self-confident, and think that we are secure from falling:-and then is our danger great. The Master said this story (of Mary and the ointment) has a deep spiritual significance. The bottle which contained the perfumed oil (ointment) represents the heart of Mary;-the ointment is the love of GOD which filled her heart; and all this love she poured forth at the feet of Jesus. Then Judas said;-why did she lavish all this love upon Jesus, who did not need it so much as the poor;-why did she not pour out some of this great love and care upon them.

Then Jesus said that she did well to give Him all her love, that that is what we ought to do. We must give all our heart's love to GOD. Then for His sake, and through our love to Him, we shall love all others. By the poor, in this spiritual sense, is meant these who needed love.

The Blessed Perfection said "The poor are my charge to you."

Therefore, we must always cherish the poor for His sake.

V 14 to 16. The Master said that the disciples of Jesus did not at first believe in Him, because of the fulfillment of signs and prophecies. They did not even remember or understand them until after His death. They believed in Jesus because of Himself--because of His character, and the Light that came from His, and also because of the Light of their own inspiration within themselves.

To take as an illustration of this,-the Sun. We do not believe in the existence of the sun because of the shadows cast by its light, or because of the effects it produces in making the grass grow. But we believe in the sun because we see it shining in the heavens. We know that the sun exists by looking at it--not merely by its effects and the results it produces. So, if you know that a man is a very clever and excellent carpenter, it is not needful for you to see all the things that he has made, in order to believe that he can do them; but you believe he can do these things because you know the man and his skill; and you know that he has the ability to make them. So we must always believe in a prophet of GOD, in and for Himself; and we must not search for proofs and prophecies in order to enable us to believe in Him. It is said that the disciples understood these things after Jesus was glorified.

Why is this expression "glorified" used of Jesus' crucifixion? Our Lord then explained that in the eyes of the people of the world, that is, of ordinary human beings--to be killed or crucified was the most terrible thing that could possibly befall them; but it is not so for believers:--it is the most glorious privilege that can happen to them.

So with all the trouble and misery of humanity--such as hunger, nakedness, poverty, etc. These for ordinary people are really troubles; but when they come to Believers, they are for them a bounty of GOD, and a privilege.

"Blessed are the poor in spirit, for theirs is the Kingdom of GOD." We see that the disciples who were poor ignorant men, are remembered and revered by all the world to this day. But how many kings and potentates of the earth have come and vanished even as if they had never existed. Their names even are forgotten and they have produced no effect or result in the world.

V 23 to 26. The Master explained more fully the meaning of Christ being glorified by His death. He said that the Blessed Perfection, in the Book of Ighan, in explaining the meaning of the statement about Christ coming in heaven and riding on the clouds, says that one meaning of the expression cloud, is the body of the prophet. Why is it that sometimes we cannot see the sun in the sky? It is because it is veiled from us by thick clouds; and in this sense, the body, the human nature of a prophet, is a cloud, preventing the people from seeing His glorious light. For they argue that the prophet is a man such as they themselves are, requiring food, rest and sleep, and is also liable to ordinary human accidents and diseases. How then can this human man represent the Light of GOD, or be a Manifestation of GOD. But when the prophet has gone from earth; that is, has died or been killed, then the veil or cloud is removed, and the people see plainly the light of His teachings and the sun that was within Him.

V 24. A seed, a grain of corn, if it were not planted in the earth and buried from our view, remained always alone and one; but if the seed is planted, buried and hidden from sight, then it brings forth much fruit--many hundreds of seeds like itself.

So when the prophet is killed or crucified, His religion and His teachings begin to grow and spread, and to "Bring forth much fruit."

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V 26 to 31. The Master said that if any one would be the servant of Jesus, he must follow Him as a servant does; and so he would always be in the same place where Jesus was, just as a servant is always with his master. When the two thieves were crucified with Jesus, one was in this condition of service; and when he begged Jesus that he might be with Him, Jesus Christ answered "To-day thou shalt be with Me in Paradise"; that is, in the same place with me.

"Now is my soul troubled"; in this passage "soul" means the personality, the human nature or body of Christ,--not His Spirit, which was perfectly happy. The body of Jesus which was perfect--His perfect and obedient servant--naturally was sorry and grieved that this great Spirit would leave it;--though this body was in entire subjection and obedience.

"Father save me from this hour" means "Kill me, crucify me quickly,--that I may be with Thee, and leave this earthly condition of being troubled." "For this cause came I unto this hour". That is, for this reason I came into the world that I may be crucified, and so make Thy name glorious; i. e., renowned and known throughout all the world.

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"Father glorify Thy Name"; that is, crucify Jesus Christ who is Thy Name--who represents and is GOD on this earth.

"Then came there a voice from heaven"; i. e. not from the atmospheric heaven, but from the high and heavenly condition and state of Jesus, so that it was actually heard by all the people. "I have both glorified it" means, now I am being crucified; and "will glorify it again" means, also I will glorify it in the disciples; i. e. they also will be martyred and crucified to make My name glorious.

"This voice came not because of Me, but for your sake" means, this voice came to tell you that you also will be glorified as I am.

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A believer then said she had always thought that we might become so completely "cut" and severed from our body, while in this life, that it then was counted as a dead thing; and that it could not suffer or feel, apart from the spirit. In answer to this, Zia Khanum explained most beautifully that though in perfect beings the spirit was so strong that it overcame the sufferings of the body, yet the body humanly felt and was conscious of human sufferings such as hunger, thirst, etc. Yet the perfect spirit was so strong that it was always happy, and did not let these sufferings appear outwardly. She said that the night that the Blessed Perfection and the Holy Family and believers with them reached Akka, numbering altogether about seventy souls, many of them being infants and very young children, they were kept by the soldiers who guarded them, entirely without food. Two sentries were placed at the door, and they were forbidden to go to the market to buy anything. The mothers, through not having eaten, had no milk for their children. The young children were famishing, and the sufferings of the bodies of all of them were very great. But they were so happy in spite of all their miseries, and Khanum especially, laughed so much that the B. P. sent a messenger to them to say "Do not laugh so much or the soldiers will say, listen to these foolish people enjoying themselves and laughing with nothing to eat." Then the day following the governor sent them some rice, but it was very bad rice, unwashed and full of stones. The children were very happy when they saw this food, and crowded round the tables.

But when it was cooked it was so black and filthy that it made them sick, and they could not eat it. Then the Manifestation came to them and said "Do not cry; I have some food for you." And He gave each of the children one sugar plum. When they had eaten these, they all went to sleep quite peacefully and contentedly. Again, when the Pure Branch fell from the roof and was killed, the believers were not allowed to bury him; but four soldiers came and took away the body, and the Holy Family did not know for two years whether it had been thrown into the sea, or what the soldiers had done with it. Naturally his Holy Mother, in her human nature was terribly sad and grieved at his death under sad circumstances; and this sorrow made her so ill that it caused a disease of the heart, so that for a long time she was not able to walk about, but was obliged always to sit on the bed. However, when the Blessed Perfection said to her, "For My sake has this come upon him, and he has borne for me a sorrow and trouble that was coming to me." From that day no one ever saw the Holy Mother weep;—and she was always quite happy and cheerful. This was because of her faith, and strength of her spirit.

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V 31 to 37. The "Judgment" here spoken of was the withdrawal--the departure of Jesus from the world--"of whom the world was not worthy"--on account of the unbelievers. Jesus Christ had lived His perfect life in their midst--had taught them, and done every good thing for them; and yet they ~~had~~ ^{rejected} Him. Therefore, He (Jesus) the Prince of this world, would be cast out. Because Jesus had said this, the disciples felt very sad; and then Jesus explained it to them more fully, and said "Do not be sad; if I be lifted up (ascended) I will draw you all to be with me where I am."

Then the people questioned what did He mean by saying that He must be lifted up and killed. They had always been taught the Christ and His Kingdom would last forever. Who then, is this Son of Man? But Jesus did not answer this question. That was because He knew it was useless to reply to it, and that they would not understand His answer. "Walk while ye have the Light." Before the sun rises, the people are blind--in darkness--they can see nothing. But if, when the sun rises, they keep their eyes shut, and refuse to see the light, then their 'judgment' is the withdrawal of the sun. While ye have the light believe in it, that ye may be the children of Light.

There are three kinds of belief.

- (1) That of the mouth.
- (2) That of confessing with the mouth, and believing with the heart.
- (3) That of confessing and believing with the mouth and heart, and also performing all that is commanded with all the members of the body. If we do this, then are we true believers, and the children of light; for the light shines forth from the whole body.

V 38. Here, the "arm of the Lord" signifies Jesus Christ.

V 40. This "blindness" and "hardness of heart" comes to them as a consequence of their own deeds and actions. It is not a bad thing inflicted upon them by GOD. Blindness and deafness are not positive qualities like sight and hearing; but they are mere negatives of these good qualities. Darkness, for example, is not a positive fact, but merely the non-existence of light.

V 43. There are two sorts of praise and glory and respect of men. The one is earthly and material, and is for a time only. The other is spiritual. One lasts for a very short while; the other is eternal.

Kings and potentates of this earth had great respect and honor whilst they lived; but after their death, it vanished. 2

V 46.

It is a sign of the New Birth, to leave the bad and evil qualities to exchange hatred into love, ignorance into wisdom, pride into humility. Every one who is sunk in the darkness of these evil qualities must leave them, and come into the light.

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THE TEMPTATION OF CHRIST.

Zia Khanum gave an explanation of the Temptation of Jesus Christ, which she had received from our Lord, as follows:-

Every one has two states, or conditions--the material and the heavenly--the bodily and spiritual; and every one may follow one of two paths--the earthly or the heavenly--the spiritual or the satanic road.

In the Gospel account of the Temptation of Christ, the mountain top signifies His lofty stations, His condition of nearness to the Divine. He who was "without sin" could not be tempted by the ordinary material temptations of human kind; but His perfect and beautiful bodily human nature tempted His heavenly and spiritual nature by suggesting to Him that with all His bodily and mental gifts, graces and favors of GOD, He could, if He wished, become the King of all the nations of the earth; and by so doing, naturally He would have the power to benefit and improve them in every possible way, doing away with outward injustice, poverty, and the like miseries. But Jesus repudiated this temptation to become an earthly potentate and ruler, saying to His bodily nature, "Get thee hence, Satan."

B.C.# 135 M -

... ..

The events mentioned in the first part of chapter 16, of Revelation, happened before the coming of the Manifestation. The seven angels signify seven Powers, which will have authority or will rule over the world of existence before the coming of the Manifestation. For the rising of the sun always takes place after the night. Until darkness prevails, and entirely surrounds the world, the sun will not arise. Before the coming of the Manifestation the world will be disturbed, i.e., sins and wickedness will abound, and the darkness of error will surround the world.

1. The first angel is a power who will give forth wonderful signs. The first vial (or cup) really means influence. Through that influence some who were apparently good, but inwardly bad, were destroyed: i.e., they were deprived of the light. These people in their characters were really like animals: the "mark" here signifies character.

2. The second angel, or power, poured out his cup upon the sea: the sea here symbolizes the Ulema - the great and learned people, like, for instance, Caiaphas. The second angel poured upon them the cup of the wrath of God, and they, as well as those under their authority and guidance, were deprived.

3. In the 4th verse, the rivers and fountains of water signify less influential men than the Ulema, who were likewise affected, because the knowledge of the people which should be, like water, the cause of life, becomes like blood: i.e., it becomes the cause of misleading the people (and so the cause of death), for they changed the teachings of God.

In the 5th verse, the angel of the waters (i.e., the power of knowledge) is addressing God. He says: Thou art just and right-

eous, for these people deserved that their knowledge should be changed into blood. For as they have changed the teachings of the Prophets, God has changed their knowledge into the blood of darkness, that they may drink it because of their deserts. In v. 7, another angel of power speaking, confirms this, that God is just and righteous to have thus judged the people.

4. The fourth angel poured out his vial upon the sun. The sun here means an Eastern potentate or king, because we call the sun the Eastern Planet. The heat of the sun signifies his rule and authority, and the people will be scorched or burnt through the fierceness of his rule. This Eastern King was the Sultan Mahmoud, who ruled the Turkish people. All his time he was slaying and killing people, and he was very unjust. Once he slew many thousands of soldiers in one day. But, in spite of these events and trials, the people did not repent, and did not come to themselves.

5. In the 10th verse, the "seat of the beast" means the King of Persia, seated on his throne, upon whom the cup of the fifth angel was poured. But the people were not admonished by all the calamities which occurred.

6. In the 12th verse, the river Euphrates, upon which the sixth angel poured his vial, signifies the Turkish and Persian kingdoms. The drying up of the water means that all learning and science was abolished, and that ignorance prevailed. This made the way easy for the kings of the East to become powerful and arbitrary.

In v. 13, the dragon is Hadgi Mirza Aghassi, who was Grand Vizier of Persia, and the beast signifies the King of Persia. The false prophet was Kalim Khan, one of the greatest of the Ulema

of that country: he used to say "My words are revealed from above!" These three persons tried their utmost to turn all the people against the Cause of God, so that they might all oppose it, and so make war against God. The spirits like frogs signify their words which were spread throughout Persia.

In the 15th v., the words "Behold I come as a thief, etc.," are spoken by the Proclaimer of all this - the "Great Voice" as He is called at the beginning of the chapter. He says He will come suddenly, like a thief - as Christ said He would come - so that no one will know it, for the thief is in the house without the inhabitants being aware of it. Therefore, blessed is the one who is awake and watches, for he will know of the coming of the thief. So those who are awake when a Manifestation comes will know Him. It is also said of him that he "keepeth his garments." These garments signify the good qualities which the man possessed, such as love, sincerity, & c. He ("that watcheth") must keep that good character, which is like a robe adorning him.

In the 16th v., Armageddon signifies Roumelia and Macedonia, for often the kings have been gathered together on subjects concerning these places.

7. V. 17, the seventh angel poured out his influence upon all the world. It is said that he poured it on the air, because the air fills every place, and the continuing verses mean the Great War that is to come. After this war everything will be at peace. The city which was cut in three pieces means that kingdom of Babylonia, which is under three kings, those of England, Persia and Turkey. The islands and mountains of v. 20 mean people of influence, and also small kingdoms, which will be destroyed and annihilated at that time.

In v. 21, the "great hail" means both the bombs, shells, instruments of destruction, and the calamities and hardships, which will cause people to blaspheme.

To I. D. Brittingham - Translated in Akka - Received April, 1909

Extract from a Tablet by ABDUL BAHÁ:

.....

O ye real friends!

This is the period of attraction and acclamation; the period of rejoicing and merry-making. This is the morn of glad-tidings. Is it not suffused with lights? The Candle of the world is bestowing Light upon all Assemblages. Is it not luminous? The True Orb is slowly rising from the Dawning-place of the Most High. Is it not glorious? The Blessed Perfection and the Most Great Name (May my life be a sacrifice to HIS followers!) arose in the City of Self-Sacrifice like unto the banner of guidance. While HE was under the chain, HE was a help to every oppressed one. From the Manifest Horizon, HE shone forth with the rays of trial. In the midst of the world HE withstood the attacks of infinite persecutions, so that these withered ones might become enkindled and these extinguished ones might be set aglow with the Fire of the Love of GOD.

May we close our eyes to both worlds and be ignited and burn with the Fire of the Love of GOD.

Is it just that we should sit silent and sorrowful and become speechless? No, by GOD! This is not the attitude of gratitude, but the essence of unfairness and negligence!

.....

Lesson on Adam and Eve and Garden of Eden, as recorded in Genesis.
.....

To begin, let it be understood that the Prophets or Messengers of God are holy souls sent by Him to lead us to a knowledge of God and establish laws and ordinances for the people, which will tend to their development both spiritually and materially, in order that they might reach the intended aim; but their revelation or message has ever been given in accordance with the limitations or receptivity of the people of their time or age, for as long as the understanding of men has not reached the point of maturity the Divine Manifestations give explanations in illuminated verses expressing their works in a sealed, hidden and symbolical way.

The story of Adam and Eve in the Garden of Eden is in reality an illustration of the development of man, or rather the evolution of the power of God in mankind, from its conception. By Adam is really intended the reality of the existence (or essence) of man, his five ranks or stations in his existence.

First station, that of the body, the solid or mineral condition which is referred to as Eden. The term "Eden" in the Arabic language means place of living or residing.

Second station, that of the growing condition of man, which is the development from the mineral to the vegetable, referred to as the Garden of Eden. The garden, as you know, is the place for plants to grow.

Third station, that of the power of sensation, which condition is arrived at after leaving or developing from the vegetable to the

animal, in which condition man begins to eat, drink, feel, etc., which sensations are referred to as the different kinds of fruits.

Fourth station, that of mentality; in this condition or stage of development man is enabled to use his reasoning faculties, which is referred to as the station or tree of good and evil; in other words, man has, at this time, reached a condition where it is possible for him to distinguish between good and evil (human).

Fifth station, that of the Kingdom of Faith in God, which condition depends upon one's attitude toward the Word of God.

When man reaches the human station he is, at this time, held accountable for his actions, because he is then capable of comprehending the Word of God and making his choice as between good and evil. When man has passed through all of the above mentioned conditions or stations, he will have attained to the Paradise of Eden.

The Tree of Life spoken of in this account refers to none other than the Manifestation of God in the human form, through whom God manifests His life-giving Spirit in the form of words, and whosoever partakes of the fruits of this Tree shall indeed attain everlasting life, in accordance with His Command.

The four rivers spoken of refer to the four great powers which are manifested only in the Manifestations of God, as follows:

River of Communes or Prayers, River of Interpretations, River of Doctrines and Precepts, River of answering difficult and scientific questions.

Man has a dual nature - spiritual and material - the inclination

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toward good, referred to as the mind (Adam), and the inclination toward bad, referred to as the soul (Eve). These two powers are in equilibrium but usually like a balance, either up or down. The soul or material quality is ever in ambush to drag the mind or spiritual quality down and when one conquers, the other is obviously weakened; for example, mayor of city about to do some good, knowing what is best, but is bribed into doing the contrary. The life of the mind depends upon the soul; if it does not come out (rib out of side), it will not be manifested. Take for illustration the gas and the light: the soul can be likened to the gas, the mind to the light. The light came from the gas, but the power of the light is much greater than the gas.

The soul is great, for it is the throne of the mind, and the soul, if pure, is of great assistance to the mind. As God knew the mind to be the manifestation of Himself, He said: "O Adam, do not obey the evil suggestions of your soul or you will be destroyed." When He said, as recorded, to Moses: "Put thy shoes off thy feet, for the ground where thou standest is holy ground," this meant, cast away all lust and soul's desire.

The mind has the power of Divine inspiration, but the soul, unless conquered, prevents it from soaring, keeps it back, and sometimes low. Let the soul be freed from the mind (spirit) and it will appear as one without clothes, as represented in the story; when the soul dragged the mind down or allowed the material to conquer, they discovered themselves as naked (devoid of the bounty of God).

The serpent spoken of is the Tempter or Satan, whose outward appearance is attractive and beautiful but inwardly is a poison to the mind. The fruit of Satan attracted Eve (soul) and she in turn deceived

BC#139C

Adam (mind), which caused their downfall. At this time Adam realizes his condition, his station lost by reason of his having yielded to temptation and begins to make excuses, which are referred to as the leaves of the tree with which he attempts to cover his body and seeks forgiveness. Then the light shines forth, he hears the voice of God: "Adam, where art thou?" and makes confession: "She (Eve) gave me to eat." Again he hears: "For this thou art cursed, and enmity shall exist between thee and the soul, etc."

In other words, this struggle between the good and bad, spiritual and material, is ever taking place and it behooves us to be on guard constantly. Some people will say: "Why cut yourself from the world when God created it? What is the world for if not for our benefit and pleasure? Why should we not get all we can out of it? If what the Prophets say is right, why stay here?" By cutting ourselves from the world is intended avoiding things that hinder our advance toward God; this world is but a stepping stone for the world of spirit; besides, if all were to withdraw, this world would be destroyed.

When in the embryonic world or condition, we do not realize the necessity of eyes and ears, but when we reach our present state, we then see the great need of them. Are not deaf or blind persons subject to our sympathy? And yet their conditions are but symbols of conditions in the next world.

The spirit of the world is that of avarice, selfishness and envy, while that of the Kingdom is mercy, unselfishness and love. We can be likened to children who do not realize the great benefits of acquiring a good education until it is too late.

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When Moses appeared and taught sacrifice for sin, there were two kinds, one for evil deeds and the Daily Sacrifice (prayer). He admonished the people to subdue the promptings of Satan, but they did not understand. He, therefore, ordered them to pay tithes in order to conquer or hold them, but the Spirit of Religion disappeared - only the letter remaining. Material tithes are not accepted - only spiritual ones.

Though one is holy, he needs to pray daily, because all are continually engulfed in sin.

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BC 137 E -

To a Paris Believer.

25

HE IS GOD!

O seeker of the Kingdom!

Your letter has arrived and its contents became known. You asked: What is Truth? Truth is the WORD of GOD which gives life to humanity: it restores sight to the blind and hearing to the deaf; it makes eloquent those who are dumb, and living beings out of dead beings; it illumines the world of the heart and soul; it reduces into nothingness the iniquities of the neglectful and erring ones. Beauty, perfection, brilliancy and spirituality of this existence comes from or through the WORD of GOD. For all it is the supreme goal, the greatest desire, the cause of life, light, instruction. The road to attain to this Truth is the Love of GOD. When this light of the Love of GOD is burning in the mirror of the heart, that flame shows the way, and guides to the Kingdom of the WORD of GOD.

As to that which causes the growth of the Love of GOD,- know that it is to turn one's self towards GOD.

As to progress after death,- know that after death it is the Divine world. Progress is possible, but it depends upon the generosity of GOD, and not upon the efforts and struggles of man. In other words, progress becomes possible only through grace, because the progress from one rank to another depends entirely upon divine generosity, whereas, on the contrary, progress towards perfection is obtainable through man's effort. For example,- the progress of a mineral reality to the rank of a vegetable is to be obtained only through generosity; likewise the passage of a vegetable reality to the rank of animal is obtained only through generosity; the passage of an animal reality to the rank of the human is also due to mercy and generosity; likewise the passage of a human reality to the world of the Kingdom depends entirely

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What is Truth?

-2-

upon generosity. What I mean to say is that the passage from one rank to another depends wholly upon grace, whereas the acquiring of perfections is dependent upon man's efforts and struggles. Take mankind: GOD created man and from the mineral enabled him to attain to his present station; now by his efforts and struggles he can acquire human perfections and seek to increase in virtue and purity. It is therefore clear that the passage from one rank to a higher rank depends entirely upon generosity, whereas the acquiring of virtues is possible through effort and will power. In consequence, after the passage through this corporeal world into the Divine World, the traversing of ranks is possible, but only through the grace and bounty of GOD.

As to the significance of the Cause of Baha'o'llah: know that everything that belongs to the universal welfare is divine, and all that which is divine is certainly for universal good. If it is the Truth, it is for all, otherwise it is for no one. Therefore, a divine Cause for universal good cannot be limited to the Orient or to the Occident; because the flame of the Sun of Truth illumines the East and the West, and its heat is felt in the south as well as in the north, - there is no difference between the two poles. In the time of the manifestation of Christ, the Romans and Greeks thought that the Cause was especially for the Israelites; they thought that they had no need for it, because they saw that according to appearances they possessed a perfect civilization and that they did not need the instructions of Christ. This false supposition was the cause of depriving many people from its grace.

Also know that the principles of Christianity and the com-

BC#139B

mandments of Baha'o'llah are identical, and that the roads are the same. But every day there is progress. There was a time when this divine institution was in an embryonic condition; then it became a newly born - a child - an intelligent adult. Today it has reached maturity; its capacities, its body is the same, - but today it is resplendent with the greatest beauty and brilliancy.

This explanation is clear and sufficient. Happy is he who penetrates the mysteries, and who takes his share from the world of light. The sun could shine a hundred thousand years and show its heat upon a stone or hard piece of earth; they would not become luminous gems, a ruby or a pearl.

Thank GOD that you are a seeker of Truth, gifted with sight, hearing, judgment and penetration. I do not doubt but that you will arrive at understanding mysteries.

Upon you be the Beauty of El-AEHA!

(Signed) Abdul Baha Abbas.

An account of the ascent of Enoch and his angel guide from earth through the heavens, to the seventh, the highest.

The Angel: From the Seventh Heaven above have I descended in-to this sphere that I might raise thee before the face of Him whom the universe delights to look upon.

Enoch: Then we arose into the sixth. We saw the dwellers in that place. In many things it corresponded with the earth of mortals for all that is beneath is a counterpart of what is on high.

Then we arose further into the First Heaven. There I beheld a throne in the midst and spirits were upon the right hand and on the left, and they glorified Him who sat upon the throne. And I looked if I could behold any sitting there, but a splendor of light was over those who glorified. Then I said unto the angel,

"To whom is this praise addressed?" He answered: "To the Splendor that is in the Seventh Heaven. He is here, but He is not visible. And also the Beloved One who hath sent me unto thee."

Then he raised me higher still into the Second Heaven, separated from the First Heaven as far as the earth also is separated from it. There I beheld a throne. Beautiful spirits were on the right and on the left, and a splendor, dazzling to behold, wrapped the throne in (starry) clouds. Great was the majesty of the second heaven and the splendor of its angels tenfold. And I fell upon my face to worship the Splendor, but the angel suffered me not, saying: "Worship not the visible, nor the throne, though of celestial brightness: reserve thy worship for Him alone whom thou shalt see in the time to come. For above all the heavens and their angels that throne is placed; there is its veil and crown; these with thine eyes shalt thou behold. Think not that thou shalt not see Him face to face, for they who love Him rise up in His presence. The Holy Spirit, the loved one, heareth thee even in her bosom before the Supreme Lord."

Then he raised me still higher into the Third Heaven of all beautiful Light. There were innumerable angels upon the right and upon the left. They raised hymns of beauty before the Lord of Beauty whom they worshiped. Invisible was He among the Splendor. I saw only Light immeasurable. No record of earthly things, no remembrance of bodily things, was there. It is a pure heaven of chrysolite. It is a world of immortal splendors. Then did he say unto me: "When thou shalt have come into the Seventh Heaven, there shalt thou know that there is nothing hidden from the thrones and from the celestial Messengers."

Then he lifted me up, upward still, until we stood in the Fourth Heaven of the sphere. It was far above the Third Heaven as the First was far above the earth. There also I saw divine ones upon the right and the left of the throne. They sang, they glorified the Invisible Presence who veiled the throne in glory.

After that he lifted me into the Fifth Heaven. The angels were more beautiful than all the others. But the splendor and the throne exceeded that of the angels as much as they exceeded mere man. Then did I glorify Him who hath no more, the Almighty in the High Heavens, who transmitted His Glory from heaven to heaven, clothing His angels in splendor.

Then he raised me into the sixth heaven, where I saw an ether
brightest of all. The radiance that was in the heaven I had
last seen was slight compared to this. Here the angels shine with
luster. Holy Splendor and a Throne also were there. . . . He answered
and said: I am appointed to conduct thee . . . that thou mightest
behold the majesty of the King, for beyond this place lives He who
is never named, with His Spirit, whose name is unrevealed, with

His Messenger who goes forth and of whom the universe knoweth
not. God alone is thy Lord, His Voice the heaven of heavens,
the powers do obey. . . .

Then he raised me into the seventh heaven. . . . where I saw
spirits in the Paradise of Splendor. They were all the Holy Ones
of God, spirit unclothed in flesh. I viewed them in their celest-
ial garments assembled in splendor and divineness. And while
gazing upon them, one of the beautiful spirits, who was high,
came unto me and showed me books, but they were not as the books
of men. And he opened the books before me and they contained
writing, but unlike the writings of earth. And he read the

institute of Heavenly Truth and the records of holy things.

Then I beheld One standing whose glory exceeded the
glory of all others; and all the saints and spirits of the place
advanced toward this One with revered awe. And this One became
changed and appeared like a divine being, and he angel said:
"venerate." And I venerated and beheld the type of many wonder-
ful things revealed. And while I venerated this spirit, beheld
I saw another glorified being more beautiful and divine than the
first, whose glory no transfiguration. And all the angels
approached and worshipped and venerated not the first spirit when
the Lord was high. A cloud of radiance was interposed through
which my dazzled eyes beheld. Had I seen the Lord of Bright-
ness, my spirit itself had been consumed.

Then my face I fell and worshipped, for this was as the Supreme
seventy thousand veils he wore to hide the brightness of seventy
thousand suns, and lo, an ocean of Light!
And the angel said to me: "Who is this that sitteth on the right
of God? And I answered: "sir, thou knowest." Then he said:
"This is the Beloved - this is the Holy spirit, who speaks in the
Prophecy, 'out of the ocean of Light.'
But on the left a spirit standing, clothed as the sun of thunder's
And I said unto the angel: "Who is He?" And he said: "It is the
messenger."

Then mine eyes were opened and I beheld a most mysterious glory.
Darkness from excess of light seized me and drowned my un-
derstanding. And I heard the tongue of thousand thousand glorify-
ing, venerating and chanting His whose presence was too bright
for me to behold, whose effulgence had stricken me blind.
And the hymns ascended from the six heavens unto this seventh
heaven of the Most High. And I knew then why they sang around
the thrones whose splendor was an invisible mystery.

THE MESSENGER.

And the angel said: "This Messenger of God hath received great exaltation. He is clothed by the Holy Spirit and proclaimed through the mouths of the Divine Ones.

And I heard a voice of music say unto the Messenger: "Go and descend through all the heavens and through the firmament of spheres descend. Assimilate thyself in appearance unto ~~the~~ all ~~earth~~ and who abide in the heavens and the circles and go down upon the earth and free it from the fetters of darkness."

Thus the voice spake, and immediately we descended into the sixth and to the fifth, and to the fourth, and to all the others and so downward through a multitude of circles. But whither so ever we came, the dwellers in the place recognized not the Messenger of GOD. They believed Him to be one with them selves, for He assumed the forms that belong to the various spheres. And He passed into the elemental circles and into the firmament and so upon the earth. And He took the appearance of a man upon Him and was believed by man to be one with themselves.

And He lived upon earth and announced the Message. And He passed away from earth and ascended. And the spirits of the firmament and the elemental cycles saw Him pass, but with unchanged aspect. And they venerated Him saying: "How hath He descended and we saw Him not? And now hath He passed and we discovered not the splendor with which the Lord hath clothed Him?" And He ascended through the innumerable spheres and through the various heavens of Paradise, and they wondered, saying: "How hath He ascended, and how knew we not the Messenger of Heaven?"

And when He ascended into the Seventh Heaven, He came into the Great Glory and of the Holy Spirit was received with great gladness, for He hath done the Message of the Most High.

And to me the angel said: "Great are these things which now have been manifest to thee. Thou hast seen and known secrets which have been kept from the children of men."

Extract from Baha'o'llah.

"Thou hast been associate with Me and hast seen the Sun of the Heavens of My Wisdom and the surges of the Sea of My Utterances when we were behind seventy thousand barriers of Light. Verily, thy Lord is the faithful, the perfect!"

From Ahmad Sohrab's Diary, Banlah, Egypt, October 4, 1915.

From BAHÄ'U'LLÄH.

"In the Name of the Wise, the Mighty!

This is the day in which the Throne is amongst the tribes (of Israel); is calling for the inhabitants of the earth and is summoning to the glorification and sanctification of the Almighty.

This is the day in which the Angels of Heaven are continually descending with the Cups of Explanation and Goblets of Knowledge, and after being perfumed with the Holy and Sweet Fragrances they are ascending.

Proclaim: The Promised Lord saith: O ye concourse of the Jews. You have belonged to Me; from Me ye have appeared and to Me ye shall return. What has happened to you that now you are not recognizing Me,- enemies instead of friends,- and have abandoned the Real Friend?

This is the day in which the New Heaven hath appeared and the old earth is renewed. Should ye look with sanctified vision, ye shall behold the New Jerusalem. Should ye listen with attentive ears, ye shall hear the Voice of GOD.

This is the day in which all things call unto you and invite you to advance toward the Promised Lord: But, alas! Ye are so intoxicated with the wine of haughtiness that ye are not aware of it for a moment.

The ear is for the sake of hearing My Voice, and the eye is for the sake of beholding My Beauty. Harken ye unto Me and detach yourselves from aught else save Me. The Tabernacle of the Lord through the Hand of Divine Providence is lifted up, and in the Cause of GOD hath become manifest.

The time of the old things is rolled by and the cycle of regeneration hath come. The Lord hath so willed that everything be renewed.

But the new vision is enabled to behold this transformation and the new intelligence is informed in this condition.

The origin and the end were couched in one Blessed Word, and that Blessed Word hath appeared and stepped upon the arena of existence.

It is the Spirit of the Divine Books and Scriptures. It has been from the beginning before which there was no beginning and it shall continue to the end after which there is no end. It is the Key to the Most Great Treasury of the Lord and the Concealed Mystery of GOD, which hath been hidden from eternity behind the Canopies of Celestial Infallibility.

It is the Alpha and Omega prophesied by John. It is the first and the last, the manifest and hidden.

O thou Abd-e-Hossein! GOD willing, thou shalt become confirmed in rejoicing the tribes (Israelites) with the prophecies which are revealed in former times in the Holy Books. This Glad Tidings is indeed like unto the Water of Life for the dead people of the world.

Blessed are those who drink therefrom, and woe unto those who reject.

Declare: To-day the City of GOD hath appeared and become manifest with the utmost adornment. Ponder ye over the words of John, who hath prophesied concerning the coming of the Holy and Glorious City of GOD, say: "For the Lord GOD Almighty and the Lamb are the Temple of IT. And the City hath no need of the sun; no light of the moon to shine in it."

Mrs. Ruthenford 26

Instructions given by Abdul Baha to Mrs. Thornburg Cropper.

... ..

All prophets are messengers from God and all ways lead to Him and all have borne fruit.

The great gift is unselfishness, and the loving wish to help others will guide us.

There are seasons in the Revelation from God as in the natural year, and just as the Christ had realized the Spirit of God in the flesh and had helped the earth in His time, now the message of Baha'o'llah was the medicine of which the world had much need.

All reverence and gratitude should be given to the prophets of the past. If truth be rejected, it is a mistake for which we must be sorry - not a sin; and the Mercy of God transcends all human error. That to accept the laws and Message of Baha'o'llah was the quickest way, but that everything done in sincerity and with a loving heart was accepted, and that the Mercy of God covers all. But Baha'o'llah had a larger Message on a greater number of subjects than any other, just as this was an age more fitted by a great spiritual advance made in the great kingdom of Knowledge to understand and benefit by His just Commands.

That wherever we found good or heard of it, we were to rejoice and accept it; that all religions were of God.

I asked, "How shall we judge? By the unselfishness of the life?" "Yes, the loving heart can never be concealed from man or Heaven."

That he rejoiced greatly in the practical turn that spiritual problems were taking in the world; that he hoped to see them improved upon and carried out without any dissent, in absolute unity, and that he felt that when the waves of progress swept the shores of the East their effect would be immediate, because the Eastern mind was well grounded in philosophy and thought much on these subjects. That iron sight was very ordinary in Persia amongst the Suffis, and people who studied these questions. That you could not perfect yourself in it except by constantly turning your mind and heart in a spirit of loving demand that God would shower His Bounty, and that illumination was bound to follow. That each time we turned to God we received and showed forth radiance. That one does well in not relying too much upon the teachings of others, but to turn to the Holy Spirit for guidance.

That the Christian Science movement was doing great good in America and in other parts of the world. That different minds need different experiences. That without splendid health you were incapable of doing your best and most useful work, while suffering and adversity had its lessons which we must all learn sooner or later.

That we must always have a cheerful face because of the glad tidings in our hearts.

That life and death were the same, there was little change; and as human beings helped each other on the earthly plane, they could still continue to show affection and give support to each other after the apparent separation.

That the Heavenly Kingdom was in us now. That if the spirit of the departed entered the most heavenly Paradise without eyes to see its beauties and ears to hear the celestial music, they would hardly recognize they were there. That on earth you could either ascend or fall; that in Heaven there was no descent possible, only unbroken progress.

That one should constantly turn to the Heavenly Father for guidance on all points.

Bc# 148

To the servant of God Mrs. ISABELLA D. BRITTINGHAM.
(Upon her be Baha'-Ullah')
HE IS GOD. 29

Oh thou who art attracted by the Fragrances of God.
I have received thy letter dated Oct., 1st, 1903, and am informed of its contents.

Know thou, that sex--male and female--relates to the exigencies of the physical world, and has no relation (connection) with the Spirit. The Spirit and its world are purified from these conditions, and sanctified from all similitudes to the bodies in the contingent world, but during ancient Cycles men were distinguished from women because the physical powers were holding dominion over the spirits. But in this Glorious Cycle, as the power of the Spirit surpasses that of the bodies, the Spirit has dominion in the world of humanity: Therefore--distinction between males and females is abolished, and the effectiveness of the Spirit being manifest, men and women are equal, for to-day there is no distinction or difference between males and females who, under all conditions and circumstances, are in one station. Distinction and difference belong only to the one who is kindled by the Fire of the LOVE of GOD, informed by His Mysteries; who is arising for the service of His Cause, announcing the Message of the Manifestation of His Kingdom; from whom spiritual virtues are manifest, merciful and divine perfections are evident, and who is heralding and proclaiming peace, concord, affection, love, harmony and union among the nations, such a one is the noblest of souls, and the most perfect being in existence, whether (that soul be) male or female.

Regarding thy question as to the beginning of Creation: Know thou that the Truth (GOD) has eternally ever been, and so also have His creatures, for there is no beginning either for the Truth (GOD) or for the creatures. According to the bodies in this contingent world, the "beginning" mentioned in the Holy Scriptures means the beginning of the Manifestation, and "Creation" signifies the Second Spiritual Birth: As Christ says, "You must be born again." There is no doubt that the beginning of this Spiritual Creation was the Manifestation Himself, for such manifestation of the living Manifestations is the Adam (of His time) and His first believer is Eve, while all the souls who are born of the Second Birth are His children and descendants. In the New Testament it is recorded:-

"That which is born of the flesh is flesh, and that which is born of the Spirit is Spirit." Again in John first and thirteenth:- "Which were born not of blood, nor of the will of the flesh, nor of the will of man, but of GOD."

Concerning the Universe, Creation and Existence, these are the exigencies of His Names and Attributes, for without His creatures the Creator could not be identified. There can be no provider (GOD) without there be some one to receive His provisions. There can be no Possessor without having something to possess; neither can there be a Sovereign without subjects. The monarchy of GOD is eternal, perpetual, and without end, and the dominion of such a real Monarch, His subjects, Glory and Beauty, is also eternal and everlasting. The meaning, then, of the "beginning of Creation" mentioned in the Holy Scriptures, is a Spiritual Creation, and the second Birth.

Upon thee be greeting and praise.
(Sig.)

ABDUL-BAHA ABBAS.
(Revealed Oct., 24th, 1903. Translated in the Holy City.
Translation certified to by Mirza Farid Ameen, Dec., 26th, 1903.)

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Inscriptions

HE IS GOD!

30

O Thou Seeker for Truth!

Whatever thou hast heretofore heard was fancy, not truth; was tradition (or narration), not vision; for it was but an explanation concerning the rising of the Sun, and the explanation was during the night. In this Day, however, the Light of Truth has dawned and the world has become illumined; therefore, whatever thou (now) hearest concerning the Sun is on the authority of vision (or actual sight), not of tradition (or narrative). Consequently, open thine eye so that thou mayst witness the lights, and open the ear of thy soul so that thou mayst hear the Divine Voice. Be delivered from thyself, from imaginations and superstitions, so that thou mayst find Eternal Life. Recollect how many fancies (or imaginations) thou hast had during thy life. Now it has become evident that they were all superstition; not the truth. Walk now in the Path of Truth, so that the shining lights may encompass thee and thy soul find a new life. Be quit of the superstitions of the Pharisees, so that they may not prevent thee from believing in the Christ; for the Pharisees were heedless of the real meaning of the Holy Scriptures, and, since they did not understand the meaning of the Pentateuch, they assailed His Highness, Christ. One said, "Christ must come from Heaven, and this person has come from the womb of Mary." Another said, "He must come from an unknown place, and we know that this one is from Nazareth!" Another said, "Where is the Kingdom of the Messiah?" Another said, "Where is the iron rod?" Another said, "Where is the throne of David? How did the Messiah sit upon it?" Another said, "Where is the justice that was to come in the days of the Messiah, and the association of wild beasts, the wolf and the lamb, the leopard with the young goat, the asp and the suckling babe?"

To be brief, as they did not understand the meaning of the Holy Scriptures, they did not approve of His Holiness, the Spirit of God (i.e., Christ). They opposed Him, avoided Him; nay, they even made Him an ornament of the cross. They took the liberty of treating Him with the utmost injustice.

Now, too, (in this Day) the heedless ones are like unto the Pharisees; they are not informed (or, are ignorant) of the truth of the Holy Scriptures. Consequently they oppose the Blessed Beauty (i.e., Baha Ullah)

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and are of the scoffers. Before long this great Cause will change the dust-bin of strife, conflict and warfare into the rosegarden of love, affinity, peace and conciliation.

Upon thee be greeting and praise.

(Signed) Abdul Baha Abbas.

Translated by A. K. Khan,
July 9, 1905.
Cambridge, Mass.

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HE IS GOD .

31

O ye illumined friends and maid-servants of the Merciful:

When the darkness of ignorance, the heedlessness concerning the Realm of Eternity, and bereavement (or deprivation) from the True One had encircled the universe, then the resplendent Luminary dawned, and the brilliant Light illumined the horizon of the East. Hence the Sun of Reality shone forth, scattering the sparkling lights of the Kingdom to the East and the West. Those who had the seeing eyes found the most great glad tidings, began to cry the call:--"Oh blessed are we! Oh blessed are we!" and they have beheld the realities of things in themselves, and have discovered the mysteries of the Kingdom; they were released from superstition and doubts, perceived the Light of Truth, and became so intoxicated with the cup of the Love of God that, wholly forgetting themselves and the world, while dancing, they ran with the utmost joy and ecstasy to the City of Martyrdom, sacrificing their minds and lives upon the altar of love. But those who were blind became astonished, and on account of these joyous exclamations they were bewildered and began to cry:-- "Where is the light?" They said, "We do not behold any light. We do not see any rising sun. It is void of truth. This is pure imagination."

However, they have hastened, batlike, in the darkness below the ground, and according to their own thoughts they have found a little comfort and tranquility. Nevertheless, it is yet the early dawn, and the strength of the heat and the rays of the Sun of Truth have not yet made their torrid and complete impress. When it reaches the middle of Heaven the heat will interpenetrate with such intensity that it will move and spur to the greatest velocity even the insects below the earth; although they are not able to behold the Light, yet the penetration of the heat will move and agitate all of them.

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Consequently, O ye friends of God, be ye thankful that in the day of effulgence ye have turned your faces to the Orb of the regions and have beheld the lights, that ye have received a portion from the ray of truth and are endowed with a share from the everlasting outpouring. Therefore, ye must not rest one moment, but thank Him for this bestowal. Be ye not seated and silent. Diffuse the glad tidings of the Kingdom far and wide to the ears, promulgate the Word of God, and put into practice the advices and covenants of God. That is, arise ye with such qualities and attributes that ye may continually bestow life to the body of the world, and nurse the infant of the universe up to the station of maturity and perfection. Enkindle with all your might in every meeting the Light of the Love of God; gladden and cheer every heart with the utmost loving-kindness; show forth your love to the strangers just as you show it forth to your relatives, and be ye like unto faithful friends to the outsiders. If a soul is seeking to quarrel, ask ye for reconciliation; if he blame, ye praise; if he gives ye deadly poison, bestow ye an all-healing antidote; if he creates death, administer ye eternal life; if he becomes a ~~thorn~~ ^(stone), change ye into roses and hyacinths. Perchance through such deeds and words this darkened world will become illuminated; this terrestrial universe will become transformed into a heavenly realm, and this satanic prison will become a divine court; warfare and bloodshed will be annihilated, and love and faithfulness will hoist the tent of unity upon the apex of the world.

These are the results of the divine advices and exhortations, and the epitome of the teachings of the Bahai cycle.

Upon ye be greetings and praise!

(signed) Abdul-Baha Abbas.

(Translated by Mirza Ahmad Esphahani, July 3, 1906, Washington, D. C.)

BC#145 B-

WORDS OF ABDUL BAHÁ

...

"Now as to the coming of the Great Master: His appearance is dependent upon the realization of certain conditions. Investigate the Reality, and in whomsoever those conditions are fulfilled, know ye of a certainty that He is the Great Master.

- Firstly: That Great Master will be the Educator of the world of humanity.
- Secondly: His teachings must be universal and confer illumination upon mankind.
- Thirdly: His knowledge must be innate and spontaneous, and not acquired.
- Fourthly: He must answer the questions of all the sages, solve all the difficult problems of humanity and be able to withstand all the persecutions and sufferings heaped upon Him.
- Fifthly: He must be a joy-bringer, and the Herald of the Kingdom of Happiness.
- Sixthly: His knowledge must be infinite and His wisdom all-comprehensive.
- Sevently: The penetration of His Word and the potency of His influence must be so great as to humble even His worst enemies.
- Eighthly: Sorrows and tribulations must not vex Him; His courage and conviction must be Godlike. Day by day He must become firmer and more zealous.
- Ninthly: He must be the Establisher of Universal Civilization, the Unifier of religions, the Standard-bearer of Universal Peace, and the Embodiment of all the highest and noblest virtues of the world of humanity.

Wherever you find these conditions realized in a human temple, turn to Him for guidance and illumination."

... ..

Address by Abdul Baha on the Four Proofs of the Manifestations of God. Friday evening Feb14th, 1913,- 15 Rue de Greuze, Paris.

Whenever the Holy Manifestations of God appear in this world they establish their validity with certain proofs. One of their proofs is the prophecies given by former Manifestations. The second is the wonderful traces which emanate from their personality. The third proof is their own deeds. The fourth proof is their teachings.

The first proof which deals with the prophecies of the former Manifestations are only acceptable to believers. For example, it is recorded in Daniel that 70 weeks after the destruction of the Temple; according to prophetic reckoning when we turn these 70 weeks into days, we have 490 days. In accord with the scriptural idea every day is a year, therefore this makes 490 years, which date comes very near the date of the ascension of Christ. From this prophecy we understand that during the interval of 490 years Nebuchadnezzar came, destroyed the Temple, carried away many prisoners and toward the end His Holiness the Christ appeared, and after the period of his ministry he passed away. The evangelist will put forth a proof like unto this from the old Testament to establish the validity of Christ, and we who believe in Christ accept such a proof. Those who are not believers in Him will not accept or be convinced by this kind of proof. In short the prophecies which are recorded in the books of the former Manifestations are satisfactory proofs for the believers, especially the conditions which are explained in the former books concerning the subsequent Manifestations. For instance it is recorded in the Old Testament that the Messiah should come down from heaven, should reign as a king etc. Consequently those who are believers

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finding the fulfillment of these prophecies acknowledge the Prophet-hood of Christ.

The second proof is the miracles of the Prophets. For instance the miracles which were performed by Moses. It is recorded in oriental history that His Holiness Abraham was thrown on a burning pile, but he was protected and was unhurt, and that Moses divided the sea into two, changed the rod into a serpent, and caused the descent of manna from heaven; under the smiting of his rod water gushed forth from the rock. This kind of proof is always for the believer. A Buddhist will not be convinced by these proofs, they are convincing as far as the orthodox Jews are concerned because they believe in Moses. On the other hand the miracles which are attributed to Jesus Christ are only proofs for the Christians. The Jews refute ^{them} as a whole. No one lives today who has seen these miracles performed by Christ, so that they may bear testimony to them. Likewise they attribute many miracles to Mohamed - these miracles are only accepted by the Mohammedans and not by the Jews and the Christians. This is to show you that these two proofs are not final.

The third proof consists of the deeds of the Holy Manifestations. When we consider the deeds of the Founders of Religions we are confronted with certain irrefutable facts. For instance, His Holiness Moses founded a cause singly and alone. No one else could have performed such a great feat. He appeared when the Jews were in the lowest depths of degradation and ignorance, - He caused them to ascend to the highest station of honor and knowledge. The Israelites were downtrodden in Egypt, they were captives and laborers. Their morality was in a degree of baseness to such an extent that they were considered worse than animals. His Holiness Moses through the Power

of God was enabled to raise this ignorant and dark nation to the summit of light and knowledge. This is an evident proof of his prophethood because a single man cannot accomplish such a wonderful universal work, to exalt a lowly humiliated nation to the highest horizon of prosperity and success amongst all people. It is incontrovertible that this work is accomplished through the Divine Power, no just person can deny this. For instance, His Holiness Christ was quite alone, He was a Jew from among the Jews. At a time when the Israelites were under the yoke of the Romans Christ appeared. Those souls who believed in Him attained to the summit of everlasting glory. Through His teachings the Chaldeans, the Syran, the Assyrians, the Greeks, the Romans and the Egyptians became united. He renewed the world of humanity, it was transformed from one state into a higher state. He was able to accomplish this alone through the Divine Power. His Holiness Mohammed appeared among the tribes of peninsular Arabia. The Arabs were in the lowest degree of savagery and barbarism. Mohammed alone and without assistance educated these wild tribes and suffered them to attain to the acme of progress and advancement. One cannot accomplish such a mighty work through physical power. His Holiness Baha Ollah appeared with an extraordinary supernatural power. At a time when the East was immersed in a sea of darkness and superstition, the people were in a state of hatred and ignorance, Baha Ollah like unto the sun shone forth from the Eastern horizon. He flooded those regions with His Glorious Light. The oriental nations rose against Him and strove to extinguish His Light. Without any outward ~~power~~ power or influence He withstood ~~the~~ their attacks. He willingly accepted every trial, vicissitude and tribulation till His Banner was upraised and the banner of all the rest brought low. Under the chains He unfurled the flag of oneness

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of the world of humanity. In the prison He spread He spread the principles of universal peace and brotherhood. From behind the barrack He wrote His famous epistles to the kings and rulers of the earth. Some of these sovereigns were arraigned severely, the fall of others was predicted, which came to pass a few years after. One of them was Napoleon , he did not answer the first epistle, so Baha Ollah wrote again. These letters were printed and published in the book called "Surat Ul Hykl", 22 years ago in Bombay, India. In this letter He says: "I have written to thee an epistle, but thou didst not heed it, therefore thy dominion shall be upturn, this earthly glory has made thee proud, but I see humiliation is hastening after thee, the foundation of thy sovereignty shall be shaken, and thou shalt be subject to great humiliation". Baha Ollah wrote this from His prison. Likewise He wrote another epistle to the Sultan of Turkey Abdul Aziz saying: "Thou art become haughty through thy power, thou art relying too much on thy sovereignty, thou hast heaped upon us tribulation and persecution. Know thou of a certainty that the basis of thy dominion shall be destroyed. In Constantinople there will be great confusion and thy glory shall be taken from thy hand, and it shall fall into the hands of others". These events of today are clear proofs of the validity of these prophecies. This Tablet was printed in the above mentioned book before the downfall of Abdul Aziz. Likewise He wrote an epistle to Naser -id Shah of Persia, saying: "Thy kingship has prevented thee from belief in this Movement. Thou art thinking that thy sovereignty is eternal. This sovereignty of thine shall be disturbed and in Teheran there will be a great constitutional movement. The pillars of the sovereignty of Persia shall be shaken as by an earthquake, and great commotion and agitation appear". For the last few years all these prophecies foretold by

Baha Ollah more than 40 years ago have come to pass. They are irrefutable.

While Baha Ollah lived in prison He carried Himself with the utmost majesty and independence. Before Him every one was humble. Everyone who presented himself in the presence of Baha Ollah would come out impressed with His spiritual power and authority. Even His enemies bore testimony to this fact. They wrote after meeting Baha Ollah "This is a miraculous personage, but we do not believe in Him, we are not following Him because he is against our ideas of religion. In brief the deeds and actions of the Divine Manifestations are their greatest proofs. The proof of the sun is its rays and heat. There is need of no further proof; the proof of this lamp before us is its brilliancy. Notwithstanding this there are many other proofs concerning Baha Ollah, many miraculous deeds appeared from Him, but as they cannot be proofs for those who have not seen, therefore we do not mention them. For if the people of the present day had lived in the days of Baha Ollah they would have been proofs for them, but if we mention them nowadays, some people might deny them, and others who have exceeding love may accept.

The fourth proof of the Holy Divine Manifestations is the Teachings. For instance, the Teachings of His Holiness Christ are sufficient proof, there is no greater proof than these teachings, because they were the light of that century, and the spirit of that age. Everything that He said in those days was in accord with the need of the time. His teachings were peerless and unique and matchless.

Consider His Holiness Baha Ollah and His teachings. They are the spirit of this cycle, the light of this century, and they illumine the dark corners of humanity. Whosoever has heard them has confessed that these teachings are in accord with the spirit of this

period. Those who deny the station of Baha Ollah and likewise those who believe in His claim bear testimony to this fact.

While in America and London I explained fully in my various addresses these teachings. Everyone praised them, and all acknowledged that the world of humanity is like unto a body and these Teachings are like the spirit animating that body. No one offered any contradiction, everyone believed that these principles are the remedy of every ailment, the balm for every wound, and the means of the prosperity for the world of humanity. Without the inculcation of these principles mutual understanding and conciliation between the nations will not be realized. For instance the greatest evil of this century is war. In the Bahai teaching war is prohibited. The greatest need of this century is universal peace. Baha Ollah has instituted it. The most urgent need of human kind is the declaration of the oneness of the world of humanity, this is the first principle of the Bahai Teachings.

That which will illuminate the human world is love, the abandonment of dogma and the forgetfulness of religious and national hatred. These teachings are inculcated in the religion of Baha Ollah. Therefore you observe that these Teachings are the greatest proofs of His claim. Such power appeared from Him, sufficient to convince the whole world - The proof of the sun is its light and heat.

34

Walking today in the garden by the Hudson River in the early morning, I had the privilege of being with Abdul Baha and I told Him how some people have tried to spread the untruth that the Bahais teach free love.

He answered: "The marriage bond is very important." He repeated it, "Very, very important. Marriage must be strict and pure. You must all be very careful about this." He continued: "Women and men must not embrace each other when not married, or about to be married. They must not kiss each other. If women kiss women, that is not bad. If men kiss men, that is not bad. But men and women must not embrace. Such conduct is not taught in the Bahai Revelation and must not be done. It is not permitted. If they wish to greet each other, or comfort each other, they may take each other by the hand. Describe how you have seen the women of the East, as in Haifa. The Blessed Beauty directed that there should be great modesty in the women, that they should not bare the neck and bosom, and that the women in the East should wear a veil. The conditions are different in the West, but the women of the East must see the spiritual significance of this teaching. Do not distress them by saying that they should not have done this or that. They will see for themselves. Talk about this only, so to speak, one by one with the friends, when you have opportunity."

From notes of a talk with Abdul Baha, New York City, June 7, 1912, recorded by A.M.B.; forwarded through Dr. Lathrop of Seattle by Roy Wilhelm.

On Psychic Forces by Abdul Baha.

"To tamper with psychic forces while in this world interferes with the condition of the body in the world to come. These forces are real, but not to be active on this plane. The child in the womb has its eyes, ears, hands and feet, etc., but these powers are not in activity. The whole purpose of the womb life is the coming forth into this world, so the whole purpose of this

matrix world live in the coming forth into the world
of reality where all these forces will become active and
belong to that world.

matrix world live in the coming forth into the world of reality,
where all these forces will become active. They belong to that
world."

33

MARRIAGE

Portion of a letter written by Mirza Assad Ullah in September, 1905.

*** **

A remarkable event that took place in the time of the trouble was the performance of the marriage ceremony uniting Mirza Anayet Ullah and Khanum Zeah. Mirza Anayet Ullah is a brother of Mirza Ameen, and Khanum Zeah is a descendant of the "King of the Martyrs" on the mother's side and of the "Beloved of the Martyrs" on the father's side. This marriage was contemplated, and the Master performed the ceremony on the night when nothing but trouble was expected. He said: "When in trouble we shall have our marriage, for in trouble do we have peace."

The following is a copy of a Tablet revealed for Mirza Anayet Ullah and Khanum Zeah at that time:

T A B L E T

"All the peoples hold their banquets at the time of peace, comfort and joy. They are merry and marry when in happiness and peace. But the people of God open the doors of joy in disturbance and in the time of trouble. At the time of calamities do they perform marriage ceremonies, and in the time of trouble are they in the Paradise of Abha. Joy and peace at the time of unexpected ordeal is a special sign of the saints, and inward happiness in oppression is the necessity for the people.

"Therefore in these days the evil wishers have disturbed the peace of the people, attributed untrue desires to them, manifested their enmity, and sent reports to the Center of the Government (May God confirm it!), which caused great disturbance of the mind and tumults of the heart. Thus at such a time of trouble did we prepare our banquet and perform the marriage ceremony of the descendant of the two martyrs, so that it may be known that we seek only the Truth and severance from this mortal world, trusting in God and following the Independent Pathway!

"O My God, My Hope and My Desire! Thou seest these, Thy servants and maid-servants in a great calamity and ordeal which was caused by the enmity of the opposers. They said of us that we oppose the Government, and seek corruption among the people! Thou knowest, O God, that our purpose is Thy Will alone, and that our desire is but obedience, for, verily, Thou hast commanded us in Thy blessed Book to obey every just sovereign and to follow his strict commands; and yet do they attribute to us such false statements and cause disturbance in Thy land.

"O God! We are content with what Thou hast destined for us, and seek Thy good pleasure only! Our hearts are not disturbed in great ordeals, for, verily, they are in Thy Path!

"We have performed, O God, the marriage ceremony of the daughter of a martyr to Thy servant Anayet, while in this great ordeal.

"O God! O God! Bless this union through Thy Grace and Bounty, and make it a living unity, and of one spirit—a unity without separation, and bless them with good descendants, and confirm them in Thy Cause! ****
ABDUL BAHÁ ÁBBÁS. BC#149-

To Mrs. Rosa V. Winterburn.

Upon her be Baha'u'llah!

HE IS GOD!

O thou beloved maid-servant of God!

Thy letter dated April 22, 1907, was received and its contents became known.

In this most Merciful Age the ignorant prejudices are entirely removed, therefore the marriage of _____ to Mr. _____ is permissible, but Miss _____ must exert herself day and night so that, like the favored maid-servant of God, Mrs. Maxwell, she may guide her husband. She must not rest until she makes him her spiritual as well as physical partner in life. But the Bahai engagement is the perfect communication and the entire consent of both parties. However, they must show forth the utmost attention and become informed of one another's character, and the firm covenant made between each other must become an eternal binding, and their intentions must be everlasting affinity, friendship, unity and life. The bridegroom must, before the bridesman and a few others, say: Verily, we are content with the Will of God. And the bride must rejoin: Verily, we are satisfied with the Desire of God. This is Bahai matrimony.

Regarding the marriage of Mr. _____ and Miss _____, that also, God willing, is blessed.

The marriage of the Bahais means that both man and woman must become spiritually and physically united, so that they may have eternal unity throughout all the divine worlds and improve the spiritual life of each other. This is Bahai matrimony.

Upon thee be Baha-El-Abha!

(Signed) Abdul Baha Abbas.

Translated by M Ahmad Esphahani,
August 1, 1907, Washington, D.C.

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