Lectures

giving

The Solution *of the* World's Problems

from a

Universal Standpoint
Series No. 3

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Approved and corrected by
Mirza Jenabe Fazel of Teheran, Persia[1]

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Translated by
Mirza Ahmad Sohrab

[1] Mírzá Asadu'lláh Fáḍil Mázandaráni (c. 1880–1957), also known as Jináb-i-Fáḍil or Fazel, was a prominent Iranian Bahá'í scholar, noted for his travel teaching in North America. He was from Bárfurúsh, Mázandarán. He was later appointed a Hand of the Cause of God by Shoghi Effendi.

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Contents

Series III

The Universal Consciousness of Christ
The evolution of the idea of God in all ages
Physical and spiritual healing
The proofs for the recognition of the Manifestation of God

Series I

Fulfillment in this age of the Old and New Testament prophecies
The elements of Universal Religion
Why present day religions have lost their power
Mind, soul and spirit

Series II

The ideals of the new age
Palestine during the days of reconstruction
Solution of the economic problem
Bahai Movement.

Series IV

Man is the collective center of all phenomena
The teachings of all religions are identical
Ye shall know the truth and the truth shall make you free
The true meaning of Trinity

Series V

The new vision of immortality
Correspondence of science and religion
The master key of success
Universal brotherhood

Lecture
delivered by
Prof. Jenabe Fazel

Sunday, 11 a.m., January 30, 1921
New Thought Auditorium
Seattle, Washington, USA.

The Universal Consciousness of Christ

The subject this morning is "The Universal Consciousness of Christ", to which all of us can joyfully and heartily subscribe. However, the higher conception of this truth is the realization that the Consciousness of all the prophets and all the Manifestations of God has been universal. Why do we say that all the prophets of the past have been endowed with this Universal Consciousness? It is because they have been the daybreaks, the daysprings of the light of divinity; the fountains of heavenly revelations. Inasmuch as divinity is the center of Universal Consciousness, Universal wisdom and infinite love, likewise the Manifestation of that Universal divinity is the recipient and the giver of all these infinite and divine attributes. If the personalities or the teachings of the prophets of the past have become particularized to certain sections of the globe, you may rest assured this had nothing to do with the Universal Consciousness of the

founders, but it had everything to do with the limited consciousness of their followers. For example: The prophet of God is similar unto the sun which is shining in the center of heaven, which, when it irradiates its rays and heat, it bestows energizing powers on the globe as a whole without respect to locality, or the kind and color of its inhabitants. If certain places are barricaded by walls, naturally the sun will not penetrate beyond these barriers. Consequently, if a certain section is deprived of the rays of the sun, it is not due to the failure of the sun to shine—it is shining upon all—but it is because human mind has, by its limited interference, built either an iron wall, a theological or a metaphysical wall around their particular group of men and women thereby depriving themselves of this Universal realization of truth.

Also, the Manifestations of God are like unto the downpour of the rain. The rain showers upon all kinds of land. Now, if out of certain kind of land flowers and plants grow, and out of another thorns and thistles, this has no connection whatsoever with the rain, but it proves there is some inherent property in the soil of the earth that causes the growth of these various plants and flowers.

Hence we can state without any fear of contradiction that the prophet is the Universal teacher. His principles are not finite or limited, but infinite and unbounded. They have not come for one nation, one particular race or religion, neither did they come

for the East nor for the West, but they have come for the education and training of all the inhabitants of the earth. Many of us are like unto the aborigines who for these many ages have lived on a coral island in the heart of the Pacific ocean. These tribal men, getting up in the morning and looking toward the rise of the sun from the eastern horizon, may conclude that the rise and the setting of this sun is especially designated by the Almighty for them and their tribes only, and, from their standpoint, not knowing the conditions of the world, they may be right. Likewise, whenever the Sun of Divinity arose from the heart of one human temple in a special period of our history the people were naturally divided into two classes, one accepting Him and the other denying Him. Those who accepted the Messenger thought and concluded that He had come for them alone. All the teachings; all the favors and graces that he brought were monopolized or made into a trust for this particular class of men, while the rest of humanity was looked upon by them as outcasts who must of necessity fall into that darken side of life with wailing and gnashing of teeth.

In view of the facts already stated, many of the students of the Bible, in reading that sacred book, may come to the conclusion that Moses came especially for the deliverance of the Jews; that the Ten Commandments were for the Jews only. Not so. They were for all humanity, but the Jews in that dark period of history were the only

ones who accepted Him and who tried to live in accordance with His principles. Thus the unlimited was limited by that particular class of people to such an extent that much of the whole world experienced the mists of misunderstanding. The basic concepts of the Old Testament, the moral and ethical laws of that Divine Book, were not for the Jews alone, but for the whole world. One of the great proofs to substantiate this fact is that during the period of the Judges and the Kings of the Mosaic Dispensation when the Israelitish civilization had reached a very high degree of perfection, many neighboring nations and tribes accepted the Mosaic religion and entered into the fold of the chosen ones of the Lord, but, little by little, priesthood with certain distinct privileges, vested rights and formalisms arose, and the priesthood, desiring to clothe themselves with these higher prerogatives so that the people might listen to them, made a particular religion out of that great Universal message brought by the prophet and placed on it always their own limitations. These priests taught that Jehovah had come for the Jews alone; that all these Israelitish prophets were for the Jews and for nobody else; that they were the firstborn of the Lord; they were the chosen race, they were this and they were that. The Jewish prophets, admonishing their followers, told them that they must not worship the pagan gods because they were the polytheists, but they never said that the pagan people should not worship Jehovah.

There is only one Being in the Universe who is not greedy and avaricious, and that is God. He bestows his favors and his bounties upon all.

Inasmuch as we can axiomatically state that education is the essential part of human life, how can we say that God deprives children of this divine privilege, and sends prophets to one race, leaving the other races in darkness and in ignorance? This is entirely opposed to the divine policy. Just as light and heat are the inherent, necessary and indispensable qualities of the sun, so is generosity, forgiveness and universal love for all the indispensable qualities of God. He has not an especial relationship with certain races, neither is he the brother nor the cousin of this man or that race. He is the Universal Custodian, the divine Father of all the people, with no respect whatsoever as to their belief or non-belief.

Now, no sooner you come to believe that a certain individual is the Manifestation of God, or is the channel through which the Holy Spirit works—that he is the Son of God or is God—you begin to attach this belief to a human being or personality, then immediately, as a second step, it becomes necessary to believe that his teachings are for all humanity and not for you alone. All the walls and creeds; all the difficulties, strifes and contentions that have sprung up among the different religions owe their origin to this very idea of the superiority of one prophet over the other or the monopolizing of the teachings of one prophet for

one nation to the exclusion of all others. Therefore, the Consciousness of all these supermen, these divine mouthpieces, was universal. They were like unto the sun. They shone upon all humanity alike, but the light and the heat of these great Messengers increased with the growth and the evolution of the world because the people were able to receive more. Thus at the coming of Christ, that Universal Consciousness of divinity became more apparent and more emphatic than had been manifested during the time of the preceding prophets. If we read the teachings of Christ with an impartial eye, we will clearly realize that His principles, His ethical laws and His very life were not dedicated to one people or to one race, but He came to elevate the souls, to spiritualize humanity and to humanize the animalism in man. Christ taught that the world of humanity is like unto a garden. God is the gardener and the individual members of the body-social are the divine trees planted by the hand of the Almighty in this spiritual garden. He taught also that the sun of divinity will shine upon the just and the unjust alike. Christ associated with the plebeians, with the sinners and with the transgressors. His friends criticized him severely, but he said, "The ignorant ones are in need of the teachers. Those who are good already or educated are not in need of teachers. I have not come for those people, but I have come for the lost sheep. I have come for the enlightenment of these people who are steeped in the ocean of misery and un-

enlightenment." How significant and beautiful is that parable He gives in the New Testament, that when a shepherd sees that one of his sheep is lost, what does he do? He will leave the ninety-nine and run through the valley, over the mountain and across the desert trying to find that single sheep, showing in a concrete manner that the Manifestation of God has come especially for those who are in need of him.

Christ was the divine Physician and His prescriptions were for the ill ones of the world of humanity whether white or black, yellow or red, civilized or uncivilized. Therefore, these few instances from the Holy Book of the Christians, the Bible, show to you that the Consciousness of Christ was unlimited and infinite. He was the Father of humanity. He was the educator of the race—the human race. He was the spiritual enlightener of the world. But, if we sit in a meeting or stand before you in a gathering and discuss until doomsday the Universal Consciousness of Christ, that will not help you if you have not that same Consciousness within you. We must first gain that Consciousness through our effort, through our exertion, that when we speak about this Universal Consciousness we may know what we are talking about. In fact, no sooner we gain that Universal vision, that spiritual insight, that international Consciousness, than we are in possession of that Universal Consciousness of Christ; in other words, we are in tune with the higher vibrations of His divine life.

It is, however, very regrettable that many people are found everywhere, who, instead of exerting themselves to gain that Universal Consciousness, merely talk about it; they put all their faith in certain creeds, thinking those creeds, those articles of faith will save them and will just railroad them into heaven without any effort or the least exertion on their part.

There is a story told in the Orient about a man who was very ill. Around him were many loving nurses. One of them brought for him a doctor. No sooner the doctor took his pulse and diagnosed the disease than he wrote a prescription, and leaving them, departed from the city. The nurses left the room and entering the parlor began a lengthy discussion as to whether the doctor was an allopath, a homeopath or a divine healer. One of them said, "How do we know that he is a real doctor? We do not know about his credentials." Another said: "Should we give this medicine to the patient when he is lying down or when he is standing up?" Another said, "Perhaps we should take him out into the sunshine." And still another, "Shall we give it in a spoon or in a glass?" Suddenly one of them said, "Let me find out what has become of the patient." When she entered the sickroom, to her surprise, she found the patient had died.

The Universal Consciousness was the prescription of the Divine Physician, the Christ, and that prescription was for all the ills and maladies of the world. We, who are the patients, are wont, instead of taking the

medicine as prescribed—to hold counsels, conclaves and meetings to discuss and theorize whether or not Christ was God, or whether He had the divine nature, whether the three were one or the one three, instead of diligently applying his principles. We talk so much about the metaphysical side of religion that we forget all about the Universal Consciousness. We have thrown the prescription in the waste basket, and think nothing along that essential problem, the solution of which will bring the salvation of the world.

In this glorious age, the only remedy for the healing of the material and spiritual diseases of mankind is the recognition of the Universal Consciousness of the Manifestation, bringing within our mind and heart all those humane and ethical principles which move and direct the mainspring of life. If, individually, we could gain that Universal Consciousness within us, then all the social and industrial turmoils would cease. The world would be like unto a rose garden. The Universal Consciousness is similar unto a mighty avalanche, a great flood, which flows from the caverns and the high snow-capped mountains, and as it flows through the desert, it will carry away all the debris, all the foul and various other materials which have blocked the passage of the pure water, leaving in its wake the signs of vegetative growth and development. It is again similar unto a torch, a flame which has been ignited in the very fountain of divine light. It has come down here from heaven, and

once it enters the heart of man, it will burn away all creeds, all the bitterness and antipathy which have been growing like weeds in this garden of the heart.

Today there is one human being living on this earth plane, whose name is Abdul Baha. He lives on the slope of Mount Carmel in Haifa. He has opened a divine school where he teaches the children of men who go to him the lessons of this Universal Consciousness. Students from all parts of the world, from all nations and all religions, from all races, enter this divine university, and once they begin to learn of these glorious principles, his courses and his lessons, little by little in their hearts grows the love of humanity. From the soil of these hearts springs the wonderful blossoms of this Universal Consciousness—divine realization of the true meaning of Service to Humanity, this glow of enthusiasm which we need so much in this age. Addressing his students he says, "O ye People of the World! Ye are all like the fingers of one hand; the stars in one heaven; like the flowers in one rose garden; like the waves of one sea, the leaves of one branch, and the fruits of one tree." Through these spiritual similes he engraves upon the tablets of their hearts the great fact that they must unfold and enlarge and embrace all their fellowmen with that passionate love of the Almighty. Through his lessons he, therefore, washes away all the dark blots of racial fanaticism, of national bigotry, of religious distinction, and suffers them to enter into a higher arena of Uni-

versal Consciousness, divine fellowship and spiritual association. Addressing these people, he says, "Glory is not for him who loves his country; glory is for him who loves his kind." This globe is one home; it is the temporary abode of the children of men. The real home is the Kingdom of God, where we shall live for eternity. Your excellency does not lie in the fact that you love your race or your nation, but rather excellency belongs to those of you who love all the races and all the nations of the world. Real honor will not belong to you as long as you are self-centered and you are serving your own interests, but no sooner you emerge out of this selfish circle into the straight line of the service of humanity, you will win to yourself all the bounties of the earth and heaven. "Beware! Beware! lest you express one word which may injure the consciousness of a single soul. Beware! Beware! lest ye sow the seed of the thorns of difference and suspicion in the heart of the children of God. Do ye not rest for one moment, nor keep quiet for a single instant, but arise and gird up the loins of endeavor and speak and work and act in such a manner that all these gloomy darknesses of creed and opposition may be entirely brushed away from the midst of humanity." This is the age in which the principles of Universal Consciousness must fill the minds of the people. For this all the prophets of the past suffered martyrdom. For this Christ ascended the Cross. For this the world has been advancing, so that at the consumma-

tion of the ages, at the dawn of which we are today living, there may arise this spiritual consciousness of the oneness of the world of humanity with one Universal God, one Universal Religion, one Universal Truth and one Universal Ideal, hoping and working and traveling along the highway of self realization.

—Translated by Mirza Ahmad Sohrab

"What went ye out for to see?"

(Matt. 11:9)

By the shore of the Mediterranean, the "Great Sea," in one of the ancient cities—perhaps the most ancient in the world—in the Holy Land, the Land of Promise, lives a captive, an exile, a man. (liberated 1908).

The fame of him has gone around the world. Many, from this country, led by various motives, have visited him, and we have seen and heard them after their return. Without exception they have agreed in declaring that they have seen the most wonderful being upon the earth. They tell how, going before him with varied expectations, curiosities or hopes, and finding themselves in his presence, they were overwhelmed with awe, shame, fear, love, abasement or exaltation; emotions differing according to the conditions of each. They tell how they fell at his feet and longed to kiss even the dust on which he trod; how sudden consciousness of utter unworthiness oppressed them; how shame overcame them and made them long for sack-cloth and ashes; how immeasurable love possessed them and made them wish for death rather than separation from him.

Strong men, with tears streaming down their cheeks and voices broken with emotion, have told us of the unspeakable love, gentleness, majesty and power radiating from that simple man of slender build and medium height. Some have declared that the very "Glory of God" shone from his face. Some have returned, "treading on air," rehearsing his expressions of love to them, and, with wonderful exaltation—founded upon the favor which they had received from him—they have exclaimed like Peter of old: "Though all men shall be offended because of thee, yet will I never be offended", and "Though I should die with thee, yet will I not deny thee."

We are told how the little children love him: how he takes them in his arms and bears them on their way to school and enters into their hearts with his sweet sympathies; how the poor and afflicted hover around his steps and

feed upon his words, while he blesses them with both material and spiritual gifts; how the friends brave all things, endure all things and bear all trials to gain the briefest visit to him; how his enemies bow and bend like willows before the gentle forgiveness of his look; how no soul can enter and leave his presence without being changed—for better, or for worse. Each one, coming within the calm gaze of his eyes, finds a searchlight of self-conviction piercing the inmost depths of his being. It needs not a voice to tell him of his life. Before that look, the heart of each becomes his own accuser, and he can well repeat the words of the woman of Samara: "Come, see a man which told me all that ever I did" (John 4:29). But when such an one, walking in the valley of despair, pressed down with his own unworthiness, hears the tender words of His Love, he is lifted up and joyfully ascends the mountains of exaltation.

Who is he? What is he? Whence this wonderful charm that melts the hearts of the friends and stills the roaring of enemies? From his youth he has been an exile. The whole of his life has been passed among the poor, the despised, the hated, in contact with poverty and worldly wretchedness. Yet the rich bow before him, especially with the poor. He is no "respecter of persons" but treats all alike, pouring out his wealth of love to the utmost capacity of each to receive it. He is numbered with the oppressed but is honored and loved beyond any of the mighty of the earth.

Scholars, scientists, theologians and students from the seats of learning of the world, of every race, religion and clime, ply him with questions, and his simple answers have satisfied—or confounded them. Whence came such knowledge? He has never been enrolled in the schools. His only Teacher has been—his Father. His only books—the writings that were claimed to be Sacred Scriptures. There is no man living that can say: I taught him.

His own writings, spreading like white-winged doves from the Center of His Presence

to the ends of the earth, are so many (hundreds pouring forth daily) that it is an impossibility for him to have given time to them for searching thought or to have applied the mental processes of the scholar to them. They flow like streams from a gushing fountain, bearing treasures of knowledge and wisdom, and bringing the waters of Life to thirsty souls everywhere in the wilderness of earth. They satisfy the intellects and pierce the hearts of men the world around, and many are they who have told us that, in the "Tablets" received from "The Master", it is proved that He knew their secret conditions and touched the pulses of their inmost thoughts and desires. It is evident that "He knows". "Who knows?" Is it the man—ABDUL-BAHA ABBAS? Indeed, who can know save the One who knows all things—the Omniscient—the Holy Spirit of God?

Who can thus attract the love and confidence of the simple, the children, the poor and afflicted, and give them joy in their troubles, but the Comforter—the Spirit of God?

Who, like a blazing Sun of Righteousness, can burn conviction of sin and need into the depths of the human soul, save the Holy Spirit of God?

Who, like a mighty Magnet of Love, can so melt and draw the hearts of men, except the gentle, overwhelming Spirit of God?

Who can shine into the caverns of ignorance, disperse the darkness of superstition, and quench the cold lights of false doctrine, save the dawning Sun of Truth, the Manifestation of the Spirit of God?

That Holy Spirit has revealed the Beauty and Majesty of God in all time through the mouths and lives of His Prophets and Chosen Ones. In this Day of days Its Glory has shone forth like the lightning from the East even unto the West: It has thundered the Truth of God in Words of irresistible power: It has disclosed the hidden things of the ages: It has invited man to enter the heavens for Intimacy with God and the Shekinah of His Love.

For forty years It spoke and wrote the commands of the Father through His Mighty Manifestation—BAHA'U'LLAH (Glory and praise be unto Him!).

He has ascended and placed the planted garden of His Spiritual Kingdom in the care of His Son, the Branch, the Master, the Center of the Covenant, ABDUL-BAHA. He is the Liver of the Word, the Exemplar of the life commanded by the Father: He is the Leader of men, traveling the Path before them and proving, through all suffering and indignity, the joy and glory of treading the Way of God. He can say with One of old: "My father worketh hitherto, and I work" (John 5:17). He is without blame, pure and righteous, and yet of all men the most humble and the servant of all. He is as gracious to the pauper as to the potentate, to the child as to the patriarch. His one claim is to be Abdul-Baha—the Servant of God.

One who lived nineteen centuries ago, our Lord, Jesus Christ, said: "The words that I speak unto you, they are spirit, and they are life." In that [this] time the Spirit speaking through the Servant of God, ABDUL-BAHA, says: "Come unto me, O ye children of men! Come unto me, O ye who are thirsty, and drink from this Sweet Water which is descending in torrents upon all parts of the globe. Now is the time! Now is the time! While the rays of the Sun of Truth are still shining and the 'Center of the Covenant of God' is manifest, let us go forth to work; for, after awhile, the night will come and the way to the Vineyard will not then be so easy to find."

This is the invitation of the Master. It is the Spirit of God ever calling, now as then: "The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst, Come. And whosoever will, let him take the water of life freely."

Thornton Case

Lecture
delivered by
Prof. Jenabe Fazel

January 25, 1921, 8 p.m.
New Thought Auditorium
Seattle, Washington, USA.

The idea of the evolution of God in all ages

It is an indubitable fact that the progress of man is dependent upon the law of search and investigation. THE hand of divine power and majesty has deposited in the very nature of man this instinctive search so that through it, he may unfold his inner possibilities and attain to the highest possible summit of perfection. Man from time immemorial by looking over the phenomena of nature and the workings of the physical and the mental laws in the material and spiritual world has drawn certain definite conclusions, even that above and beyond these physical laws, there is a Director, a divine Creator. Through the law of search and investigation man has made every et-fort striving to find the Cause of causes; the Absolute Being; the Infinite Intelligence who has created and organized this great universe. The Absolute Being has ever been universal and all-surrounding, but man being finite and limited has been trying from age to age in accord with the scientific and moral progress of the world to discover, to

find out the Reality. Then, his Creator, for the time being was the measure of his understanding, so man, constituted as he is, has been changing or rather developing and unfolding this inner law of universal being which was within him and in which he has ever lived and had his being. An effort to find out and to apply that law of universal being to his environment has been his age-long task.

In the age of animalism or savagery, when the mental powers of men were very limited in scope, man tried to worship the universal creator in material objects, embodying that impersonal Being in the bodies of things such as the river, the ocean, the trees and the various phenomena of this visible universe. Anything on a magnified scale, gorgeous and big according to his narrow environment in life, was worshipped faithfully as his Deity—his God. For example, the ancient Egyptians worshipped the River Nile, because every year through its annual overflow, rich deposits of soil were brought which caused the fertilization of the land, thus bringing more abundance of vegetation and growth. Similarly, the Hindus in India looking at the River Ganges coming down from the snow-capped Himalayas, bringing down its vast amount of water and with it development of the soil, they thought that on the top of this mountain, at the source of this river, a God dwelt from whose lap flowed all these riches. Other savage and barbarous tribes in different parts of the world worshipped the various phases of

nature. They looked upon the lightning, the thunder and the storm as wrath from an unseen God.

These various conceptions of God created in their minds a very great sense of fear and awe. From another standpoint all phenomena are the mirrors in which the power, the majesty and the greatness of God are reflected. All the wonders and the miracles of nature are simply signs of the effulgence, glory, perfection and the virtues of Divinity. Consequently we can praise the ideas of those primitive ancestors of ours who strove in all sincerity to find God in these unlimited mirrors spread before them. Their limitation that came in this and that way was not because they were mistaken, but because they did not know better. They did not know that in all things there is unlimited unfoldment. They limited that infinite power, that divine essence in these material things. Then having toiled along the dusty path of earthly imaginations these many centuries, at last, leaving behind him these primitive ideas, man looked upward toward the unlimited sky with its infinite number of planets, its stars revolving around the central sun, immediately thought these are the creators of the world. Looking at the radiant stars and the world illuminating sun and the moon with her silvery beams, man naturally concluded that these bright points in the sky giving their rays and heat to the world are the benefactors or the protectors or intelligent guardians and creators of our world. Then, because these

many stars and constellations arose and sat in the horizon and they could not have them all the time before their eyes, they made their statutes according to their knowledge and placed them in their temples. In Arabia they had the statue of the Moon placed in the Temple of the Gods. The ancient Persians had the painting of the Sun placed in their Temples. In Babylonia, when they were at the height of their civilization, they built the great Temple of the Sun. The religion of the Babylonians and their conception of the Deity was far in advance to the primitive man. They had evolved new ideas and bright philosophical principles. They constructed also the palaces and the hanging gardens, showing to what a degree these people had advanced in the science of architecture. The science of Astrology or the effect of the stars upon the lives of men, or the taking of horoscopes came to us from that ancient time when these Masters delved into the science of the stars and developed the first step of Astronomy. Having not the scientific instruments of today, neither the vast telescopes through which we study the stars, they began to think that these various planets are the composite of the souls of men, departing from this world and naturally when they go and form that body, they will have certain influence over the affairs of their fellow-beings on this plane.

And so they gave a certain administration or sovereignty to each of these. For instance, Venus became the God of Wisdom,

of Beauty, of Knowledge; Mars became the God of War.

From the natural point of view, it is an axiomatic fact that all these stellar systems have some definite order, one influencing the other to a more or less degree. The law of gravitation establishes that fact, but to beliefs that they have a direct influence upon the lives of mortals on this earth, it is pure imagination.

From the divine standpoint, all these stars, all these constellations are merely the faint signs of the divine power and that the ignorance and the limitations of the minds of men has made them the embodiment of these intelligent, directive forces which were not so.

You will note that Abraham was the Father of the Prophetic dispensation. He lived in the country of Chaldea, and in regard to his search for the knowledge of God, there are many stories. It is said that from childhood Abraham had a searching mind and an investigating soul, and looking over all the kingdoms of life, he began to search through them, one by one, to find whether one of them is the Creator. Looking at the stars, he said: "These must be God's because they give light." But day came and the stars were lost. Then in the evening the moon arose and he said: "Surely this moon is a God." Then he saw the moon likewise wax and wane. Surely, of a truth, the Sun with all its energizing rays must be the God, and watching it, Lo! the Sun likewise had a dawning and a setting. Abraham began

to argue with himself thus: What kind of a God is this that is under the influence of the law of nature? That God for which I am searching and for whose presence I am longing must be ever rising in the universe of truth. It must have neither rising nor setting. So he came to the conclusion that the God of the universe is beyond and above all these limited creatures; that he is the Creator of all of them.

Another story about Abraham is that his Father was the High Priest in the Temple of the Idols. One day when his father wanted to leave the Temple, he called to Abraham and said: "Son, today I am going to leave for a certain duty and I want you to keep guard at the Temple door and be very careful in your watching over the idols." So Abraham watched for his Father a time, and no sooner be found there was no one around the Temple, he took a big hammer and began the work of annihilation of the smaller idols, after which he took the great hammer and put it in the hands of the great central idol. In the evening his father returned and upon entering the Temple, behold, he could not understand the cause of such destruction of the idols. He stood there among them in great fear and trembling. Presently he called Abraham, saying: "What hast thou done? Who has broken these idols?" Pointing to the great idol in the center, Abraham exclaimed: "He did it, because everybody that came to the Temple worshipped the little Gods and it made him very jealous, so he took the great ham-

mer and in his anger destroyed all of them." The father said: 'But Abraham, these are made of iron, of clay, of wood. How could they have the will and the intelligence to get up and destroy and break?" Abraham said: "You ask him." The father replied impatiently: "He cannot speak." "Well, then," said Abraham, "how can you worship a God that cannot speak? How can you worship an idol made by your own hands, fashioned by your own handiwork?"

So you see how prevalent was the ignorance of these people. Man worshipped these idols made of materials three stations below himself, that is, from the mineral kingdom, the animal and the vegetable intervening. Hence this ignorance, man degraded himself to the worship of his own handiwork as his Lord and God.

Arising still along the scale of progress man began to worship disincarnated spirits, giving to them certain good and evil attributes; such as the mythologies of the Greeks and the system of Deities among the Romans. They had their good Gods and their evil Gods. Now they thought in order to have pleasure—dancing and enjoyment—there must be a particular God. Then there must be a separate God for the Evil. All these Gods the people were compelled to maintain in their consciousness of worship. These Gods were supposedly fighting with each other all the time for supremacy. The Greeks declared that these Gods lived on the tops of the Olympics and from time to time they took upon themselves the form

of man and came down in the world, there to even marry the daughters of men.

The Hindus came to believe, broadly speaking in three Gods—Brahma, Siva, Vishnu. Brahma is one great being that brought into existence all things out of non-being; the God of Permanence who kept the things going in their own environment and law; then the God of distraction, who destroyed and dashed them again in pieces to make them into new forms. So we have the trinity of Brahma, Vishnu and Siva. The Persians believed in two Gods—co-eternal, co-equal—their forces fighting with each other, that is, the forces of the God of Evil and the God of Good.

The four stages of the development of the idea of God came into being when certain classes of men began to believe that God was a human being, only a glorified human being with long white whiskers, with shining face, sitting upon an illumined throne in the seventh heaven around which hovered all the angels. This was one of the most widely spread concepts of God of the Middle Ages. Of course it was presumed that the masses of people could not see this God; only the prophets could see him now and again and that a mere glimpse. They also believed that sometime this God would get tired sitting on his throne when he would like to come down and talk with his people. Down he would come and consult with them, giving them laws and rules of life and then when he had given them all these things he would go again up to his

heavenly throne. And when he became somewhat indisposed and did not want to come himself, he would call one of the prophets from the fourth, or possibly the fifth heaven and give him the laws to be sent to his people. Then the prophet descends to the people with this Holy Law.

In this scientific age, this the discovery of many physical, biological and astronomical laws the heaven in which God and his prophets were supposed to live is wholly destroyed, and therefore we do not know where God lives, and in which we have lost all trace of God. All these first, second, third and fourth heavens, according to the Ptolemaic system, are all dispensed with and science has thrown them in the waste paper basket and discarded this whole system of Godhead. The system has entirely changed. Now the fifth degrees of the knowledge of God and prophetic dispensation is dawning in this New Age upon the minds of humanity, which is evolving and will evolve infinitely. It is this: God is the spirit of all the atoms, existence, the soul of the Universe, and is a universal, dominating directive intelligence and power ruling through all phenomena. If you dissect the Amoeba, the lowest protoplasmic form of life, you will find therein the greatest laboratory of God's creation. The symmetry of plant life, the beauty of the animal life, the stars revolving in their orbits, every electron in this vast creation, in the human kingdom; each one of these things tell the story of a creator whose power and dominion is in-

finite and boundless and limitless. God is that almighty Creator, that universal Sun of Truth whose power and authority and majesty, all these [He] has created. All this phenomena works and travels toward their goal and destination. For His existence, for His sovereignty, there is neither beginning nor ending. If we confine Him in one form and restrict His revelation in one religion, then we have limited Him. His creative forces are omnipresent. God is the creator of time and space, therefore, He is beyond time and space. He is the creator of chance and necessity, therefore he is beyond all these accidentals of life and He is the ruler and the governor of this infinite universe. His attributes are manifest in all phenomena, but He Himself does not leave His divine place to come and divide Himself amongst or in the created objects. If God is subject to division of Himself, giving of Himself portions and particles, then He no more is God, but is in need of a divider higher than Himself so that He will come under the law of that division. No place is void of Him that He may enter therein. No matter how subtle and how great is human intellectuality, it cannot grasp God as He is, because the ocean cannot be put into a glass. The creature or the creation which is created by God cannot comprehend the Creator. If intellectually we only see the manifestations and we cannot see the inner things, how, then, can we find the essence of God, who is the Creator of all these finite beings? Another certain point is this: No matter

how high and exalted is your concept of God, that concept is your creature and you are its creator, therefore, you are greater than that concept and therefore greater than your God. So all our hypothesis and mental images about God are our own creatures and are not worthy of the presence of God. No matter how perfect they may seem to us, they are imperfect in the sight and at the threshold of divinity. When we clothe this divinity within our minds with certain praiseworthy attributes and we look upon these attributes as denoting perfection, what are they after all? They are the attributes of perfection from the human standpoint, but they are not perfect so far as God's essence and divinity is concerned.

For example: In the animal kingdom, the ant is one of the tiniest creatures. Now, if we could invest that ant with an intelligence which would investigate after a creator, the ant would think of God as a magnified ant with two horns [antennae] in front of his face, because with and through them, he feels its way and protects itself from its many enemies. This is natural and cannot be denied.

We have two eyes with which we see; we have ears with which to hear; we have two hands with which to hold things and we have a little love with which we try to serve our fellow man, and a great deal of hate with which we try to kill them. So we think: Well, God must have these things, too. He must have eyes; he must have ears. What kind of a God would it be that

could not see, because we have eyes with which we see things?

Now here is the conclusion in all the sacred books. We read that at the consummation of ages God will appear among men. What did they mean by God—Reincarnation, or tabernacling[1] Himself in the minds of humanity? It means that through development of the realm of thought, through the advancement of intelligence, through the unfoldment of the cosmic consciousness man will become the mirror of all the perfect virtues of Divinity and attain to the wisdom of God. They further predicted that all these superstitions, all these notions and ideas about God which humanity has been struggling with along its constant growth will be rolled up and thrown into the corner of oblivion and a new consciousness of divinity, a new light of Truth will dawn upon the minds of men. God is the sum total of his virtues and perfections. What are the virtues and perfections of God? Universal Love and Spiritual Consciousness; divine understanding and intelligence. This prediction of the ancients that a time will come when humanity will actually live in the center of these attributes is now in the process of fulfillment; for the light of divinity will so embody itself into the consciousness of men everywhere that they will see God face to face. Baha'u'llah has explained this high and lofty conception of divinity in his writings and tablets during the last seventy years and has been impressing the minds of men with these ex-

[1] Dwelling, housing, or taking up temporary residence, drawing from the biblical concept of the Tabernacle as a dwelling place for the Divine.

alted ideas. One of the causes that brought down persecution and imprisonment upon the heads of the Bahais in the Orient has been the fact that Baha Allah showed in a clear and logical manner the crudity and absurdity of those primitive notions about God and His dominion. These explanations were above and beyond the creed-bound minds of the people and thus they arose with fury and cried out the Bahais must be killed; they must be wiped away from the face of the earth.

Then the people cried out: "What became of the seven heavens? Where is this God that was living serenely on His throne beyond the skies? How can we find Him? Where are the abodes of prophets and the elect?"

Through the teachings of Baha'o'allah the mist, the veil, and the curtain were lifted and minds were illumined with this vast divine knowledge. Baha'o'allah said the seven heavens are enveloped within thyself. God or the power of divinity, is living in the seventh heaven of thine own consciousness. Thou canst travel with the wings of light, with the power of sanctity and truth. There in this seventh heaven thou wilst find the Creator standing powerful, mighty and supreme. In other words, that ancient saying will gain a new meaning: "Know Thyself". So in this New Age humanity has struck its tent and once more is on the march.

This universal principle, this active ideal in regard to the Creator, to Divinity, to the 31

sum total of the perfections and virtues of truth will come the dynamic foundation of the new world; the atmosphere of humanity surrounding us impregnated with this essence of light and life and ere long all of us will be awakened one morning and find ourselves living in the light of the sun of truth, dancing with feet of joy and rejoicing: that we can look into the face of our Creator without any veil and without any covering.

—Translated by Mirza Ahmad Sohrab

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Questions:

Q. 1 Do you wish us to lay down the Bible and set forth a religion of our own?

A. The God of the Bible—Was it man or was it power? You be assured; let your heart be in peace that ours is the same God of the Bible.

Q. 2 In this New Age, the conception of God, can we definitely see God in any one place any more than another?

A. His existence is manifest and interpenetrated in all parts. However, some parts are in a position to reveal more of the Godhead.

We have nothing whatsoever to do with personality when we say Baha'o'allah. We mean the perfection and virtues of truth.

If these international attributes such as international consciousness, divine love, sympathy for humanity and wisdom—if these things appear in a heart, then the glory of God is in that heart.

Lecture
delivered by
Prof. Janabe Fazel

January 27, 1921, 8 p.m.
New Thought Auditorium
Seattle, Washington, USA.

Physical and spiritual healing

Indeed the vibrations of the healing power of the spirit are manifest and clear in this meeting because in whatever meeting that the eyes and the hearts of the people turn toward the Kingdom of God, there will be first the power of healing and second the power of health and wholesomeness. The health of the body is the cornerstone of all advancement. Man can not develop the mental and spiritual potencies latent in him without the acquirement of physical health. Without this physical health, the display of powers of the spirit and mental life are restricted and limited within a narrow scope.

From time immemorial man has ever been striving to counteract the physical disorders and sickness and find ways and means by which the science of pathology may be developed and those simple rules of hygiene brought into the healing activities of human organism. One of the earliest countries in the history of the world that began to investigate along the causes and symptoms of bodily disorders was Babylon.

Babylon was one of the most wonderfully civilized centers of the old world. Its civilization and progress were most marked, but as a result of warfare that great city was engulfed and lost sight of till the last few decades when the archaeologists began to excavate and bring into light many wonderful things. The Temple of the Sun and the Hanging Gardens were the most beautiful places in the ancient city, and the city was so large that the walls around it were 120 miles.

In order to find out something about the symptoms of diseases, whenever a person became sick, the members of his family would take him and place him in the public garden specially designated for that purpose, then from morning till evening whoever passed by looked at the patient, took his pulse, and then wrote on the blackboard what he thought would be good for him. Then in the evening the members of the family would come and gladly look this tablet over on which all kinds of suggestions were offered, and would begin to practice on him from morning till evening, and find out which one had effect on him. Little by little through these experiences and practices they developed a body of rules which were based upon concrete results, and this was the foundation of medicine in Babylon.

You may liken these practices unto little drops of water flowing into all of the small streams coming from all parts of the world, and collecting into the minds and the books of the physicians, till they reached the place

where they had reliable information. Then they had many books and various branches of medicine, thus they were able to divide the science of medicine, and specialize along various lines. The experiences of several thousand years have been slowly gathering from age to age, cycle to cycle, till now we think the science of medicine has not exactly reached its summit, but fully developed along its manifold branches.

For many centuries, after the appearance of Christ the Persians studied the science of anatomy quite exhaustively, especially the properties of plants, and they wrote many trustworthy books. These books were brought into Spain. They were written in Arabic and once translated into Latin. They were brought into Europe and studied in colleges. Although this science of medicine has progressed a great deal, we all know its future development will be more wonderful than its past unfoldment. Already the foundation of a new medicine is being laid in the fact that attention of physicians is given a great deal to the homeopathic system of medicine, since the pathology and healing of diseases with the diet, the food, the fresh air, and the giving of that property or that material to the body which for the moment is lacking. The introduction of diseases into the physical organs is either through over-eating or under-eating, or the eating of certain things more than other things; for instance, this body needs a certain percentage of proteins, fats, carbohydrates, minerals and water. Now, if a person eats more

carbohydrates, he will become sick. From the modern standpoint we must supply that element which is least in the body, before it harmonizes with the various living tissues. We are living in the dawn of this new inspirational knowledge of healing the sicknesses; not so much to heal the diseases, the effects, but to exterpate the causes of disease, so that the number of diseases may be limited, becoming less and less till a time when there may be no diseases whatsoever on the face of the earth. There is no doubt that the sources of our physical ailments come from improper eating. No sooner do we gain the proper knowledge of dieting than we have reduced a large number of these diseases automatically. From other sources, the health of men will be served. When they will lay aside the instruments of warfare and have established universal peace. Then will a great deal be accomplished toward the doing away with diseases. We will in the future get the essence of the present food so that the amount of eating will be less, the body will become lighter, the very air of the globe will be more rarified, so that men can live longer, eat less, think more and serve better. These are naturally things that are in the process of formation. To many people they seem utopia and are visionary. This movement in the beginning may seem visionary, but to a people who apply these ideas to their daily lives and daily problems, realize they can be benefited by them.

Scientific progress will be more accelerated in the future than in the past, because we have now equipped ourselves with all those fine instruments of which our ancestors were lacking. Thus through these channels the mind of man will investigate and bring into the arena of visibility all those laws of nature which were invisible in the world of nature. Now, just as the physical healing has been undergoing these manifold phases of advancement, enfoldment and progress, likewise the idea of the spiritual healing started from the beginning of humanity and has gone through many strange and unfamiliar experiences.

We read in all religious books of the world that the people looked toward the prophets and towards the founders of their religions as the "Physicians", and these prophets applied spiritual and moral powers in bringing about the desired result. The followers of different religions attribute to their prophets marvelous healing power, miraculous in nature. Although these followers of one deny the miraculous healing power of the others' prophet, apostles and saints, yet they firmly believe in what their own prophets and their own saints did. Overlooking the fact that all these prophets accomplished these miraculous healings, there is no denying the fact that these heavenly beings had an extraordinary divine potency which was indeed marvelous and powerful. From what source they got their wisdom by which they could perform these healing services, what instruments they used, whether physical or

spiritual means, is beyond the conception of man to argue. They are strange and mystical powers in the world and in man that are yet undiscovered, and one of these strange and mystical powers was the power latent in the Manifestations of God, through which they healed diseases. Is it possible for the rest of humanity to obtain the same power that the prophets of God had from the beginning? Through effort, through striving, through exertion one may gain some of the power these Manifestations had, but by simply seeing and thinking and praying, without arising and doing and helping, that power will never come to any man. Although we have read in the Holy Books instances of these great healing functions, we have not seen them, and we must accept them on pure faith. We have, however, witnessed the living example of that power in Haifa, Palestine, who has accomplished great spiritual healing. Abdul Baha has been healing many kinds of diseases that the doctors had entirely given up, but through the power which is in him he has rendered this mighty service. There is a famous healing story about Abdul Baha which is on the lips of all people in Syria, and it is this: There was a man who became very sick and the doctors gave him up entirely. They told his relatives: "This man will be able to live only a few hours longer." And they all wept, and begged Abdul Baha to do something for him. So Abdul Baha told them, "Go and give him a bowl of sour milk."

They immediately did so, and at once the man became well.

The doctors were waiting to receive the news of his death. They brought the news that he was not only living, but was up and walking. They marveled at this, and when they came back and saw the patient so much better, they thought there was something in this sour milk that gave the healing, so from that time on they tried to give sour milk to similar cases, but it had not the same effect. Another case was that of a man lying on his bed; he could not eat, he had certain debilities and weakness, and he could not walk. Abdul Baha came to his beside and looked at him and said, "You're not sick; get up and walk,' 'and the man felt such power of vibrations that he got up and walked. And again the doctors marveled at this power in him.

These are Manifestations of that divine power of spiritual faith which is manifest and clear in all these Heavenly beings, and all those who have seen them, or have read about them cannot deny them. Another phase of spiritual healing is the intensity of prayer that the healer may think or pray positively to the source of all healing force. Prayer, however, in such instances, is effective most thoroughly when it is vibrated through the heart. Life vibrates with the atoms of health and harmony; these atoms are scattered in the space all around us, and when like the magnet the patient turns his attention and faith toward these atoms, he will draw to him all the forces of health.

But then here comes a peculiar case: A person may pray, no matter how hard, and his prayer will not be answered, and then he will be angry with God and say, "Why do you not answer my prayer? What is the use of praying, anyway, if you are not going to answer my prayers? I am not going to pray any longer." But the healers and the patients in such cases must know that just as God is the source of all love and mercy, He is likewise the source of all wisdom and justice and power; that in certain cases it may not be good for the patient; it may lead to the development of the higher aspect of faith if the prayer of the patient or the healer is not answered as he formulated in his mind.

The world is under a universal law. God is directing and ruling this universe in accord with certain unalterable, invariable rules. Now He will not continuously break His law for the sake of one individual, because there may be other individuals that the breaking of the law would harm. When a child comes with an indefinite number of wishes and wants to his father, the father will answer only those wishes which are conducive to the happiness, to the joy and to the growth and training of the child, and not every whim and fancy that the child may have. However, it is our duty to pray earnestly whenever the occasion arises, but trust in God that this prayer may be acting as a magnet drawing the powers of health upon us, if it is not in contradiction to the universal law of the Divine Healer. The

kind of healing which is scientific is mental healing.

There is no doubt that the power of thought in the body of man is like a king. In many instances man becomes sick through imagination; he becomes well through imagination; he becomes happy through imagination, and then he dances and sings through imagination. He becomes sorrowful and depressed and grieved through imagination. You may be sitting in your room in a chair as quiet as a church mouse, then a thought suddenly comes to you, an imagination comes to you and you get up and sing and dance. Within half an hour you realize that it was an imagination, and you go back again to your former quietness. If you go one step further you will realize that life is kept up by the buoyancy of imagination. If you compare the fifty years or twenty years of your life to one hour of the dream that you had last night, they are equal, they are just like each other. All the pain and all the pleasures have gone and they will never come back. They are just like the stuffs of dreams and imaginations. When a man is mentally sick, or has psychological disorders, then through psychological powers he will be held. Often in such cases if they give the patient material medicine, he will become more sick. The healing, therefore, will start to create in the mind of the patient calmness, serenity, poise, tranquillity, faith and confidence in himself. Suppose a man, thinking he is sick, will go to a healer and the healer will say

to him, “I must get the medicine from a far-off country,” thus creating in him a longing and a desire. Then he will give him some very simple thing, such as colored matter. The faith and confidence in the healer will bestow upon him health.

The cures that most of the people receive from strange relics, for instance, a bone of the saints, or a crumb of bread taken from the table of a saint, or the trees, or something inanimate—the cure was not in those objects; the cure was in the man himself. It is evident there is no effect whatsoever in a piece of wood or in any of these relics, but cure came through the faith and the hope created in the heart and the mind of the patient. There appears a process of internal change and transformation, and thus little by little health comes back. For example, there have been many cases in India of a patient who goes and touches the tail of a white elephant, or the sacred pigeons, or the statue of Buddha, and he becomes well. Now, there is no curative value whatever in the tail of an elephant or the scales of a serpent or the stone face of Buddha. When this spiritual faith and this great confidence is actually created in the soul of man through certain spiritual chemicalizations,[1] there is a release of inner healing forces, of spirituality, of life, of hope. If you can increase the amount of your joy, of your happiness, of your hope and faith, you will add to your life many years, because even from a physiological standpoint, eating his food with sorrowful mood, there will be created certain

[1] transformations.—M.W.T.

poisonous effects, and his food will not be digested easily.

The last, which is the Bahai belief, is that in this age the material and spiritual healing must combine together, so that the maximum result may be obtained. We Bahais teach that material healing in itself is inefficient and spiritual healing must unite with the material healing. Thus we bring together these two systems, and through prayer and through material assistance try to bring that health and that equilibrium which is the basis of life.

The physicians who have studied thoroughly material medicine, must likewise note the spiritual laws of healing; so that they may be able to use both of them advantageously in their proper spheres.

When the patient looks into the face of his physician, and his face is glowing with a light of love, and his heart is filled with the rays of confidence, hope and faith, immediately there rushes toward the patient that element of confidence, and he will look upon him as a kind father, and the physician gives him the assurance that he is not sick,—"You will be well, you are better", creating that atmosphere and that spiritual element around the patient without which he will sink into the depths of hopelessness and misery I remember of a case where a man was very sick. He was not so sick as when one gives up hope, but he felt extremely weak and impotent. They brought a physician, and no sooner he looked at the patient than hopelessness came into his

face. That patient gave up hope, got all the members of his family together, bade them farewell, and after a few hours died. Now, had he had the spiritual knowledge, the spiritual law, he would have entered the room with the buoyancy of hope, with the freshness of faith, thus creating around the patient the hopefulness and faith and assuredly he would not have died.

Therefore the science of medicine as it is must go on developing, expanding, unfolding, and bringing into the world greater cures for all kinds of diseases. At the same time, this spiritual knowledge of Divine Healing must advance side by side, so that future physicians may be the doctors of the body and the soul, like the two hands of one single body. All these things that we talked about were along the line of material diseases; but really the most serious, the most dangerous are the spiritual diseases of humanity, for no matter how far the science of medicine may advance, and no matter how much they may affect the physical life, a day must come when man must die. Did those people who were quickened by the ancient prophets continue to live forever, or did they die after a few years? They died. This body of man being a composition of material elements, a day will come when these material elements will be disintegrated. If all medical doctors of this universe combined their powers and tried to immortalize this physical body of man they could not succeed. The day must come when this body as a composition must decompose, for every compost-

tion is subject to decomposition. On the other hand, these spiritual diseases of mankind, such as ignorance, envy, passion, lust, prejudice, narrow-mindedness, all these diseases have brought untold calamities upon mankind, and we have to remove these from our midst.

This world from time immemorial has been subjected to the various kinds of spiritual diseases, and the prophets of God were the spiritual healers for the cure of this distinctive type of ailment. Each one of them healed during his own lifetime many of these social diseases; but again the world went back to its primitive stage, and the same diseases attacked the body of mankind. The roots of these diseases were never extirpated, but in this great cycle of human powers God has ordained that the very root of these spiritual disorders must be uprooted. When we see with our own eyes that through the Bahai movement these evil roots of ignorance, prejudice, superstitions are being removed, and a new era of human consciousness dawning upon mankind, we feel assured that we are living in the New Era, an age in which, according to the prophets of the past, these material and spiritual diseases will be entirely healed through Divine and human agencies, through human application, through human industry, prayer, and turning one's attention toward the Kingdom of God.

There will be many great spiritual Physicians in the future who will bring about the great universal health for all mankind, who

will open our eyes, who will unlock our ears, and who will enflood our whole being with the rays of the sun of health, with the lights of the ocean of wholesomeness, and with the splendors of truth and beauty.

—Interpreted by Mirza Ahmad Sohrab

Questions and answers

Q. 1 When was the period of life and civilization in the world in which there were no diseases?

A. It is true that at one time in the primitive world people lived such a simple life that there were few diseases of any kind. For example, in Persia people live a healthy and long life, but even in certain parts of Asia a certain group of people have been living on the height of mountains and following such simple rules of life that they seldom become sick. One of the causes of their health is that they did not accustom their children from childhood to evil habits; they did not drink at all; they did not smoke; their chief foods were milk and dates. Their teeth are in perfect condition. They never know what a dentist is; even a man a hundred year sold, his teeth are white as pearls.

Lecture
delivered by
Prof. Janabe Fazel

January 29, 1921, 8 p.m.
New Thought Auditorium
Seattle, Washington, USA.

The proofs for the recognition of the Manifestations of God

Praise be to God! That all those who are present in this audience believe in the Manifestations of God. It is not necessary to bring proofs to show or to substantiate their validity. Unquestionably there are many differences of opinion between the believers in the Manifestations of God, but the believers in each Manifestation believe in Him from the standpoint of divinity, spirituality or heavenly attributes. However, there are two kinds of proofs that man may bring forward to prove the validity of the prophets. The first kind is that type of proof that is satisfactory to the individual alone, and the second type is that kind of proof that can be brought forward and demonstrated logically and reasonably. There are two kinds of beliefs. The first kind are certain notions that a man may believe thoroughly enough, but he is not able to convey them to others or to demonstrate to the rest of his fellowmen. The second kind are those beliefs that he is able to prove logically, scientifically

and argumentatively, thus showing their validity. Tonight we will discuss the various proofs that will be satisfactory to every soul from a reasonable standpoint so that there may be no objection whatsoever.

Before starting to enumerate these proofs we must find out the object of the coming of the Manifestations of God. There is no doubt that the aim of the coming of these spiritual supermen or prophets was no other than to educate the souls of humanity. When we look over this world we realize that all the various expressions of life are dependent upon training, education and culture. Whether the mineral, the vegetable, the animal or the human kingdom, the whole world is in need of education. Through cultivation the plowed ground is clothed with verdure and flowers and the wild trees of the jungle are converted into fruitful trees. Through the science of gardening and botany, we can graft the wild trees of the forest and make them fruitful so that they may bear the most luscious fruits. Likewise the quagmires and the bogs are turned into fertile ground by the labor of gardening. The wild beasts of the forest are similarly domesticated for the use of man through the method of training and cultivation. Inasmuch as these lower kingdoms—the mineral, the vegetable and the animal—are in need of training, cultivation and education; how much more man, who is the most complicated machinery!

The function of divine providence and dominion have deposited into the soul of man the seed of infinite progress and at-

tainment, and these seeds are developed through the training of the teachers and educators, and soon they push forth their heads from beneath the soil of the heart, beautiful blossoming plants shedding fragrance far and wide. If a man does not come under the influence of an educator, he will become lower than the beasts of prey. It is through training and education that man becomes man. Look at those far-off outlying districts of the globe; some parts of Africa where men have lived in such a low stage of barbarism and savagery that they practice cannibalism, eating the flesh of their own fellowmen!

It is proven beyond doubt that the education of man is the greatest problem of all the ages. Even the education of the lower kingdoms of life is dependent upon the proper education of man. When we speak of education, we do not mean merely the education received through training of the five senses. We mean that and more, for of what avail would be our civilization without a knowledge of the higher sciences; an education of spiritual things? The primary education of man is physical; that is, the education given to him by his parent when he takes the utmost care in the development of all the faculties of the child from the time of birth until he reaches the age when he enters school. Upon entrance into the school, the second part of his education begins which is scientific, about which we do not need to go into detail. The most important part of man's education is moral and ethical,

and it is on that topic we will speak tonight.

It is an indubitable fact that if a man develops only his physical self, becoming a great athlete, he has developed simply his bodily powers; and if he is developed simply along intellectual lines, he has familiarized himself in science only, which he is liable to use for purposes of destruction, instead of for the benefit of mankind; but, if he has received the type of education that establishes in his being a consciousness of his oneness with his fellowmen, with the Infinite, it is then, and not till then, that he bestows greatest benefits upon humankind. Spiritual education is that education which bestows enlightenment upon the soul and regenerates the heart of man, placing in that heart a new force of love, sympathy and kindness for all the children of men. Spiritual education is that education which cleanses the inner man, purifies the conscience from all narrow-mindedness, from all selfishness and gives to the student those ideals, those altruistic feelings that are likened unto the rays of the sun of the Reality.

The Manifestations of God, we might say, had charge of this spiritual education, that is, the training of the hearts and the spirits of man, and whosoever manifests such educative power—he is the Manifestation of God. Christ said, "You will know a tree by its fruits." Inasmuch as the fruits of the Tree of Life are enlightenment of the soul, the purification of the heart and the realization of the true meaning of service to mankind, when we find a man who possesses

these qualities in their fulness and perfection, we must needs recognize that man as the prophet or Manifestation of God. It is not necessary for him to have a special sign in his forehead or on his body.

The Manifestation of God is similar unto a pure fountain which gushes forth from the Mountain of Truth. Here is the desert of human discontent and ignorance in which grows the thistles and thorns of imagination and superstition, through which flows a stream of pure translucent water, clearing away the debris and leaving in its place the rich and fertile sediment of truth and enlightenment. The Manifestation of God Is like unto the soft perfumed breezes, wafted from the garden of God; like the refreshing rain falling down upon the dead trees of humanity, causing them to blossom into leaves, flowers and fruits. He is like unto a transparent and clear mirror with no speck of dust on any part of the shining surface and upon which the sun of Divinity radiates with the greatest effulgence and splendor. The mirrors are many, but from the divine standpoint, the sun shining upon them is one. The Manifestations of God and the prophets of the Merciful are these mirrors upon the surfaces of which the one sun of the Universal Deity shines, and though they have lived in different ages and spoke different languages in which they revealed various laws and customs, the same sun was shining or reflecting its rays through them, thus manifesting itself in its fullest spiritual attraction. As they are all one, and as they

taught the same truth; if we bring forward certain proofs trying to establish the validity of any one of them, we can apply the same proofs to the others, thus bringing within our hearts and consciousness a universal standard and all-inclusive knowledge whereby we may discriminate right from wrong and the roses from the thorns.

If we look toward the sun at all times, we will realize the unity of the Manifestations of God, but, if we turn our attention to the mirrors we will see plurality. One mirror may be a little larger than the others, but they are all manifesting the same light. Again, if we think of the light shining from the globes of this hall as coming from the same power-house, we know that all are giving us the same electrical energy, but, if we think of the globes themselves, there are so many of them, we may be led to believe there are Just so many separate power-houses. So these prophets of God, in whatever age and cycle they appeared, only their outward robes were changed; the inner reality manifesting itself is one and indivisible.

This is not a statement which is made by me. Note the writings of Christ when he unified the personalities of Elias and John the Baptist, making them one. If we looked with spiritual insight upon these Manifestations of God, we would realize that though different in personality, they have all come as the heralds of truth, as the manifestations of truth, as the teachers of truth. One of the Persian mystics trying to convey this idea, said: “If the sun rises all of a sudden from

the West, instead of the East, still it will be the sun and nothing else. The rose in whatever garden it may bloom will be still a rose; the lamp in whatever room it may be giving its light will still be the lamp."

The proofs for the recognition of the Manifestations of God are the Universal fruits shown in their lives and teachings. The proof of the divinity of these prophets and their messages is that, singly and alone, they arise and teach their principles to all the people of the world. Standing on their own convictions, they must face the strongest opposition and invariably suffer dire persecution to the end of their life. Not only the Manifestations of God have been subjected to the calumny, persecution and martyrdom of the mob of ignorance, but the philosophers, the wise men, the thinkers of every clime and of every country, even they had to become the targets for the arrows of cutting criticism. Why? Because they were in advance of their times; because they were speaking truths that their contemporaries could not grasp, even though it be the truth concerning the time in which they lived. It is strange that the same Christ that the Christians glorify today in their churches, cathedrals and various houses of worship was the simple Nazarene who was looked down upon and upon whose head the crown of thorns was placed. Today millions of people worship Him and have built His tomb as the greatest mausoleum on the face of the earth. In one part of Khurdestan the tribe living there practice the utmost feroc-

ity and savagery. They love the "shrines" of their saints, but whenever they find a "saint" in their midst who is from another country, they scoff at him; they even exile him. A few years ago a Bahai had gone to this mountainous district to teach them the law of kindness. He told them many wonderful truths. They all loved him and admired him, and at the end of the night of his departure they went into the corners of the room and began to whisper. It happened that he heard them saying, "How wonderful is this saint, and what a pity it is that he must live upon this earth! Could we only have in our village a saint such as this! Don't you think it would be well it we would kill him and build a tomb so that all of us may go and worship him? We cannot do anything with him while he is walking around." The same Christ that we worship today didn't have even one span of earth in His own name. Always during the three years of His ministry He was compelled to run away from the town in which he lived. The succeeding age of Christ's kingdom was a grand institution—have we not been building in His name?

When the prophets of God arose to teach, the waves of opposition arose out of the great ocean of humanity; superstition battled against them, but they stood firm and looked upon all these monstrous waves of trials and ordeals as the gurgling murmur of a little stream. This steadfastness, this constancy of thought and purpose built before all these oppositions and trials an im-

penetrable wall of truth which is really the greatest proof to any intelligent man that these are the Manifestations of God. The second proof is that although these oppositions were set before them by kings, by rulers, by high priests and by those who were in authority, there was an innate influence and power in their teachings that broke down even the greatest stumbling blocks built by the artifice of man. A prophet is similar to a gardener who plants a seedling in the earth—Lo and behold! all the people of the world will hasten with axes in their hands, saying, "You cannot plant this tree. We are going to uproot it." The gardener replies, "You are mistaken—you cannot harm the root of this tree. It is in the decree of God that this tree must grow and its branches outstretch to the East and West and all the birds of the world come and build their nests in its green foliage." If you were living in the days of Christ what would you think if you saw this simple man surrounded by all these trials and with only twelve disciples? Then as you observe further eleven of these left him the night of crucifixion and one denied him thrice. What power, natural or supernatural, did he have that, without army or navy, he was enabled to establish that most great truth that has dominated the conscience of men, established a mighty civilization and brought forth empire after empire!

Another proof of the Manifestations of God is the creation of a desire in the hearts of men to live a sanctified life. Somehow we

all realize more or less that the natural man is sinful and always transgresses upon the divine law; that natural man likes to listen to the promptings of Satan within him, who alluringly walks always along the line of least resistance. Now, what power did this man Christ have to transmute the life of His followers and disciples, so that they were constantly revising their lives and living in accordance with the divine law of purity, of sanctification and holiness? Again, the Manifestations of God have had the spiritual faculty to change the coward into the courageous, the dark soul into the illumined soul, the ignorant into the wise and the erring into one who walks in the highway of righteousness and Justice. They had the power of attraction that acted like the magnet that gathers around it all the iron filings on the table. Just as the magnet gathers the filings from the most distant parts of the table, so the Manifestation has that power to draw to his teaching all the scattered fragments of humanity. They brought order out of chaos, love out of hate, and light out of darkness. They taught the divine law of sacrifice.

Another proof of the Manifestations of God is the removal of the superstitions and the diseases of the people by illumining their minds with the light of knowledge and truth. Another proof is the foundation of the law of love and unity among the nations of the earth.

Christ, through His message of love and through the power of that message, brought

all the opposing and fighting tribes of Europe, Assyria, Chaldea and many others together, uniting them into one, afterward known under the one name—Christendom. All the scattered and divided fragments of humanity were made into one harmonious whole. All division and differences were set aside and all became the believers in one religion. Likewise, Moses united the various tribes of Israel and all the other prophets have accomplished the same great work in so far as the condition of the times permitted, each bringing together one section of humanity, preparing them for the final amalgamation of all the races.

The establishment of love and unity among the people of the earth is impossible without the spiritual law. The very fact that this union of hateful hearts and the scattered tribes into one consolidated nation is made possible is one of the greatest proofs that these men are the Manifestations of God. They had no other aim, no other object in life but to see the world advancing and walking toward the final goal of unity. It is regrettable, however, that the followers of these religions after awhile forgot the simplicity and the purity of the teachings of the founder and brought into their system the creeds and dogmas which, instead of uniting them, was the cause of their separation. They made that which was intended for life, the cause of death; that which was conducive of light, the cause of darkness, and that which was the object of peace, the cause of war.

In looking over the events of the great war which ended only two years ago, we realize that this is merely a continuation of the same wars that were going on before Christ and after Christ, only in the names of different nations. Then it was wars of Persia, Greece, Rome and Babylon. Now it is the Germans, the English, the French, the Austrians and others. The war is the same. So it is with the Manifestations of God; the teachings of today's prophet is a continuation of the prophet of yesterday. However, if the founders of the seven great religions of the world could return today, the first work they would accomplish would be that of taking their followers by the hand and teach them the law of love and unity, making them realize that in the past they have not been living in accordance with their commandments. They would say, "All of you have entirely forgotten or rather misunderstood our aim and purpose." We were not generals of war. We were peace makers and at peace among ourselves; we came to teach peace, love and harmony and what have you done with our teachings?

Take hold of that which is real and essential and lay aside all the non-essentials; the superstitions. This is the age in which we must take the fundamentals of the religions of the world, putting aside all difference and prejudices and throw into the corners of oblivion all these creeds which have brought war and strife.

The aim of the Bahais is to demonstrate the validity of the prophets of God with

these logical and reasonable proofs, a few of which we have recited to you tonight. This we do in order that all the nations and all the religions may realize that whether they live in the world of Christianity, Buddhism, or Mohammedanism, all belong to one family and are the children of one God; that all these great prophets that have come, came to teach the same fundamental principles. They are the guiding stars in our journey through this life. This is the age in which we must impartially and with the eye of appreciation study the sacred books of all the prophets of the world who have appeared on this globe, taking from them the gems which were hidden and string them on one string, thus adorning the neck of humanity with the pearls of spiritual ideas of all the ages.

—Translated by Mirza Ahmad Sohrab

Questions

Q. 1 What is the best way of giving the Message?

A. When a person is endowed with sincerity, reverence, devotion, attachment to the work of the Kingdom, no matter in what way he delivers the Message, that is the ideal way for him or her. To deliver the Message is a spiritual principle which can never be brought under any organized form or general rules. If a person desires to rely wholly on a schedule manner of teaching he will not become successful and his words will not be effective; but when his heart is filled

with the love of God, his mind permeated with the wisdom of God, having no other desire but to serve God and no hope for reward, fame and gain in whatever manner he may speak he will find listening ears. But one great characteristic necessary for every teacher is wisdom, and wisdom means not to scatter the seeds in unprepared soil and not to shock the listeners with dogmatic assertions. When a sapling is planted the gardener must flood his field, but not with hot or cold water but the orchard must be flooded with water of prepared temperature so that the trees may grow luxuriantly. To the child the nurse must give milk, not beefsteak; to the sick she must give light diet which is easily digested. The teacher must at first familiarize himself with the principles of the institution where he is invited to speak, so that he may be able to present the cause of God in such a winsome manner that they may all be attracted. He must not speak in a manner that may arouse their antagonism or injure their feelings, because antagonism is like unto a veil that once the eye is covered with it it will be very hard to rend it asunder.

If in any meeting the Bahai speaker unwittingly makes a declaration arousing the annoyance of one or a group of people in the audience he must beg the pardon of those people and bring the meeting to a close with fragrance and sweetness and in his heart pray for them. The Bahai teacher must be characterized with certain essential attributes such as sociability, long suffer-

ing, patience, love, joy, happiness so that he may attract the people and uplift them to his plane of optimism and gladsomeness. He must be like unto a gentle, loving father, his patience and endurance passing all understanding, and whenever anyone says something which is not in accord with reason, or if anyone mocks or ridicules, he must be calm, undisturbed and with such poise and ineffable equilibrium as will win the hearts.

Q. 2 Can a soul find God who does not hear of or turn to the Manifestation?

A. Man without following in the footsteps of the Manifestation of God cannot characterize himself with godly attributes. But it is possible for him to believe in God and acknowledge Him, but if he does not follow the instructions and the teachings of the Manifestation of God that knowledge and acknowledgment will not benefit him much. There are two ways of the knowledge of God. The first way is through the intellect and the imaginations of the individual, and the second, which is the ideal way, is by being characterized with the attributes and qualities of divinity; and in order to gain the second knowledge one must live in accord with the principles laid down by the Manifestation. For example, a lover knows and has the knowledge about his beloved, but he does not know how to find her or approach her. Lo and behold! someone will come along, help him on the road and takes him to the court of his beloved one, giving him all the joy and pleasure due him. Now, be-

fore this guide came along the lover knew a great deal about his beloved and did not know where to arrive at the place where he was to gain her friendship. His knowledge was theoretical. Consequently through the kindness of the Manifestation of God men are enabled to characterize themselves with heavenly attributes which is the object of the appearance of God in is Manifestation. While on the other hand there may be people who have the knowledge of God, but this knowledge is purely theoretical and not based on practical experience and demonstration which comes to the seeker by acknowledging the Manifestation.

Q. 3 If Jesus, Baha'o'llah and Abdul Baha realized their stations before they announced or declared it to the world, would that be foreordination?

A. The Manifestation of God has that power and that creative force in Him even before His declaration, but the declaration will not come until the psychological point when the receptivity is created in the hearts of the people. Christ was, before He declared His mission, an extinct lamp, but became luminous afterwards. He really was luminous from the beginning. Many Bahais realized the station of Baha'o'llah before he declared himself and some the station of Abdul Baha. So in one sense of the word this is foreordination, but not in the old orthodox sense. For instance, the ground is plowed, the seed sown, the rain descends and the seeds spring up and bear fruit, but not until the psychological point.

Q. 4 What is predestination?

A. The affairs of men are of two kinds. The first kind voluntary and the second kind involuntary. As regarding the affairs that are voluntary, they are like study, writing, acquirement of wealth, movement from one place to another and many voluntary actions. In all these things man exercises free will. The second kind, for example, is: A man may be born beautiful, another homely, one tall, another short; one is weak, another strong. Over these things he has no control. The question of predestination is applied to similar problems. Once you are born short or tall, homely or beautiful, you cannot change it. These are under certain invariable laws of nature.

Q. 5 In what way are the Manifestations of God Divine? The necessity of accepting.

A. The Manifestations of God are like unto the sun. The nearer a soul goes to them the greater the power of illumination will be given them. All these religious teachings have principles and a center, and the center of these teachings is the Manifestations of God in that day. Man must grow near to that center and the means of that nearness is to love and obtain. The aim of God is Universal justice, love, faithfulness, sincerity of intention. When people are attracted to the Cause, then these matters are the things to bring about.

Q. 6 How did it happen that God had no beginning?

A. Because then he would be a creature not created. The creature always has a be-

ginning. Anything endowed with the attributes of beginning will naturally have an ending. Then such a being having the attribute of beginning and ending will be in need of the higher power to cause its appearance and disappearance and that higher power will be its creator. Existence and being are co-equal with God; but the existence of all phenomena is dependent and temporary. The essence of divinity is inseparable from the attributes of existence and being. Although this phenomenal world is a creation and yet infinite, how much more the Creator of this phenomenal world is infinite. Nay, rather, how if we reflect carefully the organisms of this globe we will realize that even the atoms of existence have had neither beginning or an ending, that they are eternal and everlasting, and their forms and shapes change from time to time.

We desire but the good of the world and the happiness of the nations; yet they deem us a stirrer up of strife and sedition worthy of bondage and banishment … that all nations should become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men should be strengthened that diversity of religion should cease, and differences of race be annulled—what harm is there in this? … Yet so it shall be; these fruitless strifes, these ruinous wars shall pass away, and the "Most Great Peace" shall come. … Is not this that which Christ foretold? … Yet do we see your kings and rulers lavishing their treasures more freely on means for the destruction of the human race than on that which would conduce to the happiness of mankind. These strifes and this Bloodshed and discord must cease, and all men be as one kindred and one family. … Let not a man glory in this, that he loves his country; let him rather glory in this, that he loves his kind.

—Baha'o'llah

The lectures published in this and other pamphlets were delivered in accord with the exigency of the time and the place.