

Explanation of The Greatest Name. by Abdul Baha Taken from various Tablets and Talks.

"The interpretation of the ring is not the meaning of the letters or its form; the real meaning is a symbol from the Real Light.

The word BAHA or the form of this ring gives both ways alike the reality or significance of BAHA, which means Light. The Light of Truth. With this symbol this form of the ring, - one can remember the meaning of that Light which means BAHA. When he looks upon the ring he may remember BAHA. This is the cause of remembrance, the form of this engraving on the stone. It can be read from four points the same, BAHA. One is the station or identity second qualities or attributes; third, the name; fourth, deeds, - because every thing contains identity, attribute, name and deeds, which is its fragrance. For instance, the sun has identity, qualities, name and function. These four, - BAHA, - are symbols of four things."

A COMPILATION OF TABLETS AND WORDS PERTAINING TO
THE CENTER OF THE COVENANT OF GOD
ON VIOLATION.

COMPILED BY MRS. H. EMOGENE HOAGG.

"The Orb of The Covenant"

HE IS GOD!

"O thou whom my heart addresses!

Know thou verily, The Covenant
is an Orb which shines and gleams forth unto the universe.

Verily Its Light will dispel darkness, Its Sea will
cast out the thick froth of suspicions upon the shore of
perdition.

Verily, naught in the world can ever resist the Power
of the Kingdom. Should all mankind assemble, could they
prevent the sun from its light, the winds from their blow-
ing the clouds from their showers, the mountains from
their firmness, or the stars from their beaming? No!
By the Lord, the Clement! Everything (in the world) is
subject to corruption; but the Covenant of thy Lord shall
continue to pervade all regions.

Address thou the waverers and say:

'Have ye forgotten that which transpired
in the time of Christ?

Are ye not informed of the events which took
place in His Blessed Day?

Did not the Pharisees rise against Him?

Did they not give verdict to the shedding
of His Blood, to the murder of His friends and to
oppressing of His chosen ones?

Have ye heard concerning the heretics, the
violators of His Covenant, (who appeared) after Him?

Are ye not informed of those kings, princes,
learned and prominent men who persecuted Him?

Did ye not see what had been the end of the
persecutors?'

And do thou advise them and illumine their inmost part,
and say: unto them-

'By GOD, the True One! Verily, ABDUL BAHA is
assisted by the Beauty of EL ABHA who helps Him with a
Power whereunto all the heads are made humble.

You shall surely find the banner of hypocrisy reversed, the foundations of discord demolished and the Standards of Peace and Harmony waving throughout all regions!'

O my friend! Verily, Baha hath commanded me to be forbearing and patient, to conceal (their doings), to forgive and pardon. Otherwise, I would have rent their covering, disclosed their sins, divulged their deeds, depicted their character and unveiled their manners. Verily thou art already informed of some of their deeds and it is sufficient for you.

Consequently, turn thy face unto the Covenant, thy heart beating with the love of God, thy soul attracted to the fragrances of God, thy tongue speaking of the appearance of the Kingdom of God, thy insight rending the veils asunder and disclosing the realities of things, and with a power which may move the heart of all the world.

This is a confirmation from the Lord of the Effulgence while all else save this shall never profit thee! This is that by reason of which thy face shall gleam, thy heart shall be dilated with joy, thy soul become pure, thy back strengthened, thy spirit rejoiced and thine identity quickened.

Leave the people of suspicion behind thy back and adhere to the manifest signs!

By God, the True One! Verily the people are drunken and asleep, confused and heedless, and this will drag them to the lowest of the low.

This is no other than manifest loss.

Upon thee be greeting and praise!"

(Signed) ABDUL BAHÁ ABBAS.

VIOLATION.

The purpose of this compilation on a phase of the Teachings heretofore neglected, is to bring to notice the many commands regarding this most important question of violation.

In the endeavor to comply with the commands in the Hidden Words: "Hear no evil and see no evil"... "Think not the faults of others to be great that thine own may not seem great"... We have given attention only to one phase of the all-encompassing Abha Teachings. We have not realized that while there must be naught but love in the heart, we cannot associate with "disease" without being infected to some extent, and to prevent this infection we must "withdraw both mind and hand".

"O Friend! In the garden of the heart plant only flowers of love, and withdraw not from clinging to the nightingale of love and yearning.

Esteem the friendship of the just and withdraw both mind and hand from the company of the wicked."
(Hidden Words, page 34.)

"Beware! O Son of Dust! Walk not with the wicked and confederate not with him for the companionship of the wicked changeth the light of Life into the fire of remorse."

(Hidden Words, page 46.)

For our spiritual growth it was no doubt necessary that great stress be laid upon this phase of the Teachings, and while endeavoring to weed the garden of the hearts of all prejudices and tendencies to criticize, and cultivate love for all, we have not listened attentively to the command to protect the Cause of God, which grave responsibility now confronts us.

We are constantly reminded that we must not deviate "one hair's breadth" from the Holy Utterances. In these words we find distinct commands calling us to a protection of the Cause, and to our duty as to methods of dealing with those who are violating the Commands of God, either ignorantly or with intention.

Our attention is called by ABDUL BAHA to a great distinction between the "personal enemy" the "enemy to the Cause" and merely one who opposes the Cause.

Of the personal enemy ABDUL BAHÁ says:-

"But if a person does some injury to me, myself, not to the Cause of GOD, even if he cuts off one of my limbs, I will forgive him at once, and will show him the utmost kindness. In such case, I call my enemy my friend, but if a person brings danger upon the Cause of GOD I do not count him as a friend; and if he brings weakness to the Cause of GOD, of course? I will not give him authority."

(Extract from Tablet to M. Lotfullah, received Aug. 1, 1914)

"A man may receive his own enemy into his house and show him the utmost respect and consideration but it is not allowable to receive a thief into his house, nor a traitor into his home, nor a wolf into the flock.

This would be injustice.

Although the heart of the wolf is displeased at this, yet the sheep of GOD must be protected."

Show ye the utmost kindness toward enemies, that is, ignorant enemies, but not toward traitorous and treacherous enemies."

(Star of the West, Vol. 6 p. 95)

Of those who are opposers from outside the Cause, Those not yet awakened, unbelievers, ABDUL BAHÁ has clearly stated that we are to pay no attention to them; they are harmless.

The following is an extract from the Star of the West, Vol.3, page 8:-

"If at any time an unimportant and ignorant soul arises in opposition, do not heed him nor consider his objection of any importance. We have had in the past opposers who have been among the world's celebrities; we have had enemies like Nasser-ed-Din and Abdul Hamid, two powerful kings; but all these people, through the power of the Kingdom of Abha, have vanished and disappeared from the face of the earth, and today the banner of the Covenant is

unfurled and waving over all the races.

One of the enemies to the Cause is he who endeavors to interpret the Words of BAHÁ'Ó'LLÁH and thereby colors the meaning according to his capacity, and collects around him a following, forming a different sect, promoting his own station and making division in the Cause."

In a Tablet to Miss Alma Knoblock, Stuttgart, date April 2, 1910, ABDUL BAHÁ says:-

"All that is contrary to the Teachings of BAHÁ'Ó'LLÁH is wrong, and you must never accept it.

What has taken place is a test.

The friends of GOD must be firm and steadfast in the midst of tests.

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

In the case of the "enemy to the Cause" ABDUL BAHÁ plainly states that we must not consider relative of ~~far~~ or friend. We must forget personalities and arise with firmness in the Center of the Covenant to protect the flock of God from the invasion of the waverers, from association with wolves, from the "company of the wicked", the "intrusion of the ignorant", and from those who "intrude and introduce disputes."

He clearly states in a Tablet to Mr. Roy Wilhelm, date October 14, 1914, that we must associate with the righteous:

"With regard to the violator (Nakazsen), thou hast treated him most appropriately.

It is necessary for the believing souls to associate with the righteous that they may inhale Holy Breaths.

When He (BAHÁ'Ó'LLÁH) says 'Associate with all religions with joy and fragrance' by this is meant the humankind, not the wicked.

Is it becoming that lambs should associate with wolves or to give the thief access to the house with joy and fragrance?

If you refer to the Hidden Words you will find that this is clearly prohibited in many different places.

Is it possible to seek association and to familiarize oneself with a scorpion?

Read over the Bible, for this question is clearly explained in many different places.

To recapitulate: Awaken the believers of GOD to really keep aloof from wavering Nakazeen souls."

"By the Word, we separated the servants and classified them, Verily, We are the separators. Say, the Word of God is not likened unto the words of His creatures; verily it is the Sultan of words, as His soul is the Sultan of souls, and His command is the Protector over that which was and is."

(Surat'ul Hykl, p. 34)

Also in a Tablet to Mr. Wilhelm dated Aug. 13, 1814, ABDUL BAHA says:-

"Thou hast had the intention of going out into the woods and the country for change of weather, when thou dost return organize assemblies, give the Gospel of the bounties of the HOLY SPIRIT to different souls and create in them the hope to receive Heavenly Outpourings.

In brief, be a vigilant guard for the impregnable tor of GOD and protect It against the intrusion of the ignorant.

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

Were it not for the protecting power of the Covenant to guard the impregnable part of the Cause of GOD there would arise among the Bahais, in a day, a thousand different sects as was the case in

former ages, but in this Blessed Dispensation, for the sake of the permanency of the Cause of GOD and the avoidance of dissension amongst the people of GOD, the Blessed Beauty (May my soul be a sacrifice to HIM), has through the Supreme Pen written the Covenant and Testament; He appointed a Center, the Exponent of the Book and the Annuler of disputes.

Whatever is written or said by Him is conformable to the Truth and under the protection of the Blessed Beauty. He is infallible.

The express purpose of the last Will and Testament is to set aside disputes from the world.

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

When the fact is made clear that we "must protect the Cause" we naturally search the Words to know what constitutes "violation" and what is our duty in the matter.

We have found that violation of the Covenant is not only denial of Abdul Baha as the Center of the Covenant, but that there are many phases of violation.

Denial of the Center of the Covenant is a clear and easy matter to handle. This is open violation. But the subtle working of the enemies is harder to locate and more insidious in its effects. This latter kind of a violator does not openly declare himself as opposed to ABDUL BAHÁ. On the contrary, he proclaims his belief in the Center of the Covenant, his unflinching allegiance to the Cause, while in an underhanded way he goes about to destroy the love of the friends for each other, and to undermine and bring division in the Cause of God in every way possible.

One of the most dangerous ways of these enemies is the insinuating of other teachings into the Baháí Teachings, disseminating false teachings, and interpreting the Words of Baha'o'llah, which power is vested in the Center of the Covenant, alone.

Extract of Tablet to Mrs. Brittingham.

"Whenever any soul explains any matter, he must have authority from the Verses of God, and the Words of the Supreme, either from the Book of Akdas or other divine Tablets. If he is asked for the proof of his statement he must show the text of the Book. That is his evidence.

Briefly, every statement and word which is not based upon the divine Texts is not truth. No one must listen to it. No one must interfere with it. This is the irrefragable Command. Expatriate in detail upon this subject in every meeting."

Excerpt from an Address to the Assembly of
San Francisco, Revealed during 1913.

HE IS GOD!

"For this Divine Covenant is an institution of the Lord. The Blessed Perfection in all the Tablets, Books, Epistles and supplications, has begged confirmation for, and praised and commended those who are firm in this Covenant and Testament, and has asked the wrath of God and woe and desolation unto the violators.

For firmness in this Covenant will preserve the unity of the Religion of God, and the foundation of the Religion of God will not be shaken. According to the clear texts of the Kitab-el-Akdas and other Tablets, the Center of the Covenant is the remover of all difficulties for He is the interpreter of the Book. Not one soul has the right to say one word on his own account, or to explain anything or elucidate the Texts of the Book whether in public or private."

Extracts from an address by ABDUL BAHA, from the
Star of the West, Vol. 14, No. 15, p. 255,
New York City, Dec. 2nd, 1913.

"As to the Most Great Characteristic, and it is a specific teaching of the Revelation of Baha'ollah, and not given by any of the Prophets of the past, it is the teaching, concerning the Center of the Covenant. By giving the teaching concerning the Center of the Covenant He made provision against all kinds of differences, so that no man should be able to create a new sect.

To guard against that state of things, he entered into a Covenant with all people of the world, indicating the Person, or the Interpreter of His Teachings, so that no man should be able to say that he explains a certain teaching in this way, and thus create a sect revolving around his individual understanding of a part of the teachings.

Thus——'The Book of the Covenant' and the Testament of Baha'o'llah is the means of preventing such a possibility for whoever shall say a word from his own self shall be degraded. Be ye cognizant of this. Beware lest anyone shall secretly say anything to you against this!

There are some people of self-will and self-desire who do not communicate their selfish intentions to you in a clear language. They secretly and by insinuation do this. They praise a certain individual, saying such an individual is so and so, is wise, is learned, is perfect, he was glorified in the presence of Baha'o'llah, or in an insidious way they make this statement, or they may take you ~~thru~~ one by one into a dark corner of a room and convey to you these things by certain innuendoes.

Be ye aware! For His Holiness Christ has said that no one hides the lamp under a bushel!

The purpose is that some people shall come before you in order to secure something in their own favor.

Be ye greatly on your guard, so that no one may infringe upon the Oneness of Baha'o'llah's Cause.

Praise be to God! Baha'o'llah left nothing unsaid! He explained everything. He left no room for anything further to be said.

Yet still—there are some souls, some persons, who, for the sake of personal profit and interest, will attempt to sow seeds of sedition.

Whoever may say a thing, whoever praises an individual ask him to give you a written proof, concerning the praise he offers of that individual. Let him show you a trace from the Pen of the Center of the Covenant substantiating His praise of that certain individual; otherwise—say to him that you are not allowed to give heed to the words of everyone. Say— You may love a person to-day and praise him, to-morrow another, and the next day still another.

We cannot afford to listen to this or that individual. Where is your document? Where is your authority from the pen of the Center of the Covenant?

My purpose is to convey to you that it is your duty to guard the Religion of God so that none shall be able to assail it either outwardly or inwardly. If you see injurious teachings coming from an individual, no matter who that individual may be, even though he be my own son, know ye verily that I am quit of him.

If I see anyone speaking against the Covenant, even though he be my own son, know ye that I am averse to him.

If a person speaks falsehoods, know ye that I am quit of him.

He who covets things worldly and seeks after his own desire to accumulate the riches of this world, and is looking at the hand of the people to give him something, know ye that I am quit of such an one.!!!!!!!

BUT when ye see a person living up to the teachings of Baha'o'llah, living up to the teachings in the Hidden Words, know ye that verily I proclaim that he is of me, know ye that he belongs to Baha'o'llah. If you see anyone whose deeds and conduct are contrary to, and not in conformity with the requirements in the Hidden Words, let that be the criterion, your standard by which to judge that person.

If you find anyone opposed to the Spirit of these Teachings, know ye that I am quit of him no matter who he may be. This is the Truth."

Of hypocrites we are specially warned, as follows:-
in a Tablet to M. Lotfullah, London, dated Aug. 1, 1914-

"Convey on my behalf to all the Bahais the utmost greetings at ABHA....."

A certain person has made an objection against me saying: 'Why is Tamadon Mulk banished, while we ought to love all the nations of the world?'

But that one has not even considered that the Blessed One, Himself, His Holiness Baha'o'llah, has banished certain persons and in the Blessed Words He warns us from association with hypocrites.

Yes, we ought to have the utmost friendship fro all the nations of the world but it is not possible to associate with and be companions of hypocrites, because it will bring danger upon the Cause of GOD.

Hypocrites make a hole in the Cause and will totally uproot the foundation of the Cause of GOD.

Friendship with hypocrites is as if a man were to nourish a serpent in his bosom (lit. shirt) or as if he gave place to a scorpion within his sleeve.

All the disciples of Christ shunned Judas Iscariot. Likewise peruse the Epistles of Paul, how much he has prohibited association with hypocrites.

Also consider:- After His Holiness Moses (Upon Him be Peace) had taught the people the hypocrites of Israel worshipped a calf.

Now if a like event happen shall we associate with extreme love with these people and follow them? What a mistaken idea! What iniquity was wrought by the hypocrite Jeroboam in the time of Rehoboam amongst the children of Israel! What a cause of corruption and bloodshed he became, and at last he made most of the tribes of Israel worship Baal.

Should we mix with and show the utmost love and kindness to such a person or should we protect the people from such men? Indeed we ought to show the utmost love and kindness to all the nations, that is, those who are ignorant but not to the hypocrites.

A hypocrite becomes the cause of great disturbance amongst the friends. We have no dispute with any one.

In short Tamadon Mulk brought discord amongst the disciples to such an extent that it almost caused the violent uprooting of the foundation of God's Cause. Many times he (Tamadon Mulk) repented, after the repentance he wrought fresh discord, - at last a telegram was sent about him:-

'Tamadon Mulk is a waverer. Association with him is not permitted.' If this had not been done the foundation of the Cause would have been totally destroyed in Teheran!

This servant has no aim save (to promote) the goodness of all the people of the world of humanity, but if a serpent like Tamadon Mulk attacks the Cause I am obliged to awaken the Bahais; and if I do not do so, I am responsible both to God and to the people."

Extract from a Tablet to Charles Mason Remey:-

"Nevertheless the creatures have different degrees in existence, in so far as creation goes, for capacities are different, but all of them are good and pure (in their essence) then afterwards they are polluted and defiled. Although there are different states of creation yet all of them are beneficial. Glance thou over the temple of man, its members and its parts. Among them there are eye and ear, nose and mouth, hands and fingers. Notwithstanding the differences between these organs, all of them are useful in their proper spheres.

BUT if one of them is out of order, there is need of a remedy, and if the medicine does not heal, then the amputation of that member becomes necessary."

ABDUL BAHA enjoins us to be awake and mindful, and also to act. He says:-

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

Also:

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

Extract from a Tablet to the American Friends from ABDUL BAHA, Translated April 28, 1911:-

"O ye friends and maid-servants of the Merciful! If ye are yearning for my meeting, and if in reality ye are seeking my visit, ye must close the doors of difference and open the gate of affection, love, and friendship. Ye must pulsate as one heart, and throb as one spirit. You must be like the waves, though they are innumerable they constitute the all-encircling sea.

O ye friends and maid-servants of the Merciful! Praise be to God ye are the fish of one ocean, the birds of one rose-garden, the trees of one orchard, and the flowers of one paradise. They why this difference? Why this lack of harmony? Wherefore this condition?

Verily, verily, I say unto you, were it not for this difference amongst you, the inhabitants of America in all those regions would have, by now, been attracted to the Kingdom of GOD and would have constituted themselves your helpers and assisters. Is it meet that you sacrifice this most glorious bounty for worthless imaginations?

No, by GOD!

Should you reflect for one moment, you shall become able to destroy instantly the foundation of this difference by absolutely refraining from backbiting and faultfinding amongst yourselves.

Adorn with infinite love and concord the assemblage of beatitude, bring about the meeting of happiness, establish the banquet of oneness of the realm of humanity, loosen your tongue in praising each other, and then anticipate the presence of ABDUL BAHA in your midst.

Aside from all these considerations some of the Nakazeen have come secretly among you, and are expressing their firmness in the Covenant and with all kinds of intrigues and strategies are creating disorder and calamities, so that ye might be deprived of the Light of the Divine Testament and subjected to the darkness of violation.

Is it worthy of you to be engaged with differences amongst you and thereby enabling the Nakazeen to spread a noose and chase such firm believers as you are?

I beg of God to confirm you in harmony, union, and concord that you may become the cause of the oneness of the kingdom of humanity. Live and act in accord with Divine Teachings, be abstracted from all the attachments of the human world, characterized with merciful characteristics, release yourselves from the nether world, become heavenly souls, spiritual beings, and the angels of Paradise."

As a guide and protection ABDUL BAHA calls us to OBEEDIENCE, as follows:-

"Firmness in the Covenant means obedience, so that no one may say 'this is my opinion' nay rather he must obey that which proceeds from the pen and tongue of the Covenant."

On the importance of firmness as a means of protection to ourselves, and the Cause- extracts are taken from a Talk given by ABDUL BAHA to Miss Mary Leach, Miss Lanyon, Mrs. Slater and Miss Gertrude Buikema:

"The friends of Los Angeles and San Francisco are very firm in the Covenant and Testament; they are exceedingly firm. If they should sense the least violation on the part

of any person, they shun him entirely, for they know this is the cause of their becoming lukewarm; the Cause being weakened; because such people are not occupied with anything except extinguishing the lamps which have been ignited by the Light of the Covenant."

"To-day the most important affair is firmness in the Covenant, because firmness in the Covenant wards off differences."

"Many are the Utterances regarding the violators of the Covenant, so that in the Blessed Cause there should be no dissensions. No one should say: 'My thought is this.' 'My opinion is this'. Of course if is certain that in the world there are those who are antagonistic, there are those who are followers of passion, there are those who like to create dissension in the Cause."

Excerpt from Tablet to Mrs. Harriet Cline, Los Angeles, Calif., translated by Mirza Ahmad Sohrab, Paris, March 29, 1913.

"To-day firmness in the Covenant is the means of the promotion of the Word of God and conducive to the effect of the word of man.

Any explanation which does not accord with the Covenant will have no effect whatever. Therefore, whoever heralds the Covenant of GOD, unquestionably he is confirmed.

This has been tried a thousand times. Any soul who violates the Covenant and Testament in the least degree immediately he is cut off. Even in this material world he will become afflicted with remorse and regret."

(Signed) ABDUL BAHÁ ABRÁS.

From Star of the West, Vol. 6, p. 94.

In a Tablet to Mr. Dealy we are warned that the violation would spread over America:

"Consider how the signs of the Tablet which was revealed to you on Sept. 1, 1901, have become apparent and manifest. At that time the hurricane of the violation of the Covenant had been extinguished and the souls have been in a state of dejection. That Tablet was sent to you and now you are beholding how its signs and predictions are fulfilled. My meaning was not for Fairhope, Alabama alone, but rather was it for the whole American continent which will

and manifest. At that time the hurricane of the violation of the Covenant had been extinguished and the souls have been in a state of dejection. That Tablet was sent to you and now you are beholding how its signs and predictions are fulfilled. My meaning was not for Fairhope, Alabama alone, but rather was it for the whole American continent which will become like unto it."

Dated 1907.

Again ARDUL BAHÁ says as warning:

"Therefore you must read the Tablets of Baha'o'llah. You must read the Tablet of the Branch. You must regard that which He (Baha'o'llah) clearly states.

Beware! Beware! If anyone should say anything out of his own thoughts, or should create a new thing out of himself. Beware! Beware! You should care nothing at all for such a person, according to the explicit Covenant of Baha'o'llah.

His Holiness Baha'o'llah summons such souls, and for the conservation of the Teachings of Baha'o'llah I have expounded for you, so that you may be informed lest any soul shall deceive you, lest any soul shall cause suspicion among you.

You must love all the people though if any souls put you in doubt you must know that Baha'o'llah is quit of them.

Anyone who works for unity, who works for amity, is a servant of Baha'o'llah, and Baha'o'llah is his helper and assistant."

(Extract from address at Chicago,
Sept. 16, 1912)

As to our obedience to the "Personage" of the Center of the Covenant; as to a doubt about the letter of this obedience, as well as the spirit, we refer to a Tablet to Mr. Remey:-

(Star of the West, Vol. III. No. 7, Page 16)

"The Blessed Perfection has prophesied of the coming of a Promised One after one thousand years, or after thousands of years. That Personage is the Promised One of the Blessed Perfection, and He will appear after one thousand years, or after thousands of years.

Likewise with the Trace of The Supreme Pen He has taken a great Covenant and Testament from all Bahais, that after His Departure they must obey the Center of The Covenant and must not deviate one hair's breadth from obedience to HIM.

He has commanded in the most explicit terms in two instances in the Book of Akdas, and He has appointed most unmistakably the Interpreter of the Book.

In all the Tablets, especially the chapter of 'Branch whose meanings are all ABDUL BAHA' that is 'The Servant of Baha' — everything that is necessary is revealed from the Supreme Pen. As ABDUL BAHA is the Interpreter of the Book, He says that the chapter of the Branch means ABDUL BAHA, it refers to the servitude of ABDUL BAHA and nothing else.

In brief, one of the special favors of this dispensation of His Holiness Baha'o'llah which is not found in past Manifestations is this:

That He has left no place for difference, for in His Own Day, with a Trace of His Own Supreme Pen He has taken a Covenant and Testament. He has appointed to the one who should be looked upon as authority by all, He has shown the Interpreter of the Book and has closed the doors of outside interpretations.

Everyone should thank GOD that in this Blessed Cause He has tranquilized all and has left no place for hesitation. Therefore obedience and submission must be shown and the face turned completely to Him (The Center of The Covenant.)

Restrict discussions to this and do not exceed thereto so that it may become the cause of fellowship and the remover of differences."

(Translated June 24, 1912.)

Excerpt from an Address upon The Covenant by ABDUL BAHA
New York City, June 19th, 1912.

Translated by Dr. Ameen U. Fareed.

"Tomorrow I wish to go to Montclair. Today is the last day in which we gather together with you to say farewell to you. Therefore, I wish to expound for you an important question, and that question concerns The Covenant.

In former cycles no distinct Covenant has been made in writing by the Supreme Pen; no distinct personage had been appointed to be the Standard differentiating falsehood from truth, so that whatsoever he was to say was to stand as truth and that which he repudiated was to be known as falsehood. At most, His Holiness Jesus Christ gave only an intimation, a symbol, and that was but an indication of the solidity of Peter's faith. When he mentioned his faith, His Holiness said, 'Thou art Peter'- which means rock-'and upon this rock will I build my church'. This was a sanction of Peter's faith; it was not indicative of his (Peter) being the expounder of the Book, but was a confirmation of Peter's faith.

But in this dispensation of the Blessed Beauty, (Baha'c'llah) among its distinctions is that He did not leave people in perplexity. He entered into a covenant and testament with the people. He appointed a Center of the Covenant. He wrote with His own pen and revealed it in the Kitab-el-Akdas, the Book of Laws, the Book of the Covenant, appointing him (Abdul Baha) the Expounder of the Book. You must ask him (Abdul Baha) regarding the meanings of the texts of the verses. Whatsoever he says is correct. Outside of this, in numerous tablets He (Baha'c'llah) has explicitly recorded it, with clear, sufficient, valid and forceful statements. In the tablet of The Branch He explicitly states 'Whatsoever The Branch says is right, or correct; and every person must obey The Branch with his life, with his heart, with his tongue. Without his will, not a word shall anyone utter'. This is an explicit text of the Blessed Beauty. So there is no rescue left for anybody. No soul shall, of himself, speak anything. Whatsoever his (Abdul Baha's) tongue utters, whatsoever his pen records, that is correct; according to the explicit text of Baha'c'llah in the tablet of The Branch."

He cheers us with promises of the Bounty and Mercy of GOD, in a Tablet revealed to Mr. Dealy, September 1, 1901, as follows:

"Know this of a certainty: Verily, the Bounty of God will pour upon ye (all the friends) and the confirmations of Heaven will encircle ye from all sides.

Be ye not heart broken if the gloomy clouds of violation of the Covenant have covered the horizon of those regions. Ere long the splendours of the Sun of the Covenant and Its Heavenly Power will break asunder and dispel those threatening clouds, and the horizon will appear with the utmost cleanness as a pure and clear mirror. Then the souls will become dilated and the hearts rejoiced. Know thou verily that before long the cups Guidance will be in your hands in those regions, (America) and the people will enquire after the knowledge of the Truth as the enquiries of a thirsty one after cool water."

And in another:---

To-----Chicago, Ill. Sept. 30, 1913.

"HE IS GOD!

O thou maid-servant of GOD!

Thy letter was received. My desire is that thou mayst become the cause of the firmness and the steadfastness of the souls in the Divine Covenant, in order that they face may become illumined and thy breast inspired with the bestowals of the Kingdom of Abha.

Firmness in the Covenant contains an odor like unto the fragrance of the musk which perfumes the nostrils; while violation of the Covenant has a stench which nauseates the nostrils.

Therefore, when one inhales with a spiritual power, unquestionably he will distinguish between the two odors.

The world of violation is like unto a rootless tree: Ere long it will entirely die. The world of the Covenant is like unto the Blessed Tree which is growing beside the River of the Water of Life: In the utmost delicacy and beauty day by day it is developing and adding to its verdancy.

Ere long no trace will be left from the world of violation. No one will ever abandon His Holiness Baha'ollah and His Incontrovertible Texts, and no one will ever follow the superstitions of the Nakazeen, for in His Irrefutable Utterance and Blessed writings He has most emphatically commanded all the Nakazeen to obey (the Center of the Covenant). All the Nakazeen whom you observe know this fact, BUT self-interest having crept in they are following the violation.

There are letters preserved with the handwriting of Kheirella in which he clearly writes: 'I testify that thou art Christ the Son of GOD,' but I did not accept this from him, and wrote back that I am ABDUL BAHÁ.

Now on account of some interest he is following the Nakazeen; but this interest will not remain, it will disappear.

This century will pass, and in the next century there will remain not one Nakazeen.

Upon thee be Baha el Akha!"

(Signed) ABDUL BAHÁ ABBAS.

(Trans. by Mirza Ahmad Sohrab, Ramleh, Sept.30,1913.)

That it is incumbent upon the believers of GOD to guard and protect the Cause, we have many definite commands as follows:

Address delivered by ABDUL BAHÁ at the home of Mr. and Mrs. E.B.Kinney, 720 West End Ave., New York, N.Y. Dec. 2nd, 1913.

"I desire to go to the Orient. I will submit this place to you- You must be in the utmost fellowship with Mr. Kinney. You must work with Mr. Kinney- You must be united. You must protect the Cause- Do not let anyone interfere with the Cause of God.

Be very careful, spend all your time in teaching the Cause of GOD- spread the fragrances of God- So that the Cause of GOD may be raised, the banner of the Covenant may be unfurled. Know this for a certainty, that today the penetrative power in the Arteries and the nerves of the world of humanity is the power of the Covenant. -The body of the world will not move with any other power except

through the power of the Covenant. There is no other power similar unto this. Consider what a transformation has been effected since my first visit.

This has been made possible through the power of the Covenant."

Again:

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

Again:

"My purpose is to convey to you that it is your duty to guard the religion of GOD, so that none shall be able to assail it, either outwardly or inwardly."

Again:

"In brief, be a vigilant guard for the impregnable fort of GOD, and protect it against the intrusion of the ignorant."

"To recapitulate: awaken the believers of God to really keep aloof from wavering Nakazeen souls."

"Show ye the utmost kindness toward enemies, that is, ignorant enemies, but not toward traitorous and treacherous enemies."

Again:

"The believers and the maid-servants of the Merciful must put forth an effort and be self-sacrificing, so that they may constitute themselves the protecting Lamps of the Light of the Covenant, and guard It from the blowing of the contrary winds.

Today it is through the Power of the Covenant that the world is being stirred into motion, but there are some heedless souls whose aim is to extinguish this Light."

Summing up, we find the world "violation" has a broad meaning and is not confined to a denial of Abdul Baha as the Center of the Covenant.

Indeed "disobedience" that brings harm to the Cause in the slightest degree is a violation, and also one who works subtly to destroy the love and unity existing between the friends while professing firmness in the Center of the Covenant is a "hypocrite" and hypocrisy ABDUL BAHÁ has said is violation.

One who interprets the Words of BAHÁ'U'LLÁH or teaches in connection with these Words, something contrary to His Words; or those who "follow their own thoughts" are violators, and this is called "violation" by ABDUL BAHÁ as follows:

"The purpose of the Blessed One is to create not any difference; notwithstanding all this there are certain souls here (Chicago) and a few in Acca who have violated this command."

To these souls - who persist in these violations He has said:

"Whenever they (the friends) sense the least violation from anyone they should say 'you must not associate with us'."

"No one can deprive another of his rightful station, that can only be lost by one's unwillingness or failure to do the will of GOD, or by seeking to use the Cause of GOD for one's own gratification."

No question of personal condemnation or judgment can be ours, and it has not been the desire of this committee to use such prerogative. We are to withdraw "both mind and hand" and "leave them to themselves" according to ABDUL BAHÁ.

"O maid-servant of GOD! Verily the tests and trials of GOD are very great and very violent. Beseech thou GOD to protect thee from all doubts and to guard thee from the interpretations of parabolical verses, as made by those who know not in what valley they are roving, who speak according to their own selfish purposes and after their own evil inclinations; who accept and then reject; who believe in GOD and then deny Him; and who appear firm and then backslide; Thus thou beholdest them oscillating daily.

"Leave them to amuse themselves with their own vain discourses" and turn thou to the Light of the Testament, and rejoice at the Bounty of the Effulgence, and seek shelter under the shadow of the Standard of the Covenant.

Thou wilt soon find it fluttering on the highest summits of glory, surrounded by the valiant hosts of the angels of Heaven and assisted by spiritual armies of great number that proceed from the Supreme Concurrence."

(Extract from Tablets of ABDUL BAHA, Vol.1 p.72)

Tomb of Baha'o'llah at Bahajee.
Acca, Syria. April 2, 1914.

"Dear Friends:-

Far away from the world and its roaring, stifling noise, away from the restless billows on the sea of time, one's heart, finds true rest and pure spirituality at the Holy Threshold of Baha'o'llah. One's inner experiences are ineffable and ethereal. The sweetest thoughts float in the highest heaven of one's mind, the sublimest vision presents itself before one's view. The ideals of the worshiper are raised to the height of divine glory, his whole being is electrified with the unseen, infinite vibrations of the Spirit. He becomes infatuated with the contemplation of the celestial Outpouring and quaffs the Water of Life from the chalice of Immortality. He sees the heaven of human possibilities with its countless stars spread before his eyes and receives fair glimpses of the state of blessedness destined for man. This morning we opened our eyes and found ourselves in the house of our friend and host. He served us tea and breakfast, entertained us with Bahai stories and then we left for the Home of the Beloved of the world.

When we arrived the Master sent for Mirza Ali Akbar and gave him permission to return to his bride. He talked about the Cause and analagous subjects. His words were deepfelt, springing up from the well of his heart and expressing his inmost feelings.

Abdul Baha said: "Friends, the time is coming when I shall no longer be with you. I have done all that could be done. I have labored night and day all the years of my life. I have served the Cause of Baha'o'llah to the utmost of my ability. Oh, how I

long to see the believers shouldering the responsibility of the Cause. This is the time of the proclamation of the Kingdom of Abha! This is the hour of union and accord! This is the day of spiritual harmony of the friends of GOD. All the resources of my physical strength are exhausted and the spirit of my life is the news of the Unity of the people of Baha. I am straining my ears toward the East and toward the West, toward the North and toward the South, perchance I may hear the songs of love and good-fellowship, raised from the meetings of the believers. My days are numbered, and save this there is no joy left for me. Oh! How I yearn to see the friends united like unto a strand of shining pearls, like the brilliant plaides, like the rays of the sun and the gazelles of one meadow! The nightingale of significance is singing for them: will they not listen? The bird of paradise is warbling: will they not heed? The angel of the Kingdom of Abha is calling to them: will they not hearken? The Messenger of the Covenant is pleading: will they not obey? Oh me! I am waiting, always waiting to hear the glad news that the believers are the embodiment of sincerity and loyalty, that they are the incarnation of love and amity and the visible symbols of unity and concord! Will they not rejoice my heart? Will they not satisfy my cravings? Will they not comply with my request? Will they not fulfill my anticipations? Will they not answer my call? Oh! I am waiting, I am patiently waiting....."

Home of Baha'o'llah, Acca, Syria.

April 1, 1914.

"I praise Thee, O GOD! for Thou hast made the prison a throne in Thy earth, a heaven in Thy heavens, an Orient amongst Thy Orient, a dawning place amongst Thy Dawning-places, the origin of Thy Bestowals and the Spirit to the bodies of the world. I supplicate Thee to assist Thy righteous ones to act in accord with Thy good-pleasure. Then sanctify them, O GOD, from that which would soil the hem of their garments in Thy Day! O Lord! many things are done in various parts of Thy world which are not in accord with Thy good-pleasure. I observe who claim Thy Love commit such deeds as are perpetrated only by Thy enemies.

O Lord; cleanse them with this water through which Thou hast purified the Holy ones from amongst Thy creatures and the faithful ones from amongst Thy dear ones. Purge them from all that which might injure Thy Cause in Thy country and veil the inhabitants of Thy world. O Lord! I supplicate Thee by Thy Name, which is powerful over all things, to guard them from following the dictates of self and desire and gather them around that which Thou hast commanded in Thy Book. Then suffer them to become the hands of Thy Cause, thus through them Thy Verses may be diffused in the world, and the appearances of Thy Sanctity be spread amongst Thy creatures. Verily Thou art powerful to do that which Thou Willest. There is no GOD but Thee, the Omnipotent, the Self-subsistent!"

Pleiades Sylvan Bower, Albanah,
Lake Tiberias, Syria, May 6, 1914.

"The Cause of GOD is like unto a college. The believers are like unto the students. The college is founded for the sake of the acquirement of sciences, arts and literature. If the sciences are not therein and the scholars are not educated, the object of the college is not achieved. The students must show the results of their study in their deportment and deeds, otherwise they have wasted their lives. Now the friends must so live and conduct themselves as to bring greater glory and results to the Religion of GOD. To them the Cause of GOD must be a dynamic force, transforming the lives of men, and not a question of meetings, committees, futile discussions, unnecessary debates and political wire-pulling.

What is the sum-total and upshot of farming, ploughing, sowing the seeds and irrigating? Is there any other thought behind all these labors save the gathering of the crops? If the sheaves are only green and verdant, but having no grains of wheat or barley, the result is not achieved. The aim has not been the luxuriant verdancy of the field, but the richness of the harvest. I hope the believers will do their utmost to crown their lives with abundant harvest. The friends are the members and organs of the body of the Cause. Each member must be active and perform its duties. The eyes are the organs of this temple; their function is to see. The ear is another organ;

it must hear the voice. The hand is another organ; it must take hold of things. If they do not perform their functions, they are useless and unnecessary. Hence each one of the believers must be an active member of the Cause. There is a vast difference between the soul who has consecrated his life to the joys, pleasures and delights of this mundane world, and the soul who seeks naught else save the good-pleasure of the Lord, who devotes his rest and comfort to the progress of the Cause. Let the Bahai world become the expression of one single individual seeking to live the life of holiness and sanctification."

Portion of a Tablet to Mrs. Noble, Cleveland, Ohio,
Translated in 1903 by A.K.Khan.

"Tests and trials only cause agitation to weak hearts, but to the pure souls a hundred thousand tests are like a mirage, imagination and shadow. The shadow cannot withstand the rays of the sun and pure fragrances of holiness will not be concealed through the doubts of the beetle. The headache of wavering will not affect those exhilarated with the wine of the Love of GOD! In sooth, there will be found in those regions certain persons like the Pharisees in the time of Christ, who night and day will exert themselves with all heart and soul to cast forth doubts in order that they may deprive the souls of the Glad Tidings of the Holy Spirit. They will disseminate false rumors and utter many a calumny, and will publish and announce false stories. They will undertake all these only for the sake of earthly vanities. And some Pharisees among the missionaries of the Gospel will hasten thither from Persia and say: 'We are aware of the secret of the matter.' All they may say is sheer slander. Now you know this, that in its time you may dispel and annihilate the darkness of these suspicions like unto a manifest light."

(Signed) ABDUL BAHA ABBAS.7

From Tablet Star of the West, Vol. V, #14, p 218.

"Today whosoever is a herald of the Covenant is the light of the Regions. In the Supreme Concourse, the Heavenly Cohorts are arrayed watching to see who will enter the arena of service of the Covenant, that they may rush forward to reinforce, to strengthen and to confer upon him triumph."

We have but One Interpreter, but One Center of the Covenant. He calls us to obedience and submission, - a complete surrender of our will to the Will of GOD. Arising to this obedience, it follows that there remains no room for dissension among those who are firm in the Covenant and looking to the Manifest Center
ABDUL BAHA.

He is the Creator of all the Names. Oh my God, my God
how can I choose to sleep and the eyes of Thy Favorites are awak-
ened because of Thy departure, and how can I take my rest and the
hearts of Thy favorites are aching because Thou hast left them.

Oh my God I put my Spirit and my soul and myself in the
right hand of Thy Power and Safety and I lay my head upon my pillow
under the Power of Thy Protection and I lift it up according to
Thy wish and will for Thou art the Protector, the watcher, the Al-
mighty and the Powerful

By Thy Glory I do not want sleeping or waking, but what
Thou wishest me to be.

I am Thy servant and in Thy Hand. Confirm me to do
that, which brings the wave of the sweet fragrance of Thy pleasure.

This is my hope and the hope of every one who is near
to Thee.

Praise to Thee, Oh God of all the worlds.

Through Mr. Chase, Mr. Agnew and Mr. Scheffler,

To the Beloved of God in general in Chicago.
Upon them be Baha'u'llah-el-ABHA!

HE IS GOD!

O thou pure God! Gaze providently at the beloved ones and the dear maid-servants in Chicago. Confer upon them Thy Bounty and Grace. Teach them the Law of the Kingdom, burn away the veil of material superstitions, and light the candle of Thy love in their hearts.

O God! The clay (being) of these servants is kneaded with the water of fidelity and the nature of these maid-servants is adorned with love. They believe and are assured. They are firm and steadfast. They are kneeling and worshipping. They are uttering (the Word) and are informed. Render them confirmed and victorious with the hosts of strength. Aid and gladden them through the angels of the Kingdom of Abha. At every moment reveal a new power to them and with every breath confer a great bounty. Thus with a heavenly power, divine strength, merciful fragrance, supreme light and conscious attraction may they arise to serve Thee, to perfume the East and the West with the fragrances of holiness, establish the universal peace, promulgate integrity and honesty, adore the truth, become a means of life to the people of the world, a cause of comfort and rest to them; to help the spiritual meeting, to serve the gathering of the Lord, to send well-informed souls, teachers, to other regions and climes, to be self-sacrificing with life and heart, to build the Mashreg-el-Askar, to raise the anthem of sanctity to the Supreme Kingdom, to live in perfect love with one another, nay, rather, to be the cause of rest to the whole world, to adorn the realm of creation, to destroy the edifice of jealousy and envy and to establish the law of love and unity, to be truthful servants of mankind, and conscientious well-wishers of the human race.

O God! Thou art the Able, the Powerful! Thou art the Confirmer and Helper in all conditions and circumstances.

(Signed) Abdul Baha Abbas.

Translated by
Dr. Ameen Ullah Barood,
Chicago, Aug. 25, 1907.

A Prayer for the forgiveness of souls who have departed from this world in ignorance.

HE IS GOD.

O Thou Forgiving Lord! Although certain souls finished the days of life in ignorance, were estranged and selfish, yet the Ocean of Thy Forgiveness is verily able to redeem and make free the sinners by one of Its Waves. Thou redeemest whomsoever Thou willest, and deprivest whomsoever Thou willest not. *

Shouldst Thou treat justly we all are sinners, and deserve to be deprived; and shouldst Thou observe mercy every sinner shall be made pure and every stranger shall become a friend. Therefore forgive and pardon and grant Thy mercy unto all. Thou art the Forgiver, the Light-Giver and the Compassionate.

(Signed) Abdul-Baha Abbas.

Revealed at Acca June 1, 1904.

Translated Sept. 15, 1904, New York, by Amcen-Ullan, Fareed.

* ("Deprivest whomsoever Thou willest not," refers to the reward and punishment of the soul according to his deeds. There are many instances of this in all the Heavenly Scriptures.)

Ba # 55

Translation of Voice Record
of

Abdul Baha,
(From the Persian)

Praise be to God^o that we are present in this radiant meeting and turned toward the Kingdom of Abhaj. That which we behold is due to the Bounty and Grace of the blessed Perfection. We are atoms and He is the Sun of Reality. We are drops and He is the greater Ocean. Though we are poor, yet the treasury of the Kingdom is full to overflowings. Though we are weak, yet the Confirmations of the Supreme Concurrence is abundant. Though we are helpless, yet our refuge and shelter is His Holiness Baha'O'llah.

Praise be to God ^o	His traces are evident.
Praise be to God ^o	His Lights are radiating.
Praise be to God ^o	His Ocean is full of waves.
Praise be to God ^o	His Radiance is intense.
Praise be to God ^o	His bestowals are abundant.
Praise be to God ^o	His favors are manifest.

Glad Tidings Glad Tidings
The Morn of guidance hath dawned.
Glad Tidings Glad Tidings.
The Sun of Reality hath shone forth.
Glad Tidings Glad Tidings
The breeze of favor hath wafted.
Glad Tidings Glad Tidings.
The rain drops of the Cloud of Bounty have showered.
Glad Tidings Glad Tidings.
The Sun of the Supreme Horizon hath radiated to all, the world
with boundless effulgence.
Glad Tidings Glad Tidings
The hearts are all in the utmost purity.
Glad Tidings Glad Tidings.
It is the Splendor of His Highness Baha,
Glad Tidings Glad Tidings.
Zion is dancing.
Glad Tidings Glad Tidings.
The Kingdom of God is full of exhilaration and commotion.

Prayer

Through Mirza Ameen to Miss Gertrude Buikema, Chicago, Ill.

9

HE IS GOD!

O thou who art advancing to the Dawning Point of Lights!

Extend the hands of communion unto the Sacred and Brilliant Threshold and read the following prayer:

O my God! O my God! Glory be unto Thee for that Thou hast confirmed me to the confession of Thy Oneness, attracted me unto the word of Thy Singleness, enkindled me by the fire of Thy Love, occupied me with Thy mention and the service of Thy friends and maid-servants.

O Lord! Help me to be meek and lowly and strengthen me in severing myself from all things, and in holding to the hem of the Garment of Thy Glory, so that my heart may be filled with Thy Love and leave no space for the love of the world and the attachment to its qualities.

O God! Sanctify me from all else save Thee, purge me from the dross of sins and transgressions and cause me to possess a spiritual heart and conscience.

Verily, Thou art Merciful and, verily, Thou art The Generous, The Helper!

(Signed) Abdul Eaha Abbas

Translated by
Mirza Ameen'u'llah,
Chicago, Ill.,
April 16, 1902.

B# 57

The following prayer with directions for its use , was revealed by the Blessed Perfection. This is the form of prayer in which the Washington Assembly ask the Believers throughout America to Join with them.

.....

Prayer

Is there any remover of difficulty beside God?
Say: Praise be to God: He is God: All are his servants and all are standing by his commands.

.....

This prayer should be said before sunrise 95 times each morning during nineteen consecutive days , beginning the morning of June 16 th and ending upon the morning of July 4th. Immediately after using it upon the nineteenth morning (July 4th) the special supplication should be made.

.....

Substance of supplication to be made the morning of July 4 That Love , Unity and Humility may so characterize the American believers that the Kingdom of ABHA will appear with manifest power and be firmly established in this land.

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62-58

CHEN M. D.

form of supplication to be sent to The Master, Abdul Baha, at the
end of the nineteen days of prayer.

I N G O D ' S N A M E .

To: The Greatest Branch,	The Lord of The Kingdom,
The Mystery of GCD,	The Center of The Covenant,
The M A S T E R,	Abdul Baha Abbas.

Beloved Lord:

During nineteen days, June 17th to July 4th
inclusive, these Thy servants throughout America are with one accord
supplicating for a special outpouring of Love, Unity of Spirit, and
Humbleness of Soul upon them in such measure that The Kingdom of Abha
may forthwith become manifest with Power and Glory in this land.

May they all attain to Thy Good Pleasure, and always walk in Thy
Holy Path. They supplicate that Thy Spirit may descend upon them by
virtue of which they will be given strength to overcome all the powers
of the world, and attain to the Divine Blessing of Fullness of Life
in GOD.

(Sign here).

Bc#59

Why pray?

To the maid-servant of GOD,

Upon her be Baha'o'llah!

HE IS GOD!

O thou who art advancing toward the Kingdom of GOD!

I read thy letter of graceful composition and wonderful expression.

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

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

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

Therefore, during thy supplications to GOD and thy reciting

Bc # 60 A

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

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

Upon thee be greeting and praise!

(Signed) Abdul Baha Abbas.

Translated by A. K. Khan,
October, 1908.

Through Mirza Ahmad to the maid-servant of God, Mrs. Bethlin.
Upon her be greeting and praise!

... ..

Read thou this supplication, that it may become the cause of
thy spiritual salvation:

O Thou Almighty! I am a sinner, but Thou art the Forgiver!
I am full of shortcomings, but Thou art the Compassionate!
I am in the darkness of error, but Thou art the Light of Par-
don!

Therefore, O Thou Benevolent God, forgive Thou my sins, grant
Thou Thy Gift, overlook my faults, bestow Thou a shelter, immerse
me in the Fountain of Thy Patience, and heal me of all sickness
and disease. Purify and sanctify me, give Thou me a portion
from the outpouring of Holiness, so that sorrow and sadness may
vanish, joy and happiness descend, despondence and hopelessness be
changed into cheerfulness and trustfulness, and let courage take
the place of fear.

Verily, Thou art the Forgiver, the Compassionate, and Thou
art the Generous and Beloved.

(Signed) Abdul Baha Abbas.

July 18, 1908.

Be # 61

-He is El-ABHA:-

On my God, my Beloved, my Assistant and my Chosen.- Thou seest Thy Beloved who rejoiced at Thy Remembrance, who sang the verses of Thy Oneness, and who read the Book of Thy Saucity, who were swayed by the Breeze of the Verdant Gardens of Thy Knowledge, who were attracted by the Magnet of the Spirit of Thy Gifts and drew lights from the Lights of Thy Wisdom. Bring them together again, O Lord, by the Power of Thy Covenant, and gather their dispersion by the Might of Thy Promise and unite their hearts by the dominion of Thy Love and make them love each other that they may sacrifice their spirits, expend their money and scatter themselves for the love of one to the other. O Lord cause to descend upon them quietness and tranquility on Thy Part and shower upon them the clouds of Thy Mercy in great abundance, and open before their faces a large Door from Thy Bounty, and make them to characterize themselves with the characteristics of the Spiritual, which should be taken as an example by them,- and let everyone of them be a glaring lamp while in existence. O Lord, have us sheltered by Thy wide open Door, and give us from the treasures of Thy Covenant the greatest and most abundant share. O Lord, make us firm in Thy Noble Command, and bestow upon us Thy Gifts through Thy Bounty, Grace, and Munificence. Verily Thou art the Generous, the Merciful, and the Benevolent.

"EE"

Abbas- Abdel- Beha.

Bc # 62

Through Ali Kuli Khan

An invocation for forgiveness in favor of the esteemed husband of
Mrs. Helen S. Goodall.

Upon him be Baha'o'llah el ABHA!

O Thou Creator!

This pure soul advanced toward Thy Kingdom and humbly
lamented and supplicated before Thee. Heretofore he was a cap-
tive in this earthly world, but now he has intended to enter into
the Kingdom of Eternity, and turned unto the Spiritual World and
had the hope to receive infinite favors from Thee.

O Thou Forgiver! Forgive the sins and confer mercy and
pardon. Cause this thirsty one to reach the fountain of life,
and let this fish plunge into the Infinite Ocean of Forgiveness,
so that this bird may soar into the Rose-garden of the Merciful
One and enter into the meadows of boundless forgiveness and par-
don.

Thou art the Forgiving, the Merciful, the Compassionate!

(Signed) Abdul Baha Abbas.

Translated by Ali Kuli Khan,
May 6, 1909,
Washington, D.C.

BC #63

Tablets.

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- 6 & 7. Tablet to the Beloved of God in America (Kenosha, Wis.) Adore others.
- 8 & 9. Tablet to Denver Assembly - Confirmations -
10. Tablet to a Believer in Paris - All the references Prophetic have become clear - The time is now when now is the time to now like water a sea -
11. To children -
12. Tablet from Miss A. David's 1840 - representing of Beloved Father -
13. Tablet continued - Unity of Nations -
14. Tablet continued Day of Judgement - Time of the end
15. Tablet continued - A Holy Birth to a New Jerusalem - All Prophets proclaimed Unity -
16. Tablet continued "Day of Babylon" (Babylon). All the Manifestations of God of the Day of God -
17. Tablet continued - "I say" and not "Thus saith" -
18. Tablet continued - Difference between these three days -
19. Tablet continued. Peace: All laws (all scriptures) shall be in Babylon law - etc.
20. Tablet continued - Connect with all religions with Spirit and fragrance. all have originated from God. "Gloria is not for him": etc.
21. Tablet continued - Unity - Religion of God. Justice -
- 22 & 23. Tablet continued - "More than an hundred and others. visible, I should not have offered myself as a target to the libelous servants: all hithering bottles & sisters -

Copy

9

Through Mirza Enayat Ullah,

to the maid-servant of God, the attracted Mrs. Corinne True.

Upon her be Baha'o'llah.

HE IS GOD!

O attracted maid-servant of God!

The epistle written (and sent) through Mirza Enayat was received. The account of the land designated for the Mashrak-el-Azkar, of your placing therein, in company with Mrs. Harrison, nine stones and pouring thereon attar, water and olive oil, and of your commemorating the Beauty of ABHA and His Holiness the Supreme (the Bab) was all understood.

That land is blessed because it is mentioned by the name of Mashrak-el-Azkar. Surely, the beloved of God and the maid-servants of the Merciful in all the cities of America must put forth the utmost of effort in order that the Mashrak-el-Azkar be raised in that land.

I am hopeful through the aids and confirmations of God that the beloved ones and the maid-servants of the Merciful may achieve this service.

Express the utmost love and kindness on behalf of Abdul-Baha to all the beloved and the dear maid-servants of the Merciful; especially Mrs. Harrison and thy dear daughter.

Upon thee be Baha-el-ABHA.

signed, Abdul-Baha Abbas.

E E

Translated by Dr. Ameen Ullah Fareed,

Haifa, Palestine, Sept. 15, 1908

BC# 65

Mrs. E. Grace Foster,

Upon her be Bahá'u'lláh.

HE IS GOD!

O thou dear maid-servant of GOD:

Thy letter was received. Praise GOD for thou didst hear the Call of the Kingdom, wast awakened, attentive and attained faith in the Lord of Hosts.

His Holiness Christ, addressing the believers utters the following in the Gospel: "Be awake lest the Son of Man come and find ye asleep!" Now, thou wast awake, therefore thou didst advance and engage in the service of the Word of GOD. Appreciate the value of this attainment, and like unto a candle radiate the light of the Love of GOD in the Meeting of the Beloved. Encourage the beloved of GOD and be a source of joy and gladness to the Baháin. Hold meetings and read and chant the Heavenly Teachings, so that city may be illumined with the Light of Reality, and that country become a Veritable Paradise by the Strength of the Holy Spirit, for this cycle is the cycle of the Glorious Lord and the melody of oneness and solidarity of the world of mankind must reach the ears of the East and West.

Convey greeting of reverence to all the maid-servants of GOD and His man-servants.

(Signal) Abdul-Baha Abbas.

Received and translated by Dr. Ameen U. Farced for Mrs. Foster, Christmas, 25, Dec. 1907.

BC #66

Upon the envelope bearing this letter appeared the following Command in the blessed hand-writing of Abdul-Baha, my Lord. "This is a letter written by the Parsee, or Zoroastrian (Bahais) to the beloved of God in America.

Translate, print and spread it."

Allaho-Abha!

O people of Baha in America: We offer our life to you! This is an epistle from the Parsee (Bahai) Assembly to the spiritual Assemblies and Christian Bahai gatherings of America. This is a flame from the fire of the love of Abdul-Baha, - may our spirits be a sacrifice to His beloved, - which aims to express by pen and ink the glad-tidings of the Kingdom and the joys of Heaven. Even so it proclaims:

O people of faithfulness, O nightingales of the garden of truthfulness and oneness! Consider how the Heavenly Father has fed His children from the table of the Kingdom,

and how He has animated them: and ~~REMOVED THEM~~ severed them from the world, that they may hasten to the arena of sacrifice, dancing and rejoicing, ready to offer a thousand lives for the beloved.

They have quaffed from His proffered chalice of Oneness and have been fed at His table of Love, which caused them to rejoice in remembrance of one another. The Westerner has become the heart companion of the Easterner and the Oriental spirit and fragrance to the Occidental.

Who is this Heavenly Father who has thus gathered together His dispersed children? Who is He who has saved mankind from discord and is leading the realm of men to the Kingdom of "The Most Great Peace?" Opposing elements and quarrelling nations is He uniting. Beastly creatures are by Him made angelic and to them that are dead is He giving a new life. In the heart of the human tree He has lighted the light of love. Praise be to Him! Glory be unto Him who has created men equal!

(2)

Therefore, oh ye beloved who are happy, oh ye lovers who rejoice: How can we remain idle in such a Day as this, in such a light as this? Can we rest silent? It is the time of joy and the period of rejoicing. It is the Day of calling and the period of summoning to the Lord. It is the Age of the Covenant. It is the Great Feast; the Day of Judgement. It is the hour of gathering the gems and the time of giving out the pearls of Wisdom. It is the Day of Revelation. It is the period of Manifestation. It is the Spring of power and glorification. It is the Day of great happiness. It is the Day of Baha.

In thanksgiving for this great bounty we must engage in resurrecting the dead and in setting the hearts aglow with the Love of GOD. We must pray to GOD fervently and ask Him earnestly to guide all those who are led astray, to the right pathway.

O ye beloved of GOD and our dear ones in the Kingdom: we think of you always in our meetings and ever remember you with delight. We ask confirmation from the Kingdom of Abha in your behalf. Will you also supplicate for us the Divine Threshold in the sacred hours of prayer?

We beg to hear from you for it makes us very happy.

Greeting and praise be upon the people of Baha who are blessed by His Guidance.

(Signed) The Parsee Bahai Assembly of Yezd.

Translated by Dr. Ameen O'llah Fares, Chicago, 17th, Feb. 1908.

Published by C. E. Sprague, 3502 Lake Ave., Chicago, Ill. U.S.A.

Through Mirza Ameen, Mr. Agnew, Mr. Chase and Mr. Scheffler,
to the Beloved of GOD in general, Kenosha, Wisconsin.

HE IS GOD!

O ye dear friends and maid-servants of GOD:

A good fragrance is coming from the rose garden of
Kenosha, and a pleasing breeze is flowing from the orchard
of the hearts of the friends and maid-servants of the
Merciful.

Praise be to GOD, that town by the presence of the
beloved ones and the maid-servants of the Merciful hath
become a Veritable Paradise, and its space like unto the
heavens is illuminated with radiant lamps. If this con-
flagration and attraction continue for a period, Kenosha
will soon attain great provisions, will travel with speed
through the degrees of existence, and make great progress
in the orders of the Kingdom.

Therefore, this Prisoner implores and supplicates at
dawn, seeking strength and confirmation for the Beloved of
that town.

Thus may Heavenly Confirmation become your associate,
and the morn of Eternal Happiness dawn upon ye, and the
Sun of Reality rise with such brilliancy as to dispell
entirely the gloom of ignorance from those horizons.

O ye real friends and dear maid-servants of GOD: The
Lover of the East, in perfect love has outstretched His two

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(2)

hands to embrace the beloved of the West, and to rejoice in that love and unity.

O ye beloved of GOD: As long as ye can strive to set aglow the hearts with Love; be attracted to one another and be members of each other. Every soul of the beloved ones must adore the others, and withhold not his possession and life from them, and by all means he must endeavor to make that other joyous and happy. But that other (the recipient of such love) must also be disinterested and life-sacrificing. Thus may this Sunrise flood the horizons, this melody gladden and make happy all the people, this Divine Remedy become the panacea for every disease, this Spirit of Reality become the Cause of Life for every soul.

O ye friends and maid-servants of the Merciful: It is life-offering, rejoicing happiness, and the manifestation of divine favors.

Upon ye be El-Baha El-Abha.

(Signed) Abdul-Baha Abbas.

Trans. by Mirza Ameen, (Ameen'u'llah Faresd, M.D.) Nov. 4, 1907, Chicago, Ill.

Published by C. E. Sprague, 3502 Lake Ave., Chicago, Ill.

Through Charles Mason Remey, to the Denver Assembly, U. S. A.

To the believers of GOD and the maid-servants of the Merciful (upon them be Baha-Ollah El Abha)!

Denver, Colorado.

O ye servants of the True One and the maid-servants of the Merciful!

Do not think that ye are forgotten for one moment! Abdul-Baha is at all times remembering you with Infinite Love and Kindness and supplicates at the Threshold of Oneness, Assistance and Favor;- so that the Invisible Confirmation may pour down, the Divine Bounties unveil their countenances, the friends in that region be ignited like unto the lamps, and the maid-servants of GOD shine like unto stars;- in order to illumine that country, make that clime the Paradise of Perpetual Abode, to suffer the people to drink from the Wine of Guidance, to intoxicate the yearning ones after the Kingdom of Abha, to open spiritual universities, to be instructed in the mysteries of the Love of GOD by the Heavenly Instructor, to associate with each other with the utmost humility and attain to spiritual affinity.

(2)

Each one must sacrifice his life and possession to the other, and each person be loving to all the inhabitants of the world, to rend assunder the curtain of foreignness and consort with all the people with union and accord. They must be faithful to the traitors and benevolent to the tyrant. They must recognize the enemies as friends, the unknown as known.

These are the advices and exhortations of GOD! O ye friends!
O ye maid-servants of the Merciful!

In order to thank for this Most Great Guidance, consort with all the people with the utmost joy and happiness;- so that ye may become the recipients of the Glances of Providence.

Become not sad on account of any calamity, neither be ye broken-hearted by any trials. Be ye firm and steadfast in order that the Beloved of hope become the Cup-bearer of the assembly and the greatest desire become realized.

Blessing be upon ye by the Bounty of your Lord, the Merciful.

Upon ye be Baha-El-Abha .

(Signed) Abdul-Baha Abbas.

Translated by M. Ahmed Espahani, Oct. 9, 1907, 10: p.m., Washington, D. C.

Published by C. E. Sprague, 3502 Lake Ave., Chicago, Ill.

Tablet revealed to a believer in Persia.

HE IS GOD!

O thou friend:

A fire from the Kingdom hath been kindled in the heart of the world--in the Blessed Tree, whose flame shall ere long set aglow the pillars of the earth and Its Rays illumine the horizons of the nations. All the signs have appeared, all the references (prophetic) have become clear, all that was revealed in the Books and Scriptures has become fully manifest, and there is no ground for anyone to hesitate in regard thereto.

Some people of former times and some sects avoided certain others as strangers, but now the Glorious Beloved One hath ridden upon His swift coursing steed, circling about in the Arena of Truth and all that was hidden became manifest.

Let there be no more silence or reticence, taciturnity of negligence. The Candle is lighted--yet the moths continue motionless and melancholy behind the veils.

Now is the time to roar like unto a sea and seek to ascend heavenward. If we desire to reach the Apex of the Supreme Kingdom, we must unfurl our wings; if we wish to dive into the depths of the ocean, we must teach our limbs swimming; the time is too short and the Divine Courser moves swiftly on. Let us keep up and compete with each other, and let us light a brilliant candle.

(Signed) Abdul-Baha Abbas.

(Trans. M.A. Esphahani, Oct. 12, 1907. Washington, D.C. Pub. by C.E. Sprague, 3502 Lake Ave., Chicago, Ill.

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Each child may memorize as much as he can from this supplication.
E. E.

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HE IS GOD!

O my Lord! O my Lord! I am a child of tender years; nourish me from the breast of Thy Mercy, train me in the Bosom of Thy Love; educate me in the school of Thy Guidance and develop me under the shadow of Thy Bounty; deliver me from darkness, make me a brilliant light; free me from unhappiness, make me a flower of the Rose Garden; suffer me to become the servant of Thy Threshold and confer upon me the disposition and nature of the righteous ones; make me a cause of bounty to the human world and crown my head with the diadem of Eternal Life.

Verily, Thou art the Powerful, the Mighty, the Seer, the Hearer!

(Signed) Abdul-Baha Abbas.

Translated by M. A. Esphahani, Sept. 6, 1906, Washington, D. C.
Published by C. E. Sprague, 3502 Lake Ave., Chicago, Ill.

At the foot of Mt. Carmel, in the sacred neighborhood of the "Holy Garden" (the tomb of the Bab).

Haifa, Syria, Aug. 14, 1907, A.D.

Shaban 5th, 1325, A.H.

9

Honorable Anayat'ullah-Upon thee be the Peace of GOD:

Sometime ago a letter was received from you wherein you have recorded two questions asked by his honor, the beloved of GOD, Mr. Woodcock. Upon him be Baha'u'llah El-Abha!

The first question concerns the genealogy of the Pure Mother of His Holiness, Abdul-Baha. (May the spirit of the world be a sacrifice unto Him). And the second touched upon the unity which was to bring together the two branches of the Family of his holiness Abraham. The first question was submitted by me to His Holy Presence. The Tablet in reply is cited below:

HE IS GOD!

Honorable Mirza Assid'u'llah, upon thee be Baha'u'llah El-Abha:

You have asked concerning the relations and genealogy of the mother of Abdul-Baha. The father and grandfathers of mother went to Persia from the regions of Taif, and the inhabitants of those regions are all, with very few exceptions, descendants of the posterity of Ishmael.

Upon thee be Baha El Abha.

Sig. Abdul-Baha Abbas."

(2)

As to the second topic, namely; that according to the history of the pyramid and the prophesy the two nations which compose the Christians and Islam, descendants of his holiness Abraham, will in this blessed Day unite, and establish the Universal Peace, etc. (the end of the question).

Such expressions and prophecies concerning the future time, the latter Day, when these two great and glorious nations (i.e. the Christian and the Mohammedan) shall be united are numerous and will be found in all the Prophetic Books. These prophecies are eloquent glad-tidings of a great reality. They indicate, however, that in the latter Day a great religion and law shall appear; the mighty Ocean shall be revealed with great waves and these two religions like unto two great straights shall join that Ocean, uniting to such an extent as to leave no trace of the former strait. Then only one ocean shall be seen surging gloriously.

This great Ocean, according to the explicit texts and accurate records of the Holy Books, the Old and the New Testament and the Koran is the law and religion of Baha'u'llah, glorious is His Mention and Sublime His Station. In the Old Testament, the gathering together of the scattered sheep of Isreal from the four corners of the earth to Jerusalem is one of the prophetic statements. This expression refers to the unity and concord of the great nations under the one tabernacle. These events are the character-

(3)

istics of the final Day, the time of Judgement. They must take place. Verily, in the heavenly Books, there is no subject which has received greater emphasis than this; no greater prophecy is given.

The purpose of the latter Day, Time of the End, according to the terminology of the prophets is, the Day of the Manifestation, of the Great Divinity, the Day of the government of the Lord of Hosts, a government in truth and reality. That Day is the very day wherein the Blessed Beauty, Baha'u'llah revealed Himself and proclaimed the mighty Word: "Verily I am GOD," which reached the ears of the world.

There is no doubt that subsequent to this great Spiritual unity between these two different, opposing nations when the spirit of the New Kingdom of GOD shall be revealed, the material unity such as inter-marriage, etc., will naturally follow. The unity between the individuals of mankind is of two kinds. First; a spiritual unity and faith and second a natural and physical unity. The spiritual unity comes first through the religion, and the material unity concerns the physical and follows the first.

To elucidate the topic, let us state that the Christian nation is of the opinion that all the inhabitants of the earth eventually will embrace Christianity and that that religion will be the only true one which shall survive and the Gospel shall alone be the Holy Book. The Islamic nations hold to the view that the world's salvation is

(4)

dependent upon the propagation of Mchammad^{ism} and that all nations shall at least embrace that religion and believe in the Koran as the one Book. Thus these two great nations point out the way to universal peace. The theologians interpret all the Biblical prophecies to confirm their view and ideas, and the learned in the Koran and traditions do the same with their side.

The true and valid explanation is that which has been mentioned, namely; that a New and Great Revelation was to appear. A Holy Book, the Kitab El-Akdas, and a new Jerusalem were to become actualized in order to bring these two nations under the new Tabernacle in Unity and Peace.

Still more lucid and clear shall we aim to make the point. Know thou that all the Manifestations of God whose names appear upon the pages of the Holy Scriptures, and whose deeds are recorded in books of history from the time of Adam to our present age, reveal themselves in the name of Prophethood. Their Books and their Words were heavenly and referred to GOD, i.e., they declared them to be revealed on the part of GOD. Their laws and ordinances which were established among the creatures were His laws. All of them without exception declared that in the great, final Day all their laws would be united and all the paths would be joined. All differences would be removed and Peace Supreme would rule.

(5)

After the Declaration of the Oneness of GOD and the exhortation of their followers they considered the giving forth of this prophecy and this glad-tidings of the greatest importance. This, however, was expressed in different and various terms. Once it was said: "I will go now, but will come again to tell you that for which you are not ready now." Again it is recorded: "The Great Spirit shall appear," "The Comforter shall come." Yet again: "The Heavenly Father shall bless His children by His Presence."

In the Tablets and heavenly writings of Zoroaster we find the following: "The time of rest, repose, happiness and peace, the day of longevity shall come at last, it shall be the day of Bahram." The philologist gives the definition of Bahram as Bahi (Baha) and Niku (literally bright and good). It is said that at that time the world shall be filled with light and goodness.

In the glorious Book, the Koran, the Day of GOD is indicated by the terms: "The Meeting with GOD," "The Divine Manifestation; the Appearance of the Lord." In the traditions of the Imams reference is made to the Manifestation of Hossein, after the appearance of Ghaim.

In all the Holy Books, prophecies focalize around the Time of the End, the latter Day. None of them, however, give it clearly, all using symbols and parables. For

(6)

instance his holiness Isaiah says: "In the time of the end the Lord of Hosts shall declare 'Verily I am the Lord and there is none beside Me,' etc." In the Gospels it is stated: "The Heavenly Father will appear and will say: Verily, I say, and not, 'Thus saith the Lord.'" In the Koran it is stated: "When the Lord appears the unitarian believers will attain the Meeting of GOD."

In the Beyan, the first point, the Bab, says: "In the Day of Him whom GOD shall manifest, " i.e. the Day of the Blessed Beauty, Baha'u'llah, "In all states He will utter: Verily, I am the Lord." These expressions and similar statements are inspired words and revealed texts. They are understood fully only by the Prophets, who are the mines of Divine Inspiration. The earnest souls and assiduous students in the School of the Prophets may comprehend such mysteries.

In this connection therefore let us first clearly understand the meaning of "The latter Day" and then state the purport. Let it be known that "The latter Day" is the Day wherein the Manifestation of the Divine occurs. Namely, the day when GOD reveals Himself in a human temple and proclaims "Verily, I am GOD, there is no GOD but Me." The day of prophethood ends in the "day of Lordship." The "Day of Lordship" ends in the "Day of Divinity," the "latter Day,"

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the "Time of the End," "The Highest Firmament," "The Greatest Name," "The Sadrat El Montaha," "The Great Judgement."

The difference between these three Days is that the "Day of Prophethood" is that day wherein the Manifestation of GOD, appointed by Him will guide the souls unto Him. Their guidance or calling is thus expressed: "We are humble servants come from GOD bringing the people ordinances of salvation." This is the language which has been used from Adam to Mohammed.

"The Day of Lordship" is the Day when the Manifestation of GOD trains the realities of human beings with Divine Utterances, preparing them for the "Day" of "Divinity," "The Day of the Lord of Hosts," This was the Day of the First Point, the Bab, the precursor of the Blessed Beauty, Baha'u'llah, who in His lifetime awakened and prepared the souls for the "Day of the Blessed Perfection."

"The Day of Divinity" is the Day of the Manifestation of the Reality of Realities, the Revelation of GOD entire. It is the Day of the Blessed Perfection, Baha'u'llah, Holy is His Name and Magnified is His Grandeur. This is the "Day of the End," "Day of Judgement," it has many names. It is mentioned in all of the KE Heavenly Books. In this Day He will declare "Verily, I am GOD," even as was recorded in the Sacred Texts. All who appeared before Him were the Lords of Hosts and He is the "Lord of Lords," "King of Kings."

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He will bring together the scattered hosts and will unite the scattered armies in a New Jerusalem under the Tent of Peace. There shall remain no trace of discord and no divergence of sects. Jews, Christians, Mohammedans, Buddhists, Zoroastrians and Brahmans and all the sects will become united under the Tent of Abha and gathered by the name of Baha'u'llah in the religion of Oneness.

They will find under that canopy of Peace, no prejudice or race, sect or religion; they will all look to GOD and live in peace in the House of the Father. They will attain the long and earnestly looked-for blessing of heaven and will give thanks night and day.

Therefore these statements make it evident that the purpose of the unity of the Christians and Islam, the two descendants of Abraham and their communication and intermarriage is realized through the comprehensive Bahai religion and law. This unity, concord and intercourse is not to be confined to those two noble and great nations, nay rather, all mankind, whether descendants of Abraham or Noah or Adam will equally enjoy the heavenly table of the Father, Baha'u'llah—glory be to Him.

All laws shall end in the Bahai law. All Scriptures shall merge in the Kitabi-Ahdas. The East, West, North and South shall unite in Bahai love. They shall become as

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one united whole, one great nation, and the face of the earth shall become the Paradise of Abha. Even so was it witnessed in the blessed Day of Baha'u'llah, when members of all nations gathered around His bounteous table, the Sun of His Generosity shedding Its light upon all equally, all basking in Its rays and heat. The clouds of His Mercy showered upon the tender plants of the human souls, all growing in His life-giving atmosphere.

By means of these heavenly Words, He admonished the people of the world and liberated them from religious animosity and sectarian hatefulness. "Consort with all religions with spirit and fragrance." "Beware lest the bigotry of ignorance possess ye, among the people."

"All have originated from GOD and to Him they return." "Verily He is the Originator of the creatures and the destination of the people." Again He says: "The most glorious tree of Knowledge is this Sublime Word. Ye are the fruits of one tree, and leaves of one branch." "Glory is not for him who loves his native land, but for him who loves mankind." Again He says: "The religion of GOD and the sect of GOD have descended from the heaven of the Will of the Lord of Eternity only for the purpose of the unity and concord of the people of the world. Make it not a cause of discord and inharmony." "The great means and mighty cause for the appearance and

(10)

revelment of the Sun of Unity is the religion of GOD and the law of the Lord; the growth of the world and the education of the nations; the security and peace of the country depend upon its ordinances and commandments." "It is the greatest means for the greatest attainment, it confers the Chalice of Life, and endows one with Eternal Life and Everlasting Blessing." "The chief ones of the earth, especially the manifestations of Divine Justice must exert their utmost endeavor in the preservation, protection and elevation of this Station. Likewise they must investigate the conditions of the subjects and exert themselves for their welfare. The manifestations of power, usually the kings and heads are requested to endeavor in order to remove discord from among the peoples and let the light of unity shine. They must do that which the Supreme Pen has recorded. Verily, GOD is the witness and the atoms of existence declare that that which is a means of promoting, elevating and educating; protecting and training the people of the earth has been mentioned. We ask GOD to confirm the servants.

"What this oppressed One asks of every one is justice and equity. They must not be satisfied with the listening. Reflect upon that which has been manifested from this oppressed One. I declare by the Sun of Exposition which has dawned from the horizon of the heaven of the Kingdom of the

just.

(11)

Merciful that were there an expounder and utterer visible, I should not have offered Myself as a target to the libelous servants."

Such lofty statements are numerous in the heavenly Tablets, and the souls who came from the various nations and were blessed with His holy Presence, heard from His lips these lofty utterances. Likewise after His Ascension, in the many meetings of the Centre of the Covenant, His Holiness, Abdul-Baha--may our lives be a sacrifice for Him!--representatives of the various nations are seen seeking answers to their questions which they receive with great satisfaction, each according to his capacity. All becoming brothers and sisters and composing the great Bahai nation. This is the exposition of the unity which the nations were to enjoy.

You have yourself been blessed with that meeting. You have seen with your eyes, heard with your ears therein. May we meet you again in that Radiant Spot and inhale together the fragrances of GOD and harken together to the lofty anthems and witness with sight and insight the beauty of GOD and His Signs of Glory and Majesty.

May this blessing be yours and also be granted to those who earnestly seek, even as you yourself. Verily He is the Listener and the Answerer to our prayers. Amen.

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(12)

Praise, greeting and peace be upon the beloved of GOD
who are firm and steadfast.

From the servant of Abdul-Baha, the Servant of the
Covenant.

Mirza Assad U'llah.

Translated by Dr. Ameen Ullah Fareed, Chicago, Sunday
Nov. 24, 1907, 12:15 M.

Published by C. E. Sprague, 3502 Lake Ave., Chicago, Ill.

IN THE NAME OF BAHÁ'Ó'LLÁH, the Lordly Effulgence of the Infinite Splendor, the Assembly of Bahá'ís of New York City issue the following utterances of The Greatest Branch of God, the Center of the Covenant of God, Abdul Baha :

-oOo-

Tablet revealed some years since:

HE IS GOD :

O ye beloved of God ! Highway robbers are many and hypocrites are innumerable. The wolves clothe themselves with the shepherd's garment and thieves show themselves in the form of watchmen. Hereafter, if any Persian or Oriental come to those parts, even though he be from the very City of Akka. if ye find he does not possess a letter written by the hand and sealed by the seal of Abdul Baha, you must decidedly avoid him. In future, of course, certain people will come to you claiming faith. (Sig.) Abdul Baha Abbas.

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Cable from London to Wilhelmitte, New York:
Receive no Persian, even my family, without autographic permission. Communicate to all friends. (Sig.) Abdul Baha.
Received Dec. 30, 1912.

-oOo-

From a Tablet to Charles Mason Remey, Washington, D.C., translated by M. A. Schrab, London, England, Dec. 29, 1912:
Awaken the friends, for ere long a test shall come. Perchance some persons, outwardly firm and inwardly wavering, shall come to those parts in order to weaken the faith of the Friends in the Covenant of God. Let them be awake ! Let them be mindful ! As long as they see a trace of violation of the Covenant, they must hold aloof from the violator. Day and night let them strive so that the Lights of the Kingdom of Abha may encircle the globe, and the darkness of error may be entirely dispelled. (Sig.) Abdul Baha Abbas.

-oOo-

Cablegram received February 3, 1913, from Paris to Wilhelmitte,
New York:

We have reached Paris. Greetings to all. Any Persian, be he my own son or daughter, if he comes to America without having a new permission written in my own handwriting or signature, do not meet him at all. Inform all cities. (Signed) Abbas.

BC# 73 A

Cablegram from Paris, Feb. 14th, 1913: To Parsons-Remy, Washington.

I am Servant of Baha'u - His Holiness Baha'o'llah is unique and peerless. All must turn to Baha'o'llah. This is the religion of Abdul Baha. Firmness in the Covenant means love and obedience to the Command of Abdul Baha. Announce this. (Signed) Abbas.

-oOo-

Portion of a Tablet to Mr. Roy C. Wilhelm:

Convey my longing greeting to all the believers of God throughout all the cities of America and announce to them on my behalf that if any person from amongst the Persian believers who may be well known as to his character, whether man or woman - although he may be my own son or daughter - comes to America and has not a NEW permission for his going to America written with my own handwriting and signed with my own signature, you must not give him any attention at all. Whosoever speaks with him is a violator of the Covenant! This question is most important. Undoubtedly you must show the utmost caution. There are some wolves in sheep's clothes who may claim to be shepherds. Whosoever from amongst the Persian believers arrives in America although he may be related to me, - that is, - even if he be my son-in-law or she be my daughter, first ask him the letter giving him a NEW permission to come again to America. If he shows you any such letter, be most careful and attentive that it is my writing and my signature, that they may not be counterfeits. Then you cable to me and inquire about him. When the answer is received by you that it is correct then you meet him, otherwise do not associate with him. Announce the contents of this letter to all the believers and the maid servants of the Merciful throughout America. (Signed) Abdul Baha Abbas.

Translated by M. Ahmad Sohrab, March 25, 1913, Paris, France.
The Original of this Tablet is in the Master's Own Handwriting.

-oOo-

Excerpt from Tablet to Mrs. Harriet Cline. Los Angeles, Calif.
Translated by Mirza Ahmad Sohrab, Paris, March 29, 1913:

To-day firmness in the Covenant is the means of the promotion of the Word of God and conducive to the effect of the word of man. Any explanation which does not accord with the Covenant will have no effect whatever. Therefore, whosoever heralds the Covenant of God, unquestionably he is confirmed. This has been tried a thousand times. Any soul who violates the Covenant and Testament in the least degree, immediately he is cut off: even in this material world he will become afflicted with remorse and regret. (Signed) Abdul Baha Abbas.

From a Tablet to an American believer, translated by Ahmad Sohrab, Paris, March 4, 1913:

Whosoever claims that Abdul Baha has given to him a Tablet or sent a cablegram, he must prove it (by showing it). Do not accept the saying of anyone on mere statement. He must bring forth the unmistakable and valid evidence, signed by my own written signature and not the signature on a cablegram which cannot be substantiated. (Signed) Abdul Baha Abbas.

-oOo-

Message from Abdul Baha in His own handwriting, to the American Bahais. Translator, M. A. Sohrab, Sept. 18, 1913, Ramleh, Egypt:

Any Persian, whether Bahai, or belonging to the ancient religions of Persia - IN SHORT, ANY PERSIAN - without carrying in his hand a letter either in my handwriting, or signed with my signature, the believers must not associate with him or speak to him, even if he is Shoghi Effendi or Rouhi Effendi (the two grandsons of Abdul Baha). The friends must demand of him before anything else, his credential letter, written with my handwriting, or signed with my signature. (Signed) Abdul Baha Abbas.

-oOo-

Portion of a Tablet to Mr. C. M. Remy, translated in Ramleh, Egypt, September 23, 1913:

I have repeatedly written that any Persian, or although he be My relative or Afnan, if he has no credential in his hand, the believers must not at all approach him, or associate with him, because all the enemies of the Cause in Persia - Yahyais, Nakazeen, and Sufists - are turning their attention to America and will come in order to weaken the Cause of God. You must protect the Cause of God, and write to every one, and awaken all, that they must not meet any Persian who has not in his hand a credential in my handwriting and signature. (Signed) Abdul Baha Abbas.

-oOo-

FOR THE SAN FRANCISCO ASSEMBLY.

In response to a letter detailing the circumstances attending the arrival in San Francisco of two Persians from India (via Honolulu), without credentials, of their appearance at a Bahai meeting, of their being advised to leave and return to their hotel, and of their being entertained subsequently in the home of a believer, the following Tablet was revealed by Abdul Baha :-

O thou who art attracted to the Kingdom of ABHA !

Thy letter was received. Its details concerning those two persons (Persians) became known. You have acted most reasonably.

Every Persian, or non-Persian, who comes from the East and has not in his hand a letter from me, although he may be one of my rel-

atives, the believers must not receive him, neither should they let him enter into their meetings. For some wolves are coming from Persia to those parts in order to tear the sheep of GOD, and to scatter the seeds of corruption and to become the means of division—especially the followers of Mirza Yahya. To receive these souls would be like permitting a thief to enter a home, or like letting a wolf into a flock (of sheep). Unquestionably this is not permissible !

A man may receive his own enemy into his house and show him the utmost respect and consideration, but it is not allowable to receive a thief into his house, nor a traitor into his home, nor a wolf into the flock. This would be injustice. Although the heart of the wolf is displeased at this, yet the sheep of GOD must be protected.

For example, once in Persia, a person who was secretly a Nakoz, called on one of the believers. The utmost consideration was shown him and he was entertained with the greatest hospitality. From every standpoint he was treated most kindly. Finally, this guest stole all the jewels belonging to the wife of the host, broke open the safe and took all the money and the Tablets and writings. Then he took with him to the court these Tablets which proved his host to be a Bahai. He pleaded to the governor: "I did not know this person before I became a guest in his ~~home~~ home, but now I have realized that he is a Bahai, consequently I have brought his papers to you.

The governor sent for the Bahai host and ordered him thrown into prison. The Bahai cried out: "This person has stolen my goods." But the governor answered: "Because he has given information about thy being a Bahai, therefore thou are accusing him. Now to receive such a person as this thief into one's home is an injustice to all the members of the family.

Show ye the utmost kindness toward enemies, that is, ignorant enemies, but not toward traitorous and treacherous enemies. I hope that through the Divine Bounty and Favor you may be guarded and protected.

Say to those two persons (Persians) :

"Because we have explicit instructions in regard to this matter we cannot disobey them. It would have better for you to have gone first to Akka, and, receiving permission and credentials, to have come to America from there. Then you would have experienced the utmost consideration. You must likewise obey this command. If you are sincere believers, act according to this clear injunction.

(Signed) Abdul Baha Abbas.

(Translated by M. Ahmad Sohrab, Ramleh, Egypt, September 30, 1913.)

Tablet translated by M. A. Schrab, Ramleh, Egypt, Sept. 30, 1913:

Thy letter was received. My desire is that thou mayest become the cause of the firmness and the steadfastness of the souls in the Divine Covenant, in order that thy face may become illumined and thy breast inspired with the Bestowals of the Kingdom of ABHA.

Firmness in the Covenant contains an odor like unto the fragrance of the musk which perfumes the nostrils; while violation of the Covenant has a stench smell which nauseates the nostrils. Therefore, when one inhales with a Spiritual Power, unquestionably he will distinguish between the two smells.

The World of Violation is like unto a rootless tree: ere long it will entirely die. The World of the Covenant is like unto the Blessed Tree which is growing beside the River of the Water of Life: in the utmost delicacy and beauty day by day it is developing and adding to its verdancy. Ere long no trace will be left from the World of Violation. No one will ever abandon His Holiness Baha'o'llah and His INCONVERTIBLE TEXTS, and no one will ever follow the superlatives of the Nakazeen. For in His Irrefutable Utterance and Blessed Writing, He has most emphatically commanded all the Nakazeen to obey (the Center of the Covenant). All the Nakazeen whom you observe know this fact, but self-interest having crept in, they are following the Violation.

There are letters preserved with the handwriting of Kheirella in which he clearly writes: "I testify that thou art Christ the Son of GOD"; but I did not accept this from him and wrote back that I am Abdul Baha. Now on account of some interest, he is following the Nakazeen; but this interest will not remain, it will disappear. This century will pass, and in the next century there will remain not one Nakazeen.

Upon thee be Baha El ABHA ! (Signed) Abdul Baha Abbas.

-oOo-

Cablegram to W. H. Hoar from Alexandria, Egypt, October 11, 1913:

Hold aloof from Taki Zade, Baba Aga, Assad'o'llah, and whomsoever associates with them. Send cables to the Bahai Assemblies of America. (Signed) Abbas.

-oOo-

Portion of a Tablet to Miss Juliet Thompson, New York City. Translated by M. A. Schrab, Oct. 29, 1913, Ramleh, Egypt.

Convey this message to each and all the believers in New York: Any person who comes to America from the East, whether Bahai or non-Bahai, although he may be one of my relatives, such as Mirza Jalal, Mirza Mohsen and Mirza Hadi (the three sons-in-law of Abdul Baha), who has not in his hand a letter of permission with my handwriting and signature, the believers of God must not at all approach him, but shun him and know that he is a wolf - he has come to scatter the

flock; a thief - he has come to rob the house - like unto Taki Zade. And whosoever exhorts you to associate with them, no matter under what title, do not at all accept from him, even if he gives unto them the utmost praise. Write this to all the cities (Assemblies) of America, to each and all, so that they may announce it amongst the believers. Is it allowable to assist the wolf so that it may associate and consort with the lambs, or to encourage the serpent and scorpion in order that they may affiliate with the people? These souls are similar to them. They are negligent of GOD and have no faith whatsoever. But with these machinations they wish to cause your deviation from HIS HOLINESS BAHÁ'U'LLÁH and submerge you in the sea of superstitions. However, you must exercise the utmost love toward your enemies, but not toward the wolves. Through this, spiritual results will be obtained and the world of morality will become illumined.

All the believers must show love toward Mr. Topakyan.

(Signed) Abdul Baha Abbas.

-oOo-

From a Tablet to the friends of GOD and the maidservants of the Merciful, United States of America; translated by M. A. Sohrab, Home of Abdul Baha, Mount Carmel, Haifa, Syria, April 19, 1914. (These words are in the handwriting of Abdul Baha.) :-

If a Persian comes from the East to those parts - supposing the impossible - although he may be my own son, or the only daughter of Abdul Baha - without having in his hand an epistle with my own hand and my own signature, to meet and hold conversation with him is forbidden. For whosoever goes to America without permission has no other aim save sedition and the violation of the Covenant. (Signed) Abdul Baha Abbas.

-oOo-

Cablegram received by R. C. Wilhelm from Abdul Baha Abbas, June 29, 1914:

Wilhelmita, New York: Dr. Fareed, his mother and relations are great violators of Covenant. Association with them totally forbidden. Inform believers. (Signed) Abbas.

-oOo-

Cablegram from Abdul Baha Abbas to Mirza Lotfullah Hakim, London, England, June 19, 1914:

As I have utmost love for believers, I awaken them. Dr. Fareed with his mother and relations are violators of Covenant and enemies of Cause. Avoid meeting them most scrupulously. Any association with them is totally forbidden. (Signed) Abbas.

Cablegram sent from London to Abdul Baha by Charles Mason Remy and George Latimer, June 29, 1914:

Friends desire cablegram authenticated.

Several days later a cablegram came from Abdul Baha to Mrs. Thornburgh-Cropper, London, England, as follows:

Former cablegram correct. Protect Cause according contents. Inform Remy. (Signed) Abbas.

-oOo-

Portion of a Tablet to Mrs. Noble, Cleveland, Ohio, translated in 1903 by A. K. Khan:

Tests and trials only cause agitation to weak hearts, but to the pure souls a hundred thousand tests are like a mirage, imagination and shadow. The shadow cannot withstand the rays of the sun and pure fragrances of holiness will not be concealed through the doubts of the beetle. The headache of wavering will not affect those exhilarated with the wine of the Love of GOD! In sooth, there will be found in those regions certain persons like the Pharisees in the time of Christ, who night and day will exert themselves with all heart and soul to cast forth doubts in order that they may deprive the souls of the Glad Tidings of the Holy Spirit. They will ~~be~~ disseminate false rumors and utter many a calumny, and will publish and announce false stories. They will undertake all these only for the sake of earthly vanities. And some Pharisees among the missionaries of the Gospel will hasten thither from Persia and say: "We are aware of the secret of the matter." All they may say is sheer slander. Now you know this, that in its time you may dispel and annihilate the darkness of these suspicions like unto a manifest light. (Signed) Abdul Baha Abbas.

-oOo-

From a Tablet revealed by Abdul Baha Abbas for a Chicago believer, translated by Dr. Zia Bagdadi, Sept. 2, 1913:

Remember thou that Judas Iscariot was the head of the disciples and their example. How then his feet stumbled and fell in the path, so that he shed the blood of Christ. Verily herein lies a lesson for those who are mindful.

-oOo-

LEPROSY: THE SPIRITUAL DISEASE OF VIOLATION

"Leprosy may be interpreted as any veil that interveneth between man and the recognition of the Lord, his God. Whoso alloweth himself to be shut out from Him is indeed a leper, who shall not be remembered in the Kingdom of God, the Mighty, the All-Praised."

(G.1.86)

CABLEGRAM SENT BY ADDU'L BAHA TO AMERICA DURING THE MONTH OF HIS DEPARTURE(LEATH) 1921.

Nov. 8 "How is the situation and health of friends?"

Nov. 12. "He who sits with lepers catches leprosy. He who is with Christ shuns Pharisees and abhors Judas Iscariots. Certainly shun violators."

Nov. 12 "I implore health from divine bounty."

(St. Xll 232.)

TABLET TO A WOMAN IN CHICAGO(to be read to the Spiritual Assembly)

"O thou dear maid-servant of God'

Thy letter was received and the contents became known. Thou hast asked some questions; that why the blessed and spiritual souls, who are firm and steadfast, shun the company of degenerate persons. This is because that just as the bodily diseases, like consumption and cancer, are contagious, likewise, the spiritual diseases are also infectious. If a consumptive should associate with a thousand safe and healthy persons, the safety and health of these thousand persons would not affect the consumptive and would not cure him of his consumption. But when the consumptive associates with those thousand souls, in a short time the disease of consumption will infect a number of healthy persons. This is a clear and self-evident question.

"Likewise, if a thousand magnanimous persons associate with a degraded one, the perfection of those souls will not affect this debased person. On the contrary, this mean person will be the cause of their going astray. Therefore, His Holiness Baha'u'llah says in the Tablet: 'Soon will a foul odor be spread; shun it, so commandeth the Omniscient

BC#744

continued

and the Wise. That foul odor is that of violation. You should avoid
His Holiness Christ says that the owner of the garden does not leave
the dried tree, but certainly cuts it and throws it into the fire,
because the dried wood is worthy and deserving of fire. Again, His
Holiness Baha'u'llah says: "Then, O ye trees of the blessed garden of
My bestowal, protect ye yourselves from the poison of the treacherous
souls.... so that the trees of existence, through the bounty of the
Worshipped One, be not deprived of the blessed breaths and breezes of
~~the~~ love."

Abdu'l Baha: Read Old Testament (St. XII 233-234.)
Numbers XII verses 1-15 (This is a leprosy of violation against Moses)

"... the brothers of His Holiness Christ came to
Him and it was said, 'These are your brothers'. He answered that
His brothers were those who believed in God, and refused to associate
with His own brothers. He did not exercise despotism in the case of
Judas Iscariot and His own brothers, but they separated themselves.
In short, the point is this: 'Abdu'l Baha is extremely kind, but when
the disease is leprosy, what am I to do? One must protect and safeguard
the blessed souls from the fatal spiritual diseases, otherwise
violation, like the plague, will become a contagion and all will perish
St. XIII 242

~~Abdu'l Baha says in the book, vol. II, p. 4, P. 5~~
Abdu'l Baha:

"Thou hast written that in view of the questions of violation thou art
perturbed. There is no occasion for perturbation, for the Blessed Beauty (Baha'u'llah)
has closed all doors of error and doubt and has entered into a Covenant and Testament.
Will they (the teachings) be promulgated through senseless words by those who
pretend to be philosophers, or through the doubts of the people of violation and lust?"

St. X 233-234

Abdu'l Baha:

"The Covenant of God is like a vast and fathomless ocean. A billow shall
rise and surge therefrom and shall cast shore all accumulated foam." BC# 74B

cont.

"Today, every wise, vigilant and foresighted person is awakened, and to him are unveiled the mysteries of the future, that nothing save the power of the Covenant is able to stir and move the hearts of humanity."

Star of the West Vol X. P. 153.

..... Prayer.....

PRAYER REVEALED BY ABDU'L BAHÁ IN 1913 FOR A MAID-SERVANT OF THE FAITH.....

O God! Assist me with the hosts of the Supreme Concourse and make me firm and steadfast in the Covenant and Testament. I am weak in the Covenant and Testament; confer upon me strength. I am poor; bestow upon me wealth from the treasures of the kingdom. I am ignorant; open before my face the doors of knowledge. I am dead; breathe into me the Breath of Life. I am dumb; grant me an eloquent tongue so that with a fluent expression, I may raise the call of Thy Kingdom, and quicken all of them in firmness to the Covenant. Thou art the Generous, the Giver, and the Mighty."

BC# 74c

Through Mirza Ahmed and Mr. Ramey,

To the maid-servant of GOD, Miss F. Meadowcroft.

HE IS GOD!

O thou Beloved Maid-servant of GOD!

Thou hast written regarding the death of thy mother. Praise be to GOD, she hath attained to the desire of her heart and hath ascended to the Kingdom of AREEA.

Happiness depends on the spiritual glad tidings and not upon material means. It is found in the Kingdom of Abra and not in this mortal world.

O thou maid-servant of GOD! Become thou not extinguished by the winds of tests, but rather become ignited and be more happy, for then thou wilt become a tried believer.

Guide the maid-servant of GOD, Mrs. 666666, to the Power of the Holy Spirit and say: "Unless the Holy Spirit becomes intermediary one cannot attain directly to the Bounties of GOD. Do not overlook the obvious truths. For it is a self-evident fact that a child cannot be instructed without a teacher and knowledge is a bounty from the Bounties of GOD. The soil is not covered with grass and green without the rain of the cloud, therefore the cloud is the intermediary between the Divine Bounties and the soil. A body does not develop and grow without the soul, therefore the soul is the medium of the spiritual life."

Bc #75A

(2)

Convey respectful greeting to Mrs. 66666- and say: "I hope that through the Breath of the Holy Spirit the mysteries may become disclosed to thee, for without this channel it is impossible and unattainable. Turn thine attention to the days of His Highness, the Christ; some people imagine that without the Messianic Outpourings, it is possible to attain to Truth; but this very imagination became the cause of their deprivation."

O thou maid-servant of GOD! The aim of the theosophists is to attain to Truth, but the Truth is unattainable except through the Favor of the Holy Spirit. The light has a center and if one desired to seek it otherwise but from the center, he can never attain to it. In this solar system the mainspring of light is the sun and every light is acquired from it; even the lamps of the night are ignited through the sun, for if there were no sun the trees would not grow nor the mines develop, so that the oil be extracted from those trees and mines and the lamps of the night be lit by it. Is it possible that one attain to the light in this globular sphere without the mediation of the sun? No, by the Life of GOD! To suppose it is pure imagination. But the Truth is this: the mainspring of the lights is the sun and the rays are shed from it upon all the regions.

Upon thee be Baha-ul-ABHA!

(Signed) E.E. Abdul-Baha Abbas.

Trans. by M.A. Esphahani, June 14, 1907, Washington, D.C.

BC #75 B

To Miss Meadowcroft, Chicago, Ill.

HE IS GOD:

O thou who art advancing towards God:

Inasmuch as the attracted maid-servant of GOD, Mrs. Cochran, hath guided thee unto this great cause, do thou listen to her and accept from her whatever name with which she may name thee; for, verily, her Light is great upon thee, and she is kind unto thee for having guided thee unto the Light of Guidance.

Send My abundant greeting to the attracted maid-servant of GOD, Mrs. Cochran. Verily, I beg of GOD to strengthen her with the Fragrances of Holiness at all times.

Upon thee be greeting and praise.

(signed) Abdul-Baha Abbas.

BC#76

Through Charles Mason Remey, to the Denver Assembly, U. S. A.

To the believers of GOD and the maid-servants of the
Merciful (upon them be Baha-Ollah El Abha)!

Denver, Colorado.

O ye servants of the True One and the maid-servants of the
Merciful!

Do not think that ye are forgotten for one moment! Abdul-
Baha is at all times remembering you with Infinite Love and
Kindness and supplicates at the Threshold of Oneness, Assistance
and Favor;- so that the Invisible Confirmation may pour down,
the Divine Bounties unveil their countenances, the friends in
that region be ignited like unto the lamps, and the maid-servants
of GOD shine like unto stars;- in order to illumine that
country, make that clime the Paradise of Perpetual Abode, to
suffer the people to drink from the Wine of Guidance, to
intoxicate the yearning ones after the Kingdom of Abha, to
open spiritual universities, to be instructed in the mysteries
of the Love of GOD by the Heavenly Instructor, to associate
with each other with the utmost humility and attain to spirit-
ual affinity.

(2)

Each one must sacrifice his life and possession to the other, and each person be loving to all the inhabitants of the world, to rend assunder the curtain of foreignness and consort with all the people with union and accord. They must be faithful to the traitors and benevolent to the tyrant. They must recognize the enemies as friends, the unknown as known.

These are the advices and exhortations of GOD! O ye friends!
O ye maid-servants of the Merciful!

In order to thank for this Most Great Guidance, consort with all the people with the utmost joy and happiness;- so that ye may become the recipients of the Glances of Providence.

Become not sad on account of any calamity, neither be ye broken-hearted by any trials. Be ye firm and steadfast in order that the Beloved of hope become the Cup-bearer of the assembly and the greatest desire become realized.

Blessing be upon ye by the Bounty of your Lord, the Merciful.

Upon ye be Baha-El-Abha .

(Signed) Abdul-Baha Abbas.

Translated by M. Ahmed Espahani, Oct. 9, 1907, 10: p.m., Washington, D. C.
Published by C. E. Sprague, 3502 Lake Ave., Chicago, Ill.

BC # 77 B

Through Mirza Ahmed,

Upon him be Baha O Llah!

To the Spiritual Assembly of New York,

Upon them be Baha O Llah El Abha!

HE IS GOD!

O ye sons of the Kingdom!

At a time when conditions were most difficult and oppressive and the reception of letters hard and impracticable your letter was received. Therefore its reception denotes that that honorable Assembly is Confirmed. I hope from the Bounties of His Highness the Incomparable One that under all circumstances and Conditions ye may become assisted in the service of the Kingdom of GOD.

You have written regarding the erection of the Temple and the purchase of the ground, or the finding of a place to be as a home for the gathering of the believers. At this moment that Abdul-Baha is immersed in the ocean of Calamities, this news caused Him joy and happiness; - that praise be to GOD that the friends and the maid-servants of the Merciful are thinking to serve the Kingdom of GOD.

O ye sanctified souls!

It is the time of firmness and steadfastness and the period of arising in the service of the Word of GOD; for the Blessed City is environed from all directions with the tempestuous waves of tests and trials and the sweeping hurricane of persecutions and hardships are blowing and

BC# 78A

(2)

rearing high. The joy and happiness of the heart of Abdul-Baha depends upon the stability and constancy of the believers. For they must live and act in accord with the Divine Advices and Exhortations and show forth to each other the power of the perfection of love with infinite accord and unity; - so that they may become the embodiment of one existence; the waves of one sea; the myrtles of one rose-garden; the rays of one sun; the stars of one horizon; the fruits of one tree; and the birds of one meadow.

Likewise they must treat with and behave toward all the governments, nations, communities, kings and subjects with the utmost sincerity, trustworthiness, straight-forwardness, love and kindness. Even they must make hopeful a bloodthirsty enemy; show sympathy with the utmost faithfulness and honor to the perfidious unjust; know the ill-wisher as the well-wisher and torment not the sinner with reproaches. Should they become the targets of a thousand arrows of persecution, they must challenge it with love and friendship and treat every one with the purity of purpose and kindness.

O ye friends of GOD!

Show ye an endeavor that all the nations and communities of the world, even the enemies put their trust, assurance and hope in you; that if a person falls into errors for a hundred thousand times he may yet turn his face to you, hopeful that you will forgive his sins; for he must

BC # 78B

(3)

not become hopeless, neither grieved or despondent. This is the conduct and the manner of the people of Baha! This is the foundation of the Most High Pathway! You should conform your conduct and manners with the advices of Abdul-Baha!

Concerning the erection of the Temple; now all the believers must become united, so that the Temple may be built soon in one place. For should (the believers) undertake (the erection of the Temple) in many places, it will not become completed anywhere; and as in Chicago they have preceded every other place to plan the erection of the Temple, undoubtedly to co-operate and help them is nobler and a necessity. Then, when it is built in one place, it will become erected in many other places. If, for the present, you prepare or establish a home in New York, though by renting it, to become a centre for the gathering of the believers of GOD, it is very acceptable. God willing, in all the states of America in the future, there will be erected Temples with infinite architectural beauty, art, with pleasing proportions and handsome and attractive appearances; especially in New York. But for the present, be ye satisfied with a rented place.

The utmost happiness was produced by hearing the news of unity and agreement among the believers in New York; for the foundation of progress is union and when this object is attained, the Cause will develop.

BC#78c

(4)

Deliver on my behalf longing greeting to his honor Mr. Percy Woodcock.

When the friends and the maid-servants of the Merciful do gather together on Sundays in the Spritual Assemblies, exercise ye toward them on behalf of this Imprisoned One the utmost affection, love and kindness.

Convey on behalf of this longing One the glad-tidings of the attainment to Confirmation to his honor Mr. Howard MacFutt; that ere long he shall in such wise be assisted by the Confirmations of the Kingdom of Abha that he jimselvf will become astonished.

O ye members of the spiritual Assembly!

Become ye firm and steadfast in the Covenant and Testament to such a degree that your meeting become the expression of one soul and endeavor ye with your hearts and minds so that ye may become the cause of the illumination of this darkened world and that through your efforts the Lights of the Kingdom dawn upon this nether sphere.

Upon ye be Baha-El-ABHA!

(Signed) Abdul-Baha Abbas.

Whatever has and will transpire in this land, are through the conspiracy of the brothers who are not resting neither day nor night and are thirsting for the blood of Abdul-Baha. The government is not responsible at all

(5)

These difficulties are brought about through the evil slanders and machinations of the Makeseens.

(Signed) Abdul-Baha Abbas.

(The original of the last few lines was written by the Master's own hand)

Trans. by M. Ahmed Esphahani, May 9, 6 A.M., 1908. Washington, D.C.

Pub. by C. E. Sprague, 3502 Lake Ave., Chicago, Ill.

Bc#78E

Through Mirza Ahmed, to the Members of the Spiritual
Assembly of Chicago and the Spiritual Assembly of New York.

Upon them be Baha'u'llah-el-Abha!

O ye two merciful Assemblies!

Praise be to GOD, that, through the outpouring of Guidance
India is rapidly becoming a rose-garden of ADHA, for many could have
lately embraced the Truth and are in the utmost attraction and
enkindlement.

Forward ye, as soon as ye can, a few copies of every Tablet and
Epistle, which is translated into the English, and the books which are
written by believers, in this language, to the merciful Assembly of
Bombay and to his honor Aga Seyad Mostafa in Rangoon.

O ye spiritual friends of Abdul-Baha! At this moment when
danger is threatening to surround all directions, Abdul-Baha is attracted
to the Fragrances of the Kingdom of ADHA, and, with infinite joy and
happiness, is begging providence and favor from the Threshold of
Oneness in your behalf. Now is the time of firmness and resolution and
the moment of steadfastness and constancy, and the period of showing
forth divine power by the strength of proof, the solidity of argument,
the eloquence of utterance and the grandeur of spirit.

Upon ye be Baha-el-ABHA!

(Signed) Abdul-Baha Abbas.

Trans. by Mirza Ahmed Esphahani, March 24, 4: P.M., 1908. Washington, D. C.

Pub. by C. E. Sprague, 3502 Lake Ave., Chicago, Ill.

Bct#79

Revealed by Abdul-Baha Abbas.

O friends of GOD! O spiritual companions!

The Lord of the peoples of the world declares in the beneficent Koran: "And there is for you in the Prophet of GOD a good example; That is to say, to follow His Holiness is a good example and to imitate that Real Leader is the means of acquiring success in both of the worlds. The followers of the Prophet (Mohammed) were commanded to follow Him in all affairs and manners, and when some individuals, having recognized this safe path as the Straight Road traveled therein they became Kings in the Land of the Righteous and the Kingdom of the Elect. And those souls who tried to acquire comfort with ease, deprived themselves of all bounties and perished in the lowest ditch of despair. Their days came to an end and their happiness terminated. Their bright morn became dark, and their transparent cup became full of dregs and rust. Their uprising star descended and their bright luminary set.

But those pure souls who followed (in the footsteps of the Prophet) shone in the Highest Horizon as the Stars of Guidance and arose from the Dawning-place of hopes with matchless brilliancy. They sat on the Throne of the Kingdom of Eternity and rested on the couch of Divine Success. Their traces are clear and their lights brilliant; their star is luminous and their attendants are the armies of angels of the Heavens of Immortality. Their palace is firm and their edifice is strong. Their light is illuminating the world and their heat is consuming the world.

Now judge for yourselves: Those souls who followed in the wake of that Manifest Light acquired such bounties and stations! If we now follow in the footsteps of the Most Glorious Beauty (Baha'ollah) and the most Exalted Majesty (the Bab) - may My Life be a sacrifice for those who suffered martyrdom in Their Path - what would be the result?

His Exalted Majesty (the Bab) from the beginning of the arising of His Beauty to the day of the Greatest Martyrdom spent days and nights under severest trials, in the Path of GOD; He made His breast a target for thousands of arrows of calamities, and with a breast pierced and torn hastened to the Most Glorious Kingdom.

The Eternal Beauty - the Greatest NAME - tasted of the poison of every calamity, drank of the cup brim full of all kinds of trials; made His breast a target for every arrow; made His neck indebted to every sword. He was incarcerated in a prison, and was bound in merciless chains. He was exposed to the derision of the crowds of enemies and became a butt for the stones of miscreants. He was subjected to chains and collars and was tightly bound with ropes and fetters. He was exiled from His native land and was carried to the land of Bulgars and Serbs. In the Most Great Prison He suffered inexorable calamities and His blessed days ended in this cruel prison, and dark dungeon while a prisoner of oppression and injustice, and He ascended to His Kingdom.

Now, O faithful friends and companions of that Bright Countenance: Is it becoming that we should sit idle, even for one moment, practice idleness and seek ease and comfort, so that we be exposed to temptation and

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indolence, be occupied with our own thoughts and lose our hearts to strangers and kindred? Nay, by GOD, we ought not to rest for one moment day nor night; we ought not to pollute our pure hearts with the attachment to this world:- we must prepare Divine Assemblies, establish Feasts of Love, sing the melody of the Most Glorious Kingdom accompanied with stringed instruments and with drums and flutes; hasten, dancing and laughing with joy, to the altar of martyrdom, and offer body and soul, head and trunk, as a sacrifice!

O friends, be loyal!

O beloved ones, be firm and steadfast!

O imploring ones, trust in GOD and rely upon Him!

O humble ones, be ~~xxxxxxx~~ attached to GOD and cling to Him!

Let us ~~xxxxxxxx~~ encourage each other and set all in motion.

Let us strive to diffuse the Fragrance of GOD and engage ourselves in exalting the Word of GOD!

Let us ever be alert through the influence of the gentle breeze wafted from the Garden of Favor, and enjoy the Sweet Fragrance of the Garden of Unity.

Let us put enthusiasm and conviction into the hearts of the righteous, and excitement and joy into the hearts of the free!

Praise be to GOD that the hosts of the Most Glorious Kingdom are coming together in large numbers and the stars of the Highest Horizon, are in uprising and ascension! The Banner of Guidance is in motion, the Cloud of Bounty is descending in a shower, and the Luminary of the Horizon of Significances is shining! The Feast and the enjoyment of the Kingdom are in complete Harmony, and the Dawn of Favor is breaking with the Light of Guidance! It is the Melody of the Kingdom of ARHA which is descending from the Supreme Concourse, saying:

O dead ones, who art without heart and soul! Become alive! Become alive!

O sleeping one, in the water and clay! Be awake! Be awake!
O intoxicated one, who art witless and gone astray! Become sensible! Become sensible!

The horizons are full of fragrance! The eyes are full of light and the East is pouring down fire! Get rid of body and soul!

The time of sacrifice has come, the Merciful Breath abounds and the Divine Secrets are disclosed! Be a leader of lovers! Be a leader!

The sweet song of the melodious singing bird from the Branch of the Cypress Tree in the Garden is expounding the problems of spirituality! Be acquainted with the mysteries! Be acquainted with the mysteries!

Translated 1909 by Mirza Enayet 'o'llah.

Bc# 30. B

Chicago, Ill.

To Mr. Harry Gale.

HE IS GOD!

O thou seeker of the Kingdom:

Thy letter was received, on account of the lack of time I will write a brief answer. I beg for all the members of thy family success and prosperity and supplicate, pray and entreat to the Kingdom of God, to impart health and happiness, so that the necessities of life may be replenished, thou mayest find strength and become engaged in the service of the Kingdom.

Convey the wonderful Abha Greeting to Mrs. Matilda Gale and say: I beg heavenly confirmation in behalf of thy sons, so that they may find proficiency in the art of music. Convey on My behalf the wonderful Abha Greeting to Mrs. Torrent. Exercise on My behalf the utmost kindness toward the maid-servant of God, Mrs. Cora Torrent, give her the Glad Tidings of the Kingdom of God and say:- Consider the power and majesty of the Word of God, that has taught a nine year old child.

I hope ^{that} thou mayest find rest and composure.

Upon thee be paha El Abha.

(Signed) Abdul-Paha Abbas.

Revealed in Haifa, Syria. April 3rd. 1910.

Translated by Mirza Ahmad Sohrab,

Washington, D. C. May 18th. 1910.

A MESSAGE FROM ABDUL BAHA

To the Boston Bahai Assembly -- Brought from London, England,
September 1911 -- by Mrs. Garrett of Boston.

"Convey to the friends in Boston affectionate greetings, and tell them that though I am in London, my heart and soul are with them, and that I pray day and night that the blessings of the Kingdom be upon them.

"The Divine call is rising from the East and the West, and the Sun of Truth is shining over the whole world. The purer the heart, the more it reflects the glorious rays of Truth

"The heavenly feast is spread, and every sort of wine and food prepared. The greater the health of those who come to the feast, the more they enjoy the food.

"If any wish to have a share in the Divine Bounty, they must remain steadfast in the Covenant of God.

The tests and trials are great, an army of trials will attack you.

"The Divine Kingdom is for those who stand firm in the Divine Covenant, as when the tree sends forth strong roots and becomes firmly planted in the ground, it then brings forth delicious fruits.

"Negligence will blind you, and bring reproaches on you from me and they will trouble you. But you must with gratitude bear this trouble, and if you do this, it will be the cause of progress among you. One who does not suffer in the path of God will not enjoy peace and happiness.

"Whenever you are sorrowful or sad, say loudly, 'Ya Baha el-Abha!' and your sorrow will change to happiness and help and blessings come to you." -- Abdul Baha Abbas.

There is suffering everywhere. The world is a huge hospital, and souls are crying in the dark. The world is a huge battlefield, and the Holy Spirit is flooding every spot; but the souls are dead or dying. The Bahais should be nurses and doctors.

There is no such thing as self-development. Growth only comes by working for others. The time as prophesied from all time is short- very short. Now is the Holy Spirit to be recognized by the world? A great mass of people all over the world who have united as brothers in sorrow, suffering and affliction, will be persecuted until their cries reach the very gates of heaven. Then Angels of Light will arise and these people will receive the Message. "I came to bring and have held so long, waiting for more sorrow and suffering. When these souls are awakened- watch the results. Turkey was freed in one night; the world will also change in the same way, not from a BANAI MOVEMENT, but from a WORLD MOVEMENT. Many of the Bahais in same will steal away disappointed, but be ye firm and never let go. "God doeth as He willeth." Think ye the people will not suffer because they are Bahais? When my people will be the poor, the lowly and ignorant. Think ye the people will not scoff because those with houses and lands and jewel associate with those hungry and in rage? Think ye the Church and big monopolies will not fight to the last step? O ye of little sight:- I came to the truly fallen; to those who are born in squalor and souls who could have no light; because ye have forgotten that the world and all therein is mine. "Why have ye made it a den of thieves?" Lo, here am I in the midst of you and calling, "Come unto me all ye who labor and I will give you rest."

Only a few more years of growing and wild orgies, and then the trumpet will sound. The work will be finished I was sent to do, then I will, too, go to the Father.

(Signed)

Abdul Baha.

Copied from Tablet

Copy received by Mrs. W. Logi, May 22, 1917.

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ABDUL BAHÁ IN PARIS, 1911.

Words brought to the Boston Assembly by Mary Hanford Ford.

It is possible to so adjust oneself to the practice of nobility that its atmosphere surrounds us and colors all our acts.

When these acts are habitually and conscientiously adjusted to noble standards, with no thought of the words that might herald them, then nobility becomes the accent of life. At such a degree of evolution one scarcely needs to try to be good any longer; all our deeds are the distinctive expression of nobility.

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multitudinēness, they all emanate from the solar center. May we be like these trees, though outwardly they are numerous, they spring from the same Earth. I ask God day by day that your unity and accord may augment, that day by day your fellowship may increase, God willing, that you may be the cause that all humanity may become unified. The hearts of all the world shall find this spirit of Oneness, may all become one in kind, may all the people of the world become as flowers, however variagated their aspect; in short, all belong to the same garden, all received their charms from the same sun, all are nurtured beneath the gentleness of the same shower, and the differences in hue, shall lend a charm and harmony to the whole, and such a difference or disagreement is agreement itself, for it lends attraction.

Were you to enter a certain garden, and where all the flowers were white in color, or yellow, or all blue, there would be no attraction, but when they are variegated, then it is perfectly charming. In short all the personalities which we possess are admirable, and we hope that the difference of personalities may be that source of attraction which lends charm to this garden. (Stenographed by Charlotte Segler)

(The introductory part of this address describing the physical joys of the animal kingdom was not taken down)

-----"that a man from the East encounters a person from the West, and between the two there exists no outward relationship whatever, on account of nativity, nor an account of race, nor is there any physical relationship. In a word no means or relationship of love and fellowship obtained, nevertheless when these meet we observe in that meeting the attainment of true happiness. For example, we are from the Orient and you from the occident, not on account of kinship is there any relationship between us, nor on account of nativity, nor is there any relationship on account of race or kind; material relationship is entirely missing. Nevertheless we are in a state of the utmost and fellowship, as if it were that we belong to the same family, and as if we were unified in every condition.

How often do we find two brothers of the same father and mother, of the same race, the same nation, the same knowledge, education of the same custom and matured life, and not a trace of love is manifested between them. If we look to the external relationship, love should manifest between the two brothers, because from long custom there is reason to believe that love should excell, as they are of the same race, the same education, the same nativity, nevertheless, no amity holds between them -- but two people one from the orient and the other from the occident, without any trace of fellowship externally, in spite of all, seem to be in the utmost love and fellowship. What is the cause thereof?

The two brothers in question though belonging to the same parentage, are united only by a material relationship in which there is no bond. Their spirits are as enemies. They are contrary to one another when they came into the world of bodies, hence there is no fellowship between them, they shun each other because their spirits are at variance, though their bodies are unified. But an eastern personage and a western personage, though not possessing any physical relationship--no relation to one another, nor belonging to the same race, nor to the same nativity, nor education, nor mode of life, nevertheless they show the utmost love toward each other. The spirits of these two persons are familiar to one another, because as regards spirits they are unified. They are amiable and loving, therefore the material relationships of no account. In the world of spirits these are unified with one another, and not in the world of bodies. Yet if in the world of spirits these spirits are amiable, then in the world of bodies these two will also hold the same amity, and on that same day will they experience the utmost fellowship.

become

In a word, your spirits in a spiritual world were familiar and amiable, and a fellowship was exercised with our spirits, and it seems that for many years we had been together, as if for years and years we had associated one with the other, having enjoyed to the fullest extent this fellowship and amity.

Praise be to God, our hearts are connected each to each, and the Bounties of God are encompassing, it is with regard to this wisdom, that the 19 Day meeting or feast is organized; that every 19 days the Friends may gather together in the same place, and enjoy this feast; thus may they exercise the same spirit of love which they once exercised and previously enjoyed in this material world. And now because our spirits are amiable, our hearts are connected by the bond of friendship, we have gathered here today in order that our bodies may likewise meet one another, and I pray that God may day by day enhance this bounty, that day by day this unity may increase, until all of us may act as one sea, the waves of which will be numerous, but the sea is forever one and the same. May we be like the rays of the sun, although they are

An Address of His Holiness Abdul Baha, given at the Unitarian Church,
Palo Alto, California. October 8th., 1912.

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Unity, the fundamental basis of Divine Teachings.

In all the religions of God there is an exposition concerning unity. What is the basis of this unity? It is evident that the Reality of Divinity can not be brought within human grasp. Man can not comprehend the Reality of Divinity, because man is accidental, whereas the Reality of Divinity is Eternal. Man is limited, whereas the Reality of Divinity is unlimited. Assuredly, the limited can not comprehend the unlimited, and the accidental can not comprehend the Eternal.

When we observe and study phenomena we find a mineral kingdom, a vegetable kingdom, an animal kingdom and a human kingdom.

The mineral kingdom, however much it shall advance can not be in touch with the vegetable. The vegetable kingdom however much it may advance, can not be conscious in the sense of knowledge, can not have knowledge of the animal kingdom.

For example, this flower, however much it may advance, can not conceive sight and hearing. It can not realize what constitutes hearing or seeing, what is meant by the spirit of man, what intellect signifies, because those subjects are beyond the pale of its grasp. It can not, therefore, comprehend them. Although this plant and we are both accidental, yet the difference of degree is a hinderance to comprehension. This plant belongs to the vegetable world or kingdom, whereas our kingdom is human, and because of this difference in the two kingdoms the plant can not comprehend the human kingdom.

So long as differences in degrees hinder comprehension, to wit: every inferior degree is incapable of comprehending the degree superior thereto, then how can we ever comprehend God Who is Transcendental? We are accidental, whereas He is everlasting. We are weak, whereas He is Almighty. We are poor, whereas He is rich. We are needy, whereas He is Independent. We are finite, whereas He is Infinite. We are mortal, whereas He is Imortal. How can we, therefore, ever comprehend His Reality or even offer a word of praise or due homage?

All the homage we can offer is only in keeping with our mental grasp and conception. All that comes with unhuman conception is man's own creation. That is surrounded by man, and man is the surround, or infinite in relation thereto. But whereas a concept has only an ideal existence, man - the creator of such a concept - has both an ideal and an extraneous existence. A Divinity which we can mentally grasp, which can be brought within the grasp of intellect, is not Divinity, because it has no existence extraneously. It is only a mental concept.

We, who are possessed of extraneous existence, who also possess the ideal existence, are greater than our own creation, because we are infinite, whereas our concept is finite, and assuredly that which is infinite is far superior to the finite.

If you ponder over this you will see how clear and evident it is. It is self evident that the human powers of conception and perception can not conceive of Divinity, but the Bestowal of Divinity is all encompassing; the Lights of Divinity are shining; the Qualities of Divinity are evident and to be seen. The Holy Verities, The Divine Prophets are like Mirrors which are in a state of utmost purity and sanctity and polish, and because they are in an attitude facing the

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Sun of Reality, with Its Potency, Effulgence and Heat is reflected therein, and all Its Virtues can be visible in the Mirror.

If we say that the Sun has shone upon these Mirrors, or that It has become effulgent in the Mirror, we do not mean that the Sun has descended from Its lofty state of Sanctity and has chosen a habitat in the Mirror because that is impossible, For the Sun there is no decent. It ever is in Its high point of glory and majesty, but its Light and its Heat in a pure and polished mirror become revealed, and all Its virtues are made visible and these Mirrors which thus reveal that Light are the Realities of the Prophets.

Hence it becomes evident that the Reality of Divinity is Holy and Sanctified above decent or ascent, even as the phenomenal sun, this material sun which can be reflected in the mirror, is holy above decent or ascent, is sanctified above egress and ingress, even as this sun is sanctified above egress and ingress, but the Eternal Bestowal of the Sun in this pure and sanctified and polished Mirror has become evident and manifest.

The mirror says: "Verily the Sun is in Me and if you do not believe, then look at Me." And the Mirror is truthful, for the Sun is seen in the Mirror. Notwithstanding that, the purpose of such a statement, were it to be made by the mirror is not that the Sun has descended from Its lofty state and entered and affected and ingress in the Mirror, because, for the Sun, there is no decent or ascent. But with all Its Bounties and characteristics it can become evident in the Mirror.

That it why His Holiness Christ declares, or that is what He means when He said: "Verily, the Father is in the Sun." That means that the Sun in this Mirror has become manifest and revealed. It does not mean that the Eternal Sun or Verity has descended from the lofty heavens when it is unlimited, and has become limited thereby, for were such a thing to be realized, it is a limitation.

This is the meaning of Unity, or Oneness, This is the quancescence of this Divine Subject. Consider how evident It is. It is as the sun at midday. It is reasonable and in conformity with science.

That is why we state that religious teaching must ever conform with science and reason. They must correspond with the mind. This is perfectly in conformity with science and reason. There is no doubt or uncertainty about it.

Now in as much as the Sun of Reality has become manifest in this polished Mirror, from this Mirror, by processes of reflection, It can permeate throughout all regions.

The Light of the Sun is one, the heat of the Sun is one, and these have become resplendent in all phenomena. There is no earthly phenomenon, no earthly form of life, which is bereft of the light and heat of the sun.

Likewise all humanity receives a portion of the Bounty of God. All mankind are the manifestations of the Signs of God. All phenomena are expressions of the Might and Power of God and all phenomena reveal the handy-work of God. None of them are the handworks of satan. No man has ever been created by Satan. They are all the creation of God. These are the Signs of God's Power.

Hence we must ever reverence the creation of God. We must ever bow before the Signs of the Might and Power of God. We must ever be kind and clement towards the Signs of the Power and Might of God, and toward all humanity. All the Signs of His Power, He has created them

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On Unity.

all. The devil has had nothing to do with it. At most, it is this: that some of us may be wise, that some may be ignorant; the ignorant must be helped to become wise: some are sick; they must be treated: some are childlike; they must be helped to reach maturity: some are asleep; they must be gently awakened: but, everybody must be loved. That is it!

We must not hate a child just because he is a child and think he is imperfect when we compare him with maturity. But with the utmost of kindness nurtured, he must be educated to reach maturity, in order that he may become reasonable, in order that he may attain to knowledge and wisdom, in order that he may become qualified to enter the Kingdom of God.

God is most kind. Consider what His Holiness Christ said: "Verily the Sun shines upon the just and the unjust alike." What a blessed statement this is! Even the sinner is not deprived of the Mercy of God. What a sweet Utterance!

Consider, although this earth is dark and all the earthly phenomena are dark, nevertheless, behold this radiant sun, how it cultivates all, how it brightens all, how it heats all! Can we deny the efficacy of the sun? Not at all. It is evident. Then shall we not see the Signs of God's kindness, likewise do we not see how He educated us. We find that He bestows upon all His Bounties. Now, so long as we have such a kind God, why should we be unkind? He who is our Creator, He who is our provider, He who is our resuscitator, He who is so gentle and kind to all of us - Why then should we not be kind to one another, in stead of saying, "This is a Jew, this is a Christian, this is a Musselman or Mohammedan, this is a Buddhist." Indeed, this is none of our business. God has created us all, and it is our duty to be kind to everybody. That is our duty. But as to the individuals respected beliefs, that is between them and their God, and at the last day He will look out for their account; nor has He appointed us as their expert accountants.

It is our duty to praise God and to thank Him that He has created all of us human: that He has endowed us all with sight and hearing: that He has destined us all to become after the Image and likeness of God. What a Bestowal is this! What a Providence is this! Why should we lose these favors? Why should we be so self-occupied? Why should we deny the favors of God?

In thanksgiving for this glorious bounty we must all become unified as one family, we must all become as one people, we must all inhabit the same nativity. We must all become one nation. Thus may the world of humanity prove itself to be the world of the Kingdom, and this dark sphere become a bright sphere. Thus shall these contentions and strife cease and the utmost of love and affections prevail.

Verily this is the purpose and mission of the Prophets. Verily this is the mission of all the Books which have descended! - Verily this is the Aim of the Effulgence of the Sun of Reality! - Thus may the fundamental oneness of the world of humanity become established. So that the oneness of nativity shall be founded, the oneness of nationality shall be established; the oneness of policy shall be established, and the world of humanity become a mirror reflecting the Kingdom of God.

The Lights shining in the Kingdom - may they become revealed in the human Kingdom. The virtues which are present in the Kingdom - may they be revealed or become resplendent in the human kingdom, - may the unity or oneness of the angelic state become manifest in the human state, so that humanity itself shall become angelic.

What is the meaning of the word angel? It means no other than a holy soul, a bright and radiant soul, a perfect soul, a Divine soul, a soul who is the manifestation of love, a manifestation of reasonableness, a manifestation of knowledge, one who is not a captive or superannuated blind imitations.

These superannuated blind imitations or religious dogmas, which are ever the cause of enmity, the cause of dtruction, the cause of darkness, the cause of bloodshed, the cause of tyranny, the cause of despotizm- These blind imitations must be cast aside, and the mysteries of Reality shall be revealed.

That foundation which was meant to be the underlying principle of all the Prophets, that foundation which Christ, himself laid - That is the base of the Oneness of the world of humanity.

That foundation is universal love.

That foundation is universal peace among the nations.

That foundation is universal peace among the countries.

That foundations is universal peace among the races.

That foundations is the universal peace which shall weld together all the religions and that foundations is to do away with all sectarianism.

At a time when the Orient was enveloped in the gloom of prejudice and fanaticism, and thick clouds had befogged the Horizon of Reality, among the nations of the Orient there was religious prejudice, sectarianism, political prejudice, racial prejudice and patriotic prejudice, and the Oriental nations were in constant conflict and a state of war. The religionists considered each other as contaminating and they shunned each other, exercising the severest enmities against each other. Darkness was so dense that not a trace of light was ever visible.

Under such circumstances His Holiness Baha'O'llah dawned from the Horiz on of Reality and He instituted Teachings which united all the nations, which caused fellowship among the various religions, which dispelled religious prejudice, which dispelled patriotic prejudice and which dispelled racial prejudice, having ushered under the tent or tabernacle of the Oneness of humanity all the people of Reality. They were souls representative of the religious and of the denominations thereof who had harkened to the Call of Baha'O'llah and who had become informed of His Teachings. Such souls in Persia, are living together in the utmost love and smity. They are in a state of the utmost kindness towards one another. It is just as if they were one household.

That is why His Holiness Baha'O'llah addressed humanity sayin g: "Ye are all the leaves of one tree and the drops of one sea." That is to say the world of humanity, representing all the religions, composed of all the races may be likened to a tree. Every nation of the nations is like a branch thereof, and every souls among them is like unto a leaf. But all of them belong to one tree and that tree is the Blessed Tree; and that tree is the Tree of Life and that tree is the tree of sacrifice. Thereofer is is not allowable that among human individuals there should linger any strife. Let no sedition tarry. Let no hatred or ranc or prevail. All must live in the utmost kindness. In the utmost love. In the utmost fellowship, and must pass their days pleasantly, for this will win the Bounties of God, and the Bestowals shall surround them, and the Kingdom of God will become personified in the human kingdom. And this is our wish in its entirety.

Mr. Mountfort Mills, Mrs. Alice Breed, Miss Nellie Lloyd, Mr. Roy Wilhelm, Mr. and Mrs. Harris and Mrs. Krug displayed self-less effort in the entertainment of the delegates and friends and brought about the means of happiness and spirituality of those who were present. From the Lord of Hosts, I beg for all of the special Bounties and Favours, so that like unto mirrors they may receive a share and a portion from the Rays of the Sun of Reality.

Mrs. Rohanna Bogislav and her daughter, Elfrida Martin, sang such a melody and broke into such rapturous music, that it reached to the ears of the inhabitants of the Kingdom and imparted to them ecstasy. The believers of New York in general became assisted in rendering magnificent services and from every standpoint brought together the means of the grandeur and glory of the Congress, to such an extent that they became the objects of the eulogy of the Supreme Concours and confirmed in the promotion of the Word of GOD.

Convey on my behalf the utmost consideration and kindness to Miss Boylan. I am very much engaged in her mention and expect to receive from her good news. I shall never forget her.

Thou hast written concerning thy journey to Washington and that thou hast met my beloved daughter, Mrs. Parsons. Truly, I say, that respected lady shows the utmost magnanimity and zeal in the promotion of the Word of GOD. She is a lover of all mankind, a well-wisher of the world of humanity, an adorer of universal peace and a worker of the Oneness of the world of humanity. She is kind to all the communities of the world and is serving the Kingdom. I pray in her behalf. You have written that twice a week the Gatherings of love are held in Washington, and the believers are associating with each other with the utmost of spirituality. Thou hast likewise written that in the home of Mrs. Parsons thou didst meet the Secretary of the Interior, associated with him and conversed with him on various topics, and that he invited thee to the Interior Department so that thou mightest talk with him further. Consider how the Splendor of the Favor of the Blessed Perfection has endeared His believers, and how He has glorified them in the estimation of mankind to such a degree that it is almost unbelievable!

Thou hast also written regarding thy trip to different parts. Praise be to GOD! that everywhere thou didst become assisted and confirmed and in the utmost enkindlement associated with the believers and witnessed love and kindness from each and all. Thou art respected and honored in all the cities and Praise be to GOD! thou art engaged in service.

Convey to Miss Lippincott the utmost kindness. I hope that she may become assisted in Divine Confirmation.

Thy other letters dated July 10th, 17th and 30th, written to Shogi Rabanni were also received. Praise be to GOD! that thou art confirmed and assisted and art the means of holding meetings and bringing together the friends of GOD so that it may become proven that whosoever is firm in the Covenant and Testament is rendered victorious thru the Hosts of the Supreme Concours and assisted by the Powers of the Kingdom of Abha.

Upon thee be BAHA EL ABHA!

(Signed) Abdul Baha Abbas.

Translated by Mirza Ahmad Schrab,
October 28, Minneapolis, Minn.

BC#86

IN REGARD TO THE QUESTION:

"VERILY GOD HAS ORDAINED THE GREATER BRANCH AFTER THE
STATION OF THE GREATEST BRANCH."

At the table last week with Mr. McFutt and others present, Abdul Baha explained this paragraph to us all at length.

He said, in substance: Mohammed Ali had a great opportunity given him, but through his ambitions he became false and lost it. Baha 'Ollah knew long before the Kitab el Ahd was written that Mohammed Ali was intriguing for power and material worldly influence. But perchance that he would cease during coming years and obey the laws, this station of the Greater (less than Greatest) Branch was ordained for him, or appointed for him, toward which Mohammed Ali was to strive and attain.

To obey the laws of Baha Ollah was incumbent upon Myself (Abdul Baha), himself (Mohammed Ali), and all the believers. When Baha 'Ollah made Abdul Baha the Center of the Covenant He commanded all without exception, to turn their faces to the Center of the Covenant, and specified that those who did not do so were Nakaz. No sooner had the Kitab el Ahd been read when Mohammed Ali turned his face in opposition to the Center of the Covenant. This made him Nakaz and a violator of the Covenant. How can then any station whatsoever be extended to such an one? For if so, then Satan would still be an arch angel, figureatively speaking.

Let us analyze this paragraph in the Kitab el Ahd. In the first place the station of the Greatest Branch was a station mentioned in the Kitab el Ahd, but the Covenant of God made with the people of the whole world is a covenant which is independent of the mention of the title of Greatest Branch as is written in the Kitab el Ahd; but the fact of appointing the Center to that Covenant and the naming of Abdul Baha (the Greatest Branch--Azam) is so specifically mentioned in the Kitab el Ahd and in the Kitab el Akdas, that this is another function or ordained power besides that of being ordained the Greatest Branch. So it follows that it is intended to say, that during the lifetime of the Greatest Branch there is no station or title to anyone, and not even that of Khuaner Akbar (Greater Branch) to Mohammed Ali. But if Mohammed Ali is true to the Center of the Covenant, whose title is Greatest Branch, and enjoys His constant pleasure, then after such demise, he (Mohammed Ali) shall be appointed and attain to the title of Greater Branch. But as he has violated the Covenant, no future title can be his, and none can be now, for it says that AFTER the Greatest Branch, etc.; and since Abdul Baha still lives, there cannot even now be any claim nor justifiable dispute.

Denial of the Covenant annuls the station of every soul and all promises of prophets of past and present ages. So how can now a denier hope to retain that which is a title in this world, and that dependent upon true service and obedience. And having disobeyed, fell like Lucifer never to rise again.

In the next place, no station is specified for Mohammed Ali save that of the title of Greater Branch. That of the Center of the Covenant was alone and specifically mentioned as being exclusively pertaining to Abdul Baha, and nowhere is it mentioned by inference even, that such a station was transmissible; nor could Mohammed Ali transmit the title of Greater Branch to another after him. Then how much less can a single center to a Covenant be transferred to another after Abdul Baha. A wheel cannot have two hubs and be a useful wheel; that which has two points within a circle cannot become a center to it.

The most unmistakable fact and clearly apparent direction in the Kitab el Ahd is that only AFTER Abdul Baha, even if Mohammed Ali had been true, could he hope to even attain to the title of the Greater Branch. During the life of Abdul Baha he could not claim anything; but being a denier of the Covenant he has thrown away that which would be ordained for him AFTER Abdul Baha. Now, after Abdul Baha comes the House of Justice.

There is a Tablet of Baha 'Ullah in the hands of Mohammed Ali which has the following history: The Blessed Perfection wrote a Tablet in which he mentioned the Greatest Branch, Abdul Baha, favorably and on the next page in the same Tablet, mentioned the intrigues of Subi Ezel and condemned him. Mohammed Ali has taken that Tablet and separated the pages, and that section referring to Subi Ezel and wherein the name is omitted, but only the condemnation of his act is mentioned, he took the separated pages and pasted the edges carefully together and then gilded the edges so as to make the trick invisible. So now he shows this Tablet, which mentions the name of Abdul Baha on one page and on the other it follows with the condemnation written for Subi Ezel and claims Baha 'Ullah condemned Abdul Baha. This is only one of his tricks with which Mohammed Ali deceives the people. Has not his brother, Badi 'Ullah, written in a confession of this and many other things they have done to test the people?

This is only a summary of the words of Abdul Baha and was written from memory and should only be so given out. The substance is here, but the talk was more explicit and covered several other points, such as the life of Mohammed Ali, his constant intrigues to kill or have Abdul Baha put out of the way, which is far from a Bahai life, even if he was in the right. The results in the world contrast the works of Mohammed Ali and Abdul Baha.

ECG

Words of Abdul Baha at 780 West End Ave., New York City, Sat. Aft.
November 16th, 1912. Zia Bagdadi, Translator. Taken stenographically
by E. McKinney.

(Abdul Baha said that Boston, pronounced Bostone, was the
Persian for garden. He then went on to say:)

Wherever the mention of Baha'o'llah rises up, that is the
Paradise of Abha. Wherever purified souls exist, severed souls,
illuminated souls, that is the Paradise of Baha'o'llah.

Teheran is the Paradise of Baha'o'llah. Why? Because
there are souls there that you cannot call human, they are angels.
In reality the friends of Teheran are like unto angels. Whenever
I think of them I become happy.

The Blessed Perfection suffered a great many ordeals and
calamities, but He trained a great many souls who were peerless in
all regions.

The purpose of the appearance of the Manifestations of God
is the training of the people. That is the only result. This is the
result of it. The result of the whole life of Jesus was the training
of eleven disciples and two women. Why did he suffer all those or-
deals and calamities, all those troubles? For eleven disciples
and two women; for their training, that was the result of His life.
The result of the life of Christ was not the churches, but the
result was these souls that I mention. Afterwards these spread the
teachings.

I hope you all become the result of the life of Baha'o'llah.
These are the results of the training of Baha'o'llah.

When people ask you, "What has Baha'o'llah done?" say to
them. "He has created these, trained us."

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Utterances of His Holiness Abdul Baha at 780 West End Ave. November 26th, 1912, 9 P. M. Interpreted by Ish'te'a'l Ebn-Kalanter. Stenographic notes by Estha Foster.

Praise be to God, this is a very good gathering! Blessed souls are present, and their intention is to hear the voice of God. He blesses you all. Praise be to God you are all blessed souls, and under the shelter of the Kingdom of God. You must thank God, for Praise be to God, you have heard the voice of the Kingdom, you have turned towards the world of the Divine. Your eyes are illumined with the light of guidance. Your hearts are cheered through the love of God.

This is the day which is illumined with the light of the Sun of Truth. The realities of things are being discovered, and the mysteries of existence are being made manifest. These days are like unto spring time, for the rays of the Sun of Truth are shining from the high heavens; the vernal showers are pouring, and the breeze of Providence is blowing. Day by day the world of humanity is developing. We are therefore hopeful that before long the world of humanity will become mature. When the world of humanity arrives at maturity, then it will make extraordinary progress. Consider how a child arrives at maturity. Suddenly the light of intellect will shine upon him and man will then make extraordinary progress. It will be as though he were asleep but was awakened; as though he were heedless but became intelligent; as though he were blind, but received his sight. Before arriving at maturity he knew nothing. When he reached maturity and the light of reason shone, then he discovered the realities of the things. Therefore, we hope that this illumined age, the world of humanity shall arrive at maturity, so that the Divine ^{faculties} ~~perfections~~ will become will become manifest in the inner reality of human beings; that the divine perfections will become manifest in human beings; that this world of humanity may attain the

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highest pitch of development; and that day by day the virtues of the world humanity will become manifest, so that it may become evident that man is the very image of the Merciful, that he is the likeness of the Merciful One.

What is the meaning of the image and likeness of God? It means that man will become the manifester of the names and attributes of the Deity; it means that all the perfections and luminosities of the Divine will shine upon the mirror of human beings. Man is like unto iron, and the bounties of the divine are like unto the fire. When the iron is placed in the fire, all its qualities become hidden and the qualities of the fire become manifest. The iron was first heated by being put onto the fire. It becomes hot. It was black; it becomes red like the fire. It was solid; it becomes liquid, fluid. These are the qualities of the fire. When the qualities of the fire become manifest in the iron, the iron will assume the very form and likeness of the fire. Likewise the reality of man when he forgets himself, and the Divine names and attributes become manifest in him, then he will become the very image of God. We hope that all of you who have turned toward the Kingdom of Abha will endeavor so that you may be first illumined yourselves, that is take on the qualities of the Divine fire, become the embodiment of the divine heat, and then be the cause of others taking the same qualities with which you have been endowed, that they too may become the very image and likeness of God. In a word, exert yourselves until your imperfections are transformed into perfections, so that out of the world of matter and nature you may be translated into the word of God; that the bounties of God may rule in your personalities, and that you may not be ruled by the exigencies of nature; that the lights of reason and intelligence may shine upon you, and in the darkness of self and reason and desire may be demolished; that you may become more mature, and that you

may be the cause of aiding the maturity of others. Day by day you may become luminous, and be the cause of the illumination of others. Day by day you may become more quickened, and be the cause of converting the life of others; that all your intentions be devoted to the good pleasure of God, and all your wishes be to illuminate the world of God, so that the world of man may, through the light of love, be the cause of illuminating the world of humanity; that the world of humanity may become as one world; that mankind may become as one family; all nations as one nation; all religion be united and made one all sect become one sect; until all humankind attain the greatest felicity under the bounty of the Merciful. This is our purpose. This is the utmost of our desire.

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A D D R E S S

-by-

HIS EXCELLENCY ABDUL BAHA.

Friday, Jan. 3rd, 1913.

HIS EXCELLENCY ABDUL BAHA: How beautiful it is to organize such lovely gatherings, because such gatherings are not based upon the pursuit of the material principles of life; they belong to the study and the investigation of spiritual facts. Every gathering is brought about by a certain power. There is an object in bringing the people together. The object of a society may be the furtherance of the commerce of the country; the purpose of a conference may be the discussion of political affairs; the idea of a society may be the advancement of industry; the purpose of another gathering or conference may be the advancement of scientific and artistic matters. Praise be to God that our gathering is free from all these ideals. The Spiritual Power has gathered us together. (When we ponder over the reality of the microcosm, we discover that in microcosm, or the literal man, there are deposited three realities. Man is endowed with an outward or physical reality. It belongs to the material realm; it belongs to the animal kingdom, because it has sprung out of the material world. This first side of life, or this first reality, is darkness and gloom, because the world of matter is the world of darkness. This is the animalistic reality of man, and it is in common with all the animals. Man, however, enjoys a second or higher reality which is the intellectual reality that comprehends all phenomena, or is infinite as regards the phenomena. It is a governor, victorious over the world of matter. It discovers and unfolds the realities of the sentient beings; it is a victor over the world of Nature; it explores the laws of Nature, because it is superior above and beyond the laws of Nature from a physical standpoint. When we ponder over the morphology of the human body we find out that man is like unto any other animal, he is subject to the laws of Nature. All creation is the captive of Nature; it cannot deviate one hair's breadth from the mandates of Nature. For example, this fire, it is circumscribed and it is limited within the boundaries of the laws of Nature, and it cannot surpass any laws laid down by Nature. This globe of ours is the captive of the postulate of Nature; it cannot deviate one hair's breadth from the laws of Nature. All the stellar bodies in this infinite universe, notwithstanding their colossal bodies, yet they cannot deviate from the laws laid down for their courings by Nature, they are the prisoners of Nature, they cannot go out of the circle or of the circumference which is allowed for their journeyings.

This great shoreless sea is the prisoner of Nature. The vegetable kingdom in its entirety is a captive of Nature. The animal kingdom is a captive of Nature. All this will show you that these phenomena cannot go beyond the limit of nature. Likewise man, as far as his first reality or his physical life is concerned; the physical reality of man is likewise a prisoner of nature.

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But man is endowed with a second reality which is a reasonable or intellectual reality, and this being a conqueror over nature, he is enabled to break the laws of nature. For example, according to the laws of nature man is a denizen of the earth, he must walk upon the earth, because he is born on this sphere, he belongs to this earthly life. This is the regulation of nature. But man, through his intellectual power breaks this law of nature, discovers the science of aviation and flies in the air like unto a bird. He becomes a fish and goes to the very depths of the seas. He builds a great fleet and sails over the seas. This is the indubitable fact, that man, therefore is able to break the laws of nature; this intellectual reality of man predominates nature. Through the intellectual reality man is enabled to make a fruitless tree fruitful. This is a breakage of the laws of nature. He transforms the wild woods into fruitful orchards. This is again an explosion of the laws of nature. He changes the plains of thistles and thorns into lovely meadows and rose gardens. This is a breakage of the laws of nature. Then there is the electrical energy which breaks the very mountains. Man through the application of intellectual force takes this electrical energy and makes it a captive within this incandescent lamp. This is likewise a breaking of the laws of nature.

According to the postulate of reason, this voice is a free agency. Man takes it and makes it a prisoner within a box - a phonograph. This is again a breaking of the laws of nature. Man through this power is enabled again to communicate with the East and the West within a few minutes. This is against the laws of nature. Through this intellectual power, while he is in Europe he is able to discover America. This is an extraordinary power! He may live all his life in the East, and yet through this power may organize great affairs in the West. This is against the laws of nature.

All these sciences that we enjoy were the hidden and recondite mysteries of nature, but man was enabled to discover these mysteries, and out of the plane of the unseen he brought them into the plane of the seen. This is a breaking of the laws of nature. All these artistic accomplishments and undertakings which we have today, they were the secrets of nature; man discovered them and brought them on to the plane of possibility. In short, the explosion of the secrets of nature seem to be very numerous. With this power of ideation in man and this physical reality, man has broken these laws. Therefore, the citation of these facts will demonstrate to you that man is superior over nature, in fact he is a governor, although his physical reality is a captive of nature. But his intellectual reality is superior, is victorious. This is then self evident; that in man there exists an ideal power.

However, there is a third reality in man, that is the spiritual reality. Through that medium one discovers spiritual revelations; that is a celestial power which is infinite as regards the intellectual as well as the physical realms. That power is conferred upon man through the breath of the Holy Spirit; that is an eternal reality, that is an indestructible reality, that is a reality which belongs to the divine kingdom, that is a reality ~~which~~ through which the world is illumined, that is a reality which grants unto man everlasting life, that is a reality which is an effulgence

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of the effulgences of God, that is a reality which discovers the past events, that is a reality which looks within the vistas of the future, that reality is like unto a drop out of the infinite sea, it is the ray of the sun of reality. The spiritual world is enlightened through it, the whole of the kingdom is being illumined through it, it enjoys the world of beatitude, a world which has no beginning and which shall have no ending.

That celestial reality, or the third reality, delivers man from the material world. That is a power which causes man to escape from the world of nature. Then he will find an illuminating reality, realising the limited reality of man and causing it to attain to the infinitude of God, abstracting him from the world of imaginations and superstitions, submerging him ~~in~~ in the sea of the rays of the sun of reality.

This is proven from scientific as well as spiritual evidence. When we ponder and look over phenomena we observe that all these phenomena are composed of single elements. This single cellular element travels and has its courings through all the grades of existence. I wish you to ponder over this carefully. This cellular element has been in the realm of the mineral kingdom. While staying in the mineral kingdom it has had its courings and transformations through myriads of images and forms. Having perfected its travellings through the mineral kingdom it has ascended to the vegetable kingdom and in the vegetable kingdom it has again had its travellings and ~~xxxxxxx~~ transformations through myriads of images; sometimes it has been a grain, again it was in the form of a leaf, anon it was a flower, and then it was a tree, or behold it was a blossom. Then it attains to the stage of fruition and is a fruit. This single element has had its ~~xxxxxxx~~ transformations through these infinite forms and images. Having accomplished its services in the vegetable kingdom, this single element ascends to the animal kingdom.

In the animal kingdom again it goes through the make-up and composition of myriads of infinite images, and there we have it again in the human kingdom. In the human kingdom it has its transferences and courings through multitudes of forms. In short, this reality or single primordial atom has had its great travellings through every stage of life, and in every stage of form it was endowed with a special and peculiar virtue.

Therefore, the great and divine philosophers have had an epigram as follows: All things are involved in all things. Every single phenomenon has enjoyed the postulates of God, and in every form of these infinite electrons it has had its perfections of virtue. This, I hope, is evident and clear to you. This flower once upon a time was the soil; the animal eats it; it ascends to the animal kingdom. Man eats the meat of this animal, and there you have the ascension into the human kingdom, because all phenomena are the eaters and the eaten. This breath that we inspire, is it not true that there are many thousands of infinitesimal microbes in it, each one of these microbes going into the make-up of our composition, and this will show you that the lower forms of life can be transmuted into the

higher realm of existence. Therefore, every primordial atom of these atoms, singly and indivisibly, has had its courings through-out all the sentient creation, going constantly into the make-up and aggregation of elements. Therefore you have the conservation of energy and the infinity of phenomena, the indestructibility of phenomena, changeless and immutable, because life cannot become annihilated.

The utmost is this: that the form, the outward image goes throughout these changes and transformations. Let us again take the example of this flower. The flower is indestructible. The only thing that we can see, this outward form, is destroyed, but the elements, the indivisible elements, which have gone into the make-up of this flower are eternal and changeless. Therefore the realities of all phenomena are immutable and unchangeable. Extinction or mortality is nothing but the transformation of pictures, and images, but the reality back of these images is eternal. And every reality of the realities of life is one of the bounties of God.

Some people believe that the divinity of God had a beginning. Therefore with this principle they have limited the downpour of the bounties of God. For example, they think that there was a time when man did not live, and that there will be a time in the future when the race of man will be destroyed; that there was a time when this globe did not exist. Such a theory will circumscribe the power of God, because how can we understand the divinity of God ^{through} the manifestation of his qualities?

How can we understand the fire ^{through} its heat, through its flame? Were not heat and flame in this fire, naturally we could not say that the fire existed. The illumination of this lamp is through electrical energy and if we believe that there was a time in this world when this electrical energy was not in existence, then that is equal to the statement that there was no life at all. Or to take another example, this sun; let us say that there was a time when the sun was not endowed with the rays and the heat. Then that is equal to saying that there was no sun, because the very existence of the sun is demonstrated through its heat and rays.

If there was a time when God did not manifest his qualities, then there was no God, because the attributes of God presuppose the creation of Phenomena. For example, we state God is the Creator. A creator must of necessity create. We say God is the provider. The provider must have someone to provide for. We say God is omniscient. Then omniscient knowledge is the second degree of omniscience. Therefore, as long as God was God there has been creation; there have been the creatures. God has no beginnings and his creation has no endings, for the postulate of God is never failing. The effulgence of God cannot be suspended. The sovereignty of God cannot be interrupted. If we conceive for the world of creation a beginning, then we have conceived for the dominion and sovereignty of God a beginning, which is a false theory. In reality His sovereignty

is without beginning and without ending.

Can we ever dream or conceive of a King without subjects? without an army, without a kingdom? Is it possible? No. A king is in need of a kingdom; he is in need of an army; a king is in need of wealth. Now, as long as the Kingdom of God, the sovereignty of God is immemorial, therefore the creation of this world through our infinity is presupposed. When we look at the reality of the subject we will see that the bounties of God are infinite, without beginning and without ending. The greatest bounties of God in this phenomenal world are his manifestations. This is the greatest postulate. These manifestations are the suns of the reality.

Therefore, for the appearance of the whole of the divine manifestations of God in the future, there is no ending whatsoever, because God is infinite and His grace cannot be limited at all. And if we ever dare to circumscribe His grace within certain limited spheres, then we have as a necessity circumscribed the reality of divinity which is all-powerful. Therefore, the perfect man ever beholds the rays of the sun, he ever expects the coming of the effulgence of God, he ever gazes at the grace and bounties of God, he ever ponders over the omnipotent God, and he knows of a certainty that the reality of divinity is not finite, his names and his attributes are not finite, his graces and bounties are not limited and the coming of the manifestation of God are not circumscribed. This fact is self-evident and manifest.

Those people who have hearkened to the teachings of Baha'u'llah, Hindus, Mohammedans, Christians, Zoroastrians, Buddhists, Jews, - such people have discarded their past rancour and are associating with the utmost love and unity. Just take my example and see with what degree of love I am associating with you tonight, loving you with all my heart and soul. In the same way all these people are living together, with the utmost accord and unity, to such an extent that they are ready to sacrifice their possessions and lives for each other; and to such an extent has the transformation been wrought, that they are ever self sacrificing for each other.

Were you to enter into any gathering in the Orient, it would be very hard for you to find out who is a Christian and who is a Jew, or who is a Zoroastrian; they are just like unto so many flames which have become one big flame. (Applause). All these branches are converging into one great river.

At the Westminister Meeting of the Society of Friends,
St. Martin's Lane, London, January 12, 1915.

About 6000 years ago a society was formed in Persia called the Society of the Friends, who gather for silent communion with the Almighty.

They divided Divine philosophy into two parts. There is one kind of philosophy of which the knowledge can be acquired through lectures and study in schools and colleges.

The second kind of philosophy is that of the Illuminati (followers) of the inward light. The schools of this philosophy were held in silence. Meditating and turning their faces to the Source of Light, from that Central Light the mysteries of the Kingdom were reflected in their hearts. All the Divine problems were solved by this power of illumination.

This Society of Friends increased greatly in Persia and until the present time these societies exist. Many books and epistles were written by their leaders. When they assemble in the meeting house they sit silently and contemplate. Their leader opens with a certain proposition, and says to the audience "You must meditate on this problem." Then, freeing their minds from everything else, they sit and reflect, and before long the answer is revealed to them. Many abstruse Divine questions are solved by this illumination.

Among the great questions unfolding from the rays of the Sun of Reality upon the mind of man is the question of the reality of the spirit of man; of the birth of the spirit; of the birth from this world into the World of God; the questions of the inner life of the spirit and of the fate of the spirit after its

ascension from the body,

They likewise meditate upon the scientific questions of the day, and these also are solved. They are called "Followers of the Inner Light", they attain to a superlative degree of power and are entirely freed from blind dogmas and imitations. Men rely on the statements of these people; by themselves, within themselves, they solve all mysteries.

If they find out a solution with the assistance of the Inner Light they accept it, and afterward they declare it; otherwise they would consider it a matter of blind imitation.

They go as far as to reflect upon the essential nature of the Divinity; of Divine revelation, of the Manifestation of the Deity in this world. All the philosophical, divine and scientific questions are solved by them through the Power of the Spirit.

Baha'o'llah says there is a sign (from God) in every phenomenon. The sign of the intellect is contemplation, and the sign of contemplation is silence, because it is impossible for man to do two things at the same time; he cannot both speak and meditate.

It is an axiomatic fact that while you meditate you are speaking with your own spirit. In that state of mind you put certain questions to your spirit, and the spirit answers--the light breaks forth, and the reality is revealed.

You cannot apply the name "man" to any being devoid of this faculty of meditation. Without it he would be a mere animal, lower than the beasts.

Through the faculty of meditation man attains to eternal

life; through it he receives the Breath of the Holy Spirit--the bestowal of the Spirit is given in reflection and meditation. The spirit of man is itself informed and strengthened during meditation; through it affairs of which the man knew nothing are unfolded before his view. Through it one receives Divine Inspiration; through it one partakes of Heavenly Food.

Meditation is the key for opening the doors of mysteries. In that state man abstracts himself. In that state man withdraws himself from all outside objects; in that subjective mood he is immersed in the ocean of spiritual life and can unfold the secrets of things in themselves. To illustrate this, think of man endowed with two kinds of sight; when the power of insight is being used the outward power of vision does not see.

This power of meditation frees man from the animal nature, discerns the reality of things, puts man in touch with God. This faculty brings forth from the invisible plane the sciences and arts. Through the meditative faculty inventions are made possible, colossal undertakings are carried out; through it governments can be run smoothly. Through this faculty man enters into the very Kingdom of God.

Nevertheless some thoughts are useless to man! They are like waves ebbing to and fro in the sea without result.

But if the faculty of meditation is bathed in the inner light characterized with Divine attributes, then the results will be wonderful.

The meditative faculty is akin to the mirror. If you put before it earthly objects it will reflect them. Therefore if the spirit of man is contemplating earthly subjects he will be informed

of these. But if the mirror (of the spirit) be turned heavenward, the heavenly constellations and the Rays of the Sun of Reality will be reflected in your hearts, and the virtues of the Kingdom will be attained.

Therefore let us keep this faculty rightly directed--turning it to the Heavenly Sun and not to earthly objects, so that we may discover the secrets of the Kingdom and comprehend the allegories of the Bible and the mysteries of the Spirit. May we indeed become mirrors reflecting heavenly realities, and may we become so pure as to reflect the Constellations of Heaven.
(translated by Mirza Ahmad Soharab)

An utterance given by His Fällness Abdul Baha , January 30, 1913, Pasis.

Soul, Mind and Spirit.

asked

One of the ladies present has me to speak on the subject of soul, mind and spirit. She desires an explanation of these terms.

The terminology of ancient philosophers differs from that of our time. In later ages certain terms have developed through which we see these subjects in a different light. According to some ancient philosophers, the words soul, mind and spirit imply the underlying principles of life, expressing the various phases of the one absolute reality. They were different names for the operations of one essence For instance, we say a man sees, hears and speaks- seeing, hearing and speaking are the different performances of the same power which animates man. Different schools of thought have given different names to the various operations of the essence. For instance, when some speak of the emotions of consciousness they call it soul; when they ~~soul~~ express the discovering power of man they call it mind and when they refer to the animating essence of the world of creation, they call it spirit.

The differentiation which we make of these subjects is as follows: By soul we mean that power which is the mover of this physical body which is entirely under its control and lives in accordance with its dictates. The soul that lives in the material world is dark for in the material world there is aggression, struggle, greed, vice, and transgression. If the soul remains in this station, and moves along these paths it will receive no uplift, but if it becomes the recipient of the world of mind, its darkness will be transformed into light; its tyranny into justice, its ignorance into wisdom and its aggression into loving kindness. There will be no more struggle for existence and man will become free from egotism. He will be released from the material world and become the embodiment of justice, the personification of the virtues. He will become a sanctified soul and be the means of the illumination of the world of humanity and an honor to human kind. We will confer life upon the children of men so that all nations will attain to the station of perfection. To such a person we may apply the name of " a holy soul."

The soul in itself cannot unravel the mysteries; but the mind is superior to the soul. The mind is a power whereby man can investigate the reality of every object. It unfolds to his vision the secrets of existence and leads him on and on to the station of divine sublimity. It frees man from the fetters of self and causes him to ascend to the pure heaven of sanctity.

The third power of man is the power of the Spirit. It is an emanation from the Divine Bestower. It is the effulgence of the Sun of Reality, the radiation of the celestial world. In short it is the

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Soul, Mind and Spirit.

the essence of the Spirit of Faith of which HIS HOLINESS CHRIST speaks when He says, "Those that are born of the flesh are flesh and those that are born of the spirit are spirit." The spirit is the axis around which the eternal life revolves. It is conducive to everlasting glory; it is cause of the exultation of the world of humanity. Again His Holiness Christ says, "Whosoever has not received a portion of the spirit is as dead. Let the dead bury their dead." In another place Christ says, "You must be baptized with the spirit." This Spirit is the life of the world of humanity; the cause of eternal illumination. It inspires man to attain to the virtues and perfections of the divine world.

May each one of you become the recipient of the Spirit. This is my hope

From Persian notes;

translated by

Mirza Ahmad Sohrab.

Extract from a letter written to America, by Mirsa Ahmad Shrab, during
Abdul Baha's stay in Paris during March, 1913.

This morning the news of the American cyclone disaster again made the Master sad. I read to him the dispatches giving the detail of the tragic events and the appalling loss of life. His face was the embodiment of divine sympathy and spiritual consolation. Then he asked Mirsa Mahmud to chant the prayers of Baha'u'llah on behalf of these departed ones.

As he chanted these blessed ~~uncommon~~ communions, all of us prayed from our hearts and souls for America at this hour of her misfortune and suffering. When the prayer was finished, the Beloved, as though coming from the world of light said:-- "Although outwardly these cataclysmal disasters are hard to understand and to bear, yet there lies a great wisdom behind them which will appear later. All the visible material events are inter-related with invisible spiritual forces. The infinite phenomena of creation are interdependent as the links of a chain.

When certain links become rusty, they are broken by unseen forces to be replaced by newer and better ones. There are certain celestial events which transpire in the world of humanity which are required by the nature of the times. For example the requirements of winter are cold, snow, storm, hail and rain. But the birds and animals who live for 6 months enjoying a short span of life, not realising the wisdom of the winter, shiver and make lament and are discontent, saying "Why this awful frost, why this hail and storm? Why not the balmy weather? Why not the eternal spring time? Why this injustice on the part of the creator? ~~Why~~ Why this suffering? What have we done to be meted out with this catastrophe? However, these souls who have lived many years and have had much experience and have weathered many severe winters, realize that in order to enjoy the coming spring, they must pass through the cold of winter.. The little bird of 3 months does not know there is a spring, but man knows that after the hard winter there is a spring time with its thousand viri-colored flowers and that after the velocity of the gale,

the soul refreshing breeze will waft. After the sterility and aparent death and fertility and life will manifest - ~~After~~ After the hurricane and storm, quietness and calm will reign. After the silence of the birds, they will break forth into joyous songs of spring.

Now the wisdom of this American disaster is not known to many of those of this generation because they are too much absorbed in the immediate sufferings and hardships. When the cyclone has subsided and people shake off the temporary gloom, they will then realize that after the destruction there is construction, after this suffering there will be blessings, after this death, there will be life, after this loss, there will be profit, after this devastation, there will be upholding, after this havoc, prosperity, after this failure, success and after this war of elements, glorious peace and greater civilization. "

In the afternoon, a French poet came to see the Master. To him the Master said:--

Man must spend his talent in a cause the result of which is eternal. If we spend our talent in the cause of God, its outcome is everlasting, but if we waste it over worldly affairs, it is like drawing pictures over the surface of the water. For example, if one writes a book, it may perpetuate his name for one or two thousand years; it will be forgotten afterwards. But he who breathes one breath in the path of God in this day, it will bring forth eternal fruits. Therefore man must engage his talents through those channels that are services to the kingdom of God. Consecrate thypoetic imaginations to the cause of God. The end of all the undertakings that you observe except service to the Kingdom of Abha is ruin. Every building that you construct will be destroyed except the palace of the cause of God. The palace built by Christ is and ever will be indestructible, likewise the works of his apostles. I desire that those mayst likewise lay the foundation of such a palace as will stand the attack of the accidents of all time, I am sure God will confirm and assist thee.

The first day I met thee I observed in thy face, the signs of the Love of God and I prayed in thy behalf. From God, I begged for thee assistance and confirmation so that in this city of Paris, thou mightest become a fruitful tree, the fruit of which may be enjoyed by all the people, that thou mayest become a fragrant flower, whose perfume may be inhaled by all the ~~human~~ nostrils, that thou might obtain an illumined heart and a spirit ~~that~~ rejoiced with the ~~most~~ divine glad tidings and that thou mayest arise to serve the cause of God with the power of sanctity and holiness.

Mr Cobb asked if there would ever be any clergy in the Bahai cause. Immediately the Beloved said, "No, In this cause there will never be any paid ministers, no appointed clergy, no ceremonies. A Clergyman assuming that he is ordained to his ministry may think that he knows more about God while the humble man in his congregation may in reality know more. This theological position makes many a clergyman proud and haughty. There is but one distinction in this cause. Some people may become greater than the rest - not ~~through~~ through affairs but through the purity of their hearts, their unselfish deeds, their heroic sacrifice and their knowledge of God. Such illumined souls, like unto kind fathers or teachers will guide and teach these less fortunate. They are the elder brothers of the community family. They ~~may~~ do not arrogate unto themselves any title or position. You will know them by their humility, sincerity, deeds, reverence, knowledge, spirituality and attraction. In this world millions of ministers have been ordained but the majority of them have been useless and atrophied and left behind neither fruit nor trace except a few limited days walking in the path of their own egos and self gratification, and at least bade farewell to this ephemeral world, leaving behind no treasury.

But praise be to God that thou art confirmed. Thou hast harkened to the call of the kingdom, thou art informed of the teachings of Baha'u'llah. The doors of the kingdom are opened before thy face and eternal life hath become manifest.

Therefore strive that in this world and in the world of the kingdom thou mayest deposit a treasury and leave behind a track and a result - so that day unto day thou mayest become more favored in the divine threshold and be classed as one of the most faithful and sincere servants of His Holiness, Baha'u'llah"

another question was asked about whether there would be any modifications in the marriage relationship.

The Master said. "There are 2 kinds of relationship - real and unreal. The real relationship is based upon spiritual love and companionship and this relationship will forever remain the same and the other relationship which has no basis in reality will be done away with. Love between man and woman must be kept sacred and holy. Marriage is a command of God. It is necessary to the community, for humanity is continued through the practice of this law, but the family life should be pure, soul-elevating so that the children may breath the uncontaminated atmosphere of sanctity. The love of their parents should be the great love example to them.

Some one asked about divorce, Abdul Baha said; " When there exists incompatibility of temper and complete antipathy between man and wife then divorce is permitted. To live together under such stifling conditions is productive of hell"

Another asked about the future of aviation and the Master promptly answered; "-" The science of aviation will make great progress in the immediate future and people will travel in ease and luxury from one city to another without danger. Aeroplanes will become as popular as automobiles are now. Every well to do person will have his aeroplane and riding through the air will be within the reach of all.

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A number of important Persians called and the Master discussed with them the fall of Adrianople as prophesied by Baha'u'llah 80 years ago. Mr Cobb and a Turkish friend came and the Master spoke at length in the peculiar sect of Baktashi, pointing out the 2 distinctive points in this Oriental religion - one its friendly attitude toward all peoples and the other its great religious tolerance.

Then he spoke on the uninterrupted descent of the grace of God, the eternal Creator. He dwelt on the fact that there is no suspension ever in his bounty and that he has always manifested in his prophets.

BC#93 E

Extracts from Tablet to
Albert R. Windust, Chicago, Ill.
Upon him be Baha U llah El Abha.

HE IS GOD.

Regarding the Spiritual Assembly (board of consultation, working Committee, etc.) this is not the House of Justice. It is a purely Spiritual Assembly and belongs to spiritual matters, and that is to teach the the Cause of God and diffuse the fragrances of God. If the believers arise in the accomplishment of this work, the existence of the Spiritual Assembly will not become absolutely necessary or obligatory. THE AIM IS TO TEACH THE CAUSE OF GOD. In California they have no Board, but the teaching of the Cause is being done.

.....
That which is the most important of all the affairs in this day is to TEACH THE CAUSE OF GOD. You must engage in the diffusion of the Fragrances of God, so that ye may impart life to the worlds, illumine the dark regions, confer new existence upon these smouldering dead bodies, make intelligent and mindful these negligent hearts; thus they may free themselves from this nether world and soar toward the Universe of the Almighty.

Convey the wonderful Abha greetings to all the friends of God.
Upon thee be Baha El Abha.

(Signed) Abdul Baha Abbas.

(Translated by Ahmed Sohrab, Oct. 2nd 1913 Ramleh Egypt)

WORDS OF ABDULBAHA.

Copied from diary letter of M. Ahmad Schrab, December 16, 1913.

"To-day the Beloved (Abdul-Baha) received many people from morning till noon, letting loose the Flood of His Utterance in every direction and rising to the shining Heights of Majestic Inspiration when He addressed a Mohammedan Sheikh who dared to show signs of prejudices because there were a few Christians in the room.

"My friends: How long, how long these prejudices? How long this dogmatic superstition? How long this fanatical attitude? How long these superannuated ideas? How long this ignorance? How long this alienation? How long these exclusiveness? How long these stilted conceptions? How long, how long these dark clouds of separation? Oh: My friends: Rend asunder these flimsy coverings and let the One Sun of UNITY shine upon you: Forget these imaginations and hold fast to the strong Rope of Fellowship: Banish these worthless rituals and envelope yourselves with the warm Rays of Universal Ideals! Abandon these phantasmal nightmares and let your hearts become the rose-gardens of Spiritual Brotherhood! You are all the children of one God. You are the sheep of one Shepherd, the servants of one Lord, the pearls of one sea, the fruits of one tree! Why this enmity? Why this strangeness?"

BE# 95

Words of Abdul Baha on humility -- From Ahmad Sohrab's Diary
 March 10th, 1914.

"Were it not for the favors of the Blessed Perfection, no one would have given us any importance. There are some people who become proud and haughty and forget this fact. In their utter blindness they consider themselves to be somebody; then they fall from their high pedestal, and great is the noise thereof!

Meekness and humility are the hall-marks of faith. As soon as a believer feels himself the least bit superior to others, the beginning of his spiritual decline has commenced, all unaware to himself. There are no offices in this Cause. I do not, and have not 'appointed' any one to perform any special services, but I encourage EVERYONE to engage in the service of the Kingdom. The foundation of this Cause is pure, spiritual democracy and not a theocracy. The difference between me and others is this: I confess and acknowledge my own inability, weakness and humility and know that all these outward confirmations are the favors of the Blessed Perfection; but there are some people who think, and little by little, come to believe that all these spiritual successes are by and through them."

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Words of Abdul Baha -----From Ahmad Sohrab's Diary.

"In this Cause there is no relationship save the relationship of service and self-sacrifice. The Will of God exalts one through pure Mercy and not because the recipient is worthy. I consider Myself weaker than a mosquito, but the Confirmations of the Blessed Perfection are descending uninterruptedly. Some heedless souls forgetting this point, consider they are somebody, and, filled with deceit and ego, become dictatorial and overbearing. Such people deprive themselves not only of the Bounty of God, but little by little the friends lose their confidence and trust in them.

Today the field of service in the Cause is open to all. Everyone has a chance to try his mettle. I am encouraging all to arise and serve the Cause. I want out myself and called mankind to the Kingdom of ABHA. Let everyone do the same and God will assist him."

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Words of Abdul Baha.

"There are people who have never heard of this Revelation that teach it's laws and spiritual truths. These people are performing what Baha'o'llah has commanded, though they never heard of Him. The power of Baha'o'llah's words compells them to do it, therefore, you must know and love them.

For instance in the spring season trees bring forth fruits, while they are not conscious of the sunshine, of the falling of the rain, and of the breezes - but the power of nature induces them to yield forth fruits."

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Tablet to Boston

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"My letter contained most cheering good news and indicated the oneness of spiritual state that exists among the believers. His Holiness Baha'o'llah -- May my life be a ransom to His Believers! -- spent the days of His Life amidst infinite hardships and afflictions. He quaffed from every cup of trials and tasted every poison of persecution, so that the Flag of the Oneness of the World of Humanity might wave over all the regions, especially among the believers. Now, because in Boston the candle of Unity and concord is ignited, it has become the means of the commendation of the dwellers of the Kingdom of Abha and the cause of the happiness of my heart. I hope that through the bestowals of the Beauty of Abha this love and unity may become more revealed day by day, the rays of the Sun of Reality may become more interpenetrative, confirming thee to become the bright candle of the assemblage of Unity and assisting thee to raise the Call of the Kingdom of God.

"The friends of God must sacrifice their lives for the sake of each other, to such an extent that the people may become astonished and exclaim-- What love and unity flow from the hearts of the Bahais for one another!"

-From Ahmad's Diary Letters, April 17, 1914.

Be# 97

Through Mr. Roy C. Wilhelm, New York City, to the friends of God and the maid servants of the Merciful, United States of America.

Upon Them be Baha'o'llah El Abha!
HE IS GOD!

O ye friends of God and the maidservants of the Merciful!

When the Sun of Reality shone forth from the horizon of Sanctity, It flooded the world with the rays of the oneness of thoughts, the oneness of opinions, the oneness of ideals and the oneness of truth, so that mankind as regards doctrines and articles of belief, might converge towards one common center; differences, contentions and discord be entirely effaced from the world of humanity, and the Unique Light which hath branched forth from the Sun of Reality might illumine all the hearts. For the realization of this complete unity and perfect good fellowship, the Blessed One suffered all manner of hardships, trials, and afflictions, to such an extent that the eyes are weeping the hearts are burning now and forever more.

Praise be to God that the believers of God in all the countries of the Orient are holding fast to the oneness of opinion, the oneness of thought and the oneness of reality.

Now according to the incoming reports in some parts of the United States the believers of God are holding different opinions, and this difference is the destroyer of the foundation of the divine edifice. Consequently in a clear and explicit text the Center of the Covenant will explain this matter, so that no difference may remain whatsoever and all the believers may become united and agreed; and through the appearance of this unity, the light of Reality may illumine the world of humanity. It is as follows:

His Holiness, the Supreme (Bab) - may my life be a ransom for Him - is the Promised One of the Koran, or in other words He is the Mahdi, the Gaem, the Promised One who was going to appear after His Holiness, Mohammed, the Bab was the radiant Morn of Guidance, the Herald of the Beauty of Abha, - the Blessed Perfection, the Sun of Reality - may my life be a sacrifice to Him.

Baha'o'llah was His Holiness, "Him whom God would manifest" - the Promised One of all the Books and Epistles of His Holiness the Bab. Abdul Baha is the Center of the Covenant of God; the Branch which is subservient to the Tree. The essential object is the Tree, the foundation is the Tree and the Universal Reality is the Tree.

In the Scriptures of all the nations there are prophecies concerning the appearance of two promised Ones. In the Gospel there are prophecies regarding the coming of Elias and His Holiness Christ, and these are fulfilled in the Manifestation of His Holiness, the Bab, and His Holiness, Baha'o'llah. After the Blessed Perfection, until the lapse of one thousand years, there will not appear a third Manifestation. Whosoever appears, although he may attain to the summit of perfection, he will be beneath the shade of the Blessed Perfection, - he will be His servant, His disciple, His apostle, drawing light from Him and renewing His Bestowals. He will be like unto the moon or star, while the Blessed Perfection is like unto the Sun. It is self evident that the moon draws its light from the sun.

This is the earnest heartfelt faith of Abdul Baha. It is incumbent upon all to hold fast to that which has issued from the pen of the Center

Blt#98A

of the Covenant and believe in it with whole hearted faith. This is the foundation of the Cause of God. This is the light of reality. This is the belief of Abdul Baha.

The utmost hope of Abdul Baha is to be a faithful servant and a sincere slave at the Threshold of the Blessed Perfection. Whosoever entertains perfect love for me and is firm in the Covenant must know and believe that I am the Servant of the Threshold of the Blessed Perfection. But the Center of the Covenant is the point toward which all the people of the world must turn their faces. He is the interpreter of the Books and all the Bahais are beneath His protection. Therefore, if a soul by himself, interprets the Books of God contrary to the clear text emanating from the Pen of the Covenant, it is not acceptable and this will become the cause of difference amongst the believers of God.

The object is this: The Blessed Perfection is Unique and Peerless. He is single in His Identity and is sanctified and holy above my qualifications. I am beneath His Shade and the Servant of His Threshold.

It is my hope that after the appearance of the explicit Text from the pen of the Covenant, not the least trace of difference will remain and the American believers, like unto the friends in Persia will all become united and harmonized and leave far behind these differences of opinions, thus, the realization of this unity may become conducive to the happiness of the heart of Abdul Baha and the means of the exaltation of the Cause of God in America. Publish and circulate this Epistle throughout the United States.

Upon ye be Baha El Abha!

(Signed) Abdul Baha Abbas

Translated by Mirza Ahmad Sohrab, April 19, 1914. Home of Abdul Baha Mt. Carmel, Haifa, Syria.

O thou my beloved daughter!

Thy eloquent and fluent letter was perused in a garden, under the cool shade of a tree, while the gentle breeze was wafting. The means of physical enjoyment was spread before the eyes and thy letter became the cause of spiritual enjoyment. Truly I say it was not a letter, but a rose-garden, adorned with hyacinths and flowers. It contained the sweet fragrance of Paradise and the Saphyr of Divine Love blew from its roseate words.

As I have not ample time at my disposal, I will give herein a brief, conclusive and comprehensive answer. It is as follows: In this Revelation of Baha'o'llah the women and men go neck and neck. In no movement will they be left behind. Their rights with men are in equal degree. They will enter in all the administrative branches of politics. They will attain to such a degree which will be considered the very highest station of the world of humanity, and will take a part in all the affairs. Rest ye assured! Do ye not look upon the present conditions; in the not far distant future the world of women will become all-refulgent and all-glorious. For His Holiness, Baha'o'llah hath willed it so! At the time of elections the right to vote is the inalienable right of women, and the entrance of women in all the human departments is an irrefutable and incontrovertible question. No soul can retard or prevent it. But there are certain matters, the participation in which is not worthy for women. For example, at the time when the community is taking vigorous defensive measures against the attack of the foes, the women are exempt from military engagements. It may so happen that at a given time the warlike and savage tribes may furiously attack the body politic with the intention of carrying off a wholesale slaughter of its members. Under such a circumstance defence is necessary; but it is the duty of men to organize and execute such defensive measures and not the women; because their hearts are tender and they cannot endure the sight of the horror of carnage, even if it is for the sake of defence. From such and similar undertakings the women are exempt.

As regards the constitution of the House of Justice: Baha'o'llah addresses the men. He says: "O ye men of the House of Justice!" but (when the members are being elected) the right which belongs to women so far as their voting and their voice is concerned is indisputable. When the women attain to the ultimate degree of progress, then according to the exigency of the time and place and th their great capacity they shall obtain extraordinary privileges. Be ye confident on these accounts. His Holiness, Baha'o'llah has greatly strengthened the cause of women and the rights and privileges of women is one of the greatest principles of Abdul Baha. Rest ye assured! Ere long the days will come when the man, addressing the woman, will say: "Blessed are ye! Verily ye are worthy of every gift; verily ye deserve to adorn your heads with the Crown of Everlasting Glory, because in sciences and arts, in virtues and perfections, ye have become equal to men, and as regards the tenderness of heart and the abundance of mercy and sympathy, ye are superior."

To Mirza Ahmad Sohrab,

Upon him be Baha'o'llah.

He is God!

O thou servant of the Threshold of God!

Thy letter dated August 17th, 1920 received. Truly I say, his honor Randall is engaged in service with all his power. He is a confirmed soul.

Praise be to God that you observe the signs of the confirmation of Jenabe Fazel at every moment, one of them being the delay in the departure of the train.

I became informed with the items of news which you have reported. Ere long important newspapers will engage themselves in writing articles about the Cause, considering it an honor to do so.

In Lily Dale the splendor of the Kingdom was displayed in a most marvelous manner before the Spiritualists. The susceptibilities of these Spiritualists are very praiseworthy but they do lack the force of interpretation. In the realm of elucidation and exposition they have not the power of explanation. The spiritual susceptibilities in the hearts are understood by them as 'communication', because between the souls of disincarnated spirits and the embodied, incarnated spirits there exists strong connection and definite and well-established relationship. Those ideal connections are, therefore, the means of receiving and bestowing Divine Favors.

(sig.) Abdul Baha Abbas.

October 1st, 1920.

Translated by: M.A. Sohrab,
November 14, 1920.
Cincinnati, Ohio.

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