

Explanation of the Greatest Name. By Abdul Baha. Taken from the various Tablets and Talks.

"The interpretation of the ring is not the meaning of the letter 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 remembers 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; and 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.

Question - What is the reason that every body should mention every morning, ninety five times, the Greatest Name; i.e., Allahu Abha! "It is only for mentioning the name of God, for to commemorate His Holy Name causes us to advance toward Him and to be more vigilant."

Question,- We find in the Scriptures that all kinds of pronouns are applied and referred to GOD; namely masculine, feminine and neuter. How is it?

Answer., "Because God is sanctified, purified and is holy above all attributes and qualities, therefore all kinds of pronouns are referred to Him. By these applications are sent the sign and hint of addressing Him."

In reference to the New Name (spoken of in the Book of Revelation) Abdul Baha said that New Name has a spiritual and inward meaning, not an outward one; that it does not mean something that can be pronounced by the tongue, but it means that when a soul comes into the Great Kingdom of God, the "Attributes or "Names" of God light upon him, and by this he receives new consciousness and new understanding and he becomes a new man. Just as when in spring time the sun and rain revive the earth, all the trees and herbs spring up and bear new flowers. Man is, so to speak, in shadow; but when the sun shines upon him all the shadows disappear."

"The star is the symbol of mans body (Hyxl). The Bab designed the star and wrote 360 forms of the Name Baha'o'llah in the center. These represented the Lights of the Perfection of God which could be contained in the body of a perfect man. Manifestation ."
Abdul Baha designed the engraving on the stone. The center symbol means the Greatest Name. One star represents the name Bab and the other star was used to balance the design."

Regarding the use of the Beads; The object lies not in the Beads, but in their number - ninety-five - for in reckoning the names of the numbers according to the customs of the Orient, One (Wahid) amounts to nineteen and the meaning of "Wahid" is the oneness and singleness of the Infinite Essence. The number of the name "Bab" is five; therefore, multiply nineteen by five and ninety-five is produced. The Bab was one of the nineteen, the remaining eighteen being His disciples. Twelve being the number of the disciples of Christ, is held in reverence by the Christians, while the number thirteen is rejected as unlucky."

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In every age God has made himself known by a definite Name and certain Attribute, which have formed the foundation upon which the structure of a new religion has been reared. Through the progression of the ages, the human family has today attained its majority and has been ushered into a new Dispensation and born in to a New Heaven and earth. Across the flawless gold of that New Heaven is written, in characters of Majesty, and conferring the Power of Life to all who come within its influence, a New Name (Rev. 3:12.) "Him that overcometh will I make a Pillar in the temple of my God, and shall go no more out; and I will write upon him the Name of my God, and the name of the city of my God, which is New Jerusalem, which cometh down out of Heaven from my God; and I will write upon him my new name."

Against that flawless gold it stands forth in conflagrating Fire, its rays are illuminating and consuming the old Heavens and earths, quenching the sparkling of their stars. This ineffable Glory imprinting itself upon the face of that new Heaven and earth and the source of their effulgence, is the Greatest Name of God. It is the Name of Creation and Resurrection. It is the Foundation of the New Holy City (Rev. 3:12.) which is built upon the propertions of the twelve. (Rev. 2:16) "And the city lieth foursquare, and the length is as large as the breadth; and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal." It is that Name, the Manifestation of which holds "within the hollow of His Hand" "Existence, Being, Immortality and Perfection;

The Greatest NAME of God, vocalized, is ALLAH ANHA, and is of the Arabic tongue. Its Divine expression, none save the soul who truly receives it can understand. The greatness of this Name consists not in giving or in the receiving, but in the use. That use confers Life. The neglect of it destroys Life. (Rev. 2:17) "the hidden manna." "He that hath an ear, let him hear what the Spirit sayeth unto the churches. To him that overcometh will I give to eat of the hidden manna, and I will give him a white stone, and in the stone a new name written which no man knoweth save he that receiveth it. When its Utterance is laid upon the Soul, that soul has received its greatest gift and its equal responsibility. By Its use the Doors of the Kingdom of God open, illumination is vouchsafed, and Divine Union results. It is the Name which is written in a white stone. (Rev. 2:17); the white stone symbolizes the Perfect Wisdom. It is the Father's NAME written in the forehead (Rev 14:1, also 22:4). "And I looked, and lo, a Lamb stood on Mount Sion, and with him an hundred and forty and four thousand, having his Father's name written on their fore head" "And they shall see his face; and his name shall be in their foreheads," symbolizing spiritual understanding. It is the Name of our God (Rev 3:12)

ALLAH ANHA

ALLAH interpreted, signifies God.
 ANHA, interpreted signifies "the Most Glorious."

ANHA is a word of but four letters, yet those four letters contain the cause of all creation and the sum of all creation. The Cause of all Creation is in (Exodus 23:20-21) "Himself, declared the Mighty Appearance of this Greatest NAME. Behold. I send an Angel before thee to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him and obey his voice, provoke him not; for he will not pardon your transgression; for my name is in him."

Every Arabic letter possesses two values: one numerical, the other spiritual. ANHA is composed of the following Arabic letters Alif= 1 Ba = 2 Ha = 5; Ya = 10. The total sum equals 18 and 18 equals 9 (1+8 = 9). Nine mathematically signifies Perfection.

Spiritually, Alif (or one) signifies God, the unmanifested Essence, the Causeless Cause! Ba signifies the Primal Will, or Creation. "Be, and it is! It symbolizes the breathing forth of the Spirit. Ha means God in perfect Manifestation. Its numerical value is 5. This is the number of perfection in the human temple; of man united with God. Ya signifies the end. "For all the promises of God are in him, and in him Amen, unto the Glory of God by us." (2nd Cor. 1:20). Also, "Alif" signifies the beginning, and "Ya" the end of a cycle or period. "I am the Alpha and omega, the beginning and the ending, saith the Lord, which is and which, was and which is to come, the Almighty."

The use of the Greatest Name, and dependence upon it, causes the Soul to strip itself of the husks of mortality and to step forth, freed, reborn a new creature, redeemed from the law, the At-Yemeni one with its Creator in the union of the Love which has its origin in heaven.

The Arabic "One" is Vanid; and its numerical value is 19. This the unmanifested Essence of God. The square of 19 ($19 \times 19 = 361$), represents the macrocosm or Manifested Universe. Upon this planet, man, the microcosm, is born. The individualized human soul is the seed of God, for it contains the potentiality of immortality. Upon this planet this seed must germinate sacrificing itself to become a Tree of Spirit, This is the Union with God: the AT- one-ment.

The daily morning use of the Greatest Name repeated 95 times is a Command revealed in Kitab-El-Akdas. By this devotion "the heart of man may be illumined with the Lights of Baha 'e'llah." Ninty five is the numerical value of the word "Lillah" (for the sake of God). "Each L equals 30: H (or Ha) equals 5. The Greatest Name should be found upon the lips in the first awakening moment of the early dawn. It should be recited upon by constant use in daily avocation: in trouble: under opposition: and should be the last word breathed when the head rests upon the pillow at night. It is the NAME of comfort, protection, happiness, illumination, Love and unity.

"The Greatest Name saved Adam when he fell from Paradise, from utter destruction. It saved Noah from the flood. It saved Moses from the burning bush. It has saved all and now it has manifested itself for all.

The "Hosanna" (Save us, we pray) of the past centuries has ascended unto the universal "Alleluia" (Praise the Lord) of Perfection.

(Compiled by Isabella D. Brittingham, 1903.)

*****THE VOICE OF UNIVERSAL PEACE*****

by
ABDUL BAHÁ ABBAS

After the declaration of the Constitutional regime in Turkey in 1908, by the Members of the Committee of the Union and Progress, this prisoner of forty years travelled and journeyed for three years- from 1910 to 1913, throughout the countries of Europe and the vast continent of America. Notwithstanding advancement in age, with its natural consequences, with a resonant voice I delivered detailed addresses before large Conventions and historical Churches. I enumerated all those principles contained in the Tablets and Teachings of Bahá'ílláh concerning War and Peace.

About fifty years ago His Holiness Bahá'ílláh proclaimed certain Teachings and raised the Song of Universal Peace. In numerous Tablets and sundry Epistles He fortold, in the most explicit language, the present cataclysmal events; stating that the world of humanity was facing the most portentous danger and asserting categorically that "the realization of Universal War was unfortunately inevitable and unavoidable. For these combustible materials which are stored in the infernal arsenals of Europe will explode by the contact with one spark." Amongst other things- "The Balkans will become a volcano and the map of Europe will be changed." For these and similar reasons He (Bahá'ílláh) invited the world of humanity to Universal Peace. He wrote a number of Epistles to the Kings and Rulers and in those epistles He explained the destructive evils of war and dwelt on the solid benefits and nobler influences of Universal Peace. War saps the foundation of humanity; Killing is an unpardonable crime against God, for man is an edifice built by the Hand of the Almighty. Peace is life incarnate; war is death personified. Peace is the divine spirit; war is stygian darkness and diabolical gloom. All the great prophets, ancient philosophers and heavenly Books have been the harbingers of Peace and monitions against war and discord. This is the Divine Foundation; this is the Celestial outpouring; this is the basis of all the religions of God. In short, before all the meetings in the West I cried out:- O ye thinkers of the world; O ye philosophers of the Occident O ye scholars and sages of the earth; a threatening black cloud is behind, which ere long shall envelope the horizon of humankind; an impetuous tempest is ahead, which shall shatter to splinters the ships of the lives of mankind, and a turbulent, furious torrent shall soon drown the countries and nations of Europe. Awaken ye! Awaken ye! Become ye mindful! Become ye mindful! Thus in the spirit of co-operation we may all arise with the utmost magnanimity and through the Favour and Providence of God hold aloft the Flag of the Oneness of humanity, promote the essentials of Universal Peace and deliver the inhabitants of the world from this "Most Great Danger." While travelling in Europe and America I met altruistic and sanctified souls who were my confidants and associates concerning the question of Universal Peace and who agreed with me and joined their voices with mine regarding the principle of the oneness of the world of humanity; but alas, they were very few! The leaders of public opinion and the great statesmen believed that the massing of huge armies and the annual increase of military forces insured peace and friendship amongst nations. At that time I explained that this theory was based on a false conception;

for it is an inevitable certainty that these serried ranks and disciplin ed armies will be rushed one day into the heat of the battlefield and these inflammable materials will unquestionably be exploded, and the explosion will be through one tiny spark. Then a world conflagration will be witnessed, the lurid flames of which shall redden all the horizons. Because the sphere of their thoughts was contracted and their intellectual eyes blind, they could not acknowledge the above explanation. From the beginning of the Balkan Confederation a number of important person- ages inquired of me whether this Balkan war was the expected Universal War, but it was answered, "it will terminate in Universal War." In brief, the point to make clear is this: His Holiness Sahafallah nearly fifty years ago warned the nations against the occurrence of this "Most Great Danger". Although the evils of war were evident and manifest to the sages and scholars they are now made clear and plain to all the people. No sane person can at this time deny the fact that war is the most dreadful calamity in the world of humanity, that war destroys the divine founda- tion, that war is the cause of eternal death, that war is conducive to the destruction of populous progressive cities, that war is the world- consuming fire, and that war is the most ruinous catastrophe and the most deplorable adversity. The cries and lamentations are raised from every part to the supreme Apex; the moanings and shriekings have thrown a mighty reverberation through the columns of the world; the civilized countries are being overthrown; eyes are shedding tears, hearing the weeping of the fatherless children; the hearts are burning and being consumed by piercing sobbings and uncontrollable wailings of helpless, wandering women; the spirits of hopeless mothers are torn by rayless grief and endless sorrows and the nerve-racking sighs and the just complaints of the fathers ascend to the throne of the Almighty. Ah me! The world of creation is totally deprived of its normal rest; the clash of arms and the sound of murderous guns and cannons are being heard like the roaring of thunder across the heavenly track, and the explosive materials have changed the battlefields into yawning graveyards, burying for eternity the dead corpses of thousands upon thousands of youths- the flower of many countries who would have been the evolving factors in the civiliza- tion of the future. The results of this crime committed against human- ity is still worse than whatever I may say and can never be adequately described by pen or by tongue.

O ye governments of the world! Be ye pitiful toward mankind! O ye nations of the earth, behold ye the battlefields of slaughter and carnage
O ye sages of humanity, investigate sympathetically the conditions of the oppressed;
O ye philosophers of the West, study profoundly the causes that led to this gigantic, unparalleled struggle;
O ye wise leaders of the globe, reflect deeply so that ye may find an antidote for the suppression of this chronic, devastating disease;
O ye individuals of humanity, find ye means for the stoppage of this wholesale murder and bloodshed.
Now is the appointed time! Now is the opportune time! Arise ye, shew ye an effort, put ye forward an extraordinary force, and unfurl ye the Flag of Universal Peace and dam the irresistible fury of this raging torrent which is wreaking havoc and ruin everywhere.

Although this Captive has been in the prison of despotism for forty years, yet he has never been so sad and stricken with regret and grief as in these days. My spirit is aflame and burning; my heart is broken, mournful, heavy and despondent; my eyes are weeping and my soul is on fire. Oh! I am so bowed down and sorrowful.

O people, Weep and cry, lament and bemoan your fate. Then hasten ye, hasten ye, perchance ye may become able to extinguish with the Water of the new-born Ideals of Spiritual Democracy and celestial Freedom: this many-flamed, world-consuming fire; and through your heaven-inspired resolution you may usher in the golden era of international solidarity and world confederation.

O Kind God! Hearken to the cry of these helpless nations; O Pure Lord! Show Thy pity to these orphaned children; O Incomparable Almighty! Stop this destructive torrent; O Creator of the world and the inhabitants thereof! Cause the extinction of this burning fire; O Listener to our cries, come to the rescue of the orphans; O Ideal Comforter, console the mothers whose hearts are torn and whose souls are filled with the blood of irremediable loss; O Clement and Merciful! Grant the blessing of Thy Grace to the weeping eyes and burning hearts of the fathers. Restore calmness to this surging tempest and change this world-encircling war into Peace and Conciliation. Verily Thou art the Omnipotent and the Powerful, and verily Thou art the Seeing and the Hearing.

(signed) Abdül Baha Abbas.

Translated by Mirza Ahmad Sohrab, October 1914,
Home of Baha'ollah, Acca, Syria.

To ***** , London, England.

To a believer in America.
HE IS GOD!

The letter No. 17 was read. Thou hast written concerning the universal peace, and that before long the Congress of La Hague will be opened, and discussion will be made in regard to the universal peace.

This problem cannot be solved by the Congress of La Hague, whose members are the representatives of nation. Nay, rather, this Graceful Beloved will unveil his face in all the regions through the penetrative power of the WORD OF GOD.

The Congress of La Hague is as follows; The wine sellers call a meeting so that they may discuss the evils of wine and remove from the world the drinking of wine and their own vocation is wine selling Nations that are constantly thinking either of worldly conquest, the expansion of their own dominion, or waging war upon their contemporaries, send ministers and representatives to the Congress of La Hague to discuss the problem of universal peace and legislate regulations for the prevention of war!

But regarding the universal language: Ere long significant and scientific discussions concerning this matter will arise among the people of discernment and insight, and it will produce the desired results.

Upon thee be greeting and praise!
(Signed) Abdul Baha Abbas.

Translated by M.A. Eshpahani,
October, 17. 1906.

Four talks given on Sunday, October 20th, 1912, by Abdul Baha,
at Lankershim Hotel, Los Angeles, Cal.

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Talk given on Sunday morning.

"You are very welcome, very welcome, very welcome! Are you all well? I hope you are happy. (Candy for the children.) Very welcome! Very welcome! (Flowers for the children.) (In English) Guide flowers! You are very, very welcome! I am very glad to see you all, exceedingly glad to see you. Praise be to God, Baha'o'llah has such friends in this city; such radiant friends has He here; such shining faces as He has; such ~~radiant friends has He here; such shining faces as He has; such~~ pure hearts as He possessed of! How thankful I am! I am very, very glad to see you and I hope that in this city you may prove to be the standards of Guidance; that you may be the cause of the uplift of the Cause; that you may be the cause of promoting the Word of God. Thus may all the people declare that indeed you Bahais are real Bahais; that your attributes are Bahai; that your words are Bahai. And the purpose of being a Bahai is this, that man should be adorned with all the virtues of the world of humanity. Bahai means school, and we are as children in that school; we are the pupils in that school. When we graduate from this school, we must have a certificate proving that we have acquired the virtues. When we are capable of graduating from this school, when we leave this world, when we hasten to the Kingdom of God, what is our certificate? It consists in good deeds; it consists in attractions of the heart; it is philanthropy we have achieved; it is faith; it is knowledge; it is the love of God; it is unity and agreement; it is the fellowship of the hearts. This is the certificate we should have, showing that in the school we have become imbued with these characteristics, and from the endless Fountains of God we have been blest. I hope that our certificate will be full and valid and that it may show full well our achievement; that it might be enrolled on a wonderful scroll. In short, I hope that this visit of mine to this city shall be productive of results; that its result may be that all humanity may enjoy the fragrances which shall emanate from your region; that your news reaching any part shall be the cause of joy to the hearts; shall be the means of dilating the breasts. Thus may all the friends thank God, saying, Praise be to God, in Los Angeles there have appeared certain Bahais who are truly the radiant candles of the world of humanity; they are blessed souls; they are the means of admonishing the people; they are progressive amongst mankind; they are very ethical people; they are the cause of the shining forth of the Sun of Reality. May they all thank God, and may they all desire or long for becoming like you. This is my hope. The foundation of this is firmness in the Covenant. If you remain firm in the Covenant, you may rest assured that the aid of Baha'o'llah will reach you. Consider how it is in Persia. The friends of God, notwithstanding their enemies, because they are firm in God's Covenant, day by day they are growing brighter; day by day they are becoming uplifted; day by day they are becoming dearer; day by day their hearts are more attentive. This is fundamental, because firmness in the Covenant insures Bahai oneness; and if there were no firmness in the Covenant, this Bahai oneness will be dispersed. Bahai would then be like other worlds, like other religions; be subjected to various sects and creeds, and there is no greater

injury to the Cause of God than this, that the Bahai Cause should be divided into various sects and denominations. The Blessed Perfection has uprooted the cause of this, unless some souls should outwardly stand against Baha'o'llah, should go contrary to His Commands, saying that Baha'o'llah did not know, that Baha'o'llah made a mistake, that He did not understand. Why did He do this? But if you prove to be firm in His Covenant, the Confirmations of the Kingdom of Abha will reach you successively. They will be your assister and your confirmer. Thus will these Confirmations be yours under all conditions, even as it is in Persia. In Persia you have a specimen of that. See what He has done, and all this was due to their firmness in the Covenant. If they had not remained firm in the Covenant, now they would have been scattered entirely. There would be no mention of the Cause and there would be no trace. Surely you read in the papers what they are doing; what progress they are making; what an attraction they are possessed of; what a power they have; what great minds they possess. That is why I speak of this, and I know that you are firm; that you do not listen to the nonsense, for this sort of thing has always been. Read the history of Christ; read the history of the church; consider what things happened! They were a mighty people, but the people you have here are not important at all. I would not mention some of their names, because they are not worthy of mentioning. But there were such in those days, like Homer and Lastorius; each of these had three or four millions, yet they could do nothing. Eventually they were defeated. But those of whom you hear are simply four or five people, so thoughtless, so unintelligent, so uninformed that they are not to be mentioned. You must be confirmed, be steadfast!

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First Talk given on Sunday afternoon.

Very welcome! Are you all well? You must be very happy, very happy, very grateful, because it was very difficult for Me to come and reach this part. It was beyond possibility, and this was a Divine Confirmation for Me to reach here, even this part. In Persia they do not believe I have come as far as Los Angeles. (Laughing) (They say:) "There is Accc and where is Los Angeles? There is that plane and where is this plane? Those regions so far away, what a vast distance is between them! How distant indeed! Put consider how I longed to see you, wherefore I traversed such a distance, and crossed the great Atlantic Ocean, and traversed this distance between Los Angeles and the great East. It was impossible for Me, but, because of excessive longing, I came. I hope that this meeting will bear great results. May it be like the meeting of the rain with the earth! May it be like the meeting of the breezes with the garden! May it be like the meeting of the sun with the mirror! May great results come from it! May wonderful traces emanate from it! Amongst humanity there are many meetings; there are various meetings. One meeting is due to family relationship; another meeting is because of commercial ends, or another meeting may be for political reasons. It is due to one or the other purpose, but of such meetings no result is forthcoming, and even if they should bear result, it is only temporary, not lasting. There is a meeting which is for the sake of God; it causes ideal attractions; it has proclivities of the conscious. Such meetings bear great results, and such meetings have res

or fruits which are everlasting in character. And now - Praise be to God! - our meeting will never be forgotten, for we have one purpose; we have one consideration; and it is for no purpose save for faith, for assurance, for the love of God, and surely the results will be forthcoming. Either the results will be quick or they will be long coming. If we turn to the Kingdom of Abha; if we supplicate the Kingdom of Abha; if we be imbued with the qualities of the Bahai; if we let go of ourselves; if we forget ourselves; if we shun all passions and desires, and with the utmost of humility and submissiveness implore the Kingdom of Abha; if we achieve good deeds, know that quick results will be forthcoming, to the extent that we ourselves will be astonished, saying, Hence are these great results? From what trees have these luscious and delicious fruits come? That cloud hath given forth such a shower? It will astonish ourselves. But if we do not attain to these, the results will be long coming or delayed. Other people will come and they will be able to achieve these results. At all events, this is to be; there is no doubt about it, but there is a difference as to whether we are enabled to accomplish it or others. We must strive to be instrumental ourselves; otherwise, God has many servants. He will have other people who will be instrumental in serving. They will serve the Kingdom of God. We must strive; we must supplicate; we must implore, that this crown of glory may be placed on our heads. This is our desire. This tree will bear fruit. If we look after it, it will bear fruit quicker--that is the difference; and if we do not, it will not yield fruit (for us). It matters not for the tree, but it does make a difference for us.

Abdul Baha then inquired: "You are all from Los Angeles?" He was told there were present also friends from Pasadena, Pompano, Glendale, Long Beach, Santa Monica and Hollywood.

Praise be to God! the friends in Los Angeles are good. We never imagined there were so many friends here, but--Praise be to God!--I find there are many. Therefore, we pray that they may be confirmed. Confirmation is good and it is not dependent upon the number. We must ask God to confirm us; otherwise, there are today 300,000,000 Mohammedans, and they are captives of two limited governments. It is not the big number. If there be one blessed soul, confirmed in attaining to the good pleasure of Baha'ollah, entirely freed from the attachments of this earth and its superstitions, that is better than there being one thousand souls without action. One active soul is preferable to a thousand inactive and useless souls. As long as we can, we must strive to be active agents and not useless agents, with paralyzed organs. There is a difference between a man who is striving, running, active, who puts forth all his efforts, and the man who sits at home doing nothing. Surely, the first will attain to great ends. God loves the souls who work in His Kingdom.

Abdul Baha inquired: "How many do you have in Los Angeles?" (There are probably 75 or 100 and many others who are interested and in sympathy with the Movement.)

He said: Strive, strive to draw nearer to God, and cause others to draw nearer to God. Man must always be thoughtful of good things, and what is greater than serving man, in guiding them, drawing them nearer to God? (In English) All right, now. BC#155c

Second talk, Sunday afternoon.

Abdul Baha passed around the room and placed His hand upon the head of every child present, of whom there were several. He then distributed candy to each of them, saying, in English: "My dear baby! My dear baby! Gude baby! Nice baby! Beautiful baby!"

I desire to say farewell to you today, as I am going to leave in a few hours. I do not say goodbye, but au revoir. It is My hope that another meeting may be realized. Some of you will be fortunate enough to come to the Holy Land and will visit the Holy Threshold of Baha'o'llah, and there you will meet Me, I will be made very happy, exceedingly happy to meet you there, for we will associate there at the Heavenly Court. Now, temporarily I say to you au revoir. After my leaving this port, you must rise to show the utmost firmness and conviction, for God has chosen you. The Light of Guidance has illumined your hearts and you have become related to Baha'o'llah; under the shade of His protection you are all living. You are the bright candles of this Cause, for you have discovered the Sun of Reality. You are the radiant stars of this Horizon, for you have stepped into the Kingdom of God. You are the fruitful trees of this Orchard, for you are implanted in the Rose-garden of Abha. (More candy for the children) You are the flowers of the Rose-garden of Significances, for you have attained to the Reality of the Cause of God. You should not think that you are like other people. They are dead and you are living; they are blind and you are given the power of insight; they are deaf and you are given the power of hearing; they are mute and you are given the power of speech. The signs of these Counties will appear in the future. For the present, it is like unto a gardener who scatters seed in the field. In the future these seeds will grow and develop; they will grow into fruitful trees, with overshadowing branches, and they will bring forth blossoms and fruits. Then all the people will be astonished and you will be astonished. Think what a wonderful County has been bestowed upon you; what a great bestowal; what a wonderful Gift; what an outpouring of Heaven; what a Divine Effulgence! You will be astonished and all the people will be astounded. Just as this condition is realized today in Persia, and the believers in God are astonished, and the people are astonished, it is My great hope that, under the protection of the True (One), you may be always protected; that you may be submerged in the Sea of His Divine Mercy; that you will be set aglow with the Fire of His Love; that you may be resuscitated with the Water of Eternal Life; day by day you may develop in spiritual life, so that you may develop to the apex of the Kingdom, and there you may be shining lights of the Kingdom of God. Be happy! Be rejoiced! Laugh! If you are not happy, who on earth will be happy? If you are not rejoiced, who will be rejoiced? If you are not illumined, who will be illumined? If you are not honored, who will be honored? If you knew with what wonderful Counties Baha'o'llah surrounds you, you will attain to a new spirit; you will receive a new power; you will soar. (More candy for the children)

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Third Talk, Sunday afternoon, room across the hall.

Praise be to God! that this city is progressive; that it adorned with the existence of the believers. One would never dreamed that this city contained such beautiful friends. The believers in this City are distinguished; their characters are very praiseworthy; their behavior is very beloved. In reality, you are best fittingly known as the believers of Baha'o'llah, and you are worthy of becoming the servants and maid-servants of Baha'o'llah. I have been made hopeful by looking in your faces, and I am made sure that in America believers will be found like unto the believers in Persia. These believers and these friends will advance daily; they will become superior beings. The Confirmations of the Kingdom of Abha are with you; the favors of the Blessed Perfection are surrounding you; the glances of the Merciful are directed toward you. The Heart of Abdul Baha is with you; the Spirit of Abdul Baha is with you; the Eyes of Abdul Baha are with you. Day and night I supplicate and entreat, and for you do I desire confirmation and assistance that, through the providence and protection of Baha'o'llah, you may become personified spirits; that you may become embodied mind; that you may become worthy personages; that all over the world your fame may be spread; that in reality, in the City of Los Angeles, there are real Bahais, who live and act in accord with the teachings of Baha'o'llah. Therefore, they are distinguished above all other people; their faces are illumined; their characters are perfumed; their hearts are brilliant; their spirits are attracted. Although they are walking on this earth, yet they are traveling in the Kingdom of God. Although they are captives of physical bodies, yet in the Kingdom of Abha do they soar. Day and night do I pray and entreat and commune with God that, day by day, you may advance; day by day you may progress spiritually; day by day your knowledge may become greater; day by day your spirituality may become brighter; day by day you may receive spiritual life, so that you may attain to the highest point of your desires.

The deceased, his honor Mr. Chase, was a blessed soul; he was a holy reality. His station in this life was not known. Yesterday I made a special trip and visited his tomb. At the time of visiting his tomb I found wonderful spirituality. You must celebrate yearly, annually, the day of his departure from this life, and all of you, on My behalf, may go and visit his blessed tomb; and, if possible, spread a feast for the poor and give of it to those who are deprived, on that occasion. Mention the services he has rendered; read passages from his works, and explain the history of his life. This is My wish. I have arranged that there may be placed a tombstone on his resting place, and have written a sentence that may be engraved on that stone. For I loved Mr. Chase very much indeed. His heart was pure. He had no other aim except service to the Cause; he had no other thought except thought of the Kingdom. Therefore, he was very near to Me, and at the Threshold of Baha'o'llah he was accepted. The Blessed Perfection has invited him to His Kingdom. At the very moment he is submerged in the Sea of His Bounty.

Now, I say goodbye to all of you. At five o'clock I leave the hotel. But I will never forget you. You will be in My memory. I will ever pray for you, and beg assistance and confirmation for you.

TABLET OF BAHÁ'OLLAH TO AMERICA.

Translated from Kitab-el-Akdas.

O Rulers of America and Presidents of the Republic therein
Hearken to the strains of the Dove on the Branch of Eternity, which
are vocal with the melody of "There is no God but ME, the Everlasting
the Forgiver, the Generous!

Adorn the Temple of Dominion with the embroidered Garment of Justice
and Virtue, and its head with the Diadem of the celebration of your
Lord, the Creator of the heaven and earth. Thus doth the Day-Spring
of the Names command you on the part of One All-Knowing and Wise.
The Promised One hath appeared in this exalted station, whereat
smiled the mouths of existence, of both the seen and the unseen.

O people avail yourselves of the Day of God. Verily, to meet Him is
indeed better unto you than that upon which the sun riseth, were ye
of those who know!

O concourse of statesmen! Hearken unto to that which is raised from
the Day-Spring of Greatness, that "There is no God but ME, the
Speaker, the All-Knowing!"

Assist with the hands of Justice the broken-hearted (oppressed)
and crush the great oppressors with the scourges of the Commands
of your Lord, the Powerful, the Wise!

P.C.

Words of Abdul Baha to the California delegates and friends, 15 in all, 9 women and 4 men, in the apartment of Abdul Baha in the Plaza Hotel, Chicago, Wednesday morning, May 1, 1912, between the hours of 7 and 8 o'clock, Dr. Fareed interpreting. The following constituted the party: Mrs. Goodall, Mrs. Cooper, Miss Bailey, Mrs. Kelton, Dr. D'Avelyn and Mr. Losch, of the San Francisco Assembly, Miss Luther of Honolulu, Mrs. Cline, Mrs. Egnor and Sigurd Russell, of the Los Angeles Assembly, Dr. Fareed, Mrs. Gessinger and Miss Roberts.

After the customary greeting, seeing that all were comfortably seated and saying that we were very welcome, some of us spoke of the colored meeting of the night before, regretting that we were not able to get into the hall - it was so crowded. Abdul Baha then said that when he came to the hall he was very weary and could not at first speak very well, but that after awhile the spirit was so strong that he made a good speech.

He said: "The colored meeting was very good. The speech was well done and they understood it well. They were made very happy. The beauty of it was the black and white were mixed and the presiding officer was Rabbi Hirsch, a Jew. (Abdul Baha enjoyed this and laughed heartily) I chose for my text the statement in the Bible, 'we have created man after our own image and likeness.' Abdul Baha spoke at length, but he is going to give us a summary. This image and likeness of God, which to man are the great beauties, what is the significance? Can we say that this image and likeness of God signifies simply the man, the complexion or form, especially the color of white or dark or black? Can we confine it to the color white? Can we say it is a black color? Surely, colors are not the image and likeness of God. The image and likeness of God signify the virtues of the human world, the bestowals of God, the living laws, the love of God, the knowledge of God, and the acquisition, through the breaths of the Holy Spirit, and in this the color, the white, the yellow, and all are co-sharers, or partners. He who is more imbued with these attributes, in whom these favors are more manifest, is the image and likeness of God, be he black or white - let him be green. (Laughter) It makes no difference. This gives you an idea. Mr. Hennen took it down. They enjoyed it very much. Praise be to God, there is a unity now between the colored and the white, and if unity shall not be realized, the ultimate result will be very bad. The eventual happenings will be very bad. By all means, the colored and the white must be united. The colored must be admonished to be appreciative of the whites, must be thankful to them, for the white people have exerted themselves much they were the cause of their freedom. They went into war for it and freed them, and this has affected other continents of the world. This was the cause of freeing all the colored people of Africa, and the colored people must be very grateful, thankful, and the white people must be very kind and lenient, so that unity may be realized. The Cause of God will unite. It will unite the mineral with the vegetable, the animal with man.

Here there was a moment's pause, in which Dr. Fareed told Abdul Baha the contents of a note handed to him, written by Dr. D'Avelyn on entering the room. The note read: "The people of the Golden Gate years to greet the advent of the Golden Branch, on His mission of establishing the Most Great Peace in this Golden Age."

Abdul Baha smiled radiantly and said: "This Age is not the

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To Mr. and Mrs. William H. Replogle.

HE IS GOD!

O ye two who are attracted to the Kingdom of God!

Your blessed photograph was received and considered.

Praise be to God, the light of assurance is manifest and apparent in the faces, and the splendor of the Bounty of the Sun of Truth was visible and clear in your countenances.

It is hoped, from the Favor of God, that you may make infinite progress day by day in spiritual perfections, so that the surface of the heart, like unto a clear mirror, reflect the pictures of the Supreme Concourse, and that ye may appear with merciful qualities in the world of humanity.

(Signed) Abdul Baha Abbas.

Translated by Mirza Ahmad Sohrab,
Washington, D. C., August 16, 1910.

BC#158-

A N E N T R E A T Y.

Let me but live my life from year to year
 With forward face and unreluctant soul,
 Not hastening to nor turning from the goal:
 Not mourning for the things that disappear
 In the dim past, nor held back in fear
 From what the future veils, but with a whole
 And happy heart that pays its toll
 To youth and age and travels on with cheer.

So let the way wind up the hill and down,
 Though rough or smooth, the journey will be joy:
 Still seeking what I sought but when a boy,
 New friendships, high adventure, and a crown,
 I shall grow old, but never lose life's zest,
 Because the road's last turn will be the best.

Henry Van Dyke.

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IN THE DESERT OF WAITING,
THE LEGEND OF CAHCEL-RACK MOUNTEAIN.

By Annie Fellows Johnston.

... ..

O ye, who vainly question
Why there must ever lie twist man
And the far City of his Desire
Some assert waste of disappointment,
Where he must ever watch the Caravan
Pass on and leave him with his baffled hopes,
Here is the reason.
By the grace of Allah, read!

Once upon a time, a caravan set out across the desert, laden with merchandise for a far distant market. Some of the camels bore in their packs wine-skins that held the richest vintage of the Orient. Some bore tapestries and some carried dyestuffs and the silken fruits of the loom. On Shapur's camel has a heavy load of salt.

The hope of each merchant was to reach the City of his Desire before the Golden Gate should close. There were other gates by which they might enter, but this one, opening only once a year to admit the visiting Rajahs from sister cities, afforded a rare opportunity to those fortunate enough to arrive at the same time. It was the privilege of any who might fall in with the royal retinue, to follow in the train to the palace of the ruling Rajah, and thus gain access to the court-yards. Kares displayed there for sale often brought fabulous sums, a hundred fold greater, sometimes, than when offered in the open market.

Only to a privileged few would the Golden Gate swing open at any other time. It would turn on its hinges for a messenger sent at a king's behest, or to any one bearing wares so rare and precious that only princes could purchase, but no common vendor could hope to pass its shining portal, save in the rear of the train that yearly followed the Rajahs.

So they urged their beasts with all diligence. Foremost in the caravan and most zealous of all was Shapur. In his heart burned the desire to be the first one to enter the Golden Gate, and the first one at the palace with his wares. But half way across the desert, as they paused at an oasis to rest, a dire lameness fell upon his camel, and it sank upon the sand. In vain he urged it to continue its journey. The poor beast could not rise under its great load.

Snak by snak he lessened its burden, throwing it off grudgingly and with sighs, for he was minded to lose as little as possible of his prospective fortune. But even rid of the entire load the camel would not rise, and Shapur was forced to let his companions go on without him.

For long days and nights he watched beside his camel, bringing it water from the fountain, and feeding it with the herbage of the oasis, and at last was rewarded by seeing it struggle to its feet and take a few limping steps. In his distress of mind at being left behind by the caravan, he had not noticed where he had thrown

his load. A tiny rill trickling down from the fountain had run through the sacks and dissolved the salt, and when he went to gather up his load only a paltry portion was left, a single sackful.

"How Allah has indeed forgotten me!" he cried, and, cursing the day he was born, he rent his mantle and beat upon his breast. Even if his camel were able to set out across the desert, it would be useless to seek a market, now that his merchandise was destroyed.

So he sat upon the ground, his head bowed in his hands. Water there was for him to drink, and the fruit of the date-palm, and the cooling shade of many trees; but he counted them all as naught. A fever of unrest consumed him. A baffled ambition bowed his head in the dust. When he looked at his poor camel kneeling in the sand, he cried out, "Ah, woe is me! Of all men I am most miserable! Of all dooms, mine is the most unjust! Why should I, with life beating strong in my veins, and ambition like a burning sincon in my breast, be left here helpless on the sands, where I can achieve nothing and make no progress towards the City of my Desire?"

One day, as he sat thus under the palms, a bee buzzed about him. He brushed it away, but it returned so persistently that he looked up with languid interest.

"Where there are bees there must be honey," he said. "If there be any sweetness in this desert, better that I should go in its quest than sit here bewailing my fate."

Leaving the camel browsing by the fountain, he followed the bee. For many miles he pursued it, till far in the distance he beheld the palm trees of another oasis. He quickened his steps for an odor rare as the perfumes of Paradise floated out to meet him. The bee had led him to the rose gardens of Omar.

Now Omar was an alchemist, a sage with the miraculous power of transmuting the most common things of earth into something precious. The fame of his skill had traveled to far countries. So many pilgrims sought him to beg his wizard touch, that the question, "Where is the house of Omar?" was heard daily at the gates of the city. But for a generation that question had remained unanswered. No man knew the place of the house of Omar since he had taken upon himself the life of a hermit. Somewhere, they knew, in the solitude of the desert, he was practicing the mysteries of his art, and probing deeper into its secrets, but no one could point to the path leading thither.

Only the bees knew, and, following the bee, Shapur found himself in the old alchemist's presence. Now Shapur was a youth of gracious mien, and pleasing withal. With straightforward speech he told his story, and Omar, who could read the minds of men as readily as unrolled parchments, was touched by his tale. He bade him come in and be his guest until sundown.

So Shapur sat at his board and shared his bread, and rose refreshed by his wine and his wise words. And at parting, the old man said with a keen glance into his eyes: "Thou thinkest that because I am Omar, with the power to transmute all common things into precious ones, how easily I could take the remnant of salt that is still left to thee in thy sack, and change it into gold. Then couldst thou go joyfully on to the City of thy Desire as soon as thy camel is able to carry thee, far richer for thy delay."

Shapur's heart gave a bound of hope, for that is truly what he had been thinking. But at the next words it sank.

"Hay, Shapur, each man must be his own alchemist. Believe me, for thee the desert holds a greater opportunity than kings' houses could offer. Give me but thy patient service in this time of waiting, and I will share such secrets with thee that when thou dost finally win thee to the Golden Gate, it shall be with wares that shall gain for thee a royal entrance."

Then Shapur went back to his camel, and in the cool of the evening urged it to its feet, and led it slowly across the sands; and because it could bear no burdens he lifted the remaining sack of salt to his own back and carried it on his shoulders all the way. When the moon shone white and full in the zenith, he reached the rose gardens of Omar. He knocked on the gate, calling, "Here am I, Omar, at thy bidding, and here is the remnant of my salt. All that I have left I bring to thee, and stand ready now to yield my patient service."

Then Omar bade him lead his camel to the fountain, and leave him to browse upon the herbage around it. Pointing to a row of great stone jars, he said, "There is thy work. Every morning, before the sunrise, they must be filled with rose-petals plucked from the myriad roses of the garden, and the petals covered with water from the fountain."

"A task for poets," thought Shapur, as he began. "What more delightful than to stand in the moonlighted garden and pluck the velvet leaves?"

But after awhile the thorns tore his hands and the rustle and hiss underfoot betrayed the presence of serpents, and sleep weighed heavily upon his eyelids. It grew monotonous standing hour after hour, stripping the rose-leaves from the calyxes, until thousands and thousands and thousands had been dropped into the great jars. The very sweetness of the task began to cloy his senses.

When the stars had faded and the East was beginning to brighten, old Omar came out. "Tis well," he said, viewing his work. "Now break thy fast and then to slumber, to prepare for another sleepless night."

So long months went by, till it seemed to Shapur that the garden must surely become exhausted. But for every rose he plucked another bloomed in its stead, and night after night he filled the jars. Still he was learning no secrets, and as the deadly monotony of his task began to eat into his soul, he grew restless and began to ask himself questions. "Was he not wanting his life? Would it not have been better to have waited by the other fountain until some caravan passed by that would have carried him out of the desert solitude to the dwellings of men? What opportunity was the desert offering him greater than kings' houses could give?"

And ever the thorns tore him more sorely, and the lonely silence of the night weighed upon him. Many a time he would have left his task had not the shadowy form of his camel, kneeling outside by the fountain, seemed to whisper to him through the starlight, "Patience, Shapur! Patience!"

Once, far in the distance, he saw the black outline of a merchant caravan passing along the horizon, where day was beginning to break. He did no work until it had passed from sight. Gazing after it, with a fierce longing to follow, he pictured the scenes it was moving towards - the gilded minarets of the mosques, the deep-toned ringing of bells, the cheering hum of the populace, and

all the life and stir of the market-place. When the shadowy procession had passed, the great silence of the desert wrote him like a pain. Again looking out he saw his faithful camel, and again it seemed to whisper, "Patience, Shapur, Patience! So thou, too, shall fare forth some day to the City of thy Desire!"

One day in the waning of summer Omar called him into a room in which he had never been before. "Now, at last," said he, "thou hast proved thyself worthy to be the sharer of my secrets. Come! I will show thee. Thus are the roses distilled, and thus is gathered up the precious oil floating on the tops of the vessels. Seest thou this tiny vial? It weighs but the weight of one rupee, but it took the sweetness of two hundred thousand roses to make the attar it contains, and so costly is it that only princes may purchase. It is worth more than thy entire load of salt that was washed away at the fountain."

Shapur worked diligently at this new task, until there came a day when Omar said to him, "Well done, Shapur! Behold the gift of the desert, its reward for thy patient service in its solitude!"

He placed in Shapur's hands a crystal vase, sealed with a seal, and filled with the precious attar.

"Wherever thou goest this sweetness will open for thee a way and win for thee a welcome. Thou comest into the desert a common vendor of salt, thou shalt go forth an Apostle of my Alchemy. Wherever thou seest a heart bowed down in some Desert of Waiting, thou shalt whisper to it, 'Patience! Here if thou wilt, in these arid sands, thou mayst find thy garden of Omar, and even from the daily tasks that prick the sorest, distil some precious attar to sweeten all life.' So like the bee that led thee to my teaching, thou shalt lead others to hope."

Then Shapur went forth with the crystal vase, and the camel, healed in its long time of waiting, bore him swiftly across the sands to the City of his Desire. The Golden Gate, that would not have opened to the vendor of salt, swung wide for the Apostle of Omar. Princes brought their pearls to exchange for drops of his attar, and everywhere he went its sweetness opened for him a way and won for him a welcome.

Wherever he saw a heart bowed down in some Desert of Waiting, he whispered Omar's words and tarried to teach Omar's alchemy, that from the commonest experiences of life may be distilled its greatest blessings. At his death, in order that men might not forget, he willed that his tomb should be made at a certain place where all caravans passed. There at the crossing of the highways he caused to be cut in stone that symbol of patience, the camel, kneeling on the sand. And it bore this inscription, which no one could fail to see as he toiled past toward the City of his Desire:

"Patience! Here, if thou wilt, on these arid sands, thou mayst find thy Garden of Omar, and even from the daily tasks which prick the sorest distil some precious attar to bless thee and thy fellow men."

A thousand moons waxed and waned above it, then a thousand more, and there arose a generation with restless hearts, who set their faces ever Westward, following the sun towards a greater City of Desire. Strange seas they crossed. New coasts they came upon. Some were satisfied with the fair valleys that tempted them to tarry, and built their homes where the fruitful hills whispered stay.

But always the sons of Shapur pushed ahead to pitch their tents a day's march nearer the City of their Desire, nearer the Golden Gate which opened every sunset to let the royal Rajah of the Day pass through. Like a mirage that daily vision lured them on, showing them a dream gate of Opportunity, always just ahead, yet ever out of reach.

As in the days of Shapur, so it was in the days of his sons. There were some who fell by the way, and, losing all that made life dear, cried out as the caravans passed on without them, that Allah had forgotten them; and they cursed the day that they were born and laid hopeless heads in the dust.

But Allah, the Merciful, who from the beginning knew what Desert of Waiting must lie between every son of Shapur and the City of his Desire, had long before stretched out His hand over one of the mountains of His continent. With earthquake shock it sank before Him. With countless hammer strokes of hail and rain-drops, and with gleaming rills He chiselled it, till as the centuries rolled by it took the semblance of that symbol of patience, a camel, kneeling there at the passing of the ways. And now, to every heart bowed down and hopeless, it whispers the lesson that Shapur learned in his weary Desert of Waiting:

"Patience! Thou comest into the desert a vendor of salt; thou may'st go forth an alchemist, distilling from life's tasks and sorrows such precious attar in thy soul that its sweetness shall win for thee a welcome wherever thou goest, and a royal entrance into the City of thy Desire!"

And this O Son of Shapur, is the secret of Omar's alchemy: to gather something from every one thou passest on the highway, and from every experience fate sends thee, as Omar gathered from the heart of every rose, and out of the wide knowledge thus gained of human weaknesses and human needs, to distil in thine own heart the precious oil of sympathy. That is the attar that shall win for thee a welcome wherever thou goest. And no man fills his crystal vase with it until he has first been pricked by the world's disappointments, and bowed by its tanks.

Thou vendor of salt, who, as yet, canst follow only in the train of others, is not any waiting well worth the while, if, in the end, it shall give thee wares with which to gain a royal entrance?
... ..

Translation of the Tablet to the Emperor of Russia.

O King of Russia! Hear the Voice of God, the Most Holy King! Then advance unto the Paradise, which is the place wherein abideth He who is named with the Most precious Names, amongst the Most High Assembly and in the Kingdom of Creation, by the Name of God, the Most Shining Glory; Beware lest thy desires prevent thee from turning toward the Face of thy Lord, the Merciful, the Clement. Verily We heard thy voice wherewith thou hast called thy Lord in thy secret communication, therefore the Beneficence of My Providence hath stirred and the Sea of My Mercy hath moved and We answer thee with the Truth verily thy Lord is the Learned, the Wise, One of thy ambassadors did assist Me when I was in prison, in chains and fetters. Therefore God hath decreed unto thee a station, which the knowledge of none comprehends save Me. Beware lest thou changest this lofty station, verily thy Lord is able to do whatsoever He willeth, He cancellieth what He pleaseth and confirmeth what He desireth, and with Him is the knowledge of all things in a preserved Tablet.

Beware lest sovereignty prevent thee from the Sovereign; verily He hath come with His Kingdom, and all the atoms cry out, "The Lord hath come in His Most Great Glory!" The Father hath come, and with Him the Son, who crieth out in the Holy Valley, "Labbiak Allahumma Labbiak (Here I am, on my God, I am ready)!" El-Tor (Mt. Sinai) surroundeth the House, and the Trees vociferously cry, "The Generous hath come, mounting on the clouds, blessed is He who advanceth unto Him and wee unto those who are far off!" Arise amongst the people with the irresistible command, then summon the nations to God, the Exalted, the Great. Be not of those who called upon Him by a Name amongst His Names, and when the Named One came, they denied Him, turned away from Him, and pronounced sentence against Him with evident injustice. Look, then, and remember the days wherein came the spirit (Christ) and Herod gave judgment against Him; God helped the Spirit with the hosts of the Seen and the Unseen and protected Him with the Truth and sent Him to another land as a promise on His part, verily He is the Ruler over that which He pleaseth. Verily thy Lord is able to preserve whom He wisheth, even should He be in the midst of the Seas, or in the mouth of the Winged Dragon, or under the swords of the oppressors. Blessed is the King who doth not allow the splendour of his highness to prevent him from turning to the Dawning-place of Perfection and who casteth away what he hath in the desire to obtain that which God possesseth, verily is he not the best of all creatures before the Truth? The people of Paradise and those who go about the Throne will bless him in the morning and in the evening.

Hear My Voice another time from the region of My Prison to inform you of what hath befallen My Beauty by the Manifestation of My Beauty by the Manifestation of My Majesty, that thou mayest know My Patience after My Power, and My Forbearance after My Might. By My Life! Shouldst thou come to know that which hath descended from My Pen, and be acquainted with the Treasuries of My Command, the Pearls of My Secret and the Seas of My Names and the Vessels of My Words, verily thou wilt offer thyself as a ransom in My way through the love of My Name and the yearning for My Kingdom, the Mighty, the Powerful. Know that My Body is under the swords of the enemies and My Flesh is surrounded with innumerable calamities, but --- My Spirit is in a state of exaltation the like of which the joy of the world cannot equal. Advance to the Koblat (Manifested God) of the world with all thine heart and say: "O people of the earth! Do ye deny the One in whose way martyrdom was desirable, the One who hath come with the Truth (Message) of your Lord, the Exalted, the Great, say, it is a message whereby the hearths of the prophets and Messengers rejoiced; Lo!

This is the One who is mentioned in the heart of the world and the Promised One in the leaves of the Books of God, the Precious and the Wise

The hands of the Messengers were raised to God, the Mighty, the extolled, begging to meet Me; whereunto will bear witness what was revealed in the Tablets on the part of God, the Mighty, the Powerful.

From amongst the Messengers some lamented over My separation, others suffered hardships in My way, and others sacrificed themselves for the sake of My Beauty; were ye of those who know. Say, verily I never intended the description of Myself but that of God, were ye of the just; Nothing could be seen in Me but God and His commands, were ye of those who reflect. Say, verily I am He who is mentioned by the tongue of Isaiah, and the One whose Name hath adorned the Bible and the Gospel; thus hath the matter been decreed in the Tablets of your Lord the Merciful.

Verily He hath testified for Me and I testify for Him and God is a witness to what I say, Say, the Books were not revealed but for My celebration wherefrom every saviour will find the scent of My Name and Praise, and he who openeth the hearing power of his heart would hear from every word (of the books): "Lo! the Truth hath come and He is indeed the Beloved of the worlds." My tongue implicitly admonisheth you for the sake of God, and My Pen moveth on your mention after that the injury of whomsoever is upon the earth and their perdition will not harm Me, nor the advance of all the beings will profit Me; but We do admonish you in accordance with that whereby We were commanded, and We do not ask you for anything but to come nigh to that which will profit you in you in this world and the world to come, Say, do ye put to death Him who summoneth you to the everlasting life? Fear God, and follow not every obstinate pride. O people of deceptions! Do you see ~~folly~~ your selves in the palaces and the King of Manifestation in the most ruined abodes (Acca)? He, by My life, ye are in the grave were ye of those who perceive. Verily he who doth not move by the Breath of God, in His Day, he is indeed of the dead before God, the King of Names and Attributes.

Arise from the graves of lusts and advance to the Kingdom of your Lord, the King of the Throne and earth, that ye may see that which was promised unto you on the part of your Lord, the All-Knowing. Do ye imagine that you would be profited by what ye have? It will be possessed by some one in your stead and ye shall return to the dust without finding anybody to succor or help. Of what use is a life that is ruled by death, or a duration which vanisheth, or a Grace that changeth? Set aside what ye have and advance to the Bounty of God, which hath been revealed in this Wonderful Name: Thus also hath the Supreme Pen written unto you by the permission of thy Lord, El Abha: "Shouldst thou hear and attain, say, 'Praise be to Thee, O God of the worlds, for Thou hast reminded me by the Tongue of the Manifestation of Thyself- when He was in the great Prison in chains and fetters for the emancipation of the people of the world.' Blessed is the King whose sovereignty did not hold him from the King, but made him advance to God with his heart; verily he is of those who attain to what God, the Mighty, the Wise willeth. He shall see himself amongst the Kings of the Empires of the Kingdom. Verily thy Lord is powerful over all things. He giveth whom He wisheth what He willeth, and depriveth whom He pleaseth of that which He desireth; verily He is the Potent, the Able.

became heavenly.

The Pope and the Station of Peter.

Christ was asking of His Disciples whom he was, and when Peter answered: "Thou art Christ, the Son of the Living GOD". Christ wished to confirm this statement and also show that his whole religion was founded on this truth; that is why he called Peter by his name which means "Rock"; and He Said: "I shall build my church on your belief, which is the true belief and the foundation of God's church." Wherever this belief is true, my church will be found, and belief is proven by actions following the Commands of God.

Let me now compare the words of Christ to the lives of the Popes. Christ spoke of simplicity and poverty. The Popes live in luxury in the Vatican. The Christ gave the Command not to curse your enemy, but to turn the cheek to receive the second blow. The Popes shed blood freely. There were many holy men among the Popes, but not all. Only those who prove their faith by their lives are worthy to be called the followers of Christ.

In regard to forgiveness of sins: There are some verses that have been misunderstood such as: (Matt. 16-19) "Whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven." This verse has quite another meaning.

As to the light that thou witnesseth: it is not an earthly (phenomenal) light; nay, rather it is a heavenly light. It cannot be seen by the sight; nay, rather it is perceived by the insight.

As to the resurrection of the Body of Christ three days subsequent to his Departure. This signifies the Divine Teachings and Spiritual Religion of his holiness Christ, which constitutes his Spiritual Body which is living and perpetual forevermore.

By the "three days" of his death, is meant that after the Great Martyrdom, the penetration of the Divine Teachings, and the spread of the Spiritual Law became relaxed on account of the Crucifixion of Christ; for the Disciples were somewhat troubled by the violence of the Divine Tests. But when they became firm, that Divine Spirit resurrected and that Body, which signifies the Divine Word, arose.

Likewise, the address of the Angels to the people of Galilee--"that this Christ will return in the same way, and that he will descend from heaven"--is a Spiritual address. For when Christ appeared He came from Heaven, although He was outwardly born from the womb of Mary. For He said: "No man hath ascended up to heaven, but he that came down from Heaven." He also said: "I have come down from Heaven and likewise will go to Heaven." By "heaven" is not meant the infinite phenomenal space; but "Heaven" signifies the world of Divine Kingdom, which is the Supreme Station and Seat of the Sun of Truth.

To be brief. The Mysteries of the Holy Books are many,

and require explanation and elucidation. I hope thine insight will be so opened that the Divine Mysteries may become manifest and clear.

Upon thee be Greeting and Praise!

(Signed) Abdul-Beha Abbas.

(Translated by A. K. Khan, March 8th, 1903, Washington, D. C.)

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Gods union oneness and purity of intention

Extract from Tablet to an American Believer.

Upon him be Baha'u'llah!
HE IS GOD!

Your last letter was received and I was informed of all its contents. You had written concerning the beloved of God and the slight difference of opinion.

You must know this, that the principle of the Divine Foundation is LOVE, UNION, ONENESS, and the PURITY of INTENTION.

When LOVE is attained, the mystery of Truth will become manifest.

No one should adhere to different titles. One title (or station) is enough, and it is "ABDUL BAHA". All must agree in this word, until the difference of opinions may be entirely removed from their midst. But that which is essential to the acknowledgment of this word (i.e., ABDUL BAHA) is attraction, the Love of God, service to the Cause of God, diffusing the Word of God, severance from all else save God, affinity, union, oneness, humility, meekness, nothingness, and servitude to the beloved of God. If one does not become characterized with these attributes, he has not acknowledged the title (or station) of ABDUL BAHA.

Because, ABDUL BAHA is the Banner of the Love of God, the Lamp of the Knowledge of God, the Herald of the Kingdom of God, the Commander of the Hosts of Peace and Reconciliation, and the Orb of Union and Harmony among all the nations of the world. Consequently, every one in whose heart the love of ABDUL BAHA has irradiated must act in this manner; and when persons walk and move in this ~~correct~~ path, all differences shall be removed.

O dear one! This dispensation of the Beauty of ABHA is the time of deeds, not words. The purpose is not words, but deeds.

All the beloved of God must be characterized with the heavenly attributes and appear in such conduct that the Brilliancy of Mercifulness may pervade all regions.

Every person who is strengthened in these heavenly virtues is my partner and associate in the service of the Holy Threshold.

O dear one! All nations await two Manifestations, and these two Manifestations signify the Blessed Beauty (BAHA'U'LLAH) and His Holiness the Bab. words are different, but the purpose is one.

One has called Him "MAHDI", and another hath called Him "CHRIST". One hath named the Blessed Beauty the "LORD OF HOSTS", and another hath called Him the "HEAVENLY FATHER".

Briefly, you should adhere to that which hath issued from My Pen and Tongue.

It is just as thou hast written, - when people recognize the Beauty of ABHA and arise to His Teachings, they have recognized all the Prophets and have arisen in Their Teachings; but if they do not recognize HIM (BAHA' U'LLAH), and acknowledge all the Prophets, it will impart no fruit; nay, they will fall in manifest loss.

Consider that in the Day of Christ whosoever acknowledged Christ was a believer in all the Prophets and Messengers, and whosoever denied Christ was deprived of all (of them).

Consequently, you should know the Blessed Beauty (BAHA'U'LLAH) and call in His Name, and promote His Teachings.

All have sought Light from That Sun and are illumined with That Light. Consider if the sun cast rays upon a thousand mirrors, the brilliancy of those mirrors is received from the same (one) sun; and when thou knowest the sun thou hast known all the mirrors, for they are all under its shadow. (i.e., subordinate to the sun).

The Power contained in the sand from the Holy Shrines.
Words of Baha'u'llah in the Book of Ighan.

By dominion, power and authority is meant another state and matter. For instance, consider the dominion of the blood of His Holiness (Mosein) which was sprinkled upon the earth; how by the blessed power of that blood, the dust exercised victory and influence over the bodies and souls of men, so that whosoever for the sake of recovery tasted a particle thereof was healed; and whosoever for the preservation of property, treasured some of that sacred dust in his house, with perfect faith and confirmed knowledge, protected all his possessions. This is the measure of its outward effect. Should We mention the inner virtues, people would undoubtedly say that We considered "The dust as the Lord of Lords", and utterl forsake the religion of God".

In the light of this great Truth how Great is the dust (sand) from the Shrine of Baha'u'llah, the "King of Kings and Lord of Lords?".

The Mashrak -el-Azcar.

Tablet of Heaven-thy splendid dome doth hover
The people of all creeds and lands who turn to thee for cover.
Built not by one -by all, with single aim-
The uplifting of the standard, floating The Greatest Name.

2

Emblem of peace and oneness-thy foundation is for ages
Thy influence ne'er shall cease.
So long as light bathes door and wall
The sons of men shall hear thy call,
To oneness and to peace.

3

Thy name means more than Temple.
Thy function is two-fold,
Service to man and praise to GOD, makes ^{one} the sublimest whole.
The paths lead to thy single door (as all paths lead to GOD)
THE glory of the servant rests on them who faithful plod
To the sanctuary of the Presence along the great white road.

A.C.C.-- 1909.

○ **Pope!** Rend asunder the veils! The Lord of Lords hath come in the shadow of clouds, and the matter hath been decided on the part of God, the Powerful, the Unconstrained. Disclose the splendors by the authority of thy Lord, then ascend into the Kingdom of Names and Attributes. Thus doth the Supreme Pen command thee on the part of thy Lord, the Mighty, the Most Powerful. Verily, He hath come from heaven another time, as He came from it the first time: beware lest thou oppose Him as the Pharisees opposed (Him) without evidence or proof. On His side floweth the river of Grace (Kawther-el-Fadhil, a river in Paradise) and on His left side the Sweet Wine of Justice (Salsabil, a river in Paradise); before Him go the angels of Paradise with the Standards and Signs.

Beware lest the Names withhold thee from God, the Creator of the earth and heaven! Leave the creatures behind thee, then advance to thy Lord by Whom all horizons were illuminated! He have adorned the Kingdom by One Name, El-Abha (the Most Glorious): thus hath the matter been decided on the part of God, the Creator of all things.

Beware lest conjecture withhold thee after the true Sun hath shone from the Horizon of the Beyan (Revelation) of thy Lord, the Mighty, the Benefactor. Dost thou dwell in palaces while the King of Manifestation is in the most ruined of abodes (acca)? Leave them to those who desire them, then advance to the Kingdom with spirituality and fragrance.

Say, O people of the earth! Destroy the abodes of neglect by the hands of power and composure, and build the chambers of knowledge in the hearts, that the Merciful will reveal Himself in them. This is better unto you than that whereupon the sun riseth. To this will bear witness the One on whose part is the decision of the discourse (Fasi-ul-Kitab) or sentence on proofs and oaths.

The breath of God is diffused throughout the world because the Desired One hath come in His Most Great Glory.

Lo! Every stone and cloud crieth, "The Promised One hath appeared and the Kingdom is to God, the Powerful, the Mighty, the Pardoner." Beware lest science prevent thee from the King of the Known, or the world from Him who created it and left it. Arise in the Name of the Lord, the Merciful, amidst the assembly of beings, and take the cup of life in the hand of assurance; drink thou therefrom first, then give to those who advance of the people of (different) religions. Thus hath the Moon of Beyan shone forth from the horizon of Wisdom and Evidence. Rend asunder the veils of science lest they prevent thee from the region of My Name, the Self-subsistent!

Remember when the Spirit (Christ) came: He who was the most learned of the doctors of His age gave a Felwa (sentence) against Him in the chief city of His country, while those who caught fish believed in Him. He admonished, then, O people of understanding! Verily, thou art one of the sons of the heaven of Names! Protect thyself lest darkness spread its veils over

It, and conceal thee from the Light. Look at that which has descended in the Book on the part of Thy Lord, the Mighty, the Generous!

Say, O assembly of learned men! Withhold your pens, for the greeting of the Supreme Pen hath been raised between the earth and heaven! Set aside that which ye have, and accept what We have sent unto thee with power and dominion. That hour which was hidden in the Knowledge of God hath come. Hasten unto Him with submissiveness and penitence.

O people of the earth! Lo, I make Myself your ransom for the sake of your lives; but when I come unto you another time I see you fleeing from Me, therefore doth the eye of My compassion weep over My people.

Fear God, O ye people of observation! Look at those who objected to the Son (Christ) when He came unto them with dominion and power! How many Pharisees were awaiting His meeting and making humble supplications to God for His appearance; but when the Fragrance (smell) of Union diffused itself and perfection was disclosed, they turned away from Him and objected to Him. Thus have We circumscribed unto thee that which was written in the Books and Tablets. None advanced unto the Face (Christ) save a certain reckoned number who were of those who never had any power amongst the people; and today all those who are in power and dominion glory in His Name (Jesus)! Look likewise in this time. How many monks secluded themselves in churches, in My Name, and when the appointed time was complete and We disclosed to them perfection, they did not know Me, while they called upon Me at eventide and at dawn. We see them veiled from Myself and My Name (Jesus Christ). Verily, this is naught but a marvel! Say, beware lest celebration preventeth you from the Celebrated, and worship from the Forshipped! Rend asunder the veils of imagination: verily, this is your Lord, the Mighty, the Omniscient! He hath come for the Life of the world, and for the Union of whatsoever is upon the whole surface of the earth.

Come ye, O people, to the Rising-place of Revelation, and tarry not even for a moment! Do ye read the Gospel and still do not acknowledge the Glorious Lord? This beseebeth ye not, O concourse of the learned men (Fontifs). Say, should ye deny this matter, by what proof did ye believe in God? Produce it! Thus the matter hath been revealed by the Supreme Pen on the part of your Lord, El Abha, in this Tablet, from whose horizon the Light shone. How many servants whose actions and deeds became veils for themselves whereby they were withheld from coming nearer to God, the Sender of Breath.

O concourse of Monks! The fragrances of the Merciful have diffused themselves over the beings! Blessed is he who rejecteth passion and receiveth guidance! Verily, he is one of those who have seized upon the inhabitants of the earth, and whosoever is thereupon is frightened, save those chosen by God, the Ruler of persons. Do ye adorn your bodies while the Garment of God is intensely red with the blood of hatred that came upon Him on the part of the people of wilful blindness? Come out of your abodes; then make the servants enter into the Kingdom of God, Tho is the King of the Day of Judgment.

The WORD which the Son (Christ) concealed hath appeared. It hath been revealed in the form of man, in this time. Blessed is the Lord Who is Father. He hath come with His Most Mighty Power amongst the nations. Turn toward Him, O concourse of the good!

O people of religions! Ye see you wandering erringly in the waterless desert of loss (pride and haughtiness). Ye are the Fish of this Sea. Why are ye withheld from your Creator? Verily, the Sea is raging before your faces. Hasten unto Him from all regions. This is the day wherein the rock crieth out and praiseth the Name of the Lord, the Exalted, the Independent, saying, "Lo! the Father hath come, and what hath been promised unto you in the Kingdom is accomplished." This is a word which was concealed behind the veil of Night, and when the promised time came It shone forth from the Horizon of the Primal Will with manifest signs.

My body was imprisoned to set you free, and He accepted humiliation for the sake of your glory. Follow the Lord: the Lord of Glory and Kingdom, and follow not every proud infidel! My body longeth for the cross, and My head for the spear, in the way of the Merciful, that the world may be purified from sin. Thus the Sun of Wisdom hath shone forth from the Horizon of the Command of the King of Names and Attributes.

The people of the Foran have arisen against Us and tormented Us with torments whereto the Holy Spirit lamented; thunder roared and the eyes of the clouds wept. From amongst the unbelievers some imagined that affliction withheld El-Iaha from that which God, the Creator of all things, willeth. Say unto them, no, by Him who causeth the rains to descend, nothing withholdeth Him from the mention of His Lord! By God, the Truth, even though they burn Him on the earth, verily He will lift up His head in the midst of the sea, and will cry: "Verily, He is God of whatsoever is in the heaven and earth." And even though they cast Him into a dark pit, they shall find Him on the summits of the mountains, crying: "The Desired One hath come with the authority of Might and Sovereignty." And though they bury Him in the earth, He will arise from the Horizon of Heaven and proclaim with the loudest voice, "El Iaha hath come to the Kingdom of God, the Holy, the Mighty, the Unconstrained!" And though they shed His blood, every drop thereof shall cry out and call on God by this Name whereby the perfumes of the Carment were diffused through all regions.

Verily, under the swords of the enemies Ye call the servants unto God, the Creator of the earth and heaven, and He assist Him so greatly that Ye could not be hindered, neither by the hosts of the oppressors nor the influence of the liars. Say, O people of the earth! Crush to pieces the idols of imagination by the Name of your Lord, the Mighty, the Benevolent! Then advance unto Him in this Day, which God hath made the King of Days.

O thou chief of the people! Harken unto that whereby the Shaper of decayed bones adviseth thee from the region of His Greatest Name. Sell out that which thou hast of decked ornaments, and expend it in the way of God, who maketh the night to alternate with the day. Leave sovereignty to the King, and come out from the horizon of the house (Vatican), advancing to the Kingdom, and severing thyself from the world. Then speak of the celebration of thy

Lord betwixt the earth and heaven. This, also, the King of Names hath commanded thee on the part of Thy Lord, the Mighty, the Omniscent, to admonish the Kings, saying: "Be just amongst the people, and beware not to aberrate from the ordinances of the Book. This behooveth thee: beware not to dispose of the world and its gold; leave them to him who desireth them, and adopt what was commanded unto thee on the part of the King of Creation. Should anyone come unto thee with the whole treasures of the earth, turn not thy sight toward him, but be as thy Lord hath been." Thus also the Tongue of Revelation hath uttered that which God hath made the decoration of the Book Reparation.

Look at the pearl! Verily, its lustre is in itself, but if thou coverest it with silk, it assuredly veileth the Beauty and qualities thereof. Such is man; his nobility is in his virtues, and in that which lescemeth him, and not in that wherewith the children delight.

Know, then, that thy ornament is the Love of God, and thy devotion to naught else save Him, and not to the allurements of the world which thou hast in thy possession. Leave them to those who desire them, and come to God, who causeth the rivers to flow.

All that was said of proverbs was said by the Tongue of the Son (Christ), and He who speaketh today doth not utter them. Beware not to take hold of the ropes of imagination, and withhold thyself from what was ordained in the Kingdom of God, the Mighty, the Bounteous. Shouldst thou be taken by the intoxication of the Wine of the Signs, and shouldst thou be desirous to come before the Throne of thy Lord, the Creator of the earth and heaven, let thy garment be My Love, and thy shield My celebration, and thy Provisions and Reliance upon God, the Manifestor of the Powers.

O people of the Son! We have sent unto you John the Baptist (the Bab, who was the Precursor of Bahá) another time. Verily, He crieth in the Wilderness of the Leyan: "O creation of beings! Make clear your eyes; the day of vision and meeting hath come nigh; and O people of the Gospel, prepare the way, for the Day whereon the Lord of Glory shall come hath drawn nigh. Prepare yourselves to enter the Kingdom." This was the matter decreed on the part of God, the Cleaver of the Dawn.

Harken unto the strains which the Dove of Eternity hath sung upon the branches of the Divine Lote-tree, and is vocal with the melody of--"O people of the earth! We have sent unto you Him who was named John, to baptize you with water that your bodies might be purified for the appearance of Christ, and that He (Christ) hath purified you with the Fire of Love, and with the Water of the Spirit, as preparation for these days whereon the Merciful had willed to cleanse your bodies with the Water of Life by the Hands of Grace and Bounty. This (is) indeed the Father whereof Isaiah gave you tidings, and the Comforter whom the Spirit (Christ) hath received His Covenant. O concourse of learned people! Open your eyes that you may see your Lord sitting on the Throne of Glory and Might!

Say, O people of Religions! Be not of those who followed the Pharisees and thus were veiled from the Spirit. Verily, they

are not but in forgetfulness and lusts. The Perfection of the Ancient hath come by His Most Mighty Name, and hath desired to make the people enter into the Most Holy Kingdom, and that the sincere may see the Kingdom of God before His Face. Hasten unto Him, and follow not every denying infidel! And if the eye of anyone oppose him in this, it behooveth him to pluck it out. Thus was it written by the Pen of Eternity, on the part of the King of contingent beings (Takan); verily, He has come another time for your deliverance, O people of creation! Will ye kill Him after that He desired for you eternal life? Fear God, O people of discernment!

O people! Harken unto that which is revealed to you on the part of the region of your Lord, the El-Abha. Turn unto God, the Lord of this life and the life to come! Thus commandeth you the Rising-place of the Sun of Inspiration on the part of the Creator of all human beings. We have created you for the Light, and We do not like to leave you for the Fire.

O people! Come out from the darkness through this Sun, which hath shone forth from the Horizon of the Grace of God. Then advance unto Him with purified hearts and assured souls, seeing eyes and bright faces. This is that whereby the King of Fate admonisheth you from the region of the Most Great Outlook, that ye may be attracted by the Voice of the Kingdom of Names. Blessed is he who fulfilleth the Covenant, and wee unto him who breaketh the promise and denieth God, the Knower of secrets.

Say, lo! This is the Day of Grace! Come, that I may make you Kings of the Realms of My Kingdom! If ye obey ME, you will see that which We have promised you; and I will make you the friends of My Soul in the Realm of My Greatness, and the companion of My Perfection, in the Heaven of My Might, forever. And if ye disobey Me, I will be patient through My Mercy--perchance that ye will awake and arise from the bed of negligence: thus hath My Forbearance preceded you.

Fear God, and follow not those who have turned away from the Face while they call upon Him at the eventide and dawn.

Verily, the Harvest Day hath come and things are separated. That which was chosen is stored in the Vessels of Justice, and unto the Fire was cast what was fitted for it. Thus hath decided thy Lord, the Mighty, the Beloved, in this promised Day. Verily, He is the Ruler over that which He willeth, and there is no God but HE, the Mighty, the Subduer!

The Gleaner did not wish but to store every good thing for Myself; did not speak but to inform you of My Command, and guide you into the Path of Him by whose mention the Tablets were adorned. Say, O people of the Gospel (Christians)! We have revealed Ourselves unto thee on a previous occasion, and ye did not know ME. This another time is the Day of God--come unto Him! Verily, He hath come from Heaven, as He came from it the first time, and desired to shelter you under the shadow of His Mercy. Verily, He is the Exalted, the Mighty, the Defender! Verily, the Beloved doth not like you to be burned in the Fire of passion, and even were ye veiled, it will be from your neglectfulness and non-knowledge. You mention ME and do not know ME. Ye call upon ME and overlook My appearance after I have come unto you from the heaven of Eternity with My Glory, the Most Great.

Read Great.

Turn the veils in My Name and Dominion that ye may find a way to the Lord! The Glorious One crieth continually from the Horizons of the Pavilions of Might and Greatness, saying: "O people of the Gospel! He hath come into the Kingdom who was out of It, and today We see you tarrying at the Gate. Rend the veils by the power of your Lord, the Mighty, the Magnificent, and then enter My Kingdom in My Name. Thus doth He who desireth for you everlasting life, command you! Verily, He is the Powerful over all things! Blessed are they who have known the Light and hastened toward It! Behold! They are in the Kingdom; they eat and drink with the elect. And We see you, O children of the Kingdom, in darkness--this is not meet for you. Do you fear to confront the Light because of your deeds? Advance thereunto! Verily, the Glorious Lord hath honored His country by His coming. Thus We teach you the Path whereof the Spirit (Christ) hath declared. Verily, I bear witness for Him, and He was indeed a witness for Me. Verily, He said: "Come, that I may make you fishers of men", and today We say, "Come, that We may make you divifiers of the world!"

Thus was the decree ordained in a Tablet written by the Pen of Command.

... ..

From the Supreme Pen of Baha'o'llah.

Translation of the Tablet to Queen Victoria.

O Queen in London! Hear the Voice of Thy Lord, the King of creaturas, from the Divine Lote-tree that "There is no God but Me, the Precious, the Wise". Lay aside what is on the earth; then adorn the head of dominion with the diadem of the celebration of Thy Glorious Lord. Verily He hath come into the world with His Most Great Glory, and that which was mentioned in the Gospel hath been fulfilled. The Land of Syria hath been honored by the advance of its Lord, the King of men, and the exhilaration of the Wine of Union hath seized upon the regions of south and north,-- Blessed is he who discovereth the scent of the Merciful, and advanceth to the Dawning-place of Beauty in this clear Morning. By the breath of their Lord, El-Abha, and the Voice of the God, the Rxalted, el-Nasjid el-Aska (Temple of Jerusalem) and the Batha (probably Mecca) have shaken with joy, respectively, and every pebble of the earth praiseth the Lord by this Most Great Name.

Lay aside thy desire-- then advance with thy heart to thy Lord, the Ancient. Verily we remind thee for the sake of God, and we wish that thy name be exalted in the mention of Thy Lord, the Creator of the earth and heaven; and He is indeed the witness of all I say.

It has reached Us that thou hast forbidden the selling of slaves and hand-maidens; this is what God hath commanded in this marvelous Manifestation. God hath recorded unto thee the reward of this; Verily He is the discharger of the reward of the well-doers! Follow that which hath been sent unto thee on the part of One Learned and Wise; and the one who turneth away and maketh himself great after the proofs have come unto him on the part of the Re-

vealer of the Signs, verily God will frustate all his plans; and He is the powerful over all things. The actions and deeds will be accepted after coming (to the truth), and the one who turneth away from it, is indeed of those who are the most ignorant & thus hath it been decreed on the part of the Powerful, the Able.

And We have heard that thou hast entrusted the reins of deliberation into the hands of the Commonwealth. Thou hast done well, for thereby the bases of the edifices of all affairs are made firm, and the hearts of those who are under thy shadow (protection) both of high and low become tranquil, But it behooves them to be as trustees amongst the servants of God, and to regard themselves as guardians over whomsoever is in all the earth. This is that whereby they are admonished in this Tablet on the part of one who is the Overseer and the Wise. When anyone turns toward the assembly, let him turn his glance to the Supreme Horizon, and say, "O God! I ask Thee by Thy Most Splendid Name to assist me unto that whereby the affairs of the servants may prosper, and Thy countries may flourish; verily Thou art Powerful over all things". Blessed is he who entereth the assembly in the regard of God, and judgeth betwixt men with pure justice; is he not of those who prosper?

O ye leaders of assemblies, whether there, or in some other country! Think of results and speak of that whereby the world and its condition may be refreshed; were ye of those who deliberate. Look upon the world as the body of a man which was created sound and whole, but diseases have attacked him from various and divers causes and his soul is not at ease for a day, but rather his sickness increaseth, in that he hath fallen under the control of unskillful physicans who are hurried away by vain desires and are of those who stray madly. And if one limb of his limbs become sound in one age of the ages through a skillful physican, the other limbs remain as they were; thus does the Wise and Knowing One inform you. And today we see him under the hands of those who were

taken by the exhilaration (intoxication) of the ^{Wine}Wife of (deceits?)
 in such manner that they do not know what is best for themselves,
 how much more, then, for this arduous ~~and~~ and grave matter!
 And if one of them endeavor to better his health, his intention
 will not be but to profit himself thereof whether by name or ef-
 fect, therefore he will not be able to heal him save to a certain
 extent. And that which God hath made the most mighty remedy and
 the most complete means for its health is the union of whomsoever
 is upon the earth in a single matter, and a single law. This can
 never be possible except through a skillful physician, perfect
 and strengthened by God.

By my Life! This is the truth, and aught else is nothing but
 evident error. And whenever this Most Great Physician hath come
 and the Light hath shone forth from the Ancient Dawning-place,
 these would-be doctors strive to hinder and prevent him, and become
 as clouds between him and the world; therefore he will not recover
 from his sickness, but will continue in his infirmity until death.
 Verily they were not able to protect him and preserve his health,
 and He who was the Manifestation of Might among the creatures was
 prevented of what He desired by that which the hands of the would-
 be doctors had wrought. Look on these days wherein the Beauty
 of the Ancient hath come with the Most Great Name for the life
 of the people of the world and their union, how they rose against
 Him with sharpened sword and committed that which was decreed
 by the Faithful Spirit, -- until they confined Him to the most so-
 lolate of lands and thus the hands of the comers (truth seekers)
 were prevented from grasping His trail. It was said unto them,
 "The Reformer of the world hath come," they replied, "It hath
 been ascertained that He is one of those who work sedition".
 Although they never had any friendly intercourse (association)
 with Him and they see that He does not preserve Himself, but in all
 times He was amongst the hands of the people of tyranny; ~~but~~

once they imprisoned Him and another brought Him out, and another traversed the country over with Him, thus also they pronounced sentence upon Us and God is the witness of what I say;--that they are the most ignorant people before the Truth, they cut off their arms (supports) but do not feel, deprive themselves of the good, but do not know it, and they are likened unto the small boys who cannot distinguish between the corrupter and the reformer, the good and the evil; verily we see them on the thick veil of ignorance.

O Assembly of Princes, Chiefs and Lords! Why did ye become as clouds in the face of the Sun and prevent Him from giving forth His Effulgence? Lend your ears unto that wherewith the Supreme admonishes you, that your souls may be at rest, then those of the poor and humble. We ask God that He will keep the Kings to be at peace, verily He is the Able to do what He willeth, O Assembly of Kings! Verily We see you increasing your expenditures every year and placing the burden thereof on your subjects; this is naught but manifest injustice. Fear the sight of the oppressed and his tears, and do not burden your subjects above that which they can bear, neither ruin them to build your palaces. Choose for them that which ye choose for yourselves; thus do We expound unto you that which will profit you if ye are those who enquire. They are your treasures and beware lest ye exercise over them that which God hath never done, and entrust such treasures into the hands of thieves; by them ye eat, rule and conquer, and still you make yourselves great against them. Verily this is naught but an astonishment.

Having rejected this Most Great Peace it behooveth you to be at peace among yourselves, perchance your affairs may be improved thereby and also the affairs of those who are under your shadow, to a certain extent; O Assembly of Rulers, improve the accordance among you and then you will not be in need of many soldiers

and their accoutrements, but to a certain degree whereof ye will protect your empires and countries; and be aware lest ye lay aside that of which ye were admonished on the part of the Learned, the Faithful. Be united, O Assembly of Kings, for, by this, the winds of disagreements, as existing among you will subside, and your subjects and those who are around you will be at rest, were ye of those who know! If a certain one among you should rise against the other, arise all of you and oppose him, for this is naught but manifest injustice. Thus We have admonished you in the Tablet which We sent you, on another occasion; therefore follow that which hath been revealed on the part of the Precious, the Wise. Should any one seek refuge in your shadow have him protected and betray him not, thus admonishes you the Supreme Pen, on the part of One Learned and Wise. Beware, lest ye commit what was committed by the King of Islam when We came unto him by his command, and on that event his representative pronounced sentence against Us with such injustice that all things lamented and the hearts of those who are near to God were burned; the winds of lust move as they list, and We did not find on their part any stability or steady fastness, -- are they not of those who stray madly?

O thou Ancient Pen! Withhold the pen and let them wander in the ford () of their imaginations; then remember the Queen, perhaps she will turn with the purest heart to the Most Great Outlook. Prevent her eyes from looking but to the region of her Lord, the King of Facts, and peruse all that which hath been revealed in the tablets and books on the part of the Creator of human beings by whom the Sun hath been darkened and the moon eclipsed, and whose voice hath been raised between earth and heaven.

O Queen, advance to God and say, "O my King! I am the servant and Thou art the King of Kings; I have lifted up the tents of hope to the Heaven of Thy Bounty and Gifts, therefore send down upon me from ~~the~~ the Clouds of Thy Generosity what will cut me from all

else but Thee and bring me nearer unto Thee, O my God! I ask Thee
 by Thy Name which Thou hast made the Sultan of Names and the Man-
 ifestation of Thyself to whomsoever is in earth and heaven, to rend
 asunder the veils which intervene between me and the knowledge
 of the Dawning-place of Thy Signs and the Rising-place of Thy
 revelation. Thou art the Powerful, the Precious, the Generous. O my
 God! Deprive me not of the Fragrance of the Garment of Thy Mercy
 in Thy Days, and record unto me that which Thou hast recorded unto
 Thy servants who have believed in Thee and Thy Signs, and attained
 to the knowledge of Thyself, and advanced with their hearts to
 the Horizon of Thy Command: Thou art the Lord of the Worlds, and
 the Most Merciful of the Merciful, -- and strengthen me, O my God,
 to mention Thee amongst Thy servants and to assist Thy Matter in
 Thy Religion, then accept from me that which has passed me on the
 occasion of the Shining of the Light of Thy Face. Thou art Power-
 ful over all things, and so There is Mi-Abha, O Thou in whose Hand
 Is the Kingdom of the Possessions of the earth and heaven".

24

OUR LORD'S WORDS AT DINNER.
November 21, 1900.

Jesus spoke everything in parables because the ideal sense is, in this way, revealed and understood. This contingent world is like the mirror of the spiritual kingdom; consequently it is better to explain each subject so that the real meaning can be understood.

When anything has been renewed in this contingent world it is found to be in a better condition, and if renewal did not take place from time to time, annihilation would be the result of all contingent beings. If the planets had no rotation they would soon cease to exist. This is the reason that God has ordained rotation and renewal. Even the sun itself revolves around another center. In appearance the sun is the center of the contingent world, but in reality it has a center around which it revolves. The earth revolves around the sun once in 365 days, which causes the four seasons; and, by these four seasons, the contingent world is constantly revived and renewed, and this same renewal is seen in the Kingdom.

The early days of every manifestation is called the spring - when you see the seeds first sprouting, and everything is young and tender. Then follows the summer season, when things have reached a state of perfection, and the fruits are gathered. Then comes the autumn season, when everything begins to fall into decay, after which speedily comes the winter when all is dead, and without any apparent life. God is almost forgotten and the hearts are turned to the world entirely. But when this state is reached, it is a sign that a new spring time is coming. For instance, in the first beginning of the appearance of Moses was the spring time of his day. The summer time was when many people had accepted him, believed in him, promulgated his teachings, that his fruit was gathered. Then came the autumn, when his commands first began to be neglected, and the true followers began to fall away, and the true teachings to sink into decay. Then came the winter, when the hearts ceased to turn unto God, were occupied with worldly things entirely, and spiritual death was apparent. Then came the spring time of Christ. In the last days of winter, just before the spring, there is no sign of herbage, or anything that is green, but when the spring time comes once more, the dreariness of winter is forgotten. Thus it is that, in the different Manifestations, the four seasons are made manifest.

Every moment we must give thanks to God that He enabled us to be here during the spring season of His Manifestation. We entered this world during the spring sunshine. I pray God that you, as trees in this spring time, will bear such sweet flowers and delicious fruits as will give life to the whole contingent world.

November 22, 1900.
(Russians and Americans present.)

Look at the great and glorious favors of the Blessed Perfection in bringing together these people from different parts of the world, to sit them down at a table in Haifa at the foot of Mount Carmel. It is almost impossible for the people of the world to believe that we are so united together and are enjoying this blessed and holy fellowship. I hope you

will see the result of this meeting. My teachings and utterances are now seeds, which I am sowing in your hearts, but by and by they will grow up into trees. If you want them to grow up and become strong trees, you must water them by the Bounty of God, and let the sun of His Holy Spirit shine upon them.

November 23, 1900.

Capacity

In every sort of business, both spiritual and material, the success thereof depends upon the capacity of those attending to it. That is, unless one has the capacity he cannot obtain the Favors of God. As Christ said, "The wind bloweth where it listeth, and thou hearest the sound thereof, but cannot tell whence it cometh nor whither it goeth; so is every one that is born of the spirit." When it passes by the stones and trees they get some benefit without feeling it. The animate bodies only feel the breeze, and become cheerful and glad thereby. There are two kinds of animate beings. One kind feels the breeze, and receives its benefit as it is passing. The other kind, though in the breeze, receives no benefit therefrom. The more healthy one is (in a good, spiritual condition), the greater will be the benefit. Now it is understood that the breeze is the same. The stones do not feel it; the trees feel it and obtain some benefit from it, but man receives according to his capacity. Some are refreshed and gladdened, but some are not benefited in the least. Thus it is when the breezes and bounties of God are blowing; some receive and some do not. Some are refreshed and some are not; some are benefited and some are not. Consequently we must pray and supplicate that we may obtain the capacity to receive, for no one will profit by drinking water unless he is thirsty, and no one will find unless he is seeking. He who has the greatest capacity will receive the greatest bounty. The clearer his heart, the greater will be the shining of the light. The more you put yourself from the world, the nearer you draw nigh to the Kingdom. I hope, through the greatest Bounty of the Blessed Perfection, you will attain a great capacity to receive. The (spiritual) waves are so great (abundant) that, had a single drop (we are the drops) the capacity to seek to become greater, it would become an ocean; black stones would be changed into diamonds and rubies. Consider the material sun. By its shining, all things in this contingent world grow, and are raised to a high degree of perfection. How much more, then, will the spiritual Sun of Truth cease to grow those who turn their faces unto God, the Maker and the Giver of the Bounties. The small seed grows into a tree, and a tree contributes to the needs of man. The bounty of the material sun brings the diamond out of the coal mine.

Now look at the lamp, which is so beautifully shining. Only the eye is cheered thereby. No one could know anything about the lamp had he no eyes, for the body sees it not.

I swear by the one God, and there is but one, that, had each of us one hundred mouths, and each mouth one hundred tongues, we could not praise God as He should be praised for the great blessing and privilege of being upon the earth in these days. These days are the greatest days in all the history of the ages, but you do not realize it. You must not consider the present day, for the blessings are not yet manifest. In the days of Christ He was despised, cursed and rejected, but after 1900 years people come from half around the world to visit some stones upon which tradition says He once sat. How much greater will these days be when once they are known!

November 24, 1900.

Self-sacrifice

The self-sacrifice of Jesus Christ caused those who believed in Him to have eternal life. The mystery of self-sacrifice has been manifested in all the prophets, because this is the foundation - the basis of

divinity. The self-sacrifice and martyrdom of all the prophets caused the sins of the people to be forgiven. Self-sacrifice offends discord, and causes man to attain virtues, changes darkness into light, hides the darkness of crime, and brings forth the light of good deeds. The mystery of it is explained in four ways. Every one of the Manifestations of God is a perfect and accomplished being. They were all endowed with the divine characteristics, and have attained all the bounties and good deeds. For instance, the time between Moses and Christ was called the Day of Moses, and all the people who came in this time were called the branches of the Lote-tree of Moses, as they came in his time and under his command or revelation. The Manifestations of God are likened unto the seeds. They contain all the perfections of the tree, but you cannot see them until the tree grows up. The Blessed Lote-tree grew up from a single seed, yet all of the perfections and virtues which existed in the seed were not manifest until the seed sacrificed itself (its identity), that the tree might become apparent.

The branches, leaves, flowers, fruits of the tree are only matter, but the perfection hidden in the seed has given to them color, fragrance and delicious taste. When the tree attains its maturity and perfection you will also find the original seed appearing upon it, and the new seed signifies the second manifestation of the first, and the second contains all of the perfections of the first. Thus the return of the first seed is apparent, but when the second seed grows into a tree, the same leaves, branches, fruits do not appear, but the seed has sacrificed all of itself the same as the first, that the second tree may appear. The tree is matter, but the perfection hidden in the seed causes it to attain the vegetable kingdom. Thus the disciples of Christ were but matter until they partook of the perfection of the seed of the Holy Spirit in the Body of Christ. Thus they attained spiritual growth. The Blessed Perfection said (Praise be to His Holy Name!), "If any one says 'I am a new manifestation,' he must first realize that it means death, and also be willing to die." Jesus knew that He must be willing to give up His life, for all the Jews were against Him. He realized in the beginning that He must yield everything before He could put forward His Claim, and at last He must give His life before the people could know His truth.

Also, for the sake of self-sacrifice, the Bab said, "O, my great Master, I give my life, my soul, and everything I have, in Your path, and I desire nothing of men but their curses, because You only are sufficient for me, and God is a witness to this utterance."

Sunday, November 26, 1900.

Praise be to God! You have attained the Visit of the Holy Tomb, and that is a Bounty from God. Praise be to God that you visited in humbleness and lowly spirit. How happy one must be who has attained the greatest blessing of visiting His Own Threshold, around which the Supreme Concurrence revolves.

Third Explanation of Sacrifice.

The worldly grades of every Manifestation are so different from the spiritual grades that each one has voluntarily sacrificed everything pertaining to worldly honor, fame or renown for the sake of attaining the spiritual grades of divinity. Every Manifestation is likened unto a bit of straw before a great wind. It is blown as the wind desireth, and has no power over itself. Thus each Manifestation is looking only to God, and takes no thought of Himself at all. Every Manifestation has to become as a clear mirror, which reflects the Splendor of the Sun, for only the Splendor of the Rays is imprinted there. The mirror has nothing of

itself to give, as the mirror only reflects the rays of the sun, and is itself nothing. So the body of each Manifestation reflects the Splendor of God, for all the splendor of the Manifestation is from Him. The body itself has nothing that it can show forth; thus each Manifestation is fully under the Command of God, and if the Manifestation accepts or rejects, rebukes or praises, it means that God has done it, for they of themselves do nothing, as they are entirely under the sway of the will of God. The personality of the manifestation no longer takes any part in any of his actions. By this explanation it is meant that the worldly grades and stations have been sacrificed on their part to the spiritual and divine grades and conditions.

One branch of self-sacrifice is the agreement of the trinity with the unity of God. All those who came in the days of Christ have been unable to explain the trinity to make it agree with the unity. St. John (the gold mouthed) was one day walking and thinking how he could combine unity and trinity. He came upon a little boy who was sitting by the sea, having a small cup in his hand. St. John asked him what he was going to do, and he said he was going to put all the water of the sea in it. Just as impossible to combine trinity and unity. Those who have been only the lovers of the light and not the glass, when the same light was manifested by Moses, they were not veiled from the light, but knew it to be the same. Those of the followers of Moses who loved the lantern, when the light shined in Jesus Christ, they refused to accept it. It is known that nothing can have three origins. Everything has one origin. There must have been one origin, so how can three have one? In one way we can make the trinity and unity agree. If we say the three are the same in all their properties and virtues. If there is any distinction between the three and one, then we must find out if that distinction is existent or pre-existent. The trinity is the Father, Son and Holy Ghost, and if we say these three make one identity, then it is only one, and cannot possibly be three, for it takes three to make one. But if there is any distinction between them, then we must find out if the distinction is existent or pre-existent. If we say the three were one in pre-existence, but has become three in existence, then we give to the created the power to cause disunion to the uncreated. This is an impossibility and unreasonable. Then if we say the distinction was pre-existent we have five instead of three, for in the origin we have three; then the two distinctions make five, and the five then must have four, and we would then have nine, and we would go on so forever. So this is unintelligible.

Take the sun. It sends forth its bounty upon all created beings, and they, in return, reflect its brilliancy. The stone reflects its heat; the tree the color; but the mirror is the only transparent thing that fully reflects all of the sun, and to such a degree that it is as though the sun had left the heavens and taken possession of the mirror, so the mirror can say "I am the sun" though the sun is in the heavens.

Take a bar of iron. What are its qualities? It is black, cold and hard, and in the fire it will become hot, red and soft; that is, take on the qualities of the fire. So, if the iron will say "I am the fire", "I am in the fire," or "The fire is in me," it is right.

The most perfect of all created beings is man. Therefore, in man must be the reflection of the Sun of Truth. Jesus Christ was a mirror in which the Sun was reflected, and that is why He said "I am in the Father, and the Father is in Me," and also "He who hath seen the Son hath seen the Father." This is the oneness and singleness of God. It is not opposed to trinity, nor is the trinity opposed to unity.

The first redemption is the giving of the human life in order to make known the truth.

The second redemption is the giving of the spirituality in order that the prophet or manifestation shall fill his disciples with the gift of spirituality.

The third redemption is the utter and entire annihilation of self.

November 27, 1900. *Essence of Prophethood*

The essence of prophethood is one, just as the effect of one or more lights is that of one. If you want to see the light, you must look at the essence, and not be misled by the lamp through which it manifests itself. If we look at the lamps we find them different, but the light is the same. It is sent by God (Exalted is His Name!). There is no difference between the prophets, because all of them are lighted from the same light, and all have attained through the Giver of the Light, but some have fallen in love with the lamp. Thus, when Jesus Christ came the Jews could not believe that the same light which was in Moses was manifested in Christ. For instance, Abraham saw a lantern, and Moses was a lantern, Jesus Christ a lantern, also Mohammed, and the seal of the prophets (Bab) a lantern, in all of which the lights of God were manifest. --- But those who love the Light will worship it whenever they see it shine.

When the Lights of prophethood shone forth from Mohammed, those who loved the Light believed in Mohammed, but those who loved the lantern of Jesus Christ refused to accept Mohammed. If we have a lamp lighted in the room tonight, and tomorrow we have another lamp, would we not be foolish not to accept the light, though the lamps are changed? But if we loved the lamp we will only accept the light from the first lamp. Jesus Christ said in the Gospels "After Me shall come the Paraclete." The Christians claim that this means the Holy Spirit which came after Christ and abode in His disciples. But if this is true, why, after 600 years, did one come claiming to be the Paraclete? When Mohammed brought forth His claim a great multitude of the disciples of Christ, viz., the Christians, believed in Him as the Comforter mentioned in St. John 16:13. In the Bible all the prophecies of Jesus Christ were fulfilled in His Coming. When the Christians say that the Comforter was prophesied as coming from Nazareth, it is not so, but they believed it to be so. So beg God to send down upon us the true knowledge, that we may always know the Light, and not look at the lamp.

November 28, 1900. *Prayer*

Man becomes like a stone unless he continually supplicates to God. The heart of man is like a mirror that is covered with dust, and to cleanse it one must continually pray to God that it may become clean, and the act of supplication is the polish which erases all worldly desires. The delight of supplicating and entreating before God cuts one's heart from the world. When the taste of man is nourished by honey, he never likes to taste any other sweetmeat. Therefore, prayer is a key by which the doors of the Kingdom are opened. There are many subjects which are difficult for man to solve. But, during prayer and supplication, they are unveiled and there is nothing that man cannot find out. Mohammed said, "Prayer is a ladder, by which every one can ascend to heaven." And if one's heart is cut from the world, his prayers are the ascension to heaven. It is revealed in the Visiting Tablet - "O, my God, I beg of Thee, by Thyself and by those souls whose faces are brightened through the Lights of Thy Face, and by those who obeyed Thine Ordinances for the sake of Thy Love," etc.

They pray only for the love of God, and not because they fear Him or hell, or hope for Bounty or Heaven. Thus, the souls in whose heart the fire of love is enkindled are attracted by supplications to Thee. The

true supplication to God must therefore be actuated by love to God only. If you see some of the people here in Haifa not paying their entire attention to prayer, it is because they are afraid of causing an uproar in the government. When a man falls in love with a human being, it is impossible for him to keep from mentioning the name of his beloved. How much more difficult it is to keep from mentioning the Name of God, when he has come to love Him. One can pray for the dead, and by so doing their spiritual condition will become better. The spiritual man finds no delight in anything save in the commemoration of God. When one is confirmed, his heart becomes rejoiced through the commemoration of God.

Agnostics + True Believers

November 30, 1900.

All the nations of the world who believe in God are divided into two classes: the agnostics and the true believers. The agnostics are those who do not believe in revelation, and the religious nations are those who do believe in revelation. The agnostics are divided into two classes. One of them is the materialist, and the other believes in divinity in different gods (Greeks and Romans). The religious nations base their belief upon revelation, while the agnostics base theirs upon intellect. Knowledge is measured by four things, viz., first, sensation, (that is, the things understood by the five senses); second, reason; third revelation; fourth, inspiration. The European philosopher in this century is judging everything by sensation. He says the feeling is the right measure; that is, he says the sun exists because he feels its heat; the lamp is burning because he sees its light. The Greeks (Plato, Aristotle, etc.) believed in the second way of measuring, viz., by the mind. When the religious nations want to judge they say it should be judged by Moses, by Christ, by Mohammed; that is, they determine all things by the heavenly revelation. As to the measure of inspiration, it is said that the subject has been revealed by inspiration; that is, it has been understood by the power of inspiration, and if you want to understand all matters you must investigate all to find which is the best.

If you want to go by feeling, we find upon examining it that it is not perfect. Why? Because the sight, which is the greatest of all the senses, and judges better than all the other senses, is sometimes mistaken. The sight judges the mirage to be water, when looking at the shadows judges it to be changeless; finds the mirage to be an ideal picture; when looking at a spark revolving in a circle thinks it is a circle of fire; when looking at the stars thinks they are very small, yet in reality they are larger than the earth; judges the earth on which we are living to be motionless, while the sun, which is motionless, seems to be revolving. Consequently the measure of sensation is not true, for we find in its greatest agent so many defects that we can not but judge of the imperfections of the other senses.

The old Greeks and Persians judged everything by the measure of the intellect. While they were thinking this to be the only way one could understand everything, they became of different opinions. Discord and differences only show the measure of intellect to be untrue, for they all had the same intellect, and were this the true standard they would never have disagreed. Another reason which disproves this is that the philosopher first agreed that the atom could not be divided, but now it is believed that it can be divided. At first it was believed that the firmament was divided into spheres, and that all the stars moved together, but now it is believed that each has its own orbit. The proof of today is that the theory of the ancient philosophers was based on an incorrect foundation. One of the disproofs is that it was formerly believed that the sun revolved around the earth and caused day and night, but now it is believed that the earth revolves around the sun. Both have judged this by their intellect; consequently this proves the measure of intellect to be incorrect.

As to the third measure, that of revelation: This is known by the intellect, and when the intellect is not perfect, how can the thing found out be perfect? To have proven these three to be false, so there remains but one. There is no nation among the religious nations but that is waiting for the appearance of some one, the Jews for the Messiah. There are many happy references in the Bible and in the prophecies showing the coming of the Messiah. He is to have a sword. He will rule all the land from east to west. He will spread the religion of the Bible. At His appearance all will believe in Moses, and also during His reign there will be justice; viz., the justice will be so great that a wolf and lamb will be friends, the eagle and dove will feed in the same nest, the mouse and serpent will live together, the lion and the lamb shall lie down together; and when we compare the revelations and our intellect we find them incorrect. The Jews, while waiting the coming of Jesus, found not the sword, nor the throne, and He did not have a mat to sit upon, and they saw that, instead of dominating the earth, He did not possess two feet of earth. They found the prophecies were not fulfilled, for the commands were not circumscribed upon the earth. As to justice and fairness, there was no sign of it, for they made Jesus ride on a donkey, and at last they crucified Him. The Jews relied upon revelation as the true test, and they took this to prove Him. And because they believed in revelation, that was the only veil that covered them (kept them from believing). As they were veiled from Christ, they did not understand the revelation of the Bible, but had they believed in the explanation given by Christ, and which were inspired, they would have understood the meanings of these prophecies. Had they believed in the power of inspiration, they would not have been veiled from His Bounty. As they did not understand the meaning of the revelation given by Christ, they did not understand the revelation given in the Book, and these same revelations caused them to crucify Him. That is the way with the Nazarene.

They say we want only the Book of God, but as they are not understanding it, they lose the way, for it must be explained by one who is inspired to know its meaning. It is promised in the Gospel that the Paraclete will come and that He (Christ) will come again. There will be some signs. Mohammed came according to the Gospels. As the Christians looked only to the literal meaning, they did not believe in Him. The believers in Christ were veiled from knowing Mohammed by the misunderstanding of the prophecies, just as the Jews were veiled from knowing Christ. One of the great signs is "I will descend from heaven," and at the present time Christians are awaiting the same. Jesus Christ, in His first appearance, came from heaven, although He really came from the womb of Mary. So He said no one can ascend to heaven except He is come from heaven. He came from the womb of Mary, although in reality He descended from heaven. The philosophers say there is no heaven, while the Christians are waiting the coming of Christ from heaven.

December 1, 1900.

The proof of a Manifestation of God

A Manifestation of God is first proven by the characteristics of the Divine Essence shining forth from Him, as the existence of the sun is proven by the light and heat thereof. Because to prove the existence of God we must first know Him by His qualities. If you hear one is a king, who has neither subjects nor territory, how can it be proven that he is a king? He must have the preparation and other necessities before he can rightly be called king. Thus the attributes of God proved the necessity of creation. Some may say the attributes of God were pre-existent, but

God did not use them. This would be like the generous without generosity; the merciful without mercy. The attributes of God could not be de-
 layed. The subjects of the great king are continually changing. Some
 pass away, but others come. Sometimes we see some of the countries ris-
 ing, while others flourish. Thus it is with the reign of God. Some-
 times it is greater than at other times. Events are continually taking
 place in the world. One that occurred a thousand years ago is forgotten
 in one that is taking place today. Some events occur which take away the
 memory of all past incidents. The incidents which occurred previous to
 the coming of Adam have all vanished, because those which have occurred
 since have entirely erased them from the mind of man.

The Bab said: "The day of Adam is, as compared with the Day of
 the Blessed Perfection, as a child in the womb of its mother beside a full
 grown and perfect man." He did not mean that the world was then in its
 infancy, but that the Bounties of God then poured out upon all the people
 of those days were so much less than those manifested in the days of the
 Blessed Perfection. The day of Adam was as the rising of the sun; the
 Day of the Blessed Perfection as the full moonlight. The joy, fragrance
 and spirituality in the time of Moses, compared with that in the day of
 Jesus, was like a river compared to the sea. The science of geology
 proves the world is not so young. There are many instances which prove
 the world to be much older than 5,000 years.

The pyramids prove this. It takes thousands and thousands of
 years for each of the strata of the earth to be formed. Therefore it is
 impossible for the earth to be only five or seven thousand years old.
 Man reaches maturity in about fifteen years. How is it possible for the
 whole contingent world to attain perfection in about 5,000 years? when
 God sees that the people are becoming agnostics, He causes some incidents
 to occur which replace those of the past; that the people will return from
 their heedlessness and seek the center of these great events. For this
 reason the Bab and the Blessed Perfection said before the appearance of
 the first Adam, an hundred thousand Adams appeared upon the earth, but in
 these days the people only know of the Adam which came 5,000 years ago.

Sunday, December 2, 1900.

The need of an Educator

Truly God has created all the beings, but has created them that
 they may be educated. And every existing being is endowed with two per-
 fections - creative and educative.

Through the hand of the educator God has given us a tongue to
 speak with, but we must be taught by a teacher to use it. If we consider
 the ground, it also has two perfections - its innate faculty of growth and
 that which the gardener brings out. If he leaves a piece of ground to
 itself, he will find it bringing forth all sorts of plants, some good and
 some bad, and he will never get any blessing from that ground unless it is
 cultivated. Also the same way with a garden; it will soon become a thicket
 unless it has a gardener to care for it; and the trees of a thicket are
 useless. But when a gardener cares for a thicket, the trees will become
 useful and bring forth good fruits.

The animals are also of two kinds, the savage and the domestic.
 The domestic are preferred because of their being under the hand of an edu-
 cator. And man, except he is taught by an educator, is absolutely sav-
 age, because we distinguish between man and animal by the education which
 man gets, but of which the animal is bereft. Civilization and education
 adds new perfection to the perfection of man, and education transforms
 stone into crystal, brings the light from the oil, changes an ignorant man
 into a clever one, and places him above the animal. Civilization makes a
 man understand all discoveries and invent all things. Education gives
 sight to the blind, and civilization changes the savage into an angel.

Thus it is proven and confirmed by invincible argument that all in existence are in need of instruction, it is therefore proven that the creature is not perfect - it has need of an education.

Education is also of two kinds - material and spiritual. The material education is accomplished by intellectual means, but the spiritual is promoted by means of revelation. And it is meant by education and prophethood to perfect the soul and permit man to know the mysteries of God and to advance unto the grades of mankind.

By the spiritual education is meant going upwards in all grades and conditions. And when God has found the existent beings in need of spiritual instruction, He has sent unto them teachers and prophets to enable them to reach the highest stages of perfection. It is not possible for every one to reach the highest perfection unless he is submitted to prophethood, because the strength of man is impotent without being under the strength of God's inspiration. It is not possible for us to imagine what a man could say of himself: "I am come to deliver you from the lowest to the highest station," because man cannot stand and make such a claim for himself - he must first have the strength from God.

It is possible for a man to deliver and spread an art or a science through a single nation, but when he comes to deliver or spread a new revelation in order to relieve the people from their baseness and degradation it is necessary for him to receive his strength and power from God or he can never do it.

The history of the prophets who came before Abraham and Moses is not known, but it is of those who came after them.

The Israelites were in Egypt, in the utmost ignorance and degradation, and their condition was so low as to cause everyone to weep over his lot. In the meantime God sent Moses to deliver them from their lowly condition, and to enable them to attain the highest spiritual light, instruction, civilization, etc., that was possible in that day and age. The Jews, under the instruction of Moses, reached the highest state of education that man could reach, and attained the highest possible civilization that man could attain in that time. After years had passed and the departure of Moses took place, the Jews became devoid of knowledge, and no God sent Jesus Christ to instruct them; but they refused Him as they did not see in Him what they expected. And He taught a great lesson, so great that those who did accept Him were raised from the lowest to the highest station; but some remained in the lowest of the low.

Then God (Exalted and praised be He!) sent our Lord Mohammed to teach the people. He appeared in Mecca, the most desolate and ruined place. The population was only wandering tribes, and all of them were ignorant and accounted savages. So savage were they that they buried their own children alive. The mothers were the protectors of the children, and if the fathers found their children alone they would inter them alive. They could neither read nor write. And if the women desired to perfume themselves, they used the camel's urine. Some men had three or four wives, and if the husband died, any man could possess the woman by simply throwing his aba (cloak) over her, and could kill her or do anything else he chose; and every man could marry a thousand wives. He would divorce his wife in the morning and return to her at night. In reality they were lower than animals because of ignorance.

Meanwhile God sent Mohammed, who was also a man without learning, and he raised up these savages to a higher state of civilization. While Mohammed was unlettered and held no intercourse with nations, and knew not the laws, notwithstanding all this he guided these people to God. Mohammed brought them up by spiritual teaching. He revealed the Koran and organized the law of God among them. He then quickened these dead bodies through the Divine breath; and these ignorant multitudes, through the in-

piration of Mohammed, gained the highest station of spirituality. By that means the Truth was spread among all nations. Then ignorance was changed into knowledge, misguidance into guidance, savagery into domesticity, wandering life to civilized life, and their evil to good, until all nations were submissive to them. All those countries which were under the dominion of the Romans were conquered in less than eight years. In that wilderness those multitudes attained such a knowledge of sciences that they could do anything they wished during eight hundred years.

It is wonderful that the religion of Moses only passed the border, but we cannot say this of the religion of Mohammed, for we find Mohammed gave more spiritual education than any of the others.

We beg God to deliver us from all things.

Allaho ABRA!

---ofo---

PORTION OF A TABLET FROM ABDUL BAHA, TO A BELIEVER. 25

Through Dr. Fareed to Mrs. C. Olive

--- --- --- --- ---
HE IS GOD!

O thou who art enkindled with the Love of God!

Your letter was received. The vision of Mrs. Nash for you was absolutely true! The simple dress signifies oneness with the Kingdom of God; every one who wears it loses all desire for the many colored robes (i.e., severance from the world); that garden is the Paradise of Abha.

Your prayer will be answered, -- and My Soul was with Mrs. Nash.

Upon you be Baha el Abha!

(Signed) Abdul Baha Abbas.

Through Mirza Ameen Ullah to the maid-servant of God,

Mrs. Ella T. Nash. Upon her be Baha'o'llah!

HE IS GOD!

O thou who art advancing into the Kingdom of God!

Verily, I read thy eloquent letter and my heart was dilated by its contents. Know, verily, that Abdul Baha has spiritual speeches, heavenly conversations and revelations of the heart. Verily I address through the Bounty of El-Baha, in spirit and vision, who addresses me, and this is known unto whom God has disclosed (uncovered) the gloomy cover from before his eyes.

O servant of God, when ye gather in the spiritual assembly and commemorate God, by His Greatest Name, the Divine, verily, Abdul Baha associates with ye in spirit and prays to God to grant your prayers, through His Eternal Grace.

Upon thee be greetings and praise!

Translated by Mirza Ameen Ullah.

(Signed) Abdul Baha Abbas.

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

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

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

other friends present.

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

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

Abdul Baha's Dream about America

27

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

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

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

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

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

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

To the Board of Council, New York City:

The Second Coming of Christ

Upon them be Baha'u'llah-el-Abhal

HE IS GOD!

My Name is Abdul 28 Baha

O ye beloved friends of Abdul Bahal

The detailed letter which you have written was received and it was read with the greatest attention. From the rose-garden of its significances a perfumed fragrance wafted to the nostril, and from its suggestions and statements the traces of the sincerity of intention became manifest.

Praise be to God that each one of that assembly is like unto a shining lamp, is ignited by the Fire of the Love of God, has closed the eyes to the world and the inhabitants thereof, has burned away the veils of superstitions and has acquired the Treasury of Truth. I have loosened my tongue to thank God for this Gift at the Threshold of Oneness and praised and glorified the Incomparable God for this Bounty, because He assisted those souls in the service of the Kingdom, and established such an assembly in New York that will finally become the cause of the guidance of that continent.

You have written that there is a difference concerning the "Second Coming of Christ" amongst the believers. Praise be to God! Time and again this question has issued and has emanated in a clear and irrefutable "Text" from the pen of Abd l Baha - that that which is meant in the prophecies by the "Lord of Hosts" the "Promised Christ" is the Blessed Perfection and His Highness the Supreme (Bab). The faith of every one must revolve around this palpable and evident "Text."

My name is Abdul Baha. My identity is Abdul Baha. My qualification is Abdul Baha. My reality is Abdul Baha. My praise is Abdul Baha. The Thraldom to the Blessed Perfection is my Glorious and Effulgent Diadem, and Servitude to all the human race is my Perpetual Religion. Thro the Bounty and Favor of the Blessed Perfection, Abdul Baha is the Ensign of the Most Great Peace, which is waving from the Supreme Apex; and thro the Gift of the Greatest Name, He is the Lamp of the Universal Salvation which is shining with the Light of the Love of God. The Herald of the Kingdom is He, so that He may awaken the people of the East and of the West. The Voice of Friendship, Uprightness, Truth and Reconciliation is He, so as to cause acceleration throughout all regions. No name, no title, no mention, no commendation has He or will ever have, except Abdul Baha. This is my longing. This is my Supreme Apex. This is my greatest yearning. This is my eternal life. This is my everlasting glory. Express ye the same thing which is issued from my pen. This is the duty of all. Consequently the friends of God must assist and help Abdul Baha in the Adoration of the True One; in the Servitude to the human race; in the well-being of the human world and in the Divine Love and Kindness.

O ye friends of God!

Through the Appearance of the Blessed Perfection, the theories are abrogated and the facts are manifested. The time of superficiality is gone by and the cycle of reality has appeared. One must become the incarnation of Servitude, the impersonification of Love, the embodiment of Spirituality, and the Mirror of Mercifulness!

The believers must become the cause of Life, deliver the people from heedlessness, call the souls to the perfections of humanity, beckon nations to Unity and Agreement, destroy the foundation of foreignness, and

make every one as friends and associates, treat these negligent souls as their own children, and train and educate them with the utmost love; so that the ignorant ones become wise, the blind ones become endowed with sight, and the deaf ones be given hearing.

O ye friends of God!

Beware, beware of differences! By differences the Temple of God is razed to its very foundation; and by the blowing of the winds of disagreement the Blessed Tree is prevented from producing any fruit. By the intense cold of the diversity of opinions the Rose-garden of Unity is withered, and the Fire of the Love of God is extinguished.

O ye friends of God!

Abdul Baha is the Manifestation of Thralldom and not Christ. The servant of the human realm is He, and not a Chief. Non-existent is He and not eternal.

Outcome and result there is none to these discussions. We must put aside these disputes and controversies, nay rather we must consign them to utter oblivion and arise to do that which is indispensable and which is demanded of us in This Day. Controversies are words and not significances, theories and not realities.

The quintessence of Truth is this: We must all become united and harmonized in order to illumine this gloomy world; to abolish the foundation of hostility and animosity from among mankind; to perfume the inhabitants of the universe with the Holy Fragrances of the Nature and Disposition of the Beauty of Abha; to enlighten the people of the East and West with the Light of Guidance; to hoist the tent of ~~xxxx~~ the Love of God and suffer each and all to enter under its Perfection; to bestow Comfort and Tranquility to every one under the Shade of the Divine Tree; to astonish the enemy by the manifestation of the utmost love; to make the Ravens and bloodthirsty wolves, the gazelles of the meadow of the Love of God; to administer the taste of non-resistance to the tyrant; to teach the long-suffering and resignation of the Martyrs to the murderer; to spread the Traces of Oneness; to chant the Praises and Glorification of the Glorious Lord; to raise the voice of "Ya Baha-el-Abha!" to the Supreme Apex and to reach to the ears of the inhabitants of the Kingdom the outcry, "Verily the earth is illumined by the Lights of its Lord." This is reality. This is Guidance. This is Service. This is the consummation of the perfection of the realm of humanity.

O ye believers of God!

Each person must summon the people to the Servitude of Abdul Baha and not the Christhood; and no soul must either publicly or privately utter one word against or in contradiction of the general Teachings, and no one must believe that he is the "Second Coming of Christ"; nay rather must he believe that he is the Manifestation of Servitude, the main-spring of the Unity of the Human world, the Herald of the True One with the Spiritual Power throughout all religions, the commentator of the Book, according to the Divine Text, and the ransom to each one of the believers of God in the transitory world.

Print ye this Tablet and spread it throughout all countries.

Upon ye be Baha-el-Abha!

(Signed) Abdul Baha Abbas.

Translated by Esphahani, 1-1-1927.

Extract from a Tablet to Joseph Hannen. Washington D.C.

O thou servant of His Holiness Baha'o'llah, -
Inform all the believers that a number of saluminous articles will
be written in those parts by the people of doubts. The aim of such articles
is to cause the wavering of the friends in the Covenant and the Testament.
Therefore they should not take notice of these articles; rather return them
to the senders, accompanied with concise, full and sweeping answers, that
we are firm in the Covenant and the servants of the Blessed Perfection;
we do not give ear to such hearsay and incoherent statements; have turned
our faces to the Center of the Covenant, in accord with the incontrovertible
commands of Baha'o'llah in the text of the Book of Akdas and the text of
the Tablet of the Covenant. We have nothing to do with the people of
doubts."

Upon thee be Baha'o'llah El Abha,

(Signed) Abdul Baha Abbas.

Translated by Mirza Ahmad Schrab.
August 6th. 1914.
Haifa Syria.

30
HE IS GOD.

*And thou redeemest thy
-o-o-o-o- Lord by thy Spirit*

Oh thou who art attracted to GOD, may GOD uphold thee.

I implore GOD, the Living, the Everlasting; to assist thee to spread the 'Spirit of Life' under all circumstances and conditions; to cheer thy breast by the preserved secret and the hidden symbol as mentioned in the Bible, Gospel, and the Psalms, that thou mayest arise to spread the Most Great Glad Tidings in those regions and sides: To manifest thyself by an influential power which penetrates into the facts of all things, that thy face may brilliantly shine among the beloved, that the utterance falling from thy tongue in the great public meetings may be like the flowing and running waters, and that the Holy Spirit may confirm thee in the Most Great Assemblies, if thy face be sincere to GOD, thy heart pure, and thou redeemest thy Lord by thy spirit, thy personality, thy soul and thy heart, so that nothing will be left of thee; neither thought, mention, voice or even a whisper, save the Word Ya-Baha-el-ABHA. Set all desires aside, leave worldly matters, devote thyself to GOD, be filled with the Spirit, guide the people to safety and perfume the nostrils with the Holy Fragrances which emanate from the Kingdom of EL-ABHA.

By the Life of Baha, he who is filled with the Love of Baha, and forgets all things, the Holy Spirit will be heard from his lips and the Spirit of Life will fill his heart, the Lights of the Sign will shine forth from his face, the words will issue from his mouth in strands of pearls, and all sickness and disease will be healed by the laying on of the hands.

EL-Baha is upon thee.

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(signed)

Abdul-Baha-Abbas.

BC#176

EXCERPT FROM TABLET RECEIVED BY MISS MARTHA ROOT,
CAMBRIDGE SPRINGS, PA. SIGNED BY ABDUL BAHÁ ÁBBÁS.
Translated by Shoghi Rabbani, Acca, July 30, 1919.

Thou hast written concerning the friends of Pittsburgh, that misunderstanding has been caused among them. Misunderstanding cannot be eliminated by any power save that of the Covenant, for explicitly and by the Supreme Pen it is declared that whatever misunderstanding takes place, ye must refer to the Center of the Covenant, for He eliminates all difficulties. Therefore no power will do away with misunderstanding among the friends except the Covenant and Testament of God. Encourage and draw therefore all the friends to firmness in the Covenant and Testament.

His Holiness Christ said to Peter: "Thou art the rock, and upon this rock I shall build my Temple". This was not written by the Supreme Pen of Christ and does not manifestly command anyone to turn his face to him and has not been revealed in the Book of His Holiness Christ. It is only a tradition transmitted by the Apostles. This tradition, however has exacted obedience from all and has eliminated all misunderstanding among the Apostles and Christians.

At present this is the Book of the Covenant and not a tradition, and was revealed by the Supreme Pen and not transmitted orally. He explicitly declared that "Ye must turn after ME to the Center of the Covenant and whatever misunderstanding may happen HE is its Expounder and whatever He says it is right". HE made it all inclusive and this Tablet is the last one which has been Revealed by the Supreme Pen before Ascension.

All previous Books are subordinate to this Book of the Covenant, for it had been subsequently revealed to all the previous ones. HE has named it the 'Book of the Covenant'; and therefore consider that if the friends remain firm in the Covenant, will there be any misunderstanding among them?

NO, by GOD! Except those souls that have an evil intention and are thinking of leadership and of forming a party. These souls, although they have written epistles with their own pen and have execrated the violators, denouncing them as having destroyed the foundation of the monument erected by His Holiness Bahá'Ulláh, and have written that He has written this Covenant with His Own Pen and that whosoever deviates the least from the Center of the Covenant is the people of treachery and will deserve the wrath of God. These souls themselves are at present the pioneers of violation. This is because of their personal motives for they have thought of securing leadership and wealth. But then, they considered that in remaining firm in the Covenant their purpose would not be realized, they deviated from it.

These souls must have been either at first truthful and now dis-loyal or at first disloyal and now truthful.

At any rate, their lie is manifest. Notwithstanding this, some souls who are not aware of this fact, waver when these cast the seeds of suspicion. Awaken all the people and send the copy of this letter to Mr. Remy, Mrs. Goodall and Mrs. Cooper.

Portion of letter received from Miss Elizabeth Stewart, to I.D.Brittingham dated Teheran, Feb.26th., 1917.

In reply to your inquiry I herein copy the true facts concerning the death of Kurrat'lAyn, as told to Amatola'Alla (Dr. Moody) by Jenabi Hassan AbeeB, one of the Hands of the Cause, who said:-

"I had heard various statements of the facts concerning the fate of Kurrat'lAyn and as I wished to discover the truth of this occurrence I secured an interview with the son of the Governor in whose house she was confined, and he said to me :- 'On the night of her death my father came to me and said,- I have attended to all necessary precautions; now I want you with utmost caution to take this woman with the servants to the Garden Ilkanie (where the Russian Bank now stands, on Avenue Aladovich) and deliver her up to Sar dar Kel Aziz Khan, and you are to stay there until the case is settled and then come back and report to me, so that I may go and inform the Shah.

I fulfilled this command to the letter. He- the Sardar-called in a servant and gave him a handful of gold pieces and said: 'Take this silk handkerchief and go and twist it around the neck of her death my father came to me and said,- I have attended to all necessary precautions; now I want you with utmost caution to take this woman with the servants to the Garden Ilkanie (where the Russian Bank now stands, on Avenue Aladovich) and deliver her up to Sar dar Kel Aziz Khan, and you are to stay there until the case is settled and then come back and report to me, so that I may go and inform the Shah.

I returned home and gave my father a full account of the proceeding."

(Note, by I.D.Brittingham: Dr. Moody in her own handwriting has certified at the close of this account, that she obtained it from Jenabi AdeeB in January 1913.)

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9
Through the Maid-servant of GOD, Mrs. Stannard.
Translated by Eshte Al Kalantor, Paris France, Aug., 21-1919.

Labour in prayer

To the beloved of GOD and the maid-servants of the Merciful
Upon them be Baha'olillah El ABHA!

O ye friends of GOD!

Your letter was received through Mrs. Stannard. Its contents gave the utmost joy, for Praise be to GOD! - the spiritual meeting is organized also in Paris, and assured and believing souls come together and engage in speaking of the Kingdom of GOD. They investigate the reality and promote the teachings which are the spirit of this age. That (spirit) is the oneness of the world of humanity, the establishing of Universal Peace, the right and justice, the fact that religion must be conducive to harmony amongst mankind, reconcile reason and science, equality of men and women, the freedom and independence of all men, the founding of heavenly morals, and love for all mankind, and even for the animals the universalizing of common knowledge, the fact that a profession and trade and agriculture are the worship of GOD; that a farmer who engages in tilling and cultivating his farm with utmost effort, is like unto a worshipper, who devotes himself to the worship of GOD, with the utmost humility and supplication in a temple of worship, and that the laborer who works with justice and sincerity is as though engaged in prayer.

In short, such teachings are the spirit of this age and the light of this century; and whoever inhales their fragrances is drawn to them. Especially, the teachings strengthen one in the Covenant and Testament, which is the cause of illuminating the world, confers the Spirit of Life and makes souls luminous, spiritual, heavenly and enkindles them like unto a lamp and makes them like ~~XXXXXX~~ scintillating stars.

O ye beloved of Paris! Know ^{that} ye no soul is quickened except through the Spirit of the Covenant, and no eye is illumined except by the light of the Covenant, and no ~~ear~~ ^{heart} is cheered except by the melody of the Covenant, and no ~~heart~~ ^{heart} becomes the manifestor of Spiritual sentiments except by the bounty of the Covenant.

The people of Paris are full of enthusiasm and become attracted with the utmost swiftness. Therefore, the fire of the Love of GOD will become great aflame in Paris, and find great diffusion. Some of the regions of Europe are in the utmost enthusiasm and day by day many souls enter (cause).

Ye have no doubt heard of this, now make an effort, and enkindle the fire of the love of the Covenant, with the utmost power, so that Paris may become able in a becoming and befitting manner, in a short time wonderful traces will become manifest, for, in this day, the moving Power in the whole world is the Power of the Covenant, and that is the arterial vein-pulsating in the body of the contingent world. In short, I am greatly pleased with these few souls who are in Paris, and I have much love for you. It is my hope that ye will fill the meeting with enthusiasm, and become the cause of guidance to others.

Convey greeting on my behalf to each one.

Upon ye be greeting and praise!

(Signed) Abdul -Baha Abbas.

BCH 179

When asked, concerning the station of the "Pope" who recently departed this life, our Lord answered:

Immortality

3-6

"His condition, there, in the world of spirit is the same as it was here! While here, his eyes were not opened to the real spiritual light neither did he comprehend the real truth of God. Thus, when he left earth, his spiritual eyes were not opened - neither his spiritual ears. He occupied a great and exalted station in this world, in as much as he was chosen and elected by men to be a mediator between them and God; therefore, it was human, not divine! Let us consider a little, the difference between his life and the life of Christ! Jesus, the Son of God, walked bare-footed in the wilderness without a place to lay His Holy Head. His shelter was the canopy of heaven, His lamp - the stars and

*his hand
his life*

*See
Immortality
for details*

often His food consisted of the grasses of the fields or un-cooked corn. He was without friends or money, ^{was} ~~was~~ arrested and taken before the officials - beaten and spit upon and debased (as far as the opinion of those who witnessed his treatment was concerned) yet His Election and Calling was of God, His Glory and Dignity consisted not in the opinion of men, but in doing the Will of His Father in Heaven; and, though he was nailed to the cross, His Divine Head crowned with thorns - today His name is revered, His Memory - held sacred, His Glory fills the earth and His Divine Sonship is acknowledged by the whole world; because He was chosen by God and not by man.

But the "Pope", while upon this earth, lived in the Palace of the Vatican, surrounded by every comfort and luxury, dressing in the most beautiful garments and softest of raiments, sleeping upon beds of ease, partaking of the daintiest of food, wearing a crown of gold upon his head and was often carried upon the shoulders of his cardinals. He was worshipped by the people and called "Holy Father" but, even now, though he has been dead but a short time, the world is already busy with the new "Pope" and he is nearly forgotten and after a little no one will mention him at all, for his election was of earth, his appointment was by man, his dominion terrestrial and temporary, his glory earthly and his dignity but the false idea of the people.

Thus! think of the difference between him and Christ and you will see that the fame of the "Pope" was of short duration while that of Christ is eternal. As a man, the "Pope" was very

Immortality.

good to his people but he was a human being, without divine inspiration and, therein, consists the greatest difference between Him whom God called His Son and the man whom the people called "The Holy See".

Madam J. asked - can our friends see us from the Spiritual World?
Our Lord answered -

"Of course, they can see us and know everything we are doing for that is the world of real sight and sense."

When one leaves this sphere, will he ever return?

"No, no, one never returns here for this world is a school where the soul of man learns its first lessons in spirituality and if he leaves this place without having learned his lessons sufficiently, the time is past and the opportunity lost for - the evolution of God's plans, waits not for man. When one enters the other world, he sees and knows so much that is now hidden that this world seems but a dark and narrow prison from which he has escaped. As a bird, freed from a cage, desires not to return there, so the soul of man freed from the body has no inclination to return to its close confines again but loves to soar upward, nearer and ever nearer unto the Perfection of God.

-----Acce-----

38

Bany *Your faith
comes like rain*

Words of Abdul Baha to Miss -----, October 19th to 24th, 1900.

Grace and welcome unto you. I wish you not the temporal strength of the passing body, but the eternal strength of the immortal soul. Some can be compared unto prepared lamps, only waiting the Spirit's breath to illumine them; while others are still unprepared. There is some wood that is inflamed at once; there is a damp, wet wood that has to be warmed before the flame can penetrate the heart. Again there is wood as hard as stone, and verily in vain the heat and flame caress it. Some earth must be tilled before the seed can be planted. Some plants absorb water in the earth and others remain dry. Open your hearts that they may be filled; open your souls that the Divine Light may shine therein. Strive, strive to receive the Spirit of Truth. Truth awaits your call.

Some with serious ills go from celebrated doctor to celebrated doctor, but they all fail to cure for the power is with the Divine. So it is with your soul. Your heart is pure and the Spirit can enter therein. Cut yourself from the world. Pray in the GRREATEST NAME; then the Brooze of Truth, the Flood of Light will enter your searching soul. There is nothing else to be sought on earth or in the universe.

Yes, remain here. Your room will have no worldly comforts, but will be filled with the Love of GOD. During a terrible storm Christ wandered on the mountain seeking shelter; a den of wild beasts was all He found, and that was the beloved Son of GOD. All the world was His, but no worldly riches.

You bring Me your soul and I take it, for you will learn that it is Mine.

The Spirit will come to you with increasing force, for your being must become as a Temple in which the Truth of GOD can dwell.

Welcome to the Kingdom of GOD: Even if every moment you thanked GOD a thousand times for the grace of being born in this, the most marvelous century, and for the great favor of being allowed to reach the Promised Land, even that would not be sufficient thanks.

Your faith comes like rain; the first drops are far between, but soon it will pour in torrents. Your faith is also like a seed that will bear its fruit. In a tree we judge of its life and vigor by the way it grows; so it is with man. The knowledge of GOD rises in the heart like the sun; it mounts, mounts, always casting an immortal Light

You must be re-born by the Spirit. A child in the womb has eyes and ears, but only learns their use when it is born. A man cannot comprehend the Spirit before he has put aside earthly things.

All the centuries are the bringing forth of the Twentieth. The deepest wish of many great men was to live in the latter Day. Blessed indeed are you to belong to the High Time of the Blessed Perfection. In past time, people esteemed themselves blessed to live the same time as one of the saints. How much greater is your privilege! To the people then a candle was given, while to you the SUN.

The Spirit resembles a rivulet when the earth fills the soul. Put away the terrestrial, and the Mighty Torrent of Living Water will rush through your freed body.

.....

Duplicate 139

Redeemest thy Lord by thy

HE IS GOD: Spirit *of the world the sign*

O thou who art attracted to God, may God uphold thee!

I implore God, the Living, the Everlasting, to assist thee to spread the Spirit of Life under all circumstances and conditions; to cheer thy breast by the preserved secret and the hidden symbol, as mentioned in the Bible, Gospel and Psalms; that thou mayest arise to spread the Most Great Glad tidings in those regions and sides; to manifest thyself by an influential power which penetrates into the facts of all things; that thy face may brilliantly shine among the beloved; that the utterance falling from thy tongue in the great public meetings may be like the flowing and running waters; and that the Holy Spirit may confirm thee in the most Great Assemblies, if thy face be sincere to God, thy heart pure, and thou redeemest thy Lord by thy spirit, thy personality, thy soul and thy heart, so that nothing will be left of thee - neither thought, mention, voice, or even a whisper, save the word Ya-Baha-el-ABHA! Set all desires aside, leave worldly matters, devote thyself to God, be filled with the Spirit, guide the people to safety and perfume the nostrils with the Holy Fragrances which emanate from the Kingdom of El-ABHA.

By the Life of Baha, he who is filled with the Love of Baha, and forgets all things, the Holy Spirit will be heard from his lips and the Spirit of Life will fill his heart, the Lights of the Sign will shine forth from his face, the words will issue from his mouth in strands of pearls, and all sickness and disease will be healed by the laying on of the hands.

El-Baha is upon thee!

(Signed) Abdul Baha Abbas.

BC#182

EE

Strands of pearls

Extract from a Tablet regarding Palmistry.

As to thy question regarding palmistry: As all things in all the beings which compose the parts of the great body of existence are all in communication with each other; that is, ^{as} every one of the beings is a component part, a particle of that great body, so the truth of all things or particles can be discovered from any one of them.

As an example: take the body of man in which all the particles, limbs, parts and muscles are joined with each other by perfect communication: for instance, the heat of the lungs is discovered by the tint of the cheeks, and the hidden diseases of the internal organs are determined by the appearance of the eyes, and other ailments are discovered by the pulse. So now, we cannot be surprised if some proofs are discovered by the lines in the palms which tend to unfold the facts of the present and the future.

But O maid-servant of the Merciful! Ask God that thou shalt be strengthened through the Breezes of the Holy Spirit, that thou become free from all the empirical methods, proofs and powers, because those Breezes are the Powers which control the truth of things and are of such effect that they quicken the dead, give sight to the blind and hearing to the deaf.

That is to say, the Breezes tend to guide the ignorant souls to the river of the Knowledge of God, and to give a conscience to the soulless. The Breezes change gloomy darkness into a splendor of light and crown the head of the ignorant with knowledge. This is the power of the spirit and the influence of the Word of God.

Entreat God that you may partake of and be truly benefitted by this great Bounty and manifest prosperity.

(Signed) Abiul Baha Abbas.

America: To the friends of God.

HE IS THE MOST GLORIOUS!

4.
Animals

O ye friends of God!

The foundation of the Kingdom of God is laid upon justice, fairness, mercy, sympathy and kindness to every soul. Then strive ye with heart and soul to practice love and kindness to the world of humanity at large, except to those souls who are selfish and insincere. It is not advisable to show kindness to a person who is a tyrant, a traitor or a thief because kindness encourages him to become worse and does not awaken him. The more kindness you show to a liar, the more he is apt to lie, for he thinks that you know not, while you do know, but extreme kindness keeps you from revealing your knowledge.

Then, O ye friends of God! Ye must not only have kind and merciful feelings for mankind, but ye should also exercise the utmost kindness toward every living creature. The physical sensibilities and instincts are common to animal and man. Man is, however, negligent of this reality and imagines that sensibility is peculiar to mankind, therefore he practices cruelty to the animal. In reality what difference is there in physical sensations! Sensibility is the same whether you harm man or animal: there is no difference. Nay, rather, cruelty to the animal is more painful because man has a tongue and he sighs, complains and groans when he receives an injury, and complains to the government and the government protects him from cruelty, but the poor animals cannot speak, it can neither show its suffering nor is it able to appeal to the government. If it is harmed a thousand times by man it is not able to defend itself in words, nor can it seek justice or retaliate. Therefore one must be very considerate towards animals and show greater kindness to them than to man. Educate the children in their infancy in such a way that they may become exceedingly kind and merciful to the animals. If an animal is sick they should endeavor to cure it; if it is hungry, they should feed it; if it is thirsty, they should satisfy its thirst; if it is tired they should give it rest.

Man is generally sinful and the animal is innocent: unquestionably one must be more kind and merciful to the innocent; The harmful animals, such as the bloodthirsty wolf, the poisonous snake and other injurious animals are excepted, because mercy toward these is cruelty to man and other animals. For instance, if you show kindness to a wolf this becomes a tyranny to the sheep, for it (wolf) may destroy an entire flock of sheep. If you give the opportunity to a mad dog, it may be the cause of the destruction of a thousand animals and men. Therefore, sympathy to the ferocious animal is cruelty to the peaceful animal, so they (ferocious animals) should be done away with. To the blessed animals, however, the utmost kindness should be exercised; the more the better it will be. This sympathy and kindness is one of the fundamental principles of the divine kingdom. Ye should pay great attention to this question.

Upon ye be the glory of Abha!

(Signed) Abdul Baha Abbas

Translated by Azizullah S. Bahadur
Haifa, Palestine, November 12, 1920.

Received by Roy C. Wilhelm,
December 14, 1920.

BC# 184

7 Candles translated in
Shoghi, page 50 Vol. II
World Book

A Holy Tablet Called the Seven Candles
Revealed by His Holiness Abdul Baha
for a Christian.

He is God

O Attracted One to the Love of God!

The letter which you wrote at the time of departure was seen and I was made glad by its contents and hope that the eyes be so widely opened that all the realities of the Divine Mysteries become evident. In the beginning of the letter are these words: I am a Christian. May all the people of the world be real Christians. It is easy to be a Christian by word but it is difficult to be a real Christian.

There are nearly five hundred million Christians, but the real Christian is rare. He is that one from whose face shines the Light of Christ and the one who shows forth the perfections of the Kingdom. This is a great thing and it comprises all the superior attributes. I hope that you will become the real Christian.

Praise God that you have obtained illumination and clear vision through the Divine teachings and that you have become steadfast and confirmed in faith and assurance. We hope that the others also may obtain clear vision, hearing ears and attain the everlasting life, in order that all these streams which are flowing in different channels may return to the great ocean and become one wave and one sea and obtain perfect relation and union so that the oneness of Reality may disperse this imaginary difference. This is the original basis; if this is obtained, other problems will naturally disappear.

O, thou revered one: One of the Divine teachings in this period is that you must not belittle the souls nor count them as ignorant, that is to say, "You do not know; I know." But you must show respect to all persons and in conversation and explanation we must speak in the manner of investigations of truth. There are many problems; come let us investigate the truth and see of what sort it is. The teacher must not count

himself learned and the other ignorant. The source of this is egotism and egotism results in lack of impression. Even he must recognize no distinction in himself and must talk to others with the utmost kindness and humility. This sort of speech makes the desired impression and educates people.

O revered one: All the Prophets and Revelators have been sent for this purpose and His Holiness Jesus Christ manifested for this and the Blessed Perfection also raised the Divine Call upon this subject so that the human world might become the Divine Kingdom and the earthly become the heavenly; the dark become light; the satanic become Divine; and unity, love, and friendship be manifest throughout the world, and essential oneness appear and the barriers of difference be overthrown and the everlasting life and eternal bounty be obtained.

O revered one: Consider the existent world; union and attraction are the source of life and separation and difference are the cause of death. If you look at all the beings you will see that everything is formed by the combining of elements and when this combination is destroyed and the elements separate that being disappears.

O revered one: In former periods although union took place yet the union of the whole world was impossible because there was no means of communication; thus the five continents were not connected with each other. It was even difficult for the people of one continent to come together and exchange ideas and consequently it was impossible for the people of the various nations to thus assemble for the exchange of ideas but now the means of communication are numerous and really the five continents are like one and every one can easily traverse the world and associate and exchange ideas with the people of all cities so that each person may be informed of all religions and of the thoughts of all nations by means of publications.

In like manner all the countries, nations, cities and villages of

the world need each other and no one can pretend that he is not in need of the other because political relations exist among all nations as well as commercial, industrial, agricultural and educational. Therefore the union of all is possible and this is of the miracles of this great era; past centuries were deprived of them while this era has the light of another world, another power, another illumination. That is why you see a new miracle every day and finally some brilliant candles become aflame in the congregation of the world and the effect of this great light appears on the horizon of the world like the dawn of the morning.

The first Candle is Political Unity,
of which a few traces have appeared.

The second Candle is Consensus of Opinion in important matters,
the result of which will soon appear.

The third Candle is Universal Liberty,
which will surely obtain.

The fourth Candle is Oneness of Religion,
this is the essential basis and the Beauty of this Oneness will radiate in the assembly of the world through Divine Power.

The fifth Candle is Oneness of Nativity,
this unity and oneness will appear with utmost power in this century. All the nations of the world will finally count themselves of a single home.

The sixth Candle is Racial Oneness,
all the races of the world will become as one.

The seventh Candle is Oneness of Language,
that is to say, one language will be created which all the people shall study and speak.

All these mentioned things are sure to be obtained because the Divine Power confirms it.

Consider:

In Persia, more than elsewhere, there were antagonistic religions, various races, and differences of opinions. Now through the Holy Fragrances such a relation and friendship has obtained that these different nations, opposing religions and races have become as one person. We see them associating together in utmost love and friendship, Christians, Jews, Zoroastrians and Moslems gather in one place in utmost

Seven Candles cont.

love, freedom, unity, and gladness, there is no difference among them.

Consider the result of the Power of the Greatest Name!

You have written about the Tablets. They will be collected, copied and sent. Convey my respectful greetings to all friends.

Signed;
E.F.

Translated by Poad Ashraf,

Tehran, September 24, 1924

(Given to Beatrice Irwin by Dr. Moody)

O thou venerable questioner!

Thou hast asked concerning the Supreme Horizon. His Holiness Ali (the Bab) said: "Verily, I am alive in the Horizon of Baha!" In the Tablets it has been revealed by the Blessed Perfection: "We will see you from My Horizon, the Baha!" Also in some places, "Kingdom of Abha" is mentioned.

Know thou that, in language, "Kingdom" is the superlative of "Dominion", meaning a reign. In the terminology of the people of Truth, the Kingdom is the World of God, which encompasses the world of dominion, and it is holy above the qualities, particulars, limits and imperfections of the world of dominion. It is single, perfect, ancient, brilliant, spiritual, neither in or out of the world, placeless, and not apprehended by the corporeal senses. The worlds of intellect and of the spirit in the human temple are likenesses of it, surrounding the material world (form) and are the managers of all things, the members, parts, powers, senses and qualities of the human world, being neither in nor out, because entrance, exit, and admixture are attributes of the corporeal world. In short, the worlds of God are numberless. One of the worlds of God is this world of nature, which is a symbol of the other world.

As the short sighted (unspiritual) ones have not the ~~power~~ power of perception, thinking that the only world is that of dominion, they are veiled by the nature of this world from (perceiving) the Divine Worlds.

The horizon of Abha and the Kingdom of Allah signify the World of God and the Divine Universe.

The Blessed Perfection and the Greatest Name (may my spirit be a sacrifice for His friends) before His dawning into this world and after His appearing on the Throne of Glory, was in that world of Reality. It is so now, because there is no rising or setting, no appearance or disappearance, no beginning and no ending for His Holy Essence. It has ever been in the Apogee of Holiness.

These (material) states are in connection with His appearance in the Honored Temple, not with the Essence or Reality.

Upon thee be Baha. (signed) Abdul-Baha Abbas
Translated by Ameen 'Ullah about 1902. BC # 186

THE EXALTATION OF THE POOR
(from talks by Abdul Baha)

44

My lot has ever been with these who havenot the goods of this world. Then we look at the poor of humanity, we behold a world of brothers. all are the sheep of God. God is the real shepherd.

The poor have been the cause of the freedom of the world of humanity. The poor have been the cause of the upbuilding of the country; the poor have ever labored for the world's production; The morals of the poor have ever been above those of the rich; The poor are ever nearer to the Threshold of God; The humanitarianism of the poor has ever been more acceptable at the Threshold of God.

Consider His Holiness Christ: He appeared in the world as one of the poor. He was born of a lowly family. All the apostles of Christ were of humble birth and His followers were of the poorest in the community.

This is what Christ states in the Gospels: "It is easier for a camel to go through the eye of a needle than for a rich man to enter into the Kingdom of God." This testimony of Christ of the exaltation of the poor ones in the sight of God is sufficient.

It is easy for the poor, very easy, for them to enter into the Kingdom of God.

In another place Christ speaks of the charity of the poor ones of the world as praiseworthy. The poor ones have capacity. They were favored at the Threshold of God.

If wealth wer a necessity, Christ would have wished it for Himself. He lived a simple life.

One of the titles of Baha'u'llah was "the poor one". In Persian His title was "dervish" and that means one who has not a slave.

All the Prophets of God were poor. His Holiness Moses was a mere shepherd.

This will show you that in the estimation of God God, poverty is greater than the accumulation of wealth, that the poor are more accept-

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able than the lazy rich.

A rich man who spends his wealth for the poor is praiseworthy. Consider that the poor are not born in a state of ~~poverty~~ solvency; they are not tyrannous.

ALL THE TYRANNY AND INJUSTICE IN THE WORLD COMES FROM ACCUMULATION.

The poor have ever been humble and lowly; their hearts are tender. The rich are not so. Sorrow not; grieve not; be not unhappy because you are not wealthy. You are the brothers of Jesus Christ. Christ was poor. Bahá'u'lláh was poor. For forty years He was imprisoned in poverty. The great ones of the world have come from a lowly station.

Be ever happy; be not sad.

Trust in God and if in this world you undergo dire vicissitudes, I hope that in the Kingdom of God you will have the utmost of happiness.

.....

Thy letter was received and its contents noted.

In truth thou hast been thrown amidst dire ordeals, enduring agonizing afflictions, and these trials were according to Consummate Wisdom, therefore were they for the best.

It is good for man to endure. Reflect upon His Holiness Job: what trials, what calamities and perplexities he endured; but those tests were like the fire, and His Holiness Job was like the pure gold.

Assuredly, gold is purified by being submitted to the fire, and if it contains any alloy or imperfections, it will disappear. That is the reason why violent tests become the issue of Everlasting Glory of the Righteous One, and are conducive to the destruction and disappearance of the unbelievers.

The wisdom of all these tribulations that were poured successively upon you was this: that you should be prepared and made ready for this cause; that you might expect the attainment unto the greatest guidance. For all these were but a preparation for thine entrance into the Most Exalted Paradise and the beginning of obtaining this great outcome.

Unless the season of winter appears, thunder rolls and the lightning flashes, snow and rainfall, hail and frost descend, and the intensity of cold execute its command, the season of soul-refreshing spring will not arrive, the fragrant breeze will not waft, the moderation of temperature will not be realized, the roses and hyacinths will not grow, the surface of the earth will not bloom, neither will they bring forth leaves and fruits.

That fierce inclemency of cold, snow, frost and tempest was the beginning of the manifestation of the roses, hyacinths, buds, blossoms, and fruit.

Therefore, be not distressed on account of these adversities which fell upon thee; nay, rather, arise and render thanks, that the ultimate analysis is the attainment to this eminent Bounty and the enjoyment of

this ~~is~~ highest gift of the Almighty God.

Consequently, gird up the loins of endeavor, that thereby some result might be produced, some fruit gathered, the Lamp of Everlasting Life ignited and the Gifts of the Lord of the Kingdom be manifested; so that thou mayest accomplish again, with great yearning and exaltation, the worship of the Lord of Hosts.

Upon thee be greeting and praise.
(signed) Abdul Baha Abbas.

Translated by Mirsa Akhmad Shhrab, March 25th, 1900.

D.W.G.

.....

Copy of an extract from the Most Holy Book, The Kitab Ul Akdas, written by His Holiness Baha'u'llah.

Rejoice ye in the Joy of My GREATEST NAME!

By It the hearts have become enkindled with Love of God and the minds of those near unto God have been attracted.

Verily, We have made It the ladder of ascension of the spirits ~~and~~ unto the Supreme Horizon, therefore, do not make It the wings of self and passion.".....

.....

Prayer by the Bab, to be said 311 times every morning for 19 days.

Say! God sufficeth everything above everything, and nothing in the heavens or in the earth beside God sufficeth. Verily, He is in Himself the Knower, the Sustainer, the Omnipotent!

Translated by Dr. Bagdadi.

.....

D.W.G.

BC# 138 B

According to the clear text of the Book of Akdas and the explicit contents of the Book of the Covenant, 'Abdu'l-Baha is the interpreter of all the works and Books of the Blessed Perfection, and not only of the Book of Akdas. This question is clear and evident to those who are informed of the Writings and Tablets (of Baha'u'llah).

Were this not the case, every one ~~would~~ have given an interpretation according to his own inclination and considered his interpretation preferable to the interpretation of others; this would naturally lead to great differences. If some one interprets one verse of the Verses of God, and his interpretation is not approved by 'Abdu'l-Baha, it is not authoritative.

Now is not the time for interpretation. This is the time of teaching. All the believers must unloose the tongue of teaching the Cause of God. For teaching is the Cause of the guidance of all the inhabitants of the earth; Teaching is the means of the illumination of mankind; Teaching is conducive to the enlightenment of the world of humanity; Teaching is promotive of the confirmations of the Breaths of the Holy Spirit. This is the most great affair.

But if a soul on reading one of the blessed verses utters an explanation which does not harm the Cause, do not oppose him; for his talk is based upon explanation and not interpretation.

(Star Vol V. page 137)

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 statements, he must show the text of the Book. This 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 irrefutable Command.

Expitate in detail upon this subject in every meeting.
(Mrs. Brittingham's Tablet)

According to the clear texts of the Kitab-el-Akdas and the other Tablets, the Center of the Covenant is the Remover of all the difficulties, for He is the Interpreter of the Books. Not one soul has the right to say one word on his own account or to explain anything or to elucidate the text of the Book, whether in public or private.

His Holiness, the Christ, says no one should hide the Light under a cover. One should explain plainly and utter penetative speech.

(Tablet to San Francisco)

WORDS OF SHOGHI EFFENDI

It was chiefly in view of the misleading nature of the reports of the informal conversations of 'Abdu'l-Baha with visiting pilgrims, that I have insistently urged the believers of the West to regard such statements as merely personal impressions of the sayings of their Master, and to quote and consider as authentic only such translations as are based upon the authenticated text of His recorded utterances in the original tongue.

(from the World Order of Baha'u'llah page 5)

"O thou eloquent and fluent poetess!

Be thou not discouraged nor become thou dispirited on account of the unavoidable events of time and this great affliction. Be thou not sad nor become thou grieved; for this terrestrial globe is the habitation of dead matter and not the abode of the pure, sanctified souls who are attracted toward God. The home of the owl is always desolate and in a ruinous state but the residence of the sweet-singing nightingale is the rose-garden and the green meadow. Should the nightingale by chance pass by the gloomy and lonely waste, it will not sojourn there.

Consequently the blessed souls do not wish to be established in this wilderness of a world. They wing their way towards the supreme heights and like unto the heavenly birds long to build their nests in that celestial universe. Thy respected husband hastened and reached the Boundless and the Limitless Immensity. Rest thou assured that in the end thou shalt find him enjoying the utmost felicity in the Realm of God. This separation is temporary but that union is eternal.

Therefore be thou not unhappy, become thou not sorrow-stricken. The candle's light must not become dim; the freshness of the rose must not fade away; especially in this Divine Spring in which the withered trees are robed with leaves and the dried and sere flowers have become intoxicated with the Spiritual Goblet, thou wilt not consider thy devoted husband as lost or absent. With this new insight the absent become present. Hence drink thou as much as thou art able from this supersensual wine which is in a state of fermentation in the ~~Tavern~~ Tavern of Divine Love. So that thou mayest not think of anyone as absent and see everyone present. Mayest thou find thyself in the station which is sanctified from presence and absence. In that station absence and presence become identical; the remote one will become the near one the non-existent one will find the form and expression of existence. This is the sublimity of man! This is the cause of the illumination of man. This is conducive to the everlasting life of man. In the world of humanity there are many fountains but only the fountain of the Kingdom of God will satisfy one's thirst; there are many trees but only the Blessed Tree produces fruits throughout eternity. Although the candles are lighted, yet this is only during the night. In the end they will all become extinguished, but the sun is everlastingly luminous and shining.

Therefore one must obtain illumination from the Refulgent Luminary. Praise be to God that thy capacity is perfect and thy susceptibilities intense. I hope that through the power of insight thou mayest behold the Sun of Reality.

Upon thee be greeting and praise:
(signed) 'Abdu'l-Baha Abbas."

Translated January 30, 1917

(insert in third paragraph at star:--fresh and blooming. Shouldst thou become)

This Tablet was mailed to the famous poetess at that time (January 30 1917) but she did not receive it because of its having been lost in the world war. However, the translator of the Tablet and writer of the letter kept a copy, which with other precious documents was buried under the ground on Mount Carmel for more than a year. Now for the first time it sees the light of day, because many of the friends of Mrs. Wilcox have expressed a desire to have a copy. (1920)

Prayer Revealed by Abdul Baha

Whenever entering a meeting read the following supplication:

O Thou Kind God! We have gathered together with the utmost humility and submission in this spiritual Assembly. We have turned our faces toward Thy Kingdom and are begging for Thy Confirmation And Assistance; so that we may become united and harmonized, associate with each other with the sweetness of honey and milk; become the cause of the appearance of the oneness of the Kingdom of humanity, and with pure hearts, brilliant souls, pray to Thee and beg of Thee the fulfillment of our aspirations. Almighty do Thou not look down upon our sins, treat us accordingly to Thy Grace and Favor. Forgive our shortcomings. Bestow upon us Thy Bounty. Enkindle the Fire of Love. Burn away the veil of superstition and desire. Protect and guard us against the failings of the self and SHELTER US UNDER THE SHADE OF THY TREE OF MERCIFULNESS AND GRANT US SPIRITUAL COMPURE AND REST. VERILY THOU ART THE BOWERFUL, THE MIGHTY
(signed) Abdul Baha Abbas.
Translated by Ahmad Sahrab, Washington, D.C.

.....

Prayer for Illumination (Page 74 Old Hidden Words)

I ask Thee, O my God--by Thy Power, Might and Dominion, which have encompassed all who are in thy heaven and earth--to point out to Thy servants Thy straight pathway, that they may acknowledge Thy Oneness and singleness with a certainty that shall not be clouded by the imaginations of doubters, nor veiled by the conjectures of straying wanderers.

O God, illumine the eyes and the hearts of Thy servants with the light of Thy Knowledge, that they may know of this, the Highest Station and Glorious Horizon, that they may not be withheld by false voices from beholding the effulgence of the light of Thy Oneness, nor prevented from turning unto the horizon of Reconciliation.

.....

From Tablet to the Jews

"You have asked me a question with regard to the gathering of the children of Israel in Jerusalem in accordance with prophecy.

"Jerusalem, the Holy of Holies, is a revered temple, a sublime name, for it is the City of God. The gathering of Israel at Jerusalem means, therefore, and ~~prophecies~~ prophecies that Israel as a whole is gathering beneath the banner of God and will enter the Kingdom of the Ancient of Days. For the celestial Jerusalem, which has at its center the Holy of Holies, is a City of the Kingdom, a divine city. The East and the West are but a small corner of that city.

"Moreover, materially as well (as spiritually), the Israelites will all gather in the Holy Land. This is irrefutable prophecy, for the ignominy which Israel has suffered for well nigh twenty-five hundred years will now be changed into eternal glory, and in the eyes of all, the Jewish people will become glorified to such an extent as to draw the jealousy of its enemies and the envy of its friends."

.....

In a Tablet to a Chicago lady, Sept. 30, 1913, He says:

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

.....

Portion of a Tablet revealed by 'Abdu'l-Baha for an American Believer in 1913.

Concerning a court complaint: "The believers of God must be kind toward each other; if one commits a mistake the other must forgive. It is not at all befitting to refer their names to a court, and complain against each other. Nay, rather, they must sacrifice their lives for each other. They must open their tongues in thanksgiving, and not in complaining. This is worthy of the people of Baha."

..... See *Monist* source

"Thou hast written concerning Love, Marriage and Divorce. Love is the moving principle of all phenomena. It is the first Divine Grace and its effects are apparent and manifest in all degrees of existence. Marriage is the essential and outward fruit of Love, it is the cause of affinity and communication between two souls, so that they may become so blended together as to find the expression of one soul. This affinity and love has an eternal foundation, therefore divorce is abominable and detested at the Threshold of the Almighty. For God has desired for man unity and not hatred. He has destined for him union and not separation. Notwithstanding this ~~weighty~~ weighty consideration when no harmony and accord is obtained between two souls and that they loathe and abhor each others associations and both sides feel continual torment and anguish, unquestionably separation from each other is better, because both are suffering and union is impossible. But they must take hold of this last means when all other resources of reconciliation are exhausted; perchance union may appear again and the two souls be reunited permanently and peacefully. When at last union ~~is~~ becomes impossible of realization and positively unattainable, then divorce is permitted."

(Tablet to H.C.W.)

'Abdu'l-Baha

.....

Bible References to the Temple

"Thus speaketh the Lord of Hosts, saying, Behold the man whose name is the Branch; and he shall grow up out of his place, and he shall build the temple of the Lord;

"Even he shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be between them both,

"And they that are far off shall come and build in the temple of the Lord; and ye shall know that the Lord of Hosts hath sent me unto you. And this shall come to pass, if ye will diligently obey the voice of the Lord your God." (Zechariah 6:12-15)

.....

'Abdu'l-Baha Refers us to the Gospel

"The Mashriqu'l-Adhkar is the most important matter and the greatest divine institute. Consider how the first institute of His Holiness Moses after His exodus from Egypt, was the "Tent of Martyrdom" which He raised and which was the traveling Temple. It was a tent which they pitched in the desert, wherever they abode, and worshipped in it. Likewise, after His Holiness Christ--may the spirit of the world be a sacrifice to Him--the first institute by the disciples was a Temple. They planned a church in every country. Consider the Gospel (read it) and the importance of the Mashriqu'l-Adhkar will become evident. (Tablets of 'Abdu'l-Baha p.63.

Bahow is given an extract from a general Tablet revealed by The Master to Mirza Abul Fazl, and to Ali Kuli Khan concerning the keeping of the fast and some of the other responsibilities of the Faithful in America.

"Therefore, O ye beloved of God! Now is the time has come that in order to show thankfulness for this Gift, ye may arise to perform that which is incumbent upon you, and to observe the Laws of the Religion of God. Offer prayers before the Threshold of Oneness in the Mashrak-el-Azcar (Beha'i Temple of Worship), beseech and supplicate to God and engage in glorification and praise. Keep the fast in the month of fasting and be awake during its nights--but (all this should be observed) with the utmost wisdom, and not in such a manner as might lead to the complaint and lamentation of the ignorant."

.....
(from early notes taken in Acca)

words of 'Abdu'l-Baha

"The Blessed Perfection has likened the New Birth, or resurrection, to iron placed in the fire. The iron is cold and solid and rusty, but when placed in the fire it takes the qualities of the fire, radiance, fluidity, and heat--and it is freed from dustiness and rust.

"So should a believer be after his entrance into the Kingdom. He should take on the qualities and attributes of GOD.

"Better is a small bit of true diamond, or a single ~~pebble~~ pearl, than hundreds upon hundreds of ordinary stones and pebbles.

"And, in laying the foundation of the Faith, this fact must be insisted upon--that all life must be changed upon entry into the Kingdom!"

.....

Copy of an extract from the Most Holy Book, the Kitab Al Ahdas, written by His Holiness, Baha'u'llah.

Rejoice ye in the Joy of MY GREAT MESSAGE!

By It the hearts have become enkindled with Love of God and the minds of those near unto God have been attracted.

Verily, We have made It the ladder of ascension of the spirits unto the Supreme Horizon, therefore, do not make It the wings of self and passion.".....

.....

"The difference between me and the rest is that I wish the welfare of the people for their own sake and without any ulterior motive. I desire that every one of the friends shine as a sun. Others may love you, but it may be for some ulterior purpose. They may love you because they expect some day to receive some reward from you, but I expect reward from no one. There are some people who desire to wallow in the mud, but they believe they are the world-illuminating suns. I want to release them from those impediments, but they cry out; No, No, we are suns and stars; we are not in need of thy education, notwithstanding this, I must open the way for their freedom." (Abdu'l-Baha)

.....

THE BEYOND

And so ~~form~~ me there is no Death;
It is but crossing with abated breath,

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TABLET OF HAPPINESS-OR-THE HONORABLE STATION

(Extract from a Tablet revealed by 'Abdu'l-Baha to a Paris believer)

"As to material happiness, it never exists; nay it is but imagination; an image reflected in mirrors, or specter and shadow. Consider the motives of the material happiness. This is something which slightly removes ones affections, while the people imagine this to be joy, delight, exultation and blessing. Therefore the material blessings, including food, drink, etc are all tending only to allay thirst, hunger, and fatigue, but neither bestowing any delight on the mind, nor pleasure to the soul; nay but these only furnish the bodily wants. So this kind of happiness is of no real existence."

"As to spiritual happiness, this is the true basis of the life of man, because the life is created for happiness, not for sorrow; for pleasure not for grief. Happiness is Life--and sorrow is death; the Spiritual Happiness is the Eternal Life. This is a Light that is not followed by darkness. This is an HONOR that is not followed by shame; this is a Life which is not followed by death; this is an Existence that is not followed by annihilation. This great Blessing and precious Gift is obtained by man only through the Guidance of God."

"This Spiritual Happiness is Light, while sorrow is death,

"This Happiness is Glad-Tidings, while sorrow is disappointment.

"This Happiness is the Kingdom, while sorrow is the earthly world.

"This Happiness is Life, while sorrow is non-existence."

"This Happiness is the fundamental basis for which man is created, worlds originated, the contingent beings have existed, and the world of God appeared similar to the appearance of the sun at midday."

"This Happiness is but the Love of GOD."

"This Happiness is but the Eternal Light, the brilliant traces of ~~the~~ which are shining forth unto the Temples of Unity (meaning the Prophets or Chosen Ones)."

"Were it not for this Happiness, the existence would not be created; the Invisible would not be known from the visible; the Lord of Hosts would not have appeared; and the HONORABLE STATION would not be attained."

(Note--This Station, the Honorable Station, is differently interpreted by the commentators of the Koran, but according to the statement given by 'ABDU'L-BAHA the HONORABLE STATION is the loftiest Station which man can ever attain in the world of creation.)

"By the above explanation we have already pointed to thee only a Door, reflect therein; turn unto the Revelation of El Baha and ask the elucidation and interpretation thereof; then the Doors leading to this fact shall be widely opened for thee, whereby thou shalt know the MYSTERIES OF HAPPINESS, as these are deposited in the Appearance of the Forgiving Lord on the Loftiest Mount."

(Signed) 'Abdu'l-Baha Abbas

Through His Honor Mirza Ameen Fareed,
to the maid-servant of God, Mrs. True.
(Upon her be Baha'o'llah!)

HE IS GOD!

O daughter of the Kingdom!

The epistle was received and the Convention of the delegates of the Mashrek-el-Azkar on the day of Naurooz, at Chicago, proved a cause of joy and gladness. In reality, a wonderful coincidence has taken place. In that blessed day Abdul Baha hastened to Haifa and with the divine friends was present in the Supreme Station (The Tomb of the Bab). The pure body of His Holiness, the Supreme (The Bab), after sixty years of homeless wandering and placelessness, was established on Mt. Carmel, the mountain of the Lord, in the Supreme Station, and in Chicago there was held (at the same time) the Convention of the delegates of the Mashrek-el-Azkar and Mr. Charles Haney and Mrs. Mariam Haney arrived in Chicago and were present in that holy meeting.

I beg of God that that radiant Assembly may become aided in pure, truthful intentions and confirmed in the service of the Kingdom, so that it may be a sample of the Assemblages of the Supreme Concourse.

The Persian philosopher has said: "That which is above has its likeness below."

As to the land, you must carry out the agreement you made with the land owner, so that it may be purchased. But payment by payment, it should be done, and, if possible, commence the building of the Mashrek-el-Azkar. Delay not.

In the law of God, men and women are equal in all rights save in the Universal House of Justice, for the chairmen and members of the House of Justice are men according to the text of the Book. Aside from this, in all the rest of the Associations, like the Convention for the building of the Mashrek-el-Azkar, the Assembly of Teaching, the Spiritual Assembly, Philanthropic Associations, Scientific Association, men and women are co-partners in all the rights.

Upon thee be Baha-el-ABHA!

(Signed) Abdul Baha Abbas.

Translated by
Dr. Ameen U. Fareed,
Haifa, Syria, July 29, 1909.

To his honor Dr. E-----

What thou hast written was perused. In reality thou hast a good intention and lofty desire. I beg of God that thou mayst succeed therein. But the delivery of the Cause of God depends upon the diffusion of the Fragrances of God, severance from the world, engagement in the commemoration of God in independence of the rich.

It is stated in the Gospel, (Mathew 10:14) "Even shake the dust from off your feet." Consider how great is the Cause and how much it requires Sanctification and purity. I beg of God that He may provide for thee a good ~~mode~~ means and facilitate (thy affairs) according to thy wish. But if thou desirest to teach the Truth of God and seekest to promulgate the Word of God; that requires the confirmation of the Holy Spirit and not the means of sustenance.

And the more this is done in the state of severance (from the world) the better it is.

His Holiness Christ delivered the Cause of God in the wilderness of the Holy Land, with bare feet, old clothing, thirsty and hungry.

Do thou follow (the example of) His Holiness Christ until thou mayst succeed.

(Translated by Mirza Ahmad Esphahani)

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To the members of the Spiritual Assembly, Santa Paula, Calif.

Upon them be Baha'u'llah El Abha.

HE IS GOD!

O ye who are firm in the Covenant!

'Abdu'l-Baha is constantly engaged in ideal communication with any spiritual assembly which is instituted through the Divine Bounty, and the members of which are in the utmost devotion are turning to the Divine Kingdom and are firm in the Covenant.

To them He is heartily attached and with them He is linked by everlasting ties. Thus correspondence with that gathering is sincere, constant, and uninterrupted.

At every instance, I beg for ye assistance, bounty, and fresh favor and blessing; so that the confirmations of His Holiness Baha'u'llah may like unto the sea be constantly surging, the lights of the Sun of Truth may shine upon you all and that ye may be confirmed in service, may become the manifestation of bounty and that each one of ye may at dawn turn unto the Holy Land and may experience spiritual emotions with all their intensity.

Upon ye be Baha' El Abha.

Haifa, Palestine.
November 12th. 1919.

A prayer in supplication for forgiveness for:--
The dear maid-servant of God, the respected Mrs. Hearst

Upon her be Baha'u'llah El Abha.
HM IS GOD!

O Divine Providence, O Forgiving Lord!

Mrs. Hearst has hastened from this dark and dreary world to the realm of light; she has become detached from this nether world and has flown to the realm on high.

O my God! Endowed with a seeing eye, she beheld the rays of the Sun of Truth, and, endowed with a hearing ear, she hearkened to the call of the kingdom; possessing a keen sense of smell, she inhaled the fragrant scent of the Paradise of Abha and gifted with a pure heart, she overflowed with thy love.

From the far West, she journeyed to the Holy Land, attained the privilege of visiting the sacred spot and served thy Kingdom.

O thou pardoning God! Ignite her candle, and cause her star to become resplendent in the immortal realms. Let her ~~happy~~ memory be spread abroad over all regions and her name, like unto that of Mary Magdalene, be ever illustrious among the denizens of the kingdom. Cause her fame to be world wide and her voice to reach the ears of the Supreme Concourse.

Exalt the members of her family and place upon their heads the diadem of everlasting glory, that they may appreciate the value of that honorable soul, and may realize what a magnificent edifice she has erected for them, and what a standard of everlasting glory she has hoisted, so that of her, her family and kindred may be eternally proud.

O compassionate Lord! Although at present thy favor on her behalf is unknown, yet in the future, like unto the sun, it shall be made manifest.

Verily, thou art the Forgiver, the Bestower, and the Compassionate.

Translated by Shoghi Rabbani, Haifa, Palestine, June 2nd. 1919.

I ask Thee, O Ruler of existences and Beloved of all who are in the world of creation, to assist me in all conditions, that I may advance toward the Goal of Thy Command, and that I may ever show forth Thy Love among Thy ~~happy~~ creatures: Then assist me through Thy Bounty, that which will benefit me in this world and in the world to come. Thou art the Almighty, the Supreme, the Precious, the Powerful!

O God! I ask Thee--by Thy Supreme Pen and by Thy Name, the Most Holy, the Greatest, the Impregnable, the Most High, the Most Glorious--to forgive me my debts through Thy Grace and Bounty, and to overlook and pardon my trespasses by Thy Benevolence and Mercy. Then make me steadfast in Thy service and an utterer of Thy Name and praise. Verily Thou art the Exalted, the Forgiver, the Clement.

(old Hidden Words page 82)

Extract from a Tablet to an American believer.

Upon him be Baha'u'llah

HE IS GOD!

Your last letter was received, and I was informed of all of its contents. You had written concerning the beloved of God, and the slight difference of opinion.

You must know this: That the principles of the Divine Foundation is LOVE, ONENESS, and the PURITY of INTENTION.

WHEN LOVE is attained, the mystery of Truth will become manifest.

No one should adhere to different titles. One title (or station) is enough, and it is 'Abdu'l-Baha. All must agree in this word. Until the difference of opinions may be entirely removed from their midst. But that which is essential to the acknowledgement of this word (i.e. 'ABDU'L-BAHA) is ATTRACTION, the LOVE of GOD, SERVICE TO THE CAUSE of GOD, diffusing the WORD of GOD, SEVERENCE from all else save GOD, AFFINITY, HUMILITY, MEKKNESS, NOTHINGNESS, AND SERVITUDE to the BELOVED of GOD.

If one does not become characterized with these attributes, he has not acknowledged the title (or station) of 'ABDU'L-BAHA.

Because:--ABDU'L-BAHA is the BANNER of the LOVE of GOD, the LAMP of the KNOWLEDGE of GOD, the HERALD of the KINGDOM of GOD, the COMMANDER of the HOSTS of PEACE and RECONCILIATION, and the ORB of UNION and HARMONY among all the nations of the world.

Consequently, every one in whose heart the LOVE of 'ABDU'L-BAHA has irradiated, must act in this manner; and when persons walk and move in this path, all differences ~~may~~ shall be removed.

O dear one: This dispensation of the Beauty of Abha is the ~~idme~~ of deeds, not words. The purpose is not words, but deeds!

All the beloved of God must be characterized with the heavenly attributes and appear in such conduct that the Brilliancy of Mercifulness may pervade all regions.

Every person who is strengthened in these Heavenly virtues is my partner and associate in the service of the HOLY THRESHOLD.

O dear one! All nations await two MANIFESTATIONS, and the two Manifestations signify the Blessed Beauty (BAHA'U'LLAH) and HIS HOLINESS the BAB. Words are different, but the purpose is one. One hath called Him "MAHDI", and another hath called Him "CHRIST". One hath ~~called~~ named the Blessed Beauty the "LORD OF HOSTS", and another hath called Him the "HEAVENLY FATHER".

Briefly: You should adhere to that which hath issued from MY PEN and TONGUE.

It is just as thou hadst written, when people recognize the Beauty of Abha and arise to HIS TEACHINGS, they have recognized all the Prophets and have arisen in Their Teachings; but if they do not recognize HIM (BAHA'U'LLAH), and acknowledge all the Prophets, it will impart no fruit, nay, they will fall in manifest loss.

Consider that in the Day of Christ whosoever acknowledged Christ, was a believer in all the Prophets and Messengers. And whosoever denied Christ was deprived of all (of them).

Consequently you should know the Blessed Beauty (BAHA'U'LLAH) and call in HIS NAME, and promote HIS TEACHINGS.

All have sought Light from That SUN and are illumined with That Light. Consider if the sun cast rays upon a thousand mirrors, the brilliancy of those mirrors is recieved from the same (one) sun; and when thou knowest the sun, thou hast known all the mirrors, for they are all under its shadow (i.e. subordinate to the sun).

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To the maidservant of God, Victoria Bedikian, Montclair, N.J., U.S.A.
Upon her be Baha'u'llah El Abha.

HE IS GOD.

O thou dear maidservant of God!

Thy numerous letters have been received. All were indicative of faith, assurance, firmness in the Covenant, help to the miserable, and succor of the poor. A good path hast thou chosen, it is highly praiseworthy, for helping the poor and the orphan is service to the kingdom of God. No benevolent deed has, or will, even surpass it in merit. However, if thou helpst the poor of Syria this act is more acceptable. Perform this benevolent act through one of the trustworthy friends such as Roy Wilhelm, for the relief committees of these regions send help to the committees of this land, the latter appropriate the main part of the funds that are sent and thus a small portion reaches the poor. On the other hand, if thou sendest help through the friends, all will reach the poor.

Likewise, the names that thou hast sent, as well as the photograph of the poor and orphaned, all have been highly acceptable. These are My children, and thus they are very dear in My Sight. In line, praise thou God, that thou art confirmed in such services! Convey on My behalf to thy respected husband respectful greetings. I pray on his behalf, and beg for him everlasting glory, that he may be dignified in both this world and in the Kingdom.

Travelling these days is very difficult. God willing, when it is made easy, permission will be given to thee and to thy husband.

Upon thee by greeting and praise.

Translated by Shoghi Rabbani, Bahjeh, Acca, Palestine. July 23rd. 1919.

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HE IS GOD!

O thou who art steadfast in the Covenant:

What thou hast written is perused. It is a clear proof of thy belief and assurance, and a sufficient and adequate demonstration of thy inclination to the Kingdom of God. I ask God that thou mayest increase day by day in love, devotion and attraction to the Divine Beauty, and be the means of union, concord, harmony, and unity among the beloved, growing day by day like the trees of the excellent Garden, and giving forth shade and delicious fruits.

So listen to what the Physician say, in order to produce consequences of soundness and health. If all the people knew their remedy, there would be no need of the Physician and everybody could treat himself very skillfully.

I ask the greatest divine favor for thee, but its attainment requires that thou mayest not exceed a hair's breadth by what I write and say. Perhaps the physician would once give poison, the same would be suitable; one must not say within himself, "This is a poison, how can I take it?"

In a word, it is the same I have written you before: If harmony and unity be produced among the beloved, the belief and faith will grow advantageously, and that country will become enlightened. Otherwise, the Fire of the Love of God will be completely quenched, and all will be scattered and frustrated.

(signed) 'Abdu'l-Baha Abbas.

received in New York April 27th. 1904.

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