

# 1900

(Teroy loss papers, Box 12<sup>\*</sup>) n.d. 1900

Unid. \*\* 10/19-24/1900

10/19-24/1900 Juliet Thompson papers, Box 3-4 (4\*\*\*)

~~1900 Katherine Rogers~~  
1900 Katherine Rogers (Rebb B7) 4\*

12/5/1900 Mrs Sarah Heron (Root B7 F62-65) 5\* (pp. 10-11 of 10\*)

1900 Mrs. Thembourg-Cropper (Rebb B7) 4\*

11/21-12/2 Miss Anna Albertson (Rebb B6) 6\*

9(?) / 1900 Miss Laura Clifford Barney (Rebb B6) 6\*

1900 Laura Barney (Loch B3 F2) 7\*

9/20.10/5/1900 Edward C. Getsinger (Person B20 F27) 8\*

1900? Lina Getsinger (Rebb B7) 4\*

1900? Lina Getsinger (Rebb B7) 4\*

10/19/1900 Annet Edvard Getsinger (Chase B9 F16) 9\*

1/1900 Anton Haddad (Rebb B7) 4\*

12/5/1900 Mrs Sara G. Heron (Chase B9 F18) 10\*

*Not correct* ★  
Portion of Notes Taken by a Pilgrim to the Master's Presence in 1900.

The Master's Utterances.

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The Mystery of Sacrifice.

"There are many meanings for these words. Every one of the friends of God has two stations; one of the station of mankind and the other of spirituality.

"The spiritual station is unseen; while the material station, that is, the personal station, is seen. It is like the horizon and the Sun of Truth shines forth from the Horizon, and now the Sun of Truth has shown forth with perfection from the Horizon. We call these effulgences the Shooting Bounties.

"The Horizon receives Divine Protection through the out-pouring of that Bounty and the Bounties which the Horizon receives from the Unseen Light it in turn gives to mankind and to creation. The station by which the Horizon gives those Bounties which He has taken from the Sun of Truth to mankind, the station of giving those Bounties to mankind is called the Station of Sacrifice.

"I will give you an example by which to distinguish between the Giver of Bounties and mankind. Take the grain which you put in the earth; when the seed wants to be changed into a tree of course it sacrifices all of itself to the tree in order that it may be produced. Jesus Christ said "I have given my life in order that you may live."

"When Jesus Christ came into the world He gave all His Bounties to mankind in order that they might see their own bounties therein; and this was the way in which He sacrificed His Life to the world.

"When we want to know and judge whether a matter is complete in this world we must judge between its apparent grace and its inward grace. If we find these two graces equal to each other, we will know that this result has been accomplished. What a man lives in his heart, he must in appearance live. If he lives something in his heart and does not show it in his life, then we will judge that his life is not complete.

"It is the same with the Cause of God; ~~their thought is~~ If we would know whether this Cause is complete and in full perfect order, we must see whether all its conditions or graces are complete and consistent. All Divine Manifestations give up all personal conditions, considerations and graces in the Cause of God to such an extent that there is nothing judged of their personality; that is, they sacrifice their personality entirely in the world.

"Their life is only the life of God; their thought is what is thought of God; and their grades are those chosen by God. They have nothing; they sacrifice everything in the way of God. They suffer every sort of calamity and affliction in this world - that is, the afflictions and calamities besides those endured spiritually, in order to show that the spiritual agrees with the material in consecration and sacrifice. They sacrifice spiritually in the way of God and so they sacrifice all apparent and outward conditions in or-

der to show the perfection and completeness of the Truth of their Manifestation. This is the station of simple Radiance which shines forth and makes them separate from all worldly things and leads them into such a condition that while they are walking on the earth yet they are travelling in the Supreme Horizon. They close their eyes to their ease and everything else and hasten with all joy and fragrance to martyrdom in the Cause of God.

"As long as one has not taken a portion of the Mystery of Sacrifice it is impossible for him to attain the Kingdom of God. So long as you do not have the cup free from every sort of liquor, it is impossible that you put good and pure water therein.

"My most earnest hope is that in the service of God I may attain such a station in order to put those in the way of God that they may attain the grace of self-sacrifice and wholly forget their own personality and their age. So long as the surface of a mirror is not clean from rust and dust, the radiance and effulgence of the sun can never be printed upon it.

"The more the body is enlightened the sooner it ascends. Those who looked at the material body of Christ and saw Him enduring all the hardships and trials, marvelled that He was the Messiah. As they were looking at His body they failed to see the light shining within it; but those who were looking and believing in Him saw.

"We must not look at the lantern, but at the light of the candle inside. We must not look at the worldly conditions, but at the Truth in it - the Divine Truth - because if we look only at the outward man how can we distinguish him from the animal? for we find them both eating and drinking and doing the same things; but when we give attention to the Spirit in man, we find it far different.

"When you look at the water, sea and sweet, you cannot tell the difference only when you taste the water can you distinguish. Tasting the cup of martyrdom is one of the tests of God. That is why Jesus told all people to supplicate and beseech God that He might not let them fail in these tests. He who knows nothing of the wind when he sees the ~~xxx~~ trees shaken, knows not that it is the wind which causes them to shake. Now if one is not ~~shaken~~ shaken by a breeze from the garden of God, it is not possible for him to be in joy and gladness under the conditions of suffering, sacrifice and martyrdom.

The magnet attracts iron, and as you approach the Kingdom of God you will be attracted by the things of the Kingdom. Worldly people are not of the kind to be affected by the magnet.

Everything in existence is good, and only the lack of goodness in it is evil. The being is good by creation, but when the lack of good is to be seen in it, then it becomes bad. Evil is not created by God.

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

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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 GREATEST NAME; then the Breeze 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.

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Instruction given by Abdul Baha to Mrs. Thornburg-Cropper, of London, during her visit to Akka, about 1900.

Instructions given by Abdul Baha to Mrs. Thornburg Cropper.

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

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

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

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

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

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

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

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

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

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

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

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

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## TABLE TALKS OF ABDUL BAHA ----- in 1900.

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Live so as to be in peace with all your environment. To be happy is to serve God and sever yourself from all the world. Radiate LOVE everywhere, you will then become love. Goodness was ever flowing from Christ because He was one with the Father. Outwardly I am a prisoner, - considered as one - but no one is as free. I rejoice evermore. Much do I prefer the absolute freedom, to be at one with God, fearing nothing, wanting nothing, desiring nothing, but that all shall know the fullness of God. To possess a mind and heart bound to the world and a slave to self, must not, cannot be compared with being a so-called prisoner yet possessing supreme happiness, perfectly sound in mind and body and in loving relations to the universal order.

It is possible to overcome the world, the flesh and all evil, by walking constantly in the Path of God, by burying all negation, weakness, fear, selfishness, all doubt under the mountain of positive, intense living Truth. Few attain this station.

The more obstacles one has to overcome, the more difficulties one meets successfully, the stronger will one be. Never become discouraged. To be weak is not necessarily to be unwilling to be strong. Rejoice, be glad, if in the Cause of God you are made to suffer. To be misrepresented, to be misunderstood for the sake of God is of no consequence. All sincere followers of God are misjudged and have been.

"Beware when all men speak well of you" is true now if one is conscious of error in one's life.

Certainly one may belong to a church, be a member of a Christian society and continue to call one's self a Bahai, because the teachings of Baha'o'llah in no way conflict with the teachings of Christ. They are in perfect harmony. One accepts the true teachings of all true disciples of God. It is not necessary even to label one's self. One may call one's self a Bahai and in no way live the life, on the other hand one may live the life and never be known as a Bahai. It is not so much what name you are called, but what you are in your heart. Are you loving and serving God? Love and service are the great requisites of a good life. Endeavor in every possible way to do some favor, some service for some one else; do this daily, no matter how small or trivial the act of kindness may be. Even a smile counts for much.

I am the most humble servant of God. I would rather be a doorkeeper in the house of God than to be ruler of the nations. Christ said unto His disciples: "Why callest thou me good? There is none good save the Father." "Be ye therefore perfect." Ye are Christ's and Christ is God.

Prayer is communion, aspiration, soul contact with God. Every prayer is eternally answered on God's part, but not unless we come into at-one-ment. "All things whatsoever ye pray and ask for, believe that ye have received them."

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#### ABDUL BAHA'S DEFINITION OF GOD.

God is pure essence and cannot be said to be anywhere or in any place. God is infinite, and as terms are finite, the nature of God cannot be expressed in terms.

But as man must form and express a conception of God in some way, he calls God 'Love' or 'Truth', because these are the highest things he knows. Life is eternal, so man, to express God's infinity, says: "God is life." But these things in themselves are not God. God is the source of all things that are made, and all things that are, are mirrors reflecting His Glory.

The essence of the nature of God is love. His favor cannot be won by hatred or strife. He is never angry. He curses nothing. It has been said otherwise, but such teaching is the teaching of heathenism - of the teachers of the time, not of the Messengers of God. When you see men doing evil things, you should not be angry with them, you should pity them; for their evil deeds are due to their ignorance and for them they must suffer.

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Regarding th appearance of Christ, there were many prophecies in the Bible which foretold his coming..... The teachings of Moses were like a seed, but when the seed grew into a plant and bore blossom, then fruit- the fruit signified Christ, who was the result of all the teachings of Moses.....As to the Manifestation (Baha'o'llah) all the religious books in the world bear witness to him. The Magis have resisted the Mohammedans for nearly 1400 years, refusing to accept Mohammedanism, and suffered great persecutions. They accept and believe in the Manifestation (Baha'o'llah) because of the prophecies of their books. The Jews would not accept Christ, but, because they see their Bible prophecies literally fulfilled, they are becoming believers in great numbers. All of the Koran bears witness to the coming of God. It is said: " O people, you will see God in the flesh; you will visit him."

(Words of Abdul-Baha : From notes of Mrs. Sarah Herron, 1900.)

The following Notes were taken at Akka, by Miss. Alma Albertson, of Chicago, Ill, and other pilgrims there at the same time.

These notes were copied from the printed issue of these Notes. The printed copies are now "out of print."

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TABLE TALKS

WITH

ABDUL BAHÁ ÁBBÁS

REGARDING

RE-INCARNATION

MYSTERY OF SELF-SACRIFICE

AND

OTHER SUBJECTS.



As the world travels a circle, so also human beings work out their lives in cycles. The illustration represents the cycle of man. Every existence is created by The Infinite Essence. Man begins with GOD, and first reaches the mineral condition or kingdom, as we will say, which is only matter, but contains the latent power of GOD. Then he reaches the condition of the vegetable kingdom, which is matter, and also has the power of growth, which the mineral kingdom has not. Then he progresses to the condition of the animal kingdom, which has the power of the mineral and vegetable kingdoms, with a third power added- that of sensation (five senses). At birth he enters the human kingdom. This progression is simply by the power of GOD. Souls are not created independently of the body. The seed of the child grows by the power of GOD into the human being, just as the seed of the tree grows into the tree by the power of the sun. GOD is the Real Sun. The human being has the powers of all the other conditions, and has reached the point opposite and farthest from GOD; has passed through all the conditions of the material side of the circle by the hidden power of GOD. The first or descending scale is the natural or material one. The second or ascending scale is the spiritual. The first half is the night; the second is the day. The world is the greatest distance from GOD, but the rays of GOD upon it are direct ones. The world is the darkest, but it is always so before the dawn, and the ascending scale begins the day. The world is the worst condition for the soul if it remains in it, for it is farthest from GOD. It is in a worse condition than if it were in the condition of the mineral, vegetable or animal kingdoms, for it is farthest away from GOD. But if man wants the light, he gets it stronger and in more direct rays, as the other conditions receive but the slanting rays of the Holy Spirit. If he does not desire light, his condition is worse than all others. So the Manifestations of GOD are always in the human form, because the Sun shines directly on it, and it receives the full power of GOD. The soul starts from GOD, and if it enters the spiritual world, it returns to GOD. There are three births: first, the material; second, to be born of water; third, to be born of spirit. When man first enters the spiritual world he is born of water or the truth and knowledge of GOD. He must become as a little child-unworldly, without jealousy, enmity, covetousness, love of money, etc. To be born of the spirit is to give up all material desires, and to take on all the qualities of GOD, and begin to ascend the other half of the circle. The spiritual half has an indefinite number of conditions, always progressing upwards. It is possible in one step to leave the lowest and enter the highest condition. The Blessed Perfection said that all believers will go direct to GOD, but that all will not be in the same condition; each has his own condition according to spiritual progress. When we die,

we can see those in the same condition that we are, and we can see and understand those in a lower condition, but we can not comprehend those above us.

If a soul makes the circle, will he return and make it again? Will he come back to the condition of the mineral, vegetable and animal kingdoms again? That would not be possible, but the same spirit can return. Each nation has expected a re-incarnation of its greatest prophet, according to its religious belief. The Jews expected Moses to return as their Messiah; the Christians Christ; and the Mohammedans, Huseyn, the son of Fatima, with his twelve Imams. That is, they expected the return of the soul in its personality. When Christ was asked if John the Baptist was Elias He replied "yes." When John the Baptist was asked the same question he replied "no." Both answered truly. Christ's meaning was a spiritual one. John the Baptist came in the same spirit of GOD but not in the same soul. John meant that his soul and body were not those of Elijah.

Every human being has two parts—the body and the soul. Neither the body nor the soul will return to this world, but the spirit of GOD in them may come again, and is the same in all the prophets. The difference is in degree. The same spirit speaks in our Lord that spoke in Christ. All the prophets of GOD were manifestations of GOD. Moses, Jesus, Mohammed and The Bab were the four greatest prophets, because they reflected the Light of GOD to a greater degree than any of the others, and they left books to guide the people in the way of GOD. Suppose the mirror represents the prophets, and the Sun represents GOD, and the Sun's rays the Holy Spirit. The mirror of Adam was dull, for the people of the world were not sufficiently advanced at that time to receive more light than the mirror of Adam sent forth; therefore GOD reflected the light upon a dull glass. The mirror of Moses was much brighter, so that it could receive more of the Sun's rays, and give back to the people a greater brilliancy, for the people of Moses were more advanced than the people of Adam. The mirror of Jesus was entirely clear, so that it received the full Light from the Sun, and was, therefore, the sun itself, and this is what Jesus meant when He said "I and the Father are one." But when the Manifestation of GOD Himself came, He was like a magnifying glass. He not only, like Jesus, received all the Light from the Sun, and gave it back again to the people, but He took the heat also and gave that out. The Blessed Perfection was like a fine glass filled with wine; it was so perfect that no glass could be seen; only the wine shone forth. So the Manifestation was such a fine and perfect vehicle for the Light that only the Spirit of GOD was noticed.

Here follows the Tablet appearing in TABLETS OF ABDUL BAJA, Volume 1., Pages 114-5-6-7-8.



ABDUL BAHÁ's Words at DINNER. November 21, 1900.

Jesus spake 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 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 as 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.

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 can not obtain the Favors of GOD. As Christ said, "The wind bloweth where it listeth, and thou hearest the sound thereof, but can not tell whence it cometh or 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, and some are benefited and some are not. Consequently we must pray and supplicate that we may gain 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 cut 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 cause 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 the 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 they are once known.

November 24, 1900.

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 effaces 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 can not 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, fruit 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 of 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 Jesus 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 forth 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 Concourse 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, f

for only the Splendor of the Rays is imprinted there. The mirror has nothing of itself to give, as the mirror 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 which 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 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 what He was going to do, and he said he was going to put all of the water of the sea in it. Just as impossible to combine trinity and unity. Those who have been only 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 can not 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. Thus 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.

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 lightened 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 was a lantern, and Moses was a lantern, Jesus Christ was 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. We beg of 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.

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 can not 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, their 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 hearts 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 is it 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 commemoration of GOD. When one is confirmed his heart becomes rejoiced through the commemoration of GOD.

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.) believe 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? We 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, and the mouse and the 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 even have a mat to sit upon, and they saw that, instead of dominating the earth, He did not possess two feet of earth. Then they found the prophecies were not fulfilled, for the commands were not circulated 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 explanations 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 those same revelations caused them to crucify Him. That is the way with the Nakazeen.

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 the 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.

A Manifestation of GOD is first proved by the characteristics of the Divine Essence shining from Him, as the existence of the sun is proved 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 proved that he is a king? He must have the preparation and other necessities before he can rightly be called a 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 delayed. The subjects of the great king are continually changing. Some pass away, but other come. Sometimes we see some of the countries rising, while others flourish. Thus it is with the reign of GOD. Sometimes 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 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 noontide. 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 also proves that the world is not so young. There are many instances which prove the world to be much older than 5000 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 5000 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 5000 years ago.

Sunday, December 2, 1900.

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

Through the hand of the educator (Creator), 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 blessings 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 educator. And man, except he is taught by an educator, is absolutely savage, because we distinguish between man and animal by the education which man gets, but of which the animal is bereft. Civilization and education add a 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 man understand all discoveries and invent all things. Education gives sight to the blind, and civilization changes the savage into an angel. Thus, as 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 educator.

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 instructions, He has sent unto them teachers and prophets to enable them to reach the highest stages of perfection. It is not possible for any 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 that a man could say of himself: "I am come to deliver you from the lowest to the highest station," because man can not stand and make such a claim for himself - he must 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 so 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 their 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 has three or four wives, and if the husband dies, 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 could 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. And 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 those dead bodies through a Divine breath; and those ignorant multitudes, through the inspiration of Mohammed, gained the highest station of spirituality. And 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. And all those countries which were under the dominion of the Romans were conquered in less than eight years. And 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 can not 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.

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~~Rabb B6~~

"The True Barber"

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Sunday, Oct. 27, 1901,  
475 W. Monroe St.,  
Chicago, Ill.

Extracts from a talk given by Miss Barney.

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I have had the joy of going to Mt. Carmel, Haifa or Acca (I do not know by which name you know it better) twice. The first time it was a little over a year ago. I knew very little about this great belief when I first went. In fact, I knew hardly anything beyond the fact that a wonderful forerunner had appeared on this earth, whose name was the Bab; that after the Bab an extraordinary and marvelous Being, named Baha'u'llah, had also declared Himself; that He was exiled from His country and imprisoned in Acca and from there His teachings went out that are now beginning to engulf the whole world; and when Baha'u'llah passed away, He left all His great teachings to be taught by His wonderful Son, Abbas Effendi, the Center of the Covenant. So it was to go to see this wonderful Being that I left America a year ago. I was in the company of my cousin and a friend, a lady who knew nothing about this religion - was a Catholic - and so I taught her on the way. I arrived at Haifa and sent this message to the Master: "That I believed He must be the Christ Spirit of the day, that the whole world was waiting for Him, but that I could not feel it; but that if He was the Christ Spirit of the day, He, of course, could prove it to me by making me yearn to follow the only path of true self-sacrifice and virtue." I sent this message because I always believe that everything should be based on sincerity and I did not want to go in

an attitude which I did not absolutely feel was mine.

So I went with my cousin the next morning. We arrived at the humble house of Abbas Effendi and were sitting with a number of the believers when the Master came in. Before He had really entered the room I was so surprised and overwhelmed by a wonderful atmosphere that I had never felt before, - an atmosphere of perfect, complete humility and majesty at the same time. The Master swept into the room, and, bidding us to be seated, began to speak. Of course I could not understand the tongue in which He spoke - very unfortunately - but the Spirit was so strong that went forth that one could follow the words that came to us through the clear translation of ..... My eyes that had until then been blinded, gradually opened. First we remained perfectly still. After a while, --- I do not know what my cousin did because I was too much occupied, --- after a while I felt the tears coming to my eyes and running down my cheeks. They were not tears of sadness - they were tears of absolute gratitude - tears that one might shed if one had been locked up in a dark prison for years. It seemed that I had often tried to get out of this darkness that surrounded me, but in vain. So, as I heard the Master's words and felt that He was the Christ Spirit of the day, my tears continued to flow and my heart to beat with absolute love, absolute hope and happiness.

When I returned I told my friend that I had had a very great joy and that before night I would tell it to her, but that I was too upset to begin then. That afternoon we drove up Mt. Carmel and when we went there we entered a picturesque monastery and there the Madam prayed, with all the fervor of her heart, and we came down.

The next morning she came to me and said: "I have had such a wonderful dream." She dreamed that she was in this monastery and that she was praying with all her heart to the figure of Christ on the cross. She prayed and prayed that light would be given to her, that a message would come. Then, in her dream, this figure on the cross descended, approached her and stood right near her, and, putting His hand upon her head, said, "Your prayers are answered." As soon as my friend told me of this beautiful dream I told her that indeed her prayer was answered; that the figure had returned. She said, "After this message straight from God I cannot doubt. When can I see Him?" The next day she saw the Master for the first time, and, after the first strong emotion had passed, she said indeed it was the same face and the same form that had stood beside her in her dream and that had come from the crucifix to answer her prayers.

After a few days we left Acca and I was very sad. The Master had told me that He would never leave us, but still I felt O very sad! He said: "You must not be sad; you will return again; so rejoice!" I longed to be near Him, but He said: "To be near me, you must be far from here."

When the dust of the world is in our eyes we cannot see His beautiful Spirit.

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THE TRUE GARDENER: A Talk given by Abdul Baha. The Notes of Mrs. Laura Clifford-Barney-Dreyfus. This is copied from a leaflet issued by the Bahai Publishing Society.

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You must be sure whether the gardener is the true gardener or not! If he is the true gardener what he does is right. We may see him pull up a tree and cast it aside, or cut off a branch, or pull some of the fruit and throw it away; but if we are certain he is the gardener we cannot question anything he may do.

If a passenger travels by a steamer he should ascertain whether the captain is competent; if he is competent whatever he does must be right. Sometimes he may change the course of the ship, and steer it now towards the east, now to the north or west. If the passenger has no confidence in the captain he will be in constant fear and doubt and will wonder whither he is being carried. The important thing for him to know is to be sure that the captain is a true captain.

If a man is ill, he must have confidence in his doctor. If he is sure that he is a thoroughly competent doctor he must do what he orders - whether it be to take a bitter medicine, to endure a burning blister, or be bled or even to have his arm cut off. The doctor may order something contrary to the patient's ideas, and may give him medicine that makes him worse for a time, but if he wishes to be cured he must follow his instructions - otherwise he will not be cured. Even if the doctor prescribes a poison for a patient he must take it if he is sure that he is a true doctor, for his constitution may need this treatment.

The disciples questioned why The Christ allowed the precious ointment to be poured upon His feet, saying it would be far better to sell it for a large price and give the money to the poor. They did not understand the wisdom of what He did.

Christ said, "Go into thy chamber and shut the door, and pray to thy Father which is in Heaven." Why did He say this? It is with the tongue that man expresses his feelings to another man, but with the language of the heart man prays to God. Though God is within the heart of man - is ever present in every place - yet man lifts up his eyes to Heaven and prays as if God were there, seated upon a throne; surely this is pure superstition! Why should he utter the words, "O, Heavenly Father" - why should it be necessary for him to repeat prayers aloud and

with the tongue? One reason for this is that if the heart alone is speaking, the mind can be more easily disturbed; but repeating the words, so that the tongue and heart act together, enables the mind to become concentrated; then the whole man is surrounded by the Spirit of prayer, and the act is more perfect.

Another reason is that by the outward signs of entering into his room and praying the attention of others is attracted and they begin to ask, "Why does he do this?" and are aroused to enquire about the Truth.

Man may say, "I can pray to God whenever I wish, - when the feelings of my heart are drawn to God - when I am in the wilderness, when I am in the city, or wherever I may be. Why should I go where others are gathered upon a special day, at a certain hour, to unite my prayers with theirs - when I may not be in a frame of mind for praying?" To think in this way is useless imagination - for where many are gathered together their force is greater. Separate soldiers fighting alone and individually have not the force of a united army. If all the soldiers in this Spiritual War gather together, then their united spiritual feelings help each other and their prayers become more acceptable.

A wise schoolmaster may send his scholars out to play or to practice gymnastics for an hour, so that their minds and bodies may be refreshed, and during the hour of the lesson they may learn it better. If the teacher proves that his pupils are advancing no onlooker has a right to object to his system, or to question his wisdom and say, "Why does he waste the boys' time?" If a wise father plays with his children, who has a right to say it is not good for them? He calls them to come to him as the hen calls her chicks; he knows that they are little and must be coaxed along, coaxed along, because they are young and tiny.

For the time of Moses the law of an "eye for an eye, and a tooth for a tooth" was ordained. It is very hard to see the wisdom of this, but the people then were in the wilderness and needed teaching. Different teachings were needed for different people - if you give the same teachings to all, some might be retarded by them instead of helped. Christ taught some things to His disciples which He commanded them not to tell the Pharisees. It is not for the soldier to question the general's orders; if he knows him to be the real general he must carry out and obey his orders exactly. If the general orders that a certain place must be taken and held, the soldiers might say, "Why risk so much by leaving this secure and safe position for a point which is the aim and target of

the enemy?" But the general knows that this is the important point which must be held at all costs. The true doctor, the true teacher, the real captain, must be obeyed.

If every man knew what was best for his health - if every man could teach himself - if every soldier knew how to fight by himself - if every passenger could sail the ship, what need would there be for the doctor, for the teacher, for the general or for the captain? As he has not this wisdom, he must first ascertain their truth and then follow their directions. Until he does this he can not advance.

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A Talk given by Abdul Baha to Miss. Laura Barney. (Taken from the Note Book of Mrs. Corrine True.)

Abdul Baha said we should speak in the language of heaven - in the language of the spirit - for there is a language of the spirit and heart. It is as different from our language as our own language is different from that of the animals, for they express themselves only by cries and sounds.

When we pray to God, a feeling fills our hearts; this is the language of the spirit which speaks to God.

When in prayer we are freed from all outward things and turn to God; then it is as if in our hearts we heard the Voice of God. Without words we speak, we communicate, we converse with God and hear the answer. It is said that Moses in the wilderness heard the Voice of God: but that wilderness, that Holy Land was his own heart. All of us when we attain to a true spiritual condition can hear the voice of God speaking to us in that wilderness. We must strive to attain to that condition by being separated from all things and the people of the world and by turning to God alone. It will take some effort on the part of man to attain to that condition; but he must work for it, strive for it. We can attain to it by thinking and caring less for material things and more for the spiritual. The further we go from the one, the nearer we are to the other - the choice is ours!

Our spiritual perception, our inward sight, must be opened so that we can see the signs and traces of God's Spirit in everything: everything can reflect to us the light of the Spirit.

When we look at people, we must look at them for the spirit that is in them: we must see them in their relation to God - that they are His creatures and belonging to Him. We must not look at the faults or imperfections, but at the spirit within, which causes them to live.

Therefore, when we look at a man and love and praise him, the praise is for the signs of God upon him.

We may look at a mirror and praise it, and say how wonderfully bright it is; but the mirror of itself is dark. It is only bright because it reflects the light: if it is dusty it will not reflect much light. We must always strive to have a heart clear and pure, so that the light of the spirit may be reflected from it in its fullness.

From NOTES OF MRS. BARNEY - DREYFUS.

Abdul Baha says: "Supplication to God at morn and eve is conducive to the joy of hearts, and prayer causes spirituality and fragrance. Thou shouldst necessarily continue therein."

*Tablets of Abdul Baha, p. 176.*

Sunday, Oct. 27, 1901,

475 W. Monroe St.,

Chicago, Ill.

Extracts from a talk given by Miss Barney.

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I have had the joy of going to Mt. Carmel, Haifa or Acca (I do not know by which name you know it better) twice. The first time it was a little over a year ago. I knew very little about this great belief when I first went. In fact, I knew hardly anything beyond the fact that a wonderful forerunner had appeared on this earth, whose name was the Bab; that, after the Bab, an extraordinary and marvelous Being, named Baha'u'llah, had also declared Himself; that He was exiled from His country and imprisoned in Acca, and from there His teachings went out that are now beginning to engulf the whole world; and when Baha'u'llah passed away, He left all His great teachings to be taught by His wonderful Son Abbas Effendi, the Center of the Covenant. So it was to go to see this wonderful Being that I left America a year ago. I was in the company of my cousin and a friend, a lady who knew nothing about this Religion; was a Catholic; and so I taught her on the way.

I arrived at Haifa and sent this message to the Master: "That I believed that He must be the Christ Spirit of the day, that the whole world was waiting for Him, but that I could not feel it; but that if He was the Christ Spirit of the day, He, of course, could prove it to me by making me yearn to follow the only path of true self-sacrifice and virtue." I sent this message because I always believe that everything should be based on sincerity, and I

did not want to go in an attitude which I did not absolutely feel was mine.

So I went with my cousin the next morning. We arrived at the humble house of Abbas Effendi and were sitting with a number of the believers, when the Master came in. Before He had really entered the room I was so surprised and overwhelmed by a wonderful atmosphere that I had never felt before, - an atmosphere of perfect, complete humility and majesty at the same time. The Master swept into the room and, bidding us to be seated, began to speak. Of course I could not understand the tongue in which He spoke (very unfortunately), but the Spirit was so strong that went forth that one could follow the words that came to us through the clear translation of ..... My eyes that had until then been blinded, gradually opened. First we remained perfectly still. After a while - (I do not know what my cousin did, because I was too much occupied) - I felt the tears coming to my eyes and running down my cheeks. They were not tears of sadness; they were tears of absolute gratitude; tears that one might shed if one had been locked up in a dark prison for years. It seemed that I had often tried to get out of this darkness that surrounded me - but in vain. So, as I heard the Master's words and felt that He was the Christ Spirit of the day, my tears continued to flow and my heart to beat with absolute love, absolute hope and happiness.

When I returned I told my friend that I had had a very great joy and that before night I would tell it to her, but that I was too upset to begin then. That afternoon we drove up Mt. Carmel and when we went there we entered a picturesque monastery and there the Madam prayed, with all the fervor of her heart, and we came down.

The next morning she came to me and said: "I have had such a wonderful dream." She dreamed that she was in this monastery and that she was praying with all her heart to the figure of Christ on the cross. She prayed and prayed that light would be given to her - that a message would come. Then, in her dream, this figure on the cross descended, approached her and stood right near her, and, putting His hand upon her head, said, "Your prayers are answered." As soon as my friend told me of this beautiful dream, I told her that indeed her prayer was answered; that the figure had returned. She said: "After this message straight from God I cannot doubt. When can I see Him?" The next day she saw the Master for the first time, and, after the first strong emotion had passed, she said indeed it was the same face and the same form that had stood beside her in her dream and that had come from the crucifix to answer her prayers.

After a few days we left Acca and I was very sad. The Master had told me that He would never leave us, but still I felt O! very sad. He said: "You must not be sad; you will return again, so rejoice!" I longed to be near Him, but He said: "To be near me, you must be far from here."

When the dust of the world is in our eyes we cannot see His beautiful Spirit.

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The following Notes were taken by me in Haifa and Acca in 1900, as explanations by Abdul Baha, with Ali Kuli Khan interpreter.

E. C. Getsinger.

Sept. 29; Enoch prophesied of the coming of Baha'o'llah in Jude Chapter 1, Verse 14.

The whole chapter 30 of Isaiah of the coming of Baha'o'llah especially verse 26, where the Son shall be as the Father and the Father shall be perfect in the sevenfold light of the seven cycles.

The Moon gets its light from the Sun by reflection. The seven days mean seven Appearances.

Joel Chapter 2, verse 1: The coming of Baha'o'llah.

The trumpet is the Declaration. The same prophecy appears in the Koran.

Verse 5: the fire means calamities preceeding the coming of Baha'o'llah.

Clouds mean the Body of the Manifestation.

Isaiah 26, verses 4 & 5: The Glorious Beauty of God is veiled by a body.

Verse 4, prophesies of the Manifestation speaking Persian.

The Hebrews knew of no other language or tongue in those days but their own,

so it is known that God would not again speak in Hebrew. The old Hebrew Bible says that it is a strange tongue. Baha'o'llah did not speak one word in Arabic, although He wrote it. The Persian tongue sounds as if one stammered in comparison to the Hebrew language.

Isaiah 62, verse 1 & 2: Gentiles will seek God in Zion-Palestine.

The prophecy that Acca and Palestine will be called by a new name, was fulfilled when Baha'o'llah called that valley "Land of Desire," and "God shall so name it with His Mouth", which could not be done without the flesh.

Verse 4: The land was forsaken and desolate when Baha'o'llah arrived in Acca and now it is a garden wedded to the Lord by love.

Oct. 1: The Curse of Palestine.

Isaiah 34: Refers to the prophecy of the degradation of Palestine and Elam until the end of days, and began at the time of the entrance of Titus A.D. 70. Then again Omar desolated it 635 A.D. Then the Crusaders entered 1096 A.D. and made war with Islam, which lasted until 1272 A.D., but the conflict between Islam and Christianity lasted until 1644.

Napoleon entered Acca in 1812. The one to drive the Crusaders out of Acca was Bebers, King of Egypt, Melik-a-tharhir. He found 3000 Mohammedans in the same prison where Baha'o'llah was first imprisoned. Afterwards, Egypt and Syria were governed by the Meneleek (slaves), the great oppressors, of Egypt.

This fulfilled the prophecy of the ruin of Palestine.

The Appearance of Baha'o'llah changed all things to a condition of improvement. Acca was considered a most terrible place. The atmosphere was considered to be so poisonous that no bird came there. The Prime - Minister of Turkey who sent Baha'o'llah to Acca feared that His escort, who was Omar Bey, the major of the Turkish Army, might die after arrival with the exiles, because the air in Acca was so polluted. The Prime-minister was Ali Pasha.

Isaiah 34, Verse 16: Refers to the beginning of improvements and the coming of the Holy people. Chapter 55 refers to the restoration.

Bozrah is near Jerusalem and was noted for a centre of the dyeing industry.

Jeremiah 31: The Restoration, verses 7 to 10: is a prophecy concerning the present time, when the believers are going to Acca.



Mt. Ephraim is Mt. Shichen. Verses 6 & 9: they will come with weeping with joy and supplications. Jacob means all the people of God in Truth.

Verse 27 & 31, refers to the restoration of the real Jews and making a new Covenant with them.

Verse 31 to 35: Verse 38 refers to the time of the Jews when they built towers of defence, the Tower of Hammanell which was near Jerusalem.

Verse 40: The Valley of Head Bodies is ~~near~~ between Tyre and Hadifa in Galilee or Asher.

Romans Chapter 11, verse 1 & 2: The preservation of Israel of 7000 men.

Verses 11 to 15, the Hebrews fell so that the Gentiles would come to salvation.

Gentiles mean Europe. Verse 26 refers to Baha'o'llah and the great deliverance.

Oct. 2: Activities in the Cause after death as a spirit through God's Bounty. Incarnation, return, overshadowing.

In the Gospel it is said "I am the Vine, the Father, the Husbandman."

Mohammad said that God is as a tree. Baha'o'llah said it was a Divine Lote Tree.

In the time of Moses God appeared to Moses as a Bush of Fire, but was not consumed. The meaning of this, is, that all Prophets have likened the Cause of God unto a tree. Baha'o'llah said that He was the Lote Tree and the teachers and prophets the Branches and the believers, the leaves.

Moses was the Tree, the prophets such as Joshua, Elias, were the Branches, his followers were the leaves. Mohammed was the Tree and His Callers and suc-

cessors were the branches, His believers the leaves. So with Christ. He was the Vine, the disciples the branches and the followers the leaves. The Manifestation said that "when I say that I am going to plant this tree again," that it will mean that it will be the identical tree, hence if Baha'o'llah says that He will plant this Tree again, it will be the identical tree again as its spiritual type only, and there will be a difference in the physical construction of the Tree, as there will also be a difference in the material tree, just as there was in the previous life of that tree, but no difference in the Spirit. The Master continued, saying, it was so in the time of John the Baptist when He was asked if he was Elijah, he said "No". But Christ said "Yes" One answered from a physical standpoint, which the Jews understood as a physical resurrection from the grave, while Jesus answered from the return of the spirit and that standpoint. If the Czar of Russia should say that He was Alexander, he would be right, because in power and greatness he is the same, but different in bodies. But in the other worlds we will all have our own identity.

This Day is the last cycle, the day of resurrection. The Manifestation said that he who is dead in the spirit in this time, will never be alive again of the spirit, and the one who is confirmed in this time will never be dead again spiritually. Baha'o'llah said that this cycle of Baha'o'llah would last about 400,000 years.

St. John, Chapter 9, Verse 39: Jesus said He came to judge the world.

Epistle of Jude, Chapter 1, Verse 3-4 14. Enoch foretold that Jesus would judge the world. Verse 38, judgement in the time of Christ.

Oct. 3: Revelation 6: "Measure of wheat for a penny."

may be fulfilled about 1355 A.M. or 1917 and means that wheat will be very dear and scarce, because a handful for a penny is a small amount and also a penny in the time of John was a large coin, eight ~~drains~~ <sup>dramas</sup> at the time of John was about eight drams. In his time the wheat was cheap so that in the future wheat would be very dear.

Daniel Chapter 8, verses 13 & 14: How long shall the sacrifice be interfered with 2300 years. Verse 15 to 17 says it will be fulfilled in the end of time, which means that the Appearance of a Manifestation, the end of a cycle.

Matthew, Chapter 24, Verse 15 to 16: Abomination of desolation is Titus and when he came Judea's Christians fled into the mountains of Lebanon and the Jews that remained were killed and in that time Mt. Lebanon was given its glory. When Abul Fazel Fazle was in Samarkand, he asked nine learned persons among the Jews to meet him and consult about the real date of the events of this prophecy concerning the invasion of Titus and the prophecy of verses 13 & 14. This was in 1892. In these dates they differed ten years as to the time, because some said that the temple was built by Ezra and destroyed 420 years and some said 430 years after Ezra built it.

The vision seen by Daniel in Babylon: He remained in Babylon 70 years. The return from ~~empty~~ captivity of the Jews to the destruction of the Temple by Titus, the Roman, is 430 years. From this time of the destruction of the temple to the time of the departure of Baha'o'llah is 1892 years, making a total of 2322 years. The twenty-two years are the years which intervened between the coming of Baha'o'llah to Acre and His final departure or Ascension.

The Temple of Jerusalem was rebuilt in the 30th year of the reign of Artaxerxes King of Persia, which corresponds to 299 years of the time when Rome was built.

1874  
Daniel Chapter 2, verse 1: This is agreed by the Jesuits of 9th Chap. Daniel and by the European historians, that is, that Rome was built 754 B.C. plus 299, equals 455. Chap. 9 verse 24, 70 weeks equals 490 years. Jesus lived on earth thirty-four years. 490 minus 34 is 456 from the time when the temple was built to Christ. 1874 plus 456 equals 2330 years, and ended at the time of the Bab, Wednesday, May 23, 1844.

which

The soul or the energy we possess is an abstract essence, separable from the material body as to its identity, or form, but in reality it is inseparable as to its actions or power.

In every one of the worlds there must be a body suitable to the conditions of such a world. The spirit develops many qualities or degrees of bodies after death or decarnation, and progresses after demise from world to world, and refines the quality of the spiritual body from time to time without ever incarnating again in the flesh. Evil men will be in a state of torture out of which they must progress. The good men progress out of it in the flesh because of the torture they suffered while in the life here.

Oct. 4: All the prophets have failed to ever say "The Day has come," but said, "The Day will come." They all describe this Day of God. In the time of Jesus He said, "the time is near at hand." According to His Teachings, all the disciples foretold of the Day of God. But Christ added to what was told by the prophets "that God who will come He will sit on His right hand and all will be entrusted into His hands." After this came Mohammed and said "That the hour is near. I will go then the hour will come." And Mohammed also said "that Jesus would come as it was foretold by Jesus Himself and the power will be in the hands of Christ." But Mohammed added one thing, "That before the Appearance of God and Christ the Mahdi will appear as a precursor." There are many passages in the Koran which refer to this advent. After 1260 years the Mahdi or Bab appeared and He said "the morning has dawned and the hour has come. I am this Door and have come to prepare the way before Him." The Bab has explicitly declared in the Book of Bayan, that after 19 years the Promised One will appear or come.

In Malachi Chapter 4, verse 1: Since creation the world has been controlled by wicked people who have oppressed the good people. They have tortured the Messengers of God but in this time, through the powers of Europe and America, justice has prevailed, oppression has been suppressed. The world has been put in a better condition and thus the wicked will be burned and have no power nor influence.

The promise of verse 1 was not fulfilled in the time of Christ, nor Mohammed, for the world was still in the hands of the wicked, but it has been fulfilled in this time, and the present time is the beginning of it. *will*  
Verse 2 & 3 refers to the coming of Baha'o'llah and to the power which He shall bestow upon His saints and true believers. To preach the Word of God without fear and in this way tread down the wicked as ashes under the feet and gain a great victory over them. The wings signify to be the followers of God and you are the wings of the West and we are the wings of the East through whom the souls will be healed and saved. Verse 5 - The promise that Elijah ~~will~~ come before God and when John came he was said to be Elijah and that he would come again. This was when the Bab came who was Ali Mohammed, and according to the Hebrew language, if we take those two words, Elijah and the prophet, it will mean Ali and Mohammed or Ali Mohammed who is the First Point.

Verse 6 - Elijah must first come and His Day is now the Day of the Lord, but after He comes is the Day of the Lord.

Elijah, the prophet means in Hebrew Ali Mohammed and none of this name ever came and declared Himself and none of this name, its meaning or interpretation of this verse was known by anyone save He who was the True One.

Isaiah 29, verse 6: The feast of wine on the lees means the tea that is drunk in the little glass cups in the Holy Household and among the believers. This wine means the juice. This tea is only steeped and never boiled.

Oct. 5 - (Psalm 102) Revelation 22, verse 1: The river of water is the Truth, now, pure and clear teachings and not ignorantly interpreted as is done by Christianity, and also to come forth by the Manifestation and Abdul Baha. Baha'o'llah said that the word "throne" is the body of Baha'o'llah. Two thrones are mentioned, one of Baha'o'llah and ~~and~~ the other the Lamb. (E.C.G.) The Lamb refers to Abdul Baha, and here is used to clear up the matter any further.) Verse 2: The street means the knowledge of God. The Tree of Life means the Branches or teachers who give the Message to the people. Twelve manner of fruits means twelve different nations who will hereafter accept the Truth, yielding fruit every month means to be a great increase and never change their religion from cycle to cycle. The beginning will be fulfilled in the latter days of Abdul Baha. The leaves of the Tree are the teachers who go forth to heal the spiritual sickness.

Verse 3: It is said that "Satan shall be imprisoned" and means that error had been in power but now this shall cease and there will be no more curse and all nations shall live in peace. Death vanish means ~~that ignorance the~~ ignorance shall be no more. The two thrones shall be in the midst of the ~~believers~~ believers.

Rev. Chapter 21, verse 22: Lord God and the Lamb are the Temple, one Temple, the Holy Spirit in two bodies yet as one perfect Manifestation.

The title of "Lamb" was given to Christ by John, the Baptist, because He was sacrificed and also when John, the Disciple was writing to his people he feared to write Christ, so he wrote in cipher, the Lamb, and only the believers knew who this referred to.

Verse 23: God and the Lamb are both the Light thereof.

" 27: The Lamb's Book of Life is only one book that of the Lamb (Abdul Baha).

Chapter 12, verse 10: Christ and Baha'o'llah are mentioned as being One in degree of power.

Zechariah Chapter 3, verse 8: Joshua was the high priest at the time

Zachariah Chapter 3, verses : Joshua was the high priest at the time of Zachariah. God, in sending the Branch, (the Branch is ~~Abdul Baha~~) would be the servant, Abdul Baha.) Verse 9 : The stone is Abdul Baha laid before Joshua who is Baha'o'llah. Joshua is Baha'o'llah because the branch is laid before Him. One stone there shall be having seven eyes (Psalm 118, verse 22) which means seven lights or seven great divines or teachers who are illuminated by the light of God to enlighten the people. Mohammed told that twelve Imams would come after Him, but out of these will be only seven important ones, their names as mentioned by the Bab are Mohammed, Ali, Hassan, Huseyn, Fatima, Jafar and Musa. When the Bab appeared He called Himself "the seven lights" for He was equal to the seven Imams, and the Bab said that the Lord will come but no more prophets, and the seven eyes upon stone means that Abdul Baha is endowed with the power of the seven guides or Imams.

Verse 9 : The engraving of the inscription means that Baha'o'llah will prepare the way for Abdul Baha and in the time of Abdul Baha the country of Syria will have the Truth prevail. Verse 10 : in that Day of our Lord all will call each other as neighbors. The fig tree is the Master, the shelter, the servant of the Lord.

Zachariah Chapter 6 Verse 12: The Branch shall build the Temple of the Lord. The Temple means the religion in twelve nations and the country of holy places and the Holy Tombs. To disobey Abdul Baha is to disobey Baha'o'llah. Their Station is equal in degree and their authority in these days with the people. One must be humble and cast aside pride. Does humility decrease one's station? In Malachi it says, "In the Day of God the proud shall be humbled." Malachi Chapter 4 - The sincere believers who humble themselves shall in this day prosper. Abdul Fazl has known the Truth twenty-five years. He was in prison five times. Many Tablets were revealed but he never considered himself as anything. Christ said "Blessed are the poor of spirit (humble) for theirs is the Kingdom." Those who wish to be of the Kingdom must be humble. Blessed are the sad for they will be comforted. Blessed are the peace-makers for they shall be called blessed.

Luke Chapter 1 - Refers to John, the Baptist. The people of the Bab who were humble were saved and delivered in the time of Baha'o'llah, while some who were proud and ambitious and did many things worldly, were not saved. ~~And so it is also in the time of Baha'o'llah~~ Those who wanted followers for themselves using the Word of God as a means were not saved. And so it was also in the time of Baha'o'llah, many believed in Him. Those who were humble and had no ambitions save to serve the Cause of God were saved in the time of Baha'o'llah, while those desired riches, fame and glory, ~~which~~ blinded and lost. Once in the time of Christ they began to discuss <sup>which</sup> was the highest among them. Each one considered himself the highest. Then Christ said "whoever serves the others. ~~is~~ is the highest." This is the time of the Father, in Christ's time it was the time of the Son, in this time the least ones of the true Bahais is greater than the disciples in the time of Jesus.

In my Father's house there are many mansions means in God's universe are many spiritual worlds to which souls are heirs, for example, take a child in the womb and it thinks there is no other world, but if it was told of the beauties of this world, this child would never comprehend the description, but after it is born it realizes this and finds its former place to have been a very bad place, and so if we were able to realize the mansions in the Kingdom, we here in this world cannot comprehend the states there, for this reason Christ told them of mansions while they were still living in huts.

The soul is an abstract power and its manifestation depends upon the development and preparation of that body. A poor mirror reflects poorly. The more the body is prepared the more the soul can manifest. The more the body evolves the more the soul can manifest. The spirit has no identity before incarnation and has no previous knowledge because it is a quality.

Daniel Chapter 4 - speaks of ~~2444~~ 2520 years reduced to solar time is 2444 years, that is, from Daniel to Christ 483 years, from Christ to Baha'ullah 1817 years, ~~altogether~~ from Baha'ullah to the end of the old religion is 144 years, altogether 2444.

(From 1917 there <sup>are</sup> is only 44 years more to the end of old religion, consequently we can look for some terrible times).

Notes of Talks by 'Abdu'l-Baha, taken by Lua Getsinger, during one of her very early visits to the Holy Household. This copy was made from a "long-hand" copy made by Mrs. Helen Goodall, San Francisco.

### Third Proof of the Manifestation.

The third proof of the truth of the Revelation of the Blessed Perfection is that all the most learned men in Persia believed in the Blessed Perfection. Contradictors of past prophecies would say, "How can these teachings be true when only fishermen and plain people believe and follow? Where are the learned people? Do they believe in you?"

This was the case in the time of Jesus and also in the time of Muhammad - but in this revelation it is not so. The first to accept the First Point was Mullah Hussein who was called Bab-el-Bab. He was a great teacher and scientist and of high position and honor. He became a believer, taught the Truth and suffered martyrdom in the Fortress of Sarbarri. All the nobles in Persia trusted him because of his great wisdom. One of the other great and learned believers was Mullah Muhammad Ali of Bar Farush. His title was "Holy Excellency." He was a Sheikh renowned everywhere for his wisdom and knowledge and sanctity. After teaching a great many he was arrested in Bar Farush and was torn into pieces by the people. The Blessed Perfection wrote in a Tablet to the Bab, "There is no difference between you and him, except that he looked toward you." He was second in favour to the Bab with the Blessed Perfection.

One of the learned believers was Aga (or Aya) Seyid ~~Yaza~~ <sup>\*YAHYA</sup> (?) of <sup>Turran</sup>. He and his good have taught nearly all the believers in Persia and when he would approach Teheran all the grand personages would go out to meet him. He was almost worshipped by the people as he was a descendant of Muhammad.

When he became a believer he gave up honor, glory, and his children and went about in all the cities teaching the Truth. Finally he suffered martyrdom in Heiriz.

Here our Lord told us the story of Kurrat'ul Ayn with great fire in His eyes and feeling in His beautiful voice. One day she was seated with our Lord (then a child four or five years old) in her arms, behind a curtain in a room where a number of believers were discussing the proofs of the coming of The Bab. She cried, O men! O men! O men! This is not the time to discuss proofs! This is the time for deeds, actions, martyrdom. Get up, go out, work, teach, act and die! In 1851 she was 33 years old. She was imprisoned in the house of the Mayor of Teheran where she taught many women the Truth and finally suffered martyrdom in the same year. She dressed herself in white as a bride would dress and rejoiced in what was coming to her. Her husband and sons were unbelievers.

At one time in the Blessed Perfection was ill in a tent, there were 360 believers hear Him. Kurrat 'ul Ayn who

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See Cole-Hoaggy Notes

was living near the tent of the Blessed Perfection, tore off her veil and ran among the men believers, with her face uncovered and cried out (as the Koran foretells), "When the Lord shall come the Bells will ring and the Bugles shall blow. I am the Bell. I am the Bugle of the Lord!" Up to this date the Babis had followed the rules of the Mussulmen, but now the time had come for them to follow the laws of The Bab.

Our Lord said, "She never cared for anything but the Love of God, - even if coals of fire might be thrown upon her and swords menace her - she would leave them all unnoticed. She longed only for spiritual things and God. She cared neither for the praise nor the blame of men. We can all become like her if we will endow ourselves with her qualities."

The other proof that tends to convince of this Truth, is the uprightness and the steadfastness of the First Point. Think of a man, without any assistance or help declaring a matter and creating a claim which was independent of all the nations of the earth. The Blessed Perfection and the First Point have withstood all the different classes of the people including the government. Were you to take the courage of all the people in the world and put it into one heart, still the one who might possess such a heart could not withstand what they withstood. Even their enemies acknowledged it was a wonderful thing.

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#### As to Punishment and Reward:

Hell signifies punishment and the Kingdom signifies reward. In the Gospel Christ said (in St. Mark 14-25) - I will drink no more of the fruit of the Vine until that Day when I drink it new with you in the Kingdom of God. Hell and heaven have been misunderstood until the Blessed Perfection had explained their meanings. There are two kinds of Edens - one here and one hereafter. Hell has also two conditions. As to the Heaven of this world, it is the knowledge and love of God. These are the highest characteristics that man can possibly have. Everything reaches Paradise when it attains perfection. When man attains the knowledge of God and abides in His shadow, he will then be endowed with all the good qualities of mankind and we can say he has reached paradise. After this world there is also Heaven and Hell, but no one can understand this heaven and hell except through his innate consciousness. To explain this we must speak in a parable as did Jesus Christ. Our condition in this world is as that of the unborn child who can realize nothing of the conditions of this life until after his birth into this world and so it is with us in the next world. Now we can only believe in God but we cannot realize the great blessing of this until we get into that condition of existence in there hereafter.

It is known that when we pass from this world to the next

that every good thing or delight, or every bad thing will be the result of our actions here. It was said by The Bab, Hell is prepared for man through his lack of belief in God and Paradise is prepared by his belief in God. Paradise is knowledge and hell is unbelief. The greatest bounty is perception and the worst calamity is blindness. Now how shall we be able to feel these things when we have no body? God has shown to us a spiritual paradise and hell in this world - through our spiritual happiness and misery which are not connected with our material conditions.

The believer attains to Eternal Life in this world - but the unbeliever is eternally veiled from the presence of God. Eternal life is the knowledge of God and eternal punishment is the deprivation of the Light of God. In the Gospel it is stated that the unbelievers are eternally condemned. But the mercy of God surpasses His condemnation.

If His mercy exceeds His condemnation how then can any one be in eternal torment?

As the people have the chance and opportunity of believing in God so they can also refuse to believe in the Manifestation of God. But the comprehending Power of God is never arrested in the bestowal of His bounty. It is impossible for us to say that it is beyond the Power of God to let any one advance in the next world - that would be declaring Him impotent.

When once a believer comprehends that God is All-Powerful and All-Merciful, he can pray for the souls of his departed friends who have died unbelievers - that the veil of darkness may be lifted from them, so that they may know their God - the Forgiver, the Merciful. So God can remove them from the place of disappointment to the meeting of the Beloved if He wishes - but man has no power to deliver himself.

All beings are divided into three kingdoms. The mineral can advance in its own kingdom as the coal can become diamond, but it cannot advance a step in the vegetable kingdom for it has not the power of growth.

A plant can develop to its highest state but it cannot enter into the animal kingdom and the animal cannot enter into the human. It is only possible for each to attain the highest station in its own kingdom.

In the same way when an unbeliever dies it is possible through the Power of God for him to attain a higher station, but he never can do it for himself, as his station is fixed. As it is impossible for a piece of bread to change itself from the vegetable kingdom to the human kingdom, so it is impossible for a man who is not a believer to change, for himself, his station in the spiritual kingdom.

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Our Lord said there are two kinds of belief - one is necessary for us to accept and the other we can accept or not as we choose. It is necessary to accept the Blessed Perfection as God, and all of His teachings. If we cannot accept the Immaculate Conception of Christ, it make no difference.

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As we see the Names and Attributes of God are different - this shows that all stations must be different for different persons.

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The essence of Prophethood is One. If you want to see the Light you must look at the Essence and not to the lamps, ~~through~~ through which the Light shines. If we look at the lamps we see they are different but the Light is the same. It is said by God there is no difference between the prophets because all of them are lighted by the same Light and all have attained through the Giver of the Light. But some people have fallen in love with the Lamps!

Thus when Jesus came the Jews could not believe that the same Light was in Moses was manifest in Christ. For instance, Abraham was a Lantern as also were Moses, Christ, and Muhammad, in whom the Light of God was manifest.

Those who love the Light will worship it wherever they see it shining, no matter in what lamp it may appear. When the Light of Prophethood shone forth from Muhammad those who loved the Light believed in Him but those who loved the Lantern of Christ refused to accept Him. If we have a lamp lighted in the room tonight, and tomorrow night, we have another lamp, would we not be foolish to reject the light simply because the lamps are changed? But if we love the Light we will not reject it when it appears many times.

Jesus said, After me shall come the Paraclete. The Christians assert that this means the Holy Spirit which came after Christ and abode in His disciples. But if this is true, why, after 600 years does one come claiming to be the Paraclete?

When Muhammad put forth this claim a great multitude of the Christians believed in Him (St. John 21-13).

In the Bible all the prophecies concerning Christ were fulfilled. But when it is said in the Bible it is prophesied that He would come from Nazareth, this is not true, for in the old Testament Nazareth is not mentioned, as being the birthplace of the Messiah. You must ~~not~~ look for the Comforter in these days for it is said He shall come from the Father not with the Father. Muhammad came ~~with~~ with a sword and when He came no one believed in Christ, but He first taught of Christ and after His own teachings. Christ only taught for three years but Muhammad endured and taught thirteen years and taught amongst the most cruel, barbarous Arab tribes. But He taught the Truth and they believed.

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Truly God has created all the beings, but He has created them in order that they may be educated. Every existent being has two conditions.

First, latent perfection.

Second, Education (educated perfection) through the hand of the educator.

God has given us a tongue to speak with but we must learn how to use it. If we consider the earth - it also has two conditions.

First, its innate fertility.

Second, that which the gardener brings out of it.

If we have a piece of ground alone we find it brings forth all sorts of plants - some good, some bad. We shall never get any blessing from the ground unless we cultivate it. So with a garden - it soon becomes a thicket unless the gardener cares for it - the trees are useless unless there is some one to prune and tend them. But with care they bring forth good fruit.

The animals also are of two kinds, - savage and domestic.

The domestic animals are preferable on account of their being trained by the hand of an educator.

Man himself, without education would be savage. Civilization and education add new perfection to the innate qualities of man. Education teaches man how to transform sand and earth into crystal (glass); to bring light from oil, etc., and to transform an ignorant man into a knowing one and makes him a king over the lower creations.

It is civilization that gives sight to the blind - transforms the savages of Africa into well disciplined men. Thus it is proved and confirmed that existent beings are in need of instruction and it is therefore demonstrated that creative perfection is potential, but it must undergo the process of education, before it can be called absolutely perfect.

Education is also of two kinds, spiritual and material. The material education is accomplished by intellectual means - but the spiritual by inspiration.

By spiritual education is meant progress upwards in all grades and conditions. God finding the existent beings in need of spiritual instruction has sent into him teachers and prophets in order that they shall reach the highest stages of perfection. The strength of man is impotent without being under the strength of God's inspiration. It is not possible for us to imagine that a man could of himself say, I am come to deliver you from the lowest to the highest station. It is impossible for man, by himself, to make such a claim, - he must first have the strength of God.

It is possible for a man to deliver, or spread an art

through a single nation, but when a man comes to deliver or spread a new Revelation to release the people from their baseness and degradation it is necessary for him to receive his strength and power from God, or he will fail. The history of the prophets who came before Abraham to Moses is not known. The Israelites were in ignorance and the utmost degradation. Then God sent Moses who delivered them from their lowly condition and enabled them to attain the highest spiritual Light of that Age.

After years had passed and the departure of Moses took place, the Jews became devoid of knowledge so God sent His Son Jesus Christ to instruct them, but as the Jews did not see in Him what they were looking for they rejected Him. He taught a great lesson, so great that those who did accept Him were raised from the lowest to the highest station, but others remained degraded and to those God sent Muhammad. When He appeared in Mecca, the most desolate and ruined place, the population was only wandering tribes and all them were ignorant and even savage - so savage they burned their own children and buried them alive. They could neither read nor write and a man was allowed to have three hundred or four hundred wives. If a hundred died, any man, by simply throwing his coat over the widows could possess them, and kill them if he desired. A man, if it suited his fancy could divorce his wife in the morning and marry her again at night. In reality they were lower than the animals. Then God sent Muhammad who was also a man without learning - but He raised up these savages to a high state of civilization.

Though Muhammad was unlettered and held no intercourse with other nations and knew not the laws yet He guided all these people unto God. Thus Muhammad brought them up by spiritual civilization. He revealed the Koran and organized the law of God among them. Thus He quickened these dead ones through the Divine Breeze. Then these ignorant multitudes, through the inspiration of Muhammad gained the highest station of spirituality and by that, light was spread amongst all those nations. Their wandering life was changed into a civilized one, their evil became good and so on until all nations were submitted to them and all those countries which were under the dominion of the Romans were overcome by their tribes in less than eight years. And in that wilderness those multitudes reached such a station of knowledge that they could do anything they wished during 800 years.

In Zechariah 4:

The candlestick of God signifies the Cause of God. The two olive trees - The Bab and the Manifestation.

Two Branches, the Greatest Branch and the Pure Branch.

Seven lamps, the seven letters of the Names, i. e., Husyn Ali (Manifestation), Muhammad Ali (The Bab).

Verse 2nd should be seven pipes to each of the seven lamps,  $7 \times 7 = 49$ ; signifying the years from 1844 to 1892.

These Notes of the Words of 'Abdu'l-Baha were brought to America, by Mrs. Lua Getsinger. No date appears, but they were taken in the very early days, probably about 1900. This copy is made from a "long-hand" copy found in Mrs. Helen Goodall's collection of Baha'i records. (M. M. R. Copyist)

Everything has a beginning and that beginning is God, the Infinite Essence. Also everything has an end, and that end is God, the Infinite Essence.

Thus the beginning and the end make a perfect circle and this circle signifies the cycle of man. The left half (of the circle of "the chart") is the night (materiality) and the right half is the day (spirituality). The half of night is divided into four kingdoms, - the mineral, the vegetable, the animal and the human (man and the world). The mineral kingdom is insensible matter yet it has latent within it a power of God.

The vegetable kingdom possesses the power of the mineral kingdom, with the addition of the power of growth; thus it is greater than the mineral for it has progressed though it is one step farther from God. The animal kingdom possesses both the power of the vegetable kingdom and the mineral kingdoms but in addition, a third - the power of the five senses. Thus it is greater than the two preceding kingdoms, but its progression it is two stages farther from God.

In the human kingdom we have man - whose beginning was in the Infinite Essence. He first reaches the mineral kingdom - then the vegetable kingdom - then the animal. The soul does not suddenly shoot into a human body. It is like a seed which the sun and rain nourish and start into growth. So is God's power in the human seed. It begins with a latent power from God, like the power in the mineral kingdom. It progresses with the power of growth like the vegetable kingdom - and soon to the animal kingdom. Here the five senses are developed, though still unused.

After a period of time it reaches the human world and becomes man - by this hidden power of God - just as the sun and rain make the seed develop into a tree.

The first, or descending scale (arc) is the natural one, and the second, or ascending scale is the spiritual.

When we attain to the station of the human, we have the powers of the mineral, vegetable and animal kingdoms and to these are added many greater powers, such as reason, judgment, consciousness, will, etc., which enable man to ascend the spiritual scale (arc) - if he chooses. But in going through these different stages he is farther away from God than even the stones, and although he is the highest of all things created in the contingent world, his station is the lowest.

The human world is the worst condition for the soul if it remain in it, as it is farthest from God. The world is directly

opposite the station of God the Creator, thus the rays of light are coming vertically upon it, so, if man turns his face upwards towards God he soon receives the Light (knowledge) and is led out of his dark abode.

The Manifestations of God are always in the human form, because the spiritual Sun shines directly upon humanity. When a soul first enters the spiritual world he is born of the water of Truth and Knowledge of God. He is afterwards born of the Spirit when he cuts his heart entirely from the world and takes on all the qualities of Divinity and passes the spiritual degrees which are many and ascends the spiritual scale.

It is possible in one day to leave the lowest and attain the highest spiritual condition. It all depends upon the desire of the heart to characterize one's self with the Divine attributes and characteristics.

**Question:** If a soul passes all the spiritual degrees of this circle and attains to a great and high station, will it be possible for it to leave that station and once more pass through the descending scale and again enter the world which is farthest from God of all the stations?

**Answer:** This would be impossible and unreasonable. After a seed has grown into a tree it cannot again become a seed. The tree can bring forth other seeds but can never again be a seed for it has passed out of that condition into a higher one. But the Spirit, which is likened unto the rays of the sun, is continually returning to the earth - in fact the Holy Spirit is continually pouring itself out upon humanity - We can say the spirit returns but the human soul never does.

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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 worldliness. The delight of supplicating and entreating before God cuts one's heart from the world. Prayer and supplication are a key by which the doors of the Kingdom are opened.

There are many different subjects for man to settle (decide about) but during prayer and supplication they are revealed and there is nothing man cannot find out by prayer.

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If Christ had not been crucified the Holy Spirit would not have come down upon the Disciples. The three years during while Christ was with them they did not receive it. But after the crucifixion it came upon them.

Peter's denial made the others firm in their faith. A man who overwalks becomes weary, but the result is strength. Medicine is bitter but its effects grows health - a sky of clouds and dust makes rain, but later on the air is cleared and the sun's rays shine more brightly. In the Autumn the leaves fall and the trees become bare and brown in order that they may bring forth new leaves. The mercy of the Blessed Perfection is like a seed in the heart.

The sower puts a seed in the ground that it may come up and bring forth fruit. An ignorant man might question why the little seed must be covered up in the earth. In doing such a thing there is a purpose, which the end, or result alone can show. So man must wait until the seed of mercy springs up in the heart and God's purpose is known. Before long we shall see the signs of the Blessed Perfection.

Some breezes refresh the body, and some hurt it. Some words lighten the heart while others crush it. The words of the disciples of Christ quickened the spirit, but those of the Pharisees deadened it. Every tree has a fruit and every seed sown in the heart of man has a purpose and a result.

I open the Bible and read St. John 13, 22 to 27 verses.

Jesus gave the bread to all and into some entered the Spirit but into Judas entered the devil. Then Jesus said unto him, "What thou doest do quickly." The disciples thought this referred to a business matter as Judas was the Treasurer.

In these days this great mercy of God which is being poured out abundantly upon all, produces the same effect. Some will change under its influence and become gentle and loving and show forth - all good deeds. While others grow rebellious and proud and spend their time in plotting evil.

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#### Extract from the Holy Book.

The most important matter today for every man is to know and accept the Manifestation and to give the Message to others.

There are many spiritual conditions to be attained in this world and many different conditions in the unseen world. Those who hear but do not accept will never enter the Kingdom of Baha. Those who do not ~~know~~ hear will receive a reward for their good deeds and they will have a certain spiritual state according to the sincerity and earnestness of their lives - but not the highest spiritual condition.

But those who accept the Truth will be in a very high station. At present the believers must have faith as did the

disciples, but in the future this Truth will have been proven and people will be born into it as we were born into Christianity.

people

All ~~people~~, at all times, should search for the Truth of God and they who do this will find the present Manifestation, for God is just and promised, through Christ that the seeking should end in finding.

The Lights abound now! We must accept and obey - we cannot obey and not accept neither can we accept and not obey.

A lighted lantern shows forth its light - if it does not shine you may be sure it is still unlighted.

The lamp of Truth in the soul is lighted through prayer which is its ~~prayer~~ Therefore ~~prayer~~ pray and know that God hears prayer directly.

Words and Instructions of 'Abdu'l-Bahá.

Notes taken by a pilgrim to the home of 'Abdu'l-Bahá.

These notes have been in circulation anonymously,  
but Mrs. Brittingham once told me that she under-  
stood them to be the Notes of Lua Getsinger taken  
during one of her very early pilgrimages.

*Compare with the "Cole-Hoagg  
Notes" in this same volume.*



## THE MYSTERY OF SACRIFICE:

There are many meanings for these words. Every one of the friends of God has two stations: one the station of mankind and the other, the station of spirituality. The spiritual station is unseen, while the material station, that is, the personal station, is seen. It is like the horizon and the sun; the Sun of Truth shines forth from the horizon; and now the Sun of Truth has shone with perfection from the Horizon. We call these effulgences the Shooting Bounties. The Horizon receives all divine protection through the outpouring of that bounty, and the bounties which the Horizon receives from the Unseen Light, He gives to mankind and creation. The station by which the Horizon gives those bounties which He has taken from the Sun of Truth to mankind -- the station of giving those bounties to mankind is called the Station of Sacrifice. I will tell you an example to distinguish between the giver of the bounties and mankind: Suppose the grain which you put in the earth-- when the seed wants to be changed into a tree, of course it sacrifices all of itself to the tree in order that it may be produced.

Jesus Christ said: "I have given my life in order that ye may live." When Jesus Christ came into the world He gave all His bounties to mankind in order that they might see their bounties therein; and this was the way in which he sacrificed his life to the world.

When we want to know and judge whether such a matter is complete in this world, we must distinguish between its apparent grace and its inward grace. If we find these two graces equal to each other, we will know that this matter has been accomplished. What a man lives in his heart, he must by appearance live; if he live a something in his heart and does not show it in his life, then we will judge that his life is not complete.

It is the same with the Cause of God. If we would know whether this Cause is complete and in full perfection, we must see whether all its conditions or grades are complete and consistent. All divine manifestations give up all personal conditions, considerations and grades in the Cause of God to such extent that there is nothing judged of their personality; that is, they sacrifice their personality entirely in the world; their life is only the life of God, their thought is what is thought of God and their grades are those chosen by God. They have nothing. They sacrifice everything in the way of God. They suffer every sort of affliction and calamity in the world, - that is, the afflictions and calamities besides those endured spiritually - in order to show that the spiritual agrees with the material in consecration and sacrifice. They sacrifice spiritually in the way of God, and so they sacrifice all apparent and outward conditions in order to show ~~their~~ the perfection and completeness of the truth of their manifestation.

This is the station of Simple Radiance which shines forth and makes them separate from all worldly things, and this leads them to such a condition that while they are walking on the earth, yet they are traveling in the Supreme Horizon. They have cut themselves from worldly conditions and while they are on the earth they never

see it, but look at the Horizon. They close their eyes to their ease, and everything else, and hasten with all joy and fragrance to martyrdom in the Cause of God.

As long as one has not taken a portion of the mystery of sacrifice, it is impossible for him to attain the kingdom of God. So long as you do not have the cup free from every sort of liquor, is it possible that you put good and pure water therein?

The most earnest hope and desire of those who have drawn nigh to God, is this -- to receive a cup from this ocean. I hope that in the service of God I may gain such a station in order to put those in the way of God, so as to attain the grace of self-sacrifice, that they may wholly forget their own personality and their ego. So long as the surface of the mirror is not clean from rust and dust, the radiance and effulgence of the sun shall never be imprinted on it. The more the body is lightened, the sooner it ascends.

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#### THE LIGHT WITHIN THE LANTERN:

Those who looked at the material body of Christ and saw Him enduring all the hardships and trials, marveled that he was the Messiah because he was in this condition. As they were looking at his body, they failed to see the light shining within it. But those who looked to the spiritual and the real existence of the Spirit in Christ, firmly believed in him. We must not look at the lantern but at the light -- the candle inside. We must not look at the worldly condition, but at the truth in it - the divine truth- because if we look only at the outward form of man, how can we distinguish him from the animal, because we find them eating and doing the same things; but when we give attention to the spirit in man, we find it is far different from the animal. When you look at water, salt and sweet, you cannot tell the difference, but when you taste the water, you can distinguish.

This is one of the tests of God. That is why Jesus told all people to supplicate and beseech God that He might not let them fall into these tests. (God does not tempt us, - the devil tempts us - God tests us.)

What made Satan disbelieve in Adam and not worship him? It was only the outward condition of Adam which deterred Satan from believing in him. He would have worshipped him if he had looked at the Spirit in Adam. The Satan who refused to worship Adam was a human being of the earth - a Cain.

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#### ANGELS:

Sometimes is meant by angels, spiritual powers, and on other occasions you will find is meant by them, pure and holy souls. Where it is said, "I will give my angels charge over you to keep you

in all your ways," is meant pure souls and true believers. In one station angel means those spiritual and divine powers given by God to the body of man which change mankind for good. These are the angels which confirm man.

We understand by the 'angel' sometimes that it is those beings and souls who are sanctified from all earthly stations - that is, who have cut themselves from all worldly things and drawn nigh to God with all resignation and devotion. If we find a man having cut himself from all animal and worldly stations and drawn himself near to the heavenly conditions, we will say, "This is an angel," because he has nothing to do with earthly things.

All contingent- world beings have to undergo changes; the only thing which is unchangeable is the identity of God. The angel is one of the created beings of God and must undergo changes. Were these beings not to change, they would possess the unity or attributes of God. When we want to judge something which is contingent, we look at its changes and understand its nature.

Man is not a pre-existent being, but a newly produced and created being, and consists of two parts, the spiritual and material, which may be likened to hell and paradise, and he does not know whether he will be in hell or paradise; for instance,- man is composed of evil as well as good, of darkness as well as light, of guidance as well as misleading; the most evil character is to be found in man, while the greatest and most excellent character is also to be found in him. We must see if the good ~~character~~ qualities gain victory over the bad,- and if so, the man shall become an "angel," but if the bad qualities conquer the good ones, then he will become a "devil." If the light conquers the darkness in man, of course he will be True Light, and if the darkness conquers the light, he will be of the material.

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#### MARTYRDOM IN THE CAUSE OF GOD.

He who knows nothing of the wind, when he see trees shaken does not know it is the wind which causes them to shake. Since the beginning of the Cause there were at least ten thousand men who went with gladness to suffer martyrdom, and people who found them suffering this martyrdom thought it was through their own power and did not know that a breeze had shaken them. In the days of other prophets there were people who suffered martyrdom in the Cause of God, but in this day there are more and they have been more sincere. The histories of this time will record their witness to the things which have happened in this day - to those who have suffered martyrdom. How many mothers have been happy to see their children suffer martyrdom! How many wives have been glad when their husbands suffered martyrdom, and how many sisters went with joy when their brothers died in the Cause of God! Now, if one is not shaken by a breeze from the Garden of God, it is not possible for him to be in joy and gladness under these circumstances.

We hope, through the favor of God, to be able to do all that the others did in the beginning of the Cause!

#### THE SPIRITUAL APPETITE:

In animal types it is known that the stomach must be sound and healthy, and when it is so what is taken with the tongue will be safe and good for the body. The same thing with man. If he has the capacity, a single divine word can enkindle him and his life is strengthened by a single word of God. But if he has not the capacity and one speaks to him always of spiritual things, it is of no effect.

Thus Christ spread the table of his spiritual food and called a great number of people in order to take their portions. Out of these only eleven came and attended the table. And these ~~less~~ eleven, - how did it happen that they gained from the blessing? It was because they had desired to come and take. They had the appetite!

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In reply to the question, "What is meant by John prophesying that Christ shall stand and prophesy to kings and princes?"

It does not mean that Christ shall stand in person and speak with kings and princes (although the time will come when even kings and princes will come and listen).

The sun is always shining upon mines, but all of them do not become gold and silver mines. In every mine neither are diamonds to be found. It depends upon the capacity of the mine to become diamond. Man needs illumination, desire and capacity in order to attain these favors.

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#### THE SPIRITUAL UNDERSTANDING:

The station of the prophets is as a lighted lamp; all the prophets offered themselves as lamps. Those men around them who heard their voice were those who were capable and desirous of hearing them.

If you speak with a magician about the Zodiac he understands you because he is a learned man; but if you speak of it to a carpenter, he will say it is nonsense, - "How is it, - a live man in the heavens! or a ship! etc."

The interpretation of the Bible is the same with this man; if you repeat all these spiritual things to him, he will think it nonsense. For instance, when you read the Revelation of St. John to the unlearned in spiritual things, they do not understand it and it is only because you tell them it is the Bible that they do not call it nonsense. There are many meanings in each word of the Revelations

Iron attracts iron, and as you approach the kingdom of God, you will be attracted by the things of the kingdom. Worldly people are not of the kind to be affected by the magnet.

GOOD AND EVIL:

In reply to the question, "If it is so that the thoughts of all men are governed by God, how is it that He shall reward the doer of good deeds and punish the doer of evil ones?"

Everything is from God, both good and evil, both guidance and misleading, for it is said in the Bible, "I have hardened Pharaoh's heart," and again, -men are like a potter's vessel, one He makes a jar and another a dish. The Great Maker has made some good and some bad. That is the question."

Everything in existence is good, and only the lack of goodness in it is evil. The being is created good, but when the lack of good is to be seen in it, then it becomes bad. Evil is not created by God.

For example, light is created by God, but when you put away the light from a room, it becomes dark. Darkness is not created by God - the lack of light is called darkness. God has created guidance; misleading is lack of guidance. When you turn yourself from guidance you place yourself in misleading. There is no existence in evil. Nothing proceeds from the True One but good and everything belonging to the beings of existence is animated by their God. I will give you an example.

The Governor sent here from Constantinople possesses full authority and power from the authority and power of the Sultan and the Sultan has employed him for the government of the city, having given him full authority and power to do justice here. But this man is capable of doing both justice and injustice by this power given him by the Sultan. If he exercises injustice and oppression in the city and the Sultan punishes him, can he answer that he ~~had~~ done these things through the power given him from the Sultan? The Sultan will tell him that he has given him power to use in a good way and not in oppression.

There is not difference in the bounties of God; a profusion of bounties are outpoured continually upon all sorts of land, but when the precious shower falls on a barren land, it causes thorns and weeds to grow. The same bounty and the same shower causes a good, ~~an~~ fertile land to bear roses and grass and useful things.

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YE MUST BE BORN AGAIN:

The more you love, the nearer you will be to God. Love is one of the abundances of God and therefore to love each other is good.

The abundancies of God are, to love each other, to speak the truth, to cut our hearts from the world, to be reverent, to be humble, to be hospitable. By these things you know the faithful servant of God. How do we know the light? By its rays. So when you see these qualities, you will know that the servant of God has received the regeneration - you must be born ~~again~~ once again. You must

pray and supplicate, and the more you pray and supplicate, the nearer you will be to God.

This is my first charge to you - to cut your hearts from the world; second, to love each other very much, to be servants to each other and to know that you are less than anyone else; third, if any one does something you do not like, forgive him; you must always look at the good and not the bad. If a man has ten good qualities and one bad one, you must look at the ten; and if a man has ten bad qualities and one good one, you must look ~~and~~ at that one and forget the ten.

When a dead body is thrown into the ocean, the waves will throw it back upon the shore. So it is with the Ocean of Truth, - it will not accept a dead body; and if a believer has not these abundancies of God, the sea will roll until he is finally cast out.

So with the wheat and the tares; the tares are sown with the wheat and grow up with it, but when it comes up to be garnered, the tares are separated from the good grain. The Testament of God is the cradle which separates the wheat.

As you have come here and now go back, I hope you will grow with the good pleasure of God, and then that would be same thing as though I went to America. The most important thing is for people to become holy and sanctified through the Breath of God. But there is no importance in My going to America.

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Interpretation of a dream of crossing snow-covered country and coming at last to a green land:

In traveling to reach this place, you have crossed those countries in which the green grass of the kingdom of God has not yet grown; that is, where there are no believers in the Cause of God. The Cause of God is like a verdant country, while lands where it has not been established are in an opposite condition.

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THE GARDEN OF EDEN:

It is a spiritual garden. It is one of the spiritual stations. The two trees- the Tree of life is the station of the Manifestation, that is, the station of maturity and accomplishment, - the station of perfection. For example, the station of Adam was as the station of a little child, while that of the Blessed Perfection was as that of maturity and perfection. If an infant should eat the food of a grown man, it would not have time to eat its own nourishment; this is what is meant by Adam leaving Paradise; he wanted to reach the station of perfection.

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The people of God have not at all any dependence in this world;

Page 7.

they neither get displeased with the bitterness of the cup nor are they intoxicated happy with its sweetness.

The people of God are like the birds, who satisfy themselves with a few crumbs, and sit the whole time on the branches of the trees singing the praises of God.

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L E T T E R  
from Mr. and Mrs. Getsinger  
to their  
Brothers and Sisters in Chicago.



Haifa, Syria, Oct. 19th, 1900.

My dear brothers and sisters in Chicago - Greetings:-

Once more, through the Mercy and Grace of God, my dear husband and myself have reached this blessed land; have been permitted to kneel at the Holy Feet of our revered Lord and Master, the Beloved Son of God, His Greatest Branch, and Mystery; and our eyes have once more rested and feasted upon the Glory of His Face.

From this blessed land, surrounded by the Sunshine of His Presence - do we send you our loving greetings, and in our hearts we humbly beg God to bless each and everyone of you, and facilitate the way that you may all come and see Him for yourselves. It is impossible to describe His Greatness, His Goodness, or His loving-kindness to all the children of man - be they christian or Mohammedan, Jew or Gentile - His heart is large enough for all, and the Cup of His Love is ever running over! Oh my dear brothers and sisters, listen to His words and be comforted. The same Holy Spirit that spoke in Jesus Christ 1900 years ago, to-day speaks in Him, and through Him doeth all good works. Every day of His life is a pure, holy, and sanctified example for all the children of earth; to walk in His Footsteps is not difficult if we can but succeed in cutting our hearts from the world, and turning our faces fully to God. Therefore, let not your hearts be troubled over anything - the most important thing is to pray without ceasing, and look not to the mistakes and faults of those around you, but each one must look to himself, and purify his own heart that it may be a fit dwelling place for the Holy Spirit.

We have found since we are here this time that our dear Master (may my life be a ransom to the dust of His feet) explained many things to Dr. K. during our first visit, which he (Dr. K.) never translated to us, as the teachings of our Lord conflicted with his own ideas - thus he translated to us, if at all, everything that would substantiate his book.

But, thank God, now everything will be made clear, for the Truth is like the light of the sun, nothing can hide it. Mrs. Kheiralla and Mirza Asedy'ollah are, I hope, by this time in New York and they are well prepared to give your hungry souls rich and delicious food. This teacher is

one of the best and most trusted servants of our dear Lord, so you can rely upon his every utterance, and Mrs. Kheiralla is born of the Spirit and can show you the right way. Don't be excited or troubled over the question of re-incarnation, all will be explained in the most satisfactory manner - only be patient a little and pray much. Let unity prevail among you all; then the blessings of God will descend on you in great abundance. What does it matter whether we were here on this earth before or not - we are here now, and it is our duty to make the most of each day as it passes, and to strive to attain a station near to God, not trouble our hearts and minds over questions which are not for our benefit! To turn our whole hearts to God, and beg that the fire of His Love may be kindled therein, is the most necessary and important thing to accomplish after we have attained this, then all things will be made clear and we will all be at peace.

Our Lord has commanded my husband and myself to return to America for one year, and we leave here after one month, with Mr. Haddad and Mirza Abd-el Fadhl, whose teachings and explanations of the Bible are authorized by our Lord, so we know they are correct!

May the love, peace, and blessings of God be with you all, now and forever!

Your brother and sister,  
Mr. and Mrs. Getsinger.

P.S. Our Lord will write a full explanation of re-incarnation that you may all know the matter as it is exactly! Until you get this do not worry or let your faith in the Truth be disturbed at all! Mirza Abul Fadhl can fully explain it to the satisfaction of each and everyone.

A MESSAGE FROM AKKA .

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Notes brought from Akka by Anton Haddad.

These notes are now out of print, but this copy was made from an original printed copy. I have copied only those words enclosed within quotation marks, these being I believe the exact words of Abdul Baha as translated by Anton Haddad. Mary M. Rabb.

The following Notes are the words of Abdul Baha, taken from "A Message from Akka," the first message to come through the first pilgrim from America to Akka, Mirza Anton Haddad, January 1900.

"The field in America is now likened unto a field of land in which are planted small trees having not the powers within themselves to stand any assault or attacks from outside, or to repel the powers of storm and wind. Therefore, it is very necessary at first to treat such trees very mildly and take much care of them until they become very strong, solid and firm. Consequently the guides and teachers who are in charge of this field must first deny themselves and practice chastity, purity, and love all sincerely, cut their hearts from the world and not care for the comforts of their bodies or for any other worldly thing. And they must also abolish from their minds the word 'Ego' or 'I,' and be servants unto all, faithful and honest shepherds, watching very strictly day and night, putting all their efforts to the care of the sheep and secure them inside the fold. If any of the sheep go astray, they must do their best and not rest until they find it. They have to serve the worshipers of God, for He (praise to Him!) is not in need of our service, our submissiveness or prayers, our kindness or assistance, etc., but those who are in need of such things are the worshipers of God, and by this they will please God the Almighty. Jesus said, And whomsoever shall give to drink unto one of these little ones a cup of cold water, only in the name of a disciple, it is as though he had given it to me, Verily, I say unto you, he shall in no wise lose his reward.

"Everyone of us, and especially the guides or the deliverers of the truth, must know that what he does or acts, he does only to himself and none will profit but himself, and in giving the truth none will enjoy but himself.

"The singer who has a sweet, soft and gentle voice, will, when he sings, please himself far better than he pleases his audience, and therefore his pleasure and delight is confined to himself. It is so in the case of the artist, the photographer and the inventor. Each of them has a special delight in himself in the thing he does - more than others have in their

works. The same is true with the deliverer of the Truth. There is nothing in these days more important than the delivery of the truth. It is the best thing and the greatest, because the future happiness of man and his comfort, the highness of his position and exaltation, depends on his delivering the truth to the worshipers of God.

"The guide will not be confirmed by God unless he is a sincere and faithful servant to God. It might be that sometimes it happens that the guide be successful, but it is only for a short time, but at last he will fall down if he is not thoroughly sincere, even if he is the greatest philosopher and the most learned man. It happens sometimes that the simple surpass and excel the intelligent and bright.

"Beside my real knowledge, I have realized by experience that the sincere servants of God have in many cases excelled the learned, and although ignorant and simple, they were confirmed by God owing to their sincerity, and to such an extent that it made others astonished and perplexed. There was a certain riddler once in Persia of low breed, simple and ignorant of everything, but owing to his pure sincerity to God, he was confirmed by God and became one of the greatest; so that he was envied by even the most learned men in Persia, through the wonderful knowledge given to him by God. Take as an example: The disciples of Christ were fishermen of the lowest and meanest, - simple, ignorant and despised by everyone of their time, but owing to their pure sincerity they became the greatest and are even now worshipped by kings and emperors; their names are highly honored and respected by the great men of this age. As it was in the past, so it will be in the future.

"..... Live in peace, love, union and agreement, and overlook the faults and defects of others and to see only their good actions and not their bad ones. These are things that will lead to perfect success and thorough happiness.

"Once on a certain time when Christ and his disciples were travelling from one place to another, they came near a dead dog. One of the disciples said: 'How ugly this dog is;' another said, 'How offensive and putrid he is,' another, 'How bad;' and another, 'Fie on him, how abominable.' On this Christ was anxious to show to them something that was good in that dog, thus to teach them that first they should look for the good things without caring in the least for the bad, and in some manner, he made the dog's teeth

to appear, saying to his disciples, 'How white and beautiful are his teeth.' This made the disciples ashamed, realizing at the same time that they were mistaken and that what they said was wrong. This lesson teaches us how to behave toward each other and how to view and treat each other, i.e., to look for the good things in each other, caring not for the bad."

"Tell the believers that if they hear some day that something has happened to Abdul Baha, whether killed or crucified, they must not fear or feel broken-hearted, sad, or afflicted, but on the contrary should strengthen and comfort each other, stand firm and continue working in the field of God, teaching and delivering the truth to all the people."

"Tell El-Ahhab in America, that it is very necessary in these days that they should not notice the bad things of others, nor mind the small, trifling, worldly things, but seek the spiritual, which tends to their strengthening and confirmation, for these days are the days of persecutions, dangers and perils, and accordingly they must unite with each other, for union is power, and let them take as their example in everything, Abdul Baha."

"Perhaps you have heard something about Ibn-Ahbar. He is a Bersian teacher and one of the greatest in knowledge and spirituality and holds a very high position among the believers; still, when asked by anyone about any other certain believer he generally replies, 'I am not worthy to unloose the latchet of his shoes.' This teaches us humility and that we ought to speak very well of others, even to prefer them to ourselves, that we should not boast by saying, - 'I am the man and nobody else.' The believers should be thankful to the guide or teacher, and faithful to him for what he has done for them, in giving them that treasured thing which could not be estimated or re-compensated."

"What use will it be to you if you are an extinguished lamp and the other lamps are bright and brilliant, or what harm will it do you if you are bright and the others dark? What profit will you get if you are poor and the others rich, or what harm will it do you if you are rich and the others are in need of you? And so on in all cases. Under these circumstances, everyone should at first reform himself and better his condition; when this is settled with himself he will do much good to others and be competent to fulfill many very important duties, and then his words will have a great effect on the hearts of others."

I love every one of you and therefore I wish you to love each other sincerely."

"Tell the believers that I want the strong ones among them to strengthen the weak, just as Mary Magdalene did after the death of Christ. On that famous event the disciples of Christ became very weak and disappointed, and some of them were full of doubts and were likely to disbelieve in him. At last they went to Mary and said to her, 'Do you not know he is dead.' She replied, 'Well it does not matter; Was the soul killed or the body?' They answered 'The body;' Then she said to them, 'Do not fear, he is still alive and will be with us always, and is ready at all times to help us, Go, be firm and strong, and do not let small things trouble you or fill you with doubts. Go and preach the word of God to every one with sincere faith and you will be confirmed by the Holy Spirit.' So they were encouraged by her and went on preaching and teaching, thus she was the cause of strengthening them and promoting the truth among all the people."

"Fear not any trouble, persecution or calamity which may befall you, for it is said that when the flag of truth appears it will be cursed by the people of the east and west; just as it was in the past, so it will be now without the least difference."

"'Seek ye first the kingdom of God.' One of the believers in Akka spoke to me (Abdul Baha) that the only desire he was begging to attain was to get bread and water only without taking any thought for good clothes, and to devote himself for the service of his Lord; but owing to his sincerity, God the Almighty, has given him, without knowing how, instead of bread and water on his table, more than ten kinds of good food. I have received news from Persia that someone there has imitated the picture of the Manifestation and sold it to one of the believers there for a sum of about \$200, thus be careful not to be deceived by anyone, for the real picture is not in the possession of anyone but Abdul Baha."

(Signed) Anton Haddad.

January 9, 1900.

Words of Abdul Baha quoted from the "Message from Acca"; translated January 1900, by Anton Haddad.

Disagreement among the believers is likened unto the clouds which prevent the rays of the sun from reaching the space they cover. Although in a short time, the power of the rays will undoubtedly disperse the clouds, yet the clouds will stop the rays for awhile and temporarily deprive the creatures of GOD from the privilege of enjoying the beauty of the Sun.

Disagreement among the believers has the same effect and result. It prevents the confirmation of GOD for awhile. There will be no confirmation for any one as long as disagreement is in existence.

But know, the Cause of GOD can never be demolished or destroyed and no one is able to prevent its appearance and spreading. It may become latent or delayed for one, two, or three years, but at last it will appear in spite of all the hindrances, difficulties and impediments that come in its way.

Every one of you is aware that the tree has a special time for its leaves to come out, another for its flowers, and another for its fruits; but it may happen that icy weather and intense cold may prevail for awhile and prevent the Tree from blossoming in due time.

Do you think that if all the people in the world should unite that they can stop the coming of the Spring! No; it must perforce come! Though the circumstances are not suitable, still the trees bring forth leaves, flowers and fruits. So it is also in the Cause of GOD. Though delayed for a time, nothing can prevent its appearance and development for GOD is able to raise up those who will bring forth fruits in due time; but great calamity will befall the souls who were in existence during the time of disagreement, because they will be deprived of all the benefits that were offered to them.

Thus they will be the losers and the souls coming after them the gainers. Disagreements may be likened unto the destroyer of homes. It is an old saying that one thousand builders are not equal to one destroyer: how much more if there is but one builder and a thousand destroyers?

You are a small army and very few in number in comparison with those around you. If dissension is existing among you and your opinions are different, every



one of you wishing to fight with a special sort of arms, i.e., some with swords, some with rifles, some with spears and some with guns, what will be the result? Defeat! and you will never see victory. But if you will unite together with one heart, one mind, one opinion, and one word, you will be able to fight all the armies of the world, and stand firmly before them. Truly, you have before you all the different armies of the world and you have to fight them. You will overcome them if you unite and receive the confirmation of God. When in Persia we were few in number, but owing to our unity and harmony, and our fighting with one kind of arms, we stood before our numerous enemies, fought and at last defeated them and gained the victory.

"There are before you so many temptations, trials, calamities and difficulties because you have to be purified through fire and sifted through the sieve in order to separate the wheat from the tares. Verily I say unto you none will be saved but the believers, and from the believers only the sincere, and even those are in great danger, especially in such a time."

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"Let no seditious rumors prevent you from coming into the kingdom of God and receiving the spirit of confirmation. Take for an example Jesus Christ, when he was here on earth 1900 years ago, how he was despised by the people to an extent unimaginable. How the Jews and even the Romans refused to have him buried in their cemeteries, and at last he was interred in a dung-hill which they now call Golgotha. How in the second century after Christ some of the so-called learned people sprang up and wrote many books in which they denied Christ and his appearance among the people - that there was no person such as Christ, and, in fact, there was no one by this name, that it was only the invention of Peter and Paul, and so many other things besides. But look at the result now, and see! Consider how powerful is the cause of God! Be firm in the faith and let no doubts come to your mind, for this century is the most important of all. He who pronounces one word of truth now, that word will continue to wave and vibrate without end and will never be annihilated; but not so the contrary. The same results follow those who commit good deeds and bad deeds. Think of the actions and deeds done in the time of the prophets and apostles, and consider - what they were? They were nothing but trifling things in comparison with those done after their times; but we know very well that these small things became known to

to everybody and will be forever and ever; while the great things done after the times of the apostles were known for a short time only and then were forgotten. What was done by some of the women and men mentioned in the Scriptures, in the time of the apostles? They did nothing of great importance. Some of them received the apostles in their houses, others rendered them service, while others gave them protection and assistance. But after the time of the apostles many built churches, others spent all their money in a charitable way, but nothing is now known about them. What a great difference there is between their works.

"Look at the time of Christ! What of the two thieves crucified with him? Each pronounced but one word, and these two words became known for many generations up to the present time, and will still linger in the memories of those who will come after us, although a great many people did greater things after the time of Christ, they were not to be compared with the words of the thieves. Why is this? It is because what took place in the time of Christ and apostles was done in the time of their appearance, the time of distress and persecution. This is the case at present. He who does a very small thing now, that thing will be remembered forever by everyone, but the things done after this time, however great they may be, will never have the same effect, but will be remembered by some and last only for a short time. To do now is of greater preference and importance than hereafter, owing to the paucity of the number of believers and the circumstances they are surrounded with; for after this time the believers will number millions and millions and they will be majority everywhere. You are the pioneers and have to work very hard.

"You have to be firm and solid. If success in the worldly things (which are nothing in comparison with spiritual) depends on firmness, how much more is the spiritual? He who stands firm will succeed, but the cowards who draw back will never see success. Disagreement is just like poison - whenever the poison enters the body it will kill it at once, notwithstanding its vitality and strength. So beware not to let this kind of poison enter your heart.

"The kingdom of God is also likened unto the temple of man. We know very well that such temple is composed of many members which differ greatly in shape, form, action and office, and when these different members act in harmony with each other and have the real perfect affinity and attraction among them, they form together that temple which will be thoroughly ready to receive the

spirit - although so various and different. We cannot say that <sup>one</sup> member is preferred to another, or is of greater importance in the formation of the temple. No, we cannot say that, for each member has its own office and by the action of all in harmony and unison, a perfect result is produced. So is the case with the kingdom of God, which kingdom is composed of different members, and if these members, although differing in quality, form, shapes and characters, act in harmony with each other and in perfect agreement, they will form the kingdom of God and will be ready to receive the confirmation of his Spirit. But if disagreement falls among them and each one wants to make himself greater than the other, thinking of his high office and importance, the kingdom of God will not be formed of such members and they will never be ready or worthy to receive the confirmation of his Spirit.

"The kingdom of God is also likened into a garden of trees. We all know that a garden in order to be beautiful must contain a good number of trees, various in suze and different in colors, flowers and fruits. Some of the trees are tall and some short, some bear good and sweet fruits, some sour and some bitter, but all these trees are necessary to form a garden. No tree can say to the other, 'I am the most important organ of the lot,' or 'I am more profitable than you.' Not so whatever. Because all the trees in that garden are watered by the same hand, having the same sun and the same breeze passing on them. If any distinction is to be made among them, such distinction must belong to the owner of the garden and not to the trees themselves.

"So is the kingdom of God. He is the owner and Lord of the kingdom, and everything relating to the members of the kingdom is in his hands and belongs to him only, although the members are not equal in everything, but different in size, disposition, quality, character, conduct, color, and fruit. Yet all of them are necessary to form the kingdom, but they cannot make any distinction among themselves. High distinction belongs only to the Lord of the kingdom. No one can prefer himself to others, because all are watered by the same hand, having the same sun, the same breeze of air passing over them; therefore, they should be as one, loving and respecting each other and considering themselves as brothers and sisters and even more, for in spirituality, kinship is not to be considered whatever. Jesus Christ said, 'He who hears mit word is my brother, sister and mother.'

"Agreement, union, affinity and attraction have a great effect on the universe. Take our globe, for in-

stance. It became so large through the great and perfect union, cohesion, affinity and attraction among the different ingredients and particles of which it is composed, but the small things which we see could not be any larger, owing to the lack of affinity between their and other substance. Thus affinity has a great effect in the enlargement of anything. So also among the believers. It should be the most important factor and the basis of their growth, otherwise they will go asunder if they ever meet with collision or difficulty.

"Tell my beloved that great persecutions and troubles are awaiting them. They have not seen anything yet. They will be attacked by all the people around them, ridiculed and despised for his sake. A great many books will be written against them and the papers will attack them very severely." "A woman of great ability will write an article against the believers full of lies and false things, but they ought not to let these things trouble or give them the least doubt or fear. They will gain the victory and receive his confirmation and strength if they only listen to his words and unite together as one soul and spirit."

(These notes were afterward corrected by his own hand, 2..... Signed-- Anton Haddad.)

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 DINO  
 Direction for Guides. Translated by Haddad from the original Tablets."

"Say! Know that we have commanded all who deliver the truth, and caused to descend the conditions necessary for the teachers and guides which will make every discerning man cognizant of the bounty of this manifestation, and his glory, gifts, donations and kindnesses."

"Every man wishing to turn his face to the Supreme Horizon must purify his inside and outside, and abstain from what is forbidden in the Book of God, the Lord of the worlds. He must adhere to God, and do in accordance with what was descended in the vision, to wit: 'Say! He is God, then, in their ford let them play hopelessly.' He ought to consider everything besides God, as a handful of dust. Also, the lights of the cause on his return

has shown from the horizon of the heaven in accordance to the will of God, the almighty, the invincible, the bestower; and he who wishes to deliver the cause of his Lord has to decorate his head with the crown of devotion and his body with purity and godliness. In another place, 'Every guide has to overlook everything in his possession and in that of others, and look only to that which is in the possession of God, the everlasting, the unchangeable.'

"We have said, and what we say is the truth, 'It is not the calamity that I have been imprisoned and persecuted by my enemies, but it is caused by those who relate themselves to myself, and at the same time commit what will make my heart mourn and my pen lament.'"

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#### Instructions to Guides and Believers.

"My worshipers and servants are commanded to practice integrity and piety, so that they may arise from the sleep of their desire, and turn their faces to God, the Creator of earth and heaven. Also, we likewise commanded the worshipers at that time when the Brilliant Light shone from the direction of Arak. Some of the people have violated the covenant, and some followed the command of the All-knowing and Wise.

"It is not the calamity that I have been imprisoned and oppressed by the rebels of my subjects, but it is the action of those who attribute themselves to me - the Oppressed, and who commit what will make them lose the honor of God amongst his creatures. They are nothing but sowers of discord and those who corrupt and do mischief on this earth, and who dispose of the property of people, I do not know them, and will not unless they repent and come back to God, the forgiving, the generous, the merciful.

"Also, we have recorded the same in most of the tablets, and perhaps they will awaken from their sleep and follow the truth in their days. Some of them have received the truth and some have refused it, and those who have received were brought near to us.

"Every soul is commanded by God to deliver the truth and work out his cause, and those who comply with his high command, should, first, characterize themselves with the best characteristics and attributes, and then, try to deliver the truth to the people, who will undoubt-

edly, under such circumstances, be attracted by the words of such teachers, if they be truthseekers. Otherwise his words will not have the least effect in the hearts of the worshippers of God.

"God, the forgiving, the merciful, also teaches you that those who do wrong and oppress others, and at the same time command the people to be just, will, by the words coming out of their mouths, be accused of lying and declared to be liars by the people of the kingdom, and by those who go about the handsome Throne of thy Lord.

"O, ye people, commit not what will make you lose your honor, dignity, and the sanctity of the cause before the worshipers. Be careful not to come near anything shunned by your minds. Fear God and follow not the unmindful. Do not be unfaithful to the property of the people. Be faithful and honest on this earth. Do not deprive the poor people, or exclude them from what was given to you from the bounty of God, and he will give you the double of what you have and possess, for he is the donor, the bestower and the generous.

"Say! We have pre-ordained the delivery of the truth through eloquence and demonstration; therefore beware not to dispute or argue with any one, and he who wishes implicitly and sincerely to receive the truth for the sake of the face of his Lord, will be confirmed by the Holy Spirit and inspired with what will enlighten the heart of the world, how much more the hearts of the seekers!

"O people of Baha! Make submissive the cities of the hearts with the sword of wisdom and explanation; and those who argue in accordance with their own desire and wish, they are in obvious wrong.

"Say! The sword of wisdom is stronger than the summer and sharper than the sword of iron, if ye are knowing. Draw out that sword in my name and power, then invade with it the cities of the hearts of those who are fortifying themselves with the fortification of desire, also, ye were commanded by your God, El-Abha, while he was sitting under the swords of the disbeliever, that if ye know of any sin or wrong committed by others, do not make it public, and do not reveal it to the others in order that he may not reveal you, for he is the one who veils often - the possessor of the great bounty.

"O rich people! When you see a poor man, do not grow proud and haughty and despise him, but think from what you were created for each one is created from despised water. Be truthful and sincere to him and your

temples will be decorated and your names elevated and your positions grow higher and higher among the people, and you will have before God, the Truth, a great reward."

A Tablet to Guide the Guides.

"He who wishes to deliver the cause of his Lord must at first deliver it to himself, and then to others, in order to have their hearers attracted to what they say. Otherwise, their words will not have the least effect in the hearts of the truth-seekers.

"O people! Beware of being of those who command others to be righteous, and at the same time they forget themselves, for that which comes out of their mouths will declare them as liars. Not only that, but they will be accused of lying by the facts of things, and by the angels who are near. But if it happens that the words of such guides do take any effect in the hearts of any certain ones, it is not in reality from them, but from what was pre-ordained in the words by the Almighty, the Wise. Such guides will be likened unto a lamp from which the worshipers received light while it burns in itself, and at last is burned out.

O ye people! Commit not what will make you lose your honor and dignity, and the sanctity of the cause before the worshipers. Be not sowers of discord and be careful not to come near anything shunned by your minds. Turn aside sin and avoid iniquity, for it is forbidden by God in the Book, which could not be touched by any but by those whom God has purified from corruption and made them pure. Be just to yourselves, then to other people, so that the traces of justice will, through your actions and deeds, appear before the sincere worshipers. Do not be unfaithful to the property of the people. Be faithful and honest amongst them and do not deprive the poor people of what was given you from the bounty of God, and he will give you the double of what you have and possess. There is not God but he, and to him is the creative power and command. He gives to whom he wishes and forbids whom he likes. He is the donor, the bestower, the invincible, the generous.

"Say, O people of Baha! Give the word of God, for God has commanded that it is the duty of every soul to deliver his word, and it is the best thing and the greatest to do; as no soul will be accepted unless it knows God, the almighty, the powerful. It is pre-ordained to deliver the truth through explanations and arguments and not otherwise.

"It is also commanded by the power of God, the supreme, the wise, not to argue or dispute with any soul, but remind that soul with good explanations and admonitions. If that soul is mindful, it is well. If not, leave and do not argue. Do not argue about the world and its vanities, nor what was pre-ordained to anyone in this world, for God has left the world to its people, and he does not wish anything out of it but the hearts of the worshipers.

"It is also commanded by God, El-Abha, the almighty, the all-knowing, to have mercy upon yourselves, then upon those near you, and then upon the sincere worshipers of God. If you come in contact with a certain low and contemptible person, do not grow haughty and despise him, for the Sultan of Glory and Grandeur will pass near him in these days and nobody knows how, but only the One whose will is the will of your Lord, the almighty, the wise.

"O people of wealth and riches! If you see a poor man suffering from any calamity, do not run away from him, but sit with him and ask him about the things heaped upon him from the seas of determination and predestination.

"By God, under this circumstance, the people of the high world will testify for you, pray for you, ask forgiveness for you, mention you and glorify you with pure, holy and eloquent tongues. Blessed is the learned man who does not boast of his knowledge and despise those who are under him. How good is the charitable man who does not ridicule the one who disobeys and who does not make public the faults committed by that man so that his sins and crimes may not be unveiled by God, who is the best veiler.

O people, be veilers and forgivers, so that God may forgive you from his own bounty and overlook the trespasses of others, so that God may overlook yours and clothe you with the beautiful garment of kindness. If any one of the believers asks you for protection, have him protected and do not deprive him of what he wants if you are able to do it, so that God may protect you in the shadow of his mercy, on that day in which the bosoms heave, the hearts burn and the elements of all creations shake and tremble.

"Say, O people! tell the pure truth always, for it is the thing which will decorate yourselves and elevate your names and make your positions high and supreme amongst all the people in this world; and in the world to come a great reward from your God, the Truth. Also advise those who have believed and admonish them, perhaps they will accept the advice given to them in the Book of God and come to the right path."



Mrs. Sara G. Herron's Notes.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Utterances of our Lord and Master,

Abdul-Baha Abbas.

DEC. 1900.

## A LESSON FROM ABBAS EFFENDI ON CHRIST AND MOHAMMED.

Mohammed was the Advocate who was to come after Christ. Every prophet was given of the spirit according to the conditions of the people at the time of his appearance. Christ said: "But whosoever shall smite thee on thy right cheek, turn to him the other also;" but He was speaking to the brethren of the way they were to live with each other, and when He told them to love their enemies, etc., He referred to their individual lives as between two people. The question was raised, why (if Mohammed followed Christ) He conquered with the sword, and not with the love that Christ taught so clearly. Mohammed taught His followers the same as Christ, to live in perfect fellowship with each other, and to do as Christ taught. He testified of Christ and glorified Him as the Son of God. The people from whom Mohammed came were a savage, idolatrous people, given to all manner of evil habits. They would bury their children alive. Adam influenced only his own immediate family; Abraham influenced a larger circle; Moses a still larger one - the Israelites; Christ influenced about one-fifth the world; Mohammed about one-tenth. Then came the Manifestation, who will conquer the entire world. When and where it was necessary, God told Moses to conquer his enemies who came up to destroy him and the Israelites. Christ lived only three years of His ministry, but as He came to prepare the world for the coming of God, He lived until His mission was accomplished. He had only twelve apostles, and about seventy followers in all who believed in Him at that time, but Mohammed had thousands, and as they had only to hear him to be induced to believe, the surrounding nations threatened to destroy him and his people; so he was compelled to fight to save himself and his followers from destruction. Christ told His followers in Luke, 22nd chapter, 36th verse, that, if they had not a sword, to buy one, as the time had come when they would need to use it.

Christ did not forbid them to defend themselves, should necessity arise for a defense by the sword.

You must not look for the Advocate in these days, for it is said he shall come from the Father, not with the Father. Mohammed came with a sword. At the time of Mohammed, no one believed in Christ, so Christ was first preached by Mohammed. Then they were given the teachings of Mohammed. Christ only endured the persecutions three years. Mohammed only defended himself from wandering tribes.

In speaking upon the proofs of the coming of God, the Master said: The Zoroastrians, who were very numerous throughout Persia, notwithstanding all the calamities and sufferings inflicted upon them by the Mohammedans, would not accept the teachings of Mohammed, but they say that their books plainly indicate the coming of the Manifestation at this time, and many of them have accepted this religion because of this fact. Isaiah prophesied that a virgin would conceive and bring forth a son, and His name would be called Immanuel - God with us. While the Christians claim this passage is to be taken literally, and that it means that Christ was born of a virgin, it is a prophecy of Christ, but in the original, the word translated "virgin" means a pure, chaste woman, and that was Mary, Joseph's wife. All the Old Testament prophecies foretold the coming of Christ. The Gospel of Christ shadowed forth the coming of the Manifestation. The Jews in Persia, although they would not accept the coming of Christ, or admit that Christ was the Son of God, are fast coming to believe in the divinity of the Manifestation. Many, very many of them, are believers, as Mirza Raffie can tell you. There is a sect in Persia of the Parsee faith, who would not read the Koran or the Bible, but who have organized an Assembly under the laws of the British and Persian governments, and day before yesterday (Dec. 3, 1900), the Master received a

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letter from the Chief acknowledging Baha'Ullah to be the Divine Manifestation of God.

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LESSON ON THE GOSPEL OF ST. JOHN, BY THE MASTER, GIVEN BY ZEAH KHANUM.

In the beginning was the Word, and the Word was God. Christians

speak of Christ, but they do not know why He called Himself Christ.

Mohammed said the word "Christ" means "Be." Because Christ was with His

Father, it means "Be." The Arabic word "Con" means "Be." Because, ac-

ording to Mohammed, He was without an earthly father. God commanded Him

to Be, and He came. We believe there are two kinds of books; the Word is

of two kinds; the letters of two kinds. The written book is the book of

Creation. Everything created in this world is like a letter. The written

book is of letters; each letter alone has no meaning, but the letters put

together create a meaning for the word. Anything standing alone, like a

tree, can give no adequate knowledge of the whole creation. It has the

power of growth, but, after all, is imperfect. The ocean shows the mean-

ing of life, for without it we could not live, and the fish prove that,

as they live only in it. But man is the complete word, for he has all the

letters of creation in him, and man gives a meaning to all the letters in

the word creation. Man constitutes the combined letters of the book of

Creation. Man is a single word, but the completeness of man is embodied

in a prophet. Christ had all the powers of material creation, but He had

also all the powers of the spiritual kingdom; so He was the Word, because

He completed all the letters of creation, both material and spiritual.

He had all the powers, as He had tears which were the material water, and

He had the water of knowledge. Christ had the power of the letter-growing.

Spiritual knowledge grew in His heart. Materially He grew in stature to a

man. Christ is the word which combines the spiritual and material in its

completeness. So Christ is the completeness of the Word in the beginning, as Christ's essence was with God, the Infinite, in the beginning, and was with God.

As, before the sun rises and shines upon us, its rays were with the sun and in the sun, so it also was the sun; likewise Christ was in the beginning; as His essence was with God in the beginning, so also He was with God in essence, and was God; because His essence was in God and was God. That which shows forth as the perfect "Word" was in the beginning, and was with God, and was God; as the rays of the sun, while in the sun, are with the sun from the beginning, and are the sun. So, when the sun rises and shines upon the world, we behold and feel the rays of the perfected sun.

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#### LESSON BY THE MASTER ON THE PROOF OF THE MANIFESTATION.

According to the Koran, the book (Koran) revealed to Mohammed is the greatest proof of him as a prophet. The language of the Koran is generally conceded to be a classic model of the Arabic language. The seven proofs of His Truth laid down by the Manifestation are especially addressed to Musselmen. The Koran is indisputable proof of Mohammed. If one is in doubt of this, he has only to produce a chapter of it. If this is so, do not the writings of the Manifestation prove His Truth? Mohammed was an Arab, and wrote in Arabic, but here, on this coast, the Bab and the Manifestation were not learned men. They were never taught, and did not know Arabic, and the Bab was a merchant without learning, yet they both wrote in Arabic, employing the most wonderful choice of language. Ought this not to be a proof of the Bab and the Manifestation as prophets? It required twenty-three years to write the Koran, but the Manifestation wrote as much in six hours. During fifty years the Bab and the Manifesta-

tion said: "Oh people, our writings are the best proof of our Truth, and if you say they are not, you must produce their like. Here is one of the verses of the Bab. To you it is only a blessing, but to those who know Arabic, it is one of the greatest proofs: "Oh, my greatest Master, I entirely give up my soul in Thy Path, and redeem myself to Thee, and the only thing I wish for is Thy Love, and to suffer martyrdom and be cursed in Thy Path. Thou only art sufficient for me. I love only Thee."

When 360 people suffered martyrdom, Mula Abdul Karim, whose name was changed by the Manifestation to Ahmed, was written of in this way: "Verily those who suffer martyrdom in the Path of God, it is because God has especially favored them. As to thee, Oh Ahmed, thou must not be satisfied with suffering martyrdom only, because a greater privilege is given thee. Thou art the first name written in our book, and if thou findest thyself in such a station that all the people are under thy shadow, - otherwise it behooveth that thou must suffer not only martyrdom, but other things; in a word, when thou bringest the people under thy shadow, it shows the Covenant entered into by the Bab and Ahmed, on account of the Manifestation. If you believe in the Manifestation, you will have all the people in the world under your protection."

Verse of the Manifestation: "The river Jordan has assuredly joined to the Greatest Sea (that is, the Manifestation has come to Jordan), and the Son is crying in the Holy Valley, 'Labeick, Labeick,' - here I am - and the Mount is surrounding the Holy House, and the Lote Tree is crying out, 'Verily, the Lord has come with His Great Glory' - and the importance of these writings in Persia is so great that it is impossible to deny their truth."

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The existence contains two worlds: one of matter and the other of spirit. There are two stations for man: material and spiritual. If we



When we speak of the body of man, we find it dead, but it is quickened through spirit. The fineness and perfectness of man depends on his spiritual powers. Were the body separated from the spirit, it would be dead. Without spirit, the body is useless. In the same way, man is the spirit of this world. The contingent world without man would be a lifeless body. When we say man, we do not mean every man in the world, but we mean perfection, i.e. that most perfect being, man, is like the life of the body, and is the life of the world, and the perfection means the Appearance of God; i.e. the Prophets, or Manifestations. As the material sun is the source of life and light to all contingent beings, so the Sun of Truth is the source of Life and Light to all the spiritually awakened. As we see the material sun rising and shining, so we see the Sun of Truth rising and shining in a similar way. The material sun is stationary, but to the eye it appears to rise and set. This is assuredly by the revolution of the earth, so the Spiritual Sun is purified and sanctified above rising and setting, but because the contingent beings appear and disappear, It also seems to do the same, although It, like the material sun, is stationary and is ever shining. Just as the existence of the material sun is proven by its heat, light and brilliancy, so the Sun of Truth is known and proven by Its favors, bounties and benefits. If we want to know the material sun, we must know it from its heat and light, so with a Manifestation of God, we must prove it by the signs radiating from Him. As the people desired to know the Manifestations by other things rather than the true signs, these signs were veiled from them. In the time of Christ, as they wanted to know Him through the signs designated by the Pharisees, the signs were veiled from them.

One of the signs held by the Jews was that the Messiah would circulate and promote the religion of Moses, but they found Christ doing dif-

ferently and changing the religion of Moses. And He must also have the crown of the Jewish King on His head, and they asserted that the Bible taught that every Jew should become one of the greatest men in the world; also, it is recorded that when the Promised One should appear, all must gather in Jerusalem and surround it. They had many traditions which they looked upon as prophecies from the Bible, and they were waiting for the fulfillment of them literally. Then they looked for the Promised One through the ratifications and testimonies of the Pharisees. They wanted to know the Sun of Truth by some means and arguments that were against Him. Consequently, they were veiled from His Beauty, but they should have known Him by His own personality. The sun is known by its light; the ideal King is known by His spiritual power. The signs, which are the best proofs, constitute His Beauty. The pathway of God is not known by them. Consider the shadow, - while it is the proof of the sun, the beauty of the sun is not discovered by the shadow. The Manifestation had all the qualities of the Sun of Truth manifested in Him. - All of the learned and wise men confessed that the teachings of the Manifestation were the greatest and most perfect. The Glory of the Manifestation was acknowledged by people of all the nations of the earth, but they did not believe in His Divinity. People of all nations composed poetry in praise of the Manifestation. The explanations of the Manifestation were all revelations, and there is not a single learned man on the earth who can produce the like of them. During fifty years the Manifestation resisted all nations of the earth. Though all nations were against Him, and contradicting Him, they were always submissive and humble before Him. The miracles and signs of the Manifestation were manifest as is the sun. As the miracles and extraordinary signs of the Manifestation will not be proof for the centuries which will come after this, we have not mentioned them. The miracles are

Only proof for those who are present, not for those who are to come, for the idolators have also recorded miracles on the part of their gods, in their books. For instance, if the people who come after this century must prove the glory of the Manifestation by His miracles, no one will accept, for the idolators have miracles written of their gods.

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#### SOME OF THE MIRACLES OF THE MANIFESTATION.

In 1867 the Manifestation wrote a Tablet to Napoleon, in which He said to Napoleon: "You shall lose your kingdom, and shall lose everything--even life, because you have not answered me." At this time Napoleon was in the height of his glory and power.

Also, in a letter to the Shah of Persia, the Manifestation said:

"Oh Shah of Persia! I am ready to make every miracle before every learned man, and if I perform it, you may believe on me, and if not, you may call me untrue. But it was not accepted, and the messenger who carried it was killed. The Shah, instead of knowing the Manifestation by His Glory, went to the learned men and asked their opinion, but as they were His enemies, they would not say anything good of Him. The learned men replied - the Prophethood was ended by Mohammed, for he was the Seal of the Prophets. Thus the man who lays claim to revelation is a liar and should be killed. As the Shah asked and inquired from the learned men, he received the same answer as did the Jews when they asked their learned men about Christ.

It is very wonderful that all the learned men who witnessed the signs in the Manifestation did not believe in Him, but clung closely to their own interpretations. One of the most wonderful signs was that Karim Khan, a great person and a learned man, who was worshipped almost as a prophet, wrote many books against the Manifestation and the Bab, but in later years his children accepted the truth and denounced their father. See the pen-

etration of the words of the Manifestation to make children denounce their own parents. And when Sub-i-Ezel's son came here about three months ago, acknowledging allegiance to the Manifestation and Abbas Effendi, he denounced his own father.

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### THE STATION OF MANKIND.

I will explain the station of mankind. When we say man, we mean one endowed with all the attributes of the <sup>human</sup> contingent beings. These properties are common to all men, i.e. man has the mineral property, yet he has an animal quality. Man, in this station, is endowed with the power of speech, but man can comprehend most important things, while animals cannot. It is impossible for an animal to know whether the earth is a sphere or a plane, while man can know. It is impossible for an animal to know that the sun is the center around which the earth rotates, because an animal can only know things which can be seen or felt, but man can also understand what he senses by the intellect. It is understood that we mean by senses, those things known by sight, feeling and taste.

Man has three powers - the power of growth, feeling **and** intellect. These three powers are called by different names, according to different interpretations, signifying powers. One signifies spirit, soul - the growing soul - the sensitive soul - and the intellectual soul. The different branches of men are associated with each other by these souls in this world. One is not called alive, unless he possesses the endowment of the Divine Spirit, though he may possess the other qualities. That is what Christ meant when He said: "He who is born of the flesh is flesh, and he who is born of the spirit is spirit;" also: "Let the dead bury the dead." The Holy Spirit is given only to the Prophets; the people can only possess the rays of the Holy Spirit. Those who believe in God have four

qualities - growth, sense, intellect, and spiritual or divine life. Man cannot enter the Kingdom of God unless he possesses the Divine Spirit. If man desires to ascend, he can attain the highest possible station, but if not, he is in the lowest. If he turns from the low station, he will attain the image of God, but if not, man continues to stay in the lowest degree. The Manifestation said the children are of two kinds - the mature and the immature. The mature are the children of the believers, and the immature of the unbelievers. Some attain to the highest station because they are so well prepared that they can enter the highest station without earthly preparation. When we see a child wise beyond his years, it is a sign of this preparation, so we cannot question the justice of this. All are created in the same station by the justice of God, but if some of these have become prophets and some teachers, this is from the favors and bounty of God.

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Regarding the appearance of Christ, there were many prophecies in the Bible which foretold His coming. One was in Isaiah, which said: "A woman shall conceive and bear a son, and His name shall be called Immanuel," which means God with us. This referred only to the appearance of Christ, whose appearance was the proof of the prophecies concerning Him. Although the disciples of Christ believed in Him on account of the annunciation of Isaiah, the prophecy in Isaiah is claimed by the Jews to have been fulfilled in the time of the prophet, because the king wanted to wage war, and asked Isaiah for a sign. He told the king that this should be the sign, but we say that all of this prophecy had reference to Christ, as the result of the coming of Christ proves this completely. The Old Testament symbolizes a tree, whose fruit was Christ. The teachings of Moses were like a seed, but when the seed grew into a plant and bore blossoms, then

fruit -- the fruit signified Christ, who was the result of all of Moses' teachings. All the interpretations by which the Jews disproved Christ, the disciples used to identify Him. Christians say it is recorded that a man shall appear from Nazareth. It is not so in the Bible, but those who are endowed with spiritual perception know the Bible to be as an ocean, and all the teachings therein proclaim the coming of Christ. As to the Manifestation, all the religious books in the world bear witness of Him. The <sup>Majis</sup> have resisted the Mohammedans for nearly 1400 years, and would not accept Mohammedanism, but suffered great persecutions. They accept and believe in the Manifestation, because of the prophecies of their books. The Jews would not accept Christ, but, because they see their Bible prophecies literally fulfilled, they are becoming believers in great numbers. All of the prophecies of the Koran bear witness of the coming of God. It is said: "Oh people; you will meet God in the flesh; you will visit Him."

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December 7th.

The East and the West are united together. The <sup>protestant</sup> contingent world is divided into two worlds: the world of horizons and the world of souls, - one, the world of sense; the other, the world of intellect. The material world (or sense) is comprehended through the power of the senses, but the intellectual world is comprehended through the instrumentality of knowledge. The sensible beings show the physical world, but the finer qualities of man, such as soul and mind, feeling etc., are only comprehended by the intellect. The soul and mind are not comprehended by the five senses. The Sun of Truth has ~~gone~~ upon both the material and spiritual worlds. The greater the manifestation of the Sun of Truth, the greater is the splendor in both worlds. Consider the manifestations of this Sun

in the middle centuries; also the signs which preceded them, those which occurred with them, and those which came after them. The signs were a result of the Manifestations and were realized and felt both by the senses and in the intellectual world, because some of the signs were witnessed by the five senses, and some by the intellectual powers. The man, Moses, created some effect, in both realms, but only in Syria - not in many other countries of the world. The Israelites, who were in the inhabitants of Syria, progressed both in material and spiritual knowledge.

During the time of Christ, some attention was given Him in different parts of the earth. The centuries which preceded and followed His appearance, received the blessing of His coming in different degrees, and both minds and senses were benefitted.

During the advent of Mohammed, an interest was created only in Arabia. Let us consider in comparison, the signs of those days which preceded and succeeded each Manifestation, to the signs which have become manifest in these days. In the days of the Blessed Perfection, the signs were both material and spiritual. In this century, the sciences and spiritual understanding have become so great, that all the philosophers and learned men call it the "Century of Lights," and the learned men say that if we compare the discoveries of the past 4,000 years with the discoveries which have taken place in this century, we will find the latter greater and more marvellous than all those which have been discovered previously. If we compare, for instance, the books of this century with the books compiled in the last forty centuries, we will find the former greater than all the latter put together. All the errors of the past centuries, regarding the sciences, have been corrected by those who have written upon these subjects in the last century. The comparison of the discoveries of the 17th century with those of the 18th century is that of a drop of water

to the ocean. By a few comparisons, I have told of these days. Christ said: "The wind bloweth where it listeth, but few know its source." The people of the earth are seeing all the great things, but they do not know why they have occurred in this century, and not in the past. Everything in this <sup>potential</sup> ~~contingent~~ world receives its life and substance from the sun; still they do not comprehend it, - for instance, diamonds, etc., are nourished and brought into existence by the sun, but they do not know or comprehend it. A child brought up by its parents does not, in its infancy and weakness, comprehend who is bestowing upon it such favors. The gardener plows the garden, plants the seeds and takes care of the tender plants, but when they have grown to maturity, they do not know who took care of them, nor the one to whom they owe their life. In the coming century, you will see the effect of the Gardener who has appeared in these days. It is said in the Koran, that the Day-spring of Lights shall show Himself forth by two kinds of radiances to both worlds. Those two radiances mean that great signs shall appear in the world of sense, also the world of intellect. This is followed by another: "How can one deny God when all these signs shall be manifest from Him?" By this he wants to convey the meaning of the great events occurring in both the physical and intellectual worlds.

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#### THE FOURTH PROOF OF THE MANIFESTATION, BY ABBAS EFFENDI.

Another fact (reason or proof) which proves this truth is the uprightness and steadfastness of the Bab. Consider a man without education, or any assistance whatever, proclaiming himself in a matter which has been against all the nations of the earth. We cannot compare Persia with America, but in Persia when a man puts forth a claim, all the learned men, as well as all the lower classes, stand against him. The Manifestation



and the Bab have withstood all the different classes of people, including the Government. Were you to take the courage of all the people in the world, and put it into one heart, still that one who might possess it would not withstand what they withstood. Even their enemies acknowledged that it was a wonderful thing. Moses, the prophet, who was the chief in Egypt, had only the Egyptians to resist. Jesus Christ had only to resist the Jews, who were under the Roman Government, and were looked upon as bondsmen, and the Seal of the Prophets had only the nomad tribes, who were accounted the basest tribes in the world; but the Manifestation resisted alone all the countries of Asia. He was so steadfast that He strengthened His Cause while He was in prison, and the more they wanted to quench His Lamp, the more brilliant it became. It is very wonderful to see a single man put forward a claim that is against all the religious tenets of Asia, and without a sword or soldiers. He subdued the powers of all those nations until they were helpless to resist Him any longer, just as the Persian Government showed every hostility, but at last, finding it useless desisted. The resistance of the Manifestation to Asiatic nations can be likened unto one man standing before regiments and overcoming all of them. There is no doubt but this can be accomplished, if a man be on the part of God; for alone, he can do nothing.

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LESSON ON THE 22ND AND 27TH VERSES, 5TH CHAPTER OF ST. JOHN, BY THE MASTER

It is said by God, in the Bible: "Let us create man after our image." By this, it is meant that Adam was created after the Image of the Merciful. In the traditions of Mohammed, it is also said: "As God wants to show Himself, He made man to show His Face through him to the people." God has two stations: an unknowable, - the station of His Names and Attributes; the other is His Appearance through the human body, and that is the created

man. The perfect man is after the Image of the Merciful, both in the visible and invisible stations. The invisible is only shown and known through the temple or body of man. For all the Names or Attributes of God, signs are visible in the body of man. For example, one of the Names of God is the Hearer, and we see the power of hearing in man. Also, He is the See-er, so the sight of man is a sign. God is Life - we recognize life in man. God is Powerful - we see in man the potentiality of power of generosity and forgiveness. But one who is born blind can never imagine that God is seeing - cannot thoroughly understand the meaning of sight; the same also is true of one born deaf; and man, being endowed by the bounties of God, can find out and understand the bounties of God Himself. So it is confirmed that man is created after the Image of God spiritually, and as to the material condition of man, the Christians say Christ was the manifestation of God. It is said in the Gospel: "In the beginning was the Word, etc.," so it is proved that man is after the Image of God, both materially and spiritually. As the Word was Christ, so, God becoming perfect man (i.e. in body), completes the Image materially. The saying: "I am the Son of man" goes to show that at some day, the Father would appear in the temple of man (i.e. a human body), and if the heavenly Father had not appeared in a human body, this saying could not be understood. As long as Christ said: "I am the Son of man," we must find out this meaning. It must mean that His Father, God, will appear in the human body, or we must accept the statements of the Jews, and say it was concerning Joseph He spoke as His Father, but He Himself said: "I am the Son of God and the Son of man."

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St. John III: 9 to 14, BY ABBAS EFFENDI.

Nicodemus was a learned man; nevertheless he was one of those to whom Jesus referred when He said: "Because seeing, they see not, and hearing,

they hear not; neither do they understand." V. 10, Jesus said: "What will become of your pupils; you yourself cannot understand."

A little child cannot understand or comprehend the words of a man of twenty years. Those who have human minds cannot understand and comprehend the heavenly mind, any more than a child can comprehend a man's mind or words. Christ's teachings were heavenly, and we must have a heavenly mind in order to comprehend them. The mind of Nicodemus bore the same relation to the teachings of Jesus that a child's mind bears to the man's mind, which is, in a sense, perfect. The spiritual eyes and ears are born from a perfect soul, so that he can comprehend. To be born of water and the spirit is the earthly condition, and the signs are clear for all to read and know and see, and if you cannot understand even this, how can you comprehend the spiritual birth, though its signs are as clear as the other signs. Every one can see and know them. Nicodemus had an earthly mind, and only understood earthly things. Heavenly things are alone understood by heavenly minds. But the oneness and singleness of God is even for heavenly minds upon earth, a most difficult spiritual truth to comprehend,

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Hyez Abul Magid, a Persian, was not a very strong believer. He had a son, Badi, who was about twenty years old, and he was called by his father and all others, a dull, stupid boy. The Manifestation wished to send a Tablet to the Shah of Persia, and asked who would take it, adding that whoever did so, would certainly be killed. Badi offered to go. The Manifestation then talked with him. [The Greatest Holy Leaf told us that he was in an adjoining room, and that when Badi came out from the Presence of the Manifestation, he was greatly changed, and was filled with the spirit, and a great light was all about him.] He went to the Shah and refused to deliver the Tablet to any one but the Shah himself. Then the

soldiers stripped him, so that he could not be able to conceal weapons. When Badi approached the Shah, he repeated a verse from the Koran and said: "I come from Acca, the beloved city, and from my Beloved;" and this was all that he would say. He would neither deny nor affirm anything. Then he was tortured and put to death. Holes were made in his body and lighted candles inserted in them, and other tortures were practiced. From this, one sees the great change that the spiritual birth had made in him.

St. John III:13.

Elijah and Enoch were believed to have come from human source, but ascended bodily into heaven. Jesus said this could not be. Christians believe that Christ came from heaven and returned bodily to heaven. They say He came from heaven, but they also acknowledge that He was born of Mary. It was true that, though He came by Mary, He came from heaven. They now believe that Christ will come from heaven in a cloud. Christ has come from heaven, but in a body just as Jesus did. If Elijah and Enoch went to heaven, they must have come from there, but it was not their bodies which went there, but their essence, just like Christ's. "Even the Son of man, which is in heaven" - His body was not in heaven; it was at that moment upon the earth, but His Essence was in the world of His Oneness and Singleness.

St. John III:14-19, BY ABBAS EFFENDI.

Redemption has many meanings. V. 14: Serpent means the religion of God. Moses lifted up this in the wilderness; that is, he founded this religion, as the people were in this wilderness forty years. Serpent is the symbol of religion, because a serpent swallows everything; so the religion of God swallows up, or removes every doubt.

"As Moses lifted up the serpent in the wilderness, so must the Son of

man be lifted up,\* that the religion of Christ shall be known in the world. V. 15: Every prophet, or Manifestation of God, must know fully that he will be utterly destroyed, before he begins his work, for his teachings will be against the teachings of the whole world. Jesus knew His words would result in His crucifixion, and His lifting <sup>(up?)</sup> us would give eternal life. This is the first secret of redemption. The Bab said to the Manifestation: "Oh my great Master, I give my life - my soul in your Cause, and I desire nothing but the curses of men, because you only are sufficient for me." V. 16: God, because He loved His people, gave His only Son; that is, gave Him spiritually. This is the second redemption. V. 17: The Jews believed that Christ would come as a great earthly king with authority, and would punish and kill all who did not believe on Him. No! This was not true. He would only come to bring light into the darkness of the world, - to bring eternal life out of death. The first redemption is the giving of the human life, in order to make the truth known. The second 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.

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#### TABLE TALK BY ABBAS EFFENDI.

Look at the great and glorious favors of the Manifestation in bringing together these people (two Russians) from different parts of the world to set 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 beautiful and holy fellowship. I hope you will see the result of this meeting. My teachings and utterances are now as seeds, which I am sowing in your hearts, but by and by they will grow up into trees. If you want them to grow and become

strong trees, you must water them by the Bounty of God, and let the Sun of His Holy Spirit shine upon them.

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 LESSON BY ABBAS EFFENDI.

In this morning's lesson we explained redemption. 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 effaces discord, and causes man to attain to a high degree of spirituality; changes darkness into light, veils the darkness of crime, and brings forth good deeds. The mystery of it is explained in four ways. Every one of the Manifestations of God is a perfect man and accomplished being (each Prophet). 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 is ~~the~~ called the Day of Moses and all the people who came in this time are called the branches of the Lote-tree of Moses, as they came in His time and under His command, i.e. revelation. The Manifestations of God are likened unto the seeds. They contain all the perfections of the tree, but you cannot see the perfection until the tree grows. The Blessed Lote-tree grew up from a single seed, yet all the perfections and virtues which existed in the seed were not manifested until the seed sacrificed itself, that the tree might become apparent. The branches, leaves, flowers and fruit of the tree are only matter, but the perfection hidden in the seed has given them color, fragrance and delicious taste. When the tree attains its majority and perfection, you will also find the original seed appearing on it, and the new seed signifies the second manifestation of the first seed, and the second seed contains all the perfections of the first, and the return of

the first seed is apparent, but when the second seed grows into a tree, the same branches, leaves, fruit and flowers do not appear, but the seed has sacrificed all of itself the same as the first did, that the second tree might appear. Tree is matter, but the perfection in the seed causes it to enter the vegetable kingdom. Thus the disciples of Jesus 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 the station of the spiritual growth. The Manifestation 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 the willingness to die." Jesus knew that He must give up His life, for all the Jews were against Him. He realized in the beginning that He must give up everything before He could put forth His claim, and He must give His life before the people could know His truth. Also, for the sake of self-sacrifice, the Bab said: "Oh my great Master, I give my life, my soul and everything I have, and I desire nothing but the curses of men, because you only are sufficient for me."

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#### LESSON BY ABBAS EFFENDI.

Everything Jesus said was in parables, and He spoke thus because the ideal sense is in this way revealed and understood. This <sup>potential</sup> 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 <sup>potential</sup> 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 among all <sup>worldly</sup> contingent beings. If the planets had no rotation, they would soon cease to exist. This is the reason that God 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 seasons the <sup>potential</sup> contingent world is constantly revived and renewed, and this same renewal is seen in the Kingdom. The early days of every Manifestation are called the spring, when you see the soul 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, the beginning of the appearance of Moses was the spring time of Moses' Day; the summer time was when many people had accepted Him, believed in Him, and promulgated His teachings. Thus His fruit was gathered. Then came the autumn, when His commands first began to be neglected, and the true followers began to drop away, and the true teaching 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, and the dreariness of winter is forgotten, then it is that, in these 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.



## EXTRACTS FROM THE HOLY BOOK.

Rules of the Manifestation. The first and most important matter to-day for every man, is to know and accept the Manifestation, and to give a knowledge of Him to others. There are many spiritual conditions in this world, and many different conditions in the unseen world. Those who hear and cannot accept the Manifestation, - their good deeds will be counted, but no one enters the Kingdom of Baha unless he accepts the truth. Those who do not hear, - their good deeds will be counted; they will have a certain spiritual condition, but not the highest. Those who accept the truth will have a very high position. At present, the believers must have faith, as did the disciples of Christ. In the future, this truth will have been proved, and people will be born into it, as we were born into Christianity. All persons should, at all times, search for the truth of God, and they who do this will find the present Manifestation, for God is just and has promised, "Seek and ye shall find," and the Lights abound even now. We must accept and obey. We cannot obey and not accept, as we cannot accept and not obey. A lighted lantern shows forth its light; if the lantern does not, you may be sure it is an unlighted lantern.

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## THE EXPLANATION OF REINCARNATION.

Husseyyn, son of Fatima, is expected with twelve Imams. Moses is expected by the Jews to return as the Messiah. Christ is looked for by the Christians. The people of the world have always expected a reincarnation of their greatest prophet, - each nation respectively, according to its religious beliefs; that is, they expected the return of the soul in its personality. When John the Baptist was asked: "Art thou Elias?" he replied, "No." His soul was not the soul of Elias. When Christ was asked if John the Baptist was Elias, He said, "Yes." But Christ's meaning was a

spiritual one. John the Baptist came in the same Spirit of God, but was not the same soul. All the Prophets of God were Manifestations of God. Moses, Jesus, Mohammed and the Bab were the four greatest prophets, because they reflected the Light of God in a greater degree than any of the others, and they left books to guide the people in the way of God. Suppose a mirror represents the prophets, and the sun represents God, and the sun's rays the Holy Spirit. The mirror of Adam was dull, for the people of the world were not sufficiently advanced at that time to receive more light than the mirror of Adam sent forth, therefore God reflected the light upon a dull glass. The mirror of Moses was much brighter, so it could receive more of the sun's rays and give back to the people a greater brilliancy, for the people of Moses were more advanced than the people of Adam. The mirror of Jesus was entirely clear, so that it received the full light from the sun and was, therefore, the sun itself, and this was what Jesus meant when He said: "I and the Father are one." But when the Manifestation of God Himself came, He was like a magnifying glass. He not only, like Jesus, received all the light from the sun and gave it back to the people, but He took the heat also and gave that out. The Manifestation was like a fine glass filled with wine; it was so perfect that no glass could be seen; the wine only shone forth. So the Manifestation was such a fine and perfect vehicle for the light, that the Spirit of God only was noticed.

The history of the world is lived in cycles, so also does man work out his life in cycles. The illustration represents the cycle of man. He travels from darkness to light, from the lowest to the highest, from imperfection to perfection. Everything has a beginning and that beginning is in God, the Infinite Essence. The first half of man's cycle descends, the second ascends; the first is the night, the second is the day.

The mineral kingdom is only matter, but it has a latent power of God in it. The vegetable kingdom is matter, but the power of growth is added to it. The animal kingdom has the powers of the mineral and vegetable kingdoms, and also a third power, - the five senses, speech and mind. Then comes man, who starts in the Infinite Essence. He is first analagous to the mineral kingdom; then to the vegetable, and then to the animal kingdom. The soul does not suddenly shoot into a human body; it is like a seed, which the sun and rain nourish and start into growth; so is God's power in the human seed. It begins with a latent power from God, like the power in the mineral kingdom. (The body is composed of chemicals. It has growth and the five senses; hence it embraces the three kingdoms.) It progresses with the power of growth like the vegetable kingdom, and so on with the animal, and it goes through these conditions until it reaches the human world, by the hidden power of God, just as the sun and rain make the seed develop into a tree. The first, or descending scale, is the natural one; the second, or ascending scale, is the spiritual one. The first half is the night; the second is the day. The world is the greatest distance from God, but the rays of God upon it are direct rays. The world is the darkest, but it always is so before the dawn, and the ascending scale begins the day. The world is the worst place for the soul, if the soul remains in it, as it is farthest from God. The Manifestations of God are always in the human form, because the sun shines directly on it. The soul starts from God and, if he enters the spiritual world, he returns to God. When a soul first enters the spiritual world, he is born of water, or the truth and knowledge of God. He is afterward born of the Spirit; when he takes on all the qualities of God and ascends into an indefinite number of spiritual conditions, - always progressing upwards. It is possible in one step to leave the lowest and enter the highest condition. The Man-

ifestation said that you could cross all the spiritual conditions in one step; that is, it is a possibility. We can understand and compare our own condition with those below us, but not with those above us.

"If a soul makes this circle, will he return and make it again?"

That would not be possible, but the same spirit can return. We come from God, and we return to God. When clouds come between the Infinite Essence and man, they are the doubts of the unbelievers, and the spirit does not then shine clearly upon them. A clear mirror is like a man who has no doubts - the sun reflects brightly from it.

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John 3:17. The Jews expected the Messiah as a King who would conquer the world, and judge the earth as earthly kings do, by punishing and killing with the sword in His hand (See Isaiah - there is a prophecy of a stick) and also who would be so just that the animals would come under His influence, - even the lion and the lamb would feed together. But Christ came not in this way. His was a spiritual kingdom, and as Christ's kingdom was a spiritual one, so were His punishments spiritual. Alexander the Great came in the way the Jews expected the Messiah to come.

Verse 18. For the earthly kingdoms, there are earthly punishments, and for the spiritual, spiritual ones. Unbelief is a spiritual punishment and faith a spiritual reward. In verses 16 and 18, the word 'begotten' is not found in the Hebrew, and 'already' means in Arabic 'surely.'

Verse 19. The Bab says the acceptance of the truth of God is the Eden of the earth, and the denial is the hell upon earth. There is nothing better upon earth than this first condition, and nothing worse than the second. The Paradise of yesterday may have been accompanied by a very uncomfortable bodily condition, but that matters not - it is a Paradise. It is the seed of all truth, growth and happiness. An ignorant man who

sees a seed-sower and knows nothing of that seed's future, thinks it a poor affair, but the wise man knows what is to be the great future of that seed in a glorious tree; so the seed of faith upon the earth will spring up as a great tree, bearing beautiful flowers and fruit.

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God sends tests unceasingly to all men. Satan's test was that he did not see the Manifestation of God in Adam.

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Children care not for money or power. They have no love of the world and so Christ said: "Unless ye become as little children, ye cannot enter the Kingdom of Heaven."

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Regarding the appearance of Jesus Christ, there were many prophecies in the Bible which foretold His coming. The one in Isaiah, which said: "A virgin shall conceive and shall bring forth a child, and His name shall be Immanuel" (Virgin in Hebrew means chaste, pure), which means "God with us," referred only to the appearance of Jesus Christ. His appearance was announced by the Prophet. The disciples believed in Jesus Christ because of this prophecy. The Jews said it was fulfilled in Isaiah's own time. They say that the king wanted to wage war, and asked Isaiah for a sign that he would be successful, and Isaiah gave him this sign, which happened at that time. But the Christians saw that it referred to Christ, because His coming proved it. The Old Testament symbolized a tree, whose fruit was Jesus Christ. The teachings of Moses were like a seed, which grew into a plant, with blossoms and fruit. The fruit symbolized Christ, who was the result of Moses' teachings. All the interpretations by which the Jews attempted to disprove Christ the disciples used to identify Him. The Christians say it is recorded that a man shall appear from Nazareth, but

this is not in the Bible. Those who know the Bible through spiritual perception, know it as an ocean, and all the pearls therein proclaim the coming of Christ. As to the Manifestation, all the holy books in the world proclaim His coming - the Bible, the Koran, the works of Zoroaster, etc. The Majuses (Bajados was their prophet) resisted the Mohammedans 1400 years, and suffered great persecutions, but they accepted the Manifestation, because He fulfilled the prophecies in their books. The Jews did not accept Christ, but they do the Manifestation, in great numbers, because they see that He fulfilled many prophecies of their Old Testament. The Koran says: "O people, you will meet God in the flesh; you will visit Him."

St. John 4:39 to 44. Many people believed that Jesus was a great man while He was upon the earth, but only a hundred followers believed in His divinity. So the Manifestation was believed to be great, but not divine.

Verse 44. Prophets have two qualities - the human and the divine. Creation is in two parts - God and His creatures. One is the spiritual world, and the other is the material; one the eternal, and the other, the temporal. There are two realities - God's and man's; we must choose one or the other; we cannot have both. Prophets are born with human qualities, all the material qualities like other men, but they also have all the spiritual qualities. The people are poor and weak, and so completely filled with the human material qualities that they cannot believe in the prophets. They see that prophets are men like themselves, and cannot see spiritual or infinite essence in them. They look at the mirror, and their own eyes are so dull that they see only a dull reflection, and they never search for the sun, which is reflected in the mirror. Satan saw only the material body of Adam, - not the essence; and the people about Jesus saw

only an ordinary, or perhaps an extraordinary man, but nothing more. From afar, when the body is invisible, you see the Light from the teachings.

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In the Surat 'ul Hykl.

"O people, you must beware against doing against Him who will come after Me, those evils which you did to Me. Beware of doing to Me what you did to My Predecessor. I am not sorry for Myself, only for Him who comes after Me."

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#### AS TO PUNISHMENTS AND REWARD.

Hell signifies punishment, and the Kingdom of God, reward. These are mentioned in the Gospel. There are but two references to the Kingdom mentioned by Christ - one where He speaks of the fruit of the vine in His Father's Kingdom. In the Koran, the only thing said about Paradise is a nice garden with trees, etc. Hell is described as consisting of five hollow wells, with beatings and punishment. The Kingdom and hell have been misunderstood until the Manifestation appeared, and gave out the true meaning - this is very difficult. There are two kinds of Eden - one in this world and one in the world to come. Hell has also two conditions - one here and one in the world to come. As to the Paradise of this world, it signifies the knowledge of God, the love of God, and the highest characteristics that man can possibly attain, because everything reaches Paradise when it attains perfection. For example, when an orange attains maturity - ripens, we say it has attained paradise. Look at man when he attains maturity. We can say that, materially, he has attained paradise, for perfection means paradise. When man attains the knowledge of God, and abides in His shadow, he will then be endowed with all the good qualities of mankind. We can then say he has reached paradise; and in the opposite

case, if one continues to remain in his imperfection, he is in the greatest material hell. For example, there are two men; one is endowed with all the good qualities, and one has none of them - then we can say one is in heaven and one is in hell. One is good, true, loyal, good-hearted, patient, learned, etc., the other is ignorant, a liar, an oppressor, tyrant, robber, unable to understand, heedless - in a word, has all the worst qualities. How can we judge between these two men? We would say one is in heaven and the other in hell. Also, after leaving this world, there are hell and paradise, and no one can understand that heaven and hell, except by his material consciousness. To understand, we must only speak of it as a parable, as did Christ; for while we are in this world, it is impossible to know what is in the next. While in the womb of our mother, was it possible to comprehend then anything of this world? Now we are only believing in God. We will not realize the great blessing of this until we get into that other condition. The child, being practically blind, deaf, etc., in the mother's womb, cannot realize his imperfection until he comes into this world. So with those who refuse the truth here, they will realize how imperfect they are when they reach the next world. It is known that, when we pass from this world to the other, every good thing or delight, or every bad thing, will be the result of the actions here. It is said by the Bab that hell is prepared for man through his lack of belief in God, and paradise is prepared by belief in God. For example, punishment and torment for an unbeliever are as a well, and blindness causes one to fall into the well. He cannot see the way, so the greatest punishment is blindness. In the same way, if unbelievers were not veiled from the Beauty of God, they would not be so afflicted. Paradise is knowledge, and hell is disbelief. The best bounty is perception, and the greatest calamity is blindness. The only thing left to



be explained is - how will we be able to feel those things when we have no body? God has shown us a spiritual paradise and hell in this world. When one who has nothing in this world is sick and poor, we say this is a material punishment, visible; but a spiritual punishment is when one has all the material things he needs and is well, but suddenly loses a dear one, or some great calamity falls upon him, it is a spiritual punishment, for materially he is in good condition, but in spirit he is tormented. Suppose one is very ill and good tidings is brought to him, he at once becomes happy. This is like a spiritual Eden, and it is material happiness. Man appears to be happy because he has all the outward signs. This is a material Eden and the material punishments are signs which foreshadow that, in the next world, we shall have punishments. One may lie down on a soft bed and see in a dream different hardships, while a man in prison may dream of beautiful things.

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Question: When one departs from this world, is it possible for him to advance in the other world?

The believer attains to eternal life, but the unbeliever is eternally veiled from the Presence of God. Eternal life is knowledge of God; eternal punishment is being deprived of seeing God, according to the statements in the Gospels. Those who do not believe, are in eternal condemnation, while those who believe will be in eternal joy and delight, and it is said the mercy of God surpasses the torments. There is a great difference between eternal disappointments and the mercy of God, for when His mercy exceeds His condemnation, how can then one be in eternal torment? It is proved that existence belongs to mercy, while condemnation is punishment. We must reconcile His mercy with His punishments. As we find sight and hearing grown in the womb, it is impossible for us to

attain them here if a child is born without them. In the same way, in this world there is the chance to know God, but if we go into the other world not knowing Him, we will find ourselves imperfect. Belief is an instrument for our perfection, the same as the womb is the place to form organs for this world. As the people have the opportunity of believing in God, so they also have the opportunity of refusing the Manifestations of God, but the comprehending power of God is never arrested in its bestowal of bounty. It is impossible for us to say that it is beyond the power of God to permit any advance in the next world. It would be rendering Him impotent. The power of God is sufficient to remove one from the station of veiling unto the station of sight and mercy. When a believer comprehends that God is all-powerful, we can beg Him to forgive those who are veiled from His bounty, and his supplications may be granted, for God is merciful and forgiving; so, God can remove them from the place of disappointment to the meeting of the beloved. But man has no power to deliver himself. Only the mercy and will of God can deliver one who has been condemned to everlasting punishment. All things are divided into the mineral, vegetable and animal kingdoms. The mineral is only able to reach the highest station in its own kingdom, but it cannot attain to the vegetable kingdom, as it has not the power of growth. A plant has the opportunity to reach the highest station of its own kingdom, but it cannot leave its own kingdom and enter the animal kingdom. The highest plane it can attain is perfection in its own kingdom. So with the animal - he can only reach the highest station in his own kingdom, and he cannot evolve from his own kingdom to that of the human. It is possible for all to attain to the highest station in each individual kingdom, but it is impossible for a mineral to change its kingdom. In the same way, when one who is an unbeliever passes away, it is possible through the power of God for him to attain a high station, but he can never do it by himself, as

his station is fixed, so far as he is concerned. It is impossible for a piece of bread to change itself from the vegetable to the human kingdom, but the power of God changes it and it is absorbed into the body of the one who eats it. It cannot do this of itself, but the power of God does it. So it is impossible for a man who is not a believer to change his station in the spiritual kingdom.

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Let us consider the prophecies announcing the coming of God, or the Manifestation. The coming of the Kingdom of God is foretold in all the holy books and these sayings are not confined to a small number, but the books are full of them - especially Daniel and Isaiah. It is plainly stated in the Bible that when the Spirit of Truth shall come, He shall lead you to all truth, for now ye cannot bear these things. This refers to the Manifestation. Christians have always believed that this refers to the Holy Spirit. How can this be? The Holy Spirit was already in the world. He came in Jesus when He was born. Moreover, Jesus would never speak of the Holy Spirit as one who has ears. (Whatever He shall hear, that will He speak.) This must refer to the Advocate or Mohammed. The Holy Spirit is a spirit; not a man with ears. Also, Jesus says that the Father is in Him. How could the Father be in Him, except by the power of the spirit? If this is true, the spirit must have already been in the world, and yet the Christians teach that the Holy Spirit was not sent until after Jesus was crucified. But when Christ said, the Spirit of Truth shall come and teach all things, He meant that He was to come in the flesh. The Koran says, "There is a day in which the Lord shall come" and again, "Know ye that ye shall meet Him." Those, therefore, who deny meeting their Lord, will be plainly at a loss. The sons and disciples of Mohammed explained that there would be a coming of their Lord. Ali said:

wait for the appearance of One who was to manifest in the Mount. By calculation, the Day of the Bab is foretold, and also the prophecies of the Koran, as to the twelve Imams. One prophecy says that in 1260 A.H. (1844 A.D.) the Day of the Lord shall appear (after the flight of Mohammed).

In the Bible there are too many prophecies to even speak of them. The prophecies in the books of Zoroaster plainly foretold the coming of the Bab and the Manifestation, - so in large numbers they have become believers, though they do not believe or accept either the Bible or the Koran.

In Persia there is a sect who believe in the divinity of Ali. They have religious books in Turkish, which explain that One shall appear in the flesh; that is, a Divinity.

There were no prophecies to foretell the coming of Moses, but for the coming of Jesus we find them and in the Bible the coming of Mohammed was mentioned in the Gospels as the Advocate, but regarding the coming of the Bab and the Manifestation all the religious books foretell of them - the Bible, the Koran, the Gospels, the holy traditions of Ali, and the Zoroastrian writings; all are quite plain on this point. No one can contradict them. The Holy Spirit was always upon Jesus. At thirty years of age He was baptized and John saw the dove descend upon Him. The Holy Spirit upon the disciples was like the rays of the sun. Jesus was the Sun and His rays shone upon His disciples through His teachings. A spirit cannot be contained in a body as a glass holds water. It permeates a soul or mind spiritually. The Holy Spirit in the disciples was the spirit or essence of the truth which they taught.

We have feeling through the five senses and intellectual qualities. We often express these qualities by a material symbol. For instance, my heart is on fire; my heart is broken; I am thirsting for knowledge, or hungry for love; and this explains the verses in Acts 2:2, 3 and 4.

The Spirit of Truth was the Advocate, or Comforter (Mohammed).

He was a man; he could not have been a spirit; he had ears to hear.

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Lesson 1st St. John: Christians say that the Word was Christ, but they do not know why. He called Himself the Word. The Mohammedans believed Christ had no earthly father, so they explained the Word as Christ, because Arabic for "word" - Kalameh - is 'Be.' There are two kinds of books, the written and the unwritten. The world of creation is the unwritten book. There are also two kinds of words and two kinds of letters. Everything that is created (like a blade of grass or a stone) is a letter of a word in the unwritten book. Isolated creations have no meaning in this world. A tree alone has only one power - growth, but this is not a perfect or complete idea. Water is great; it gives life (through drinking), but of itself is quite powerless, but man is a complete creation - gathers all powers of creation into himself, like the word of the written book. Man or woman is the single word, and gathers all the letters into himself. 'Mson,' the Arabic word for mankind, means perfect man or prophet. The written book has letters; each one taken separately has no meaning, but the letters put together make a word. Jesus had the powers of the mineral, vegetable and animal kingdoms; also all the spiritual powers; so He was the Word, for He gathered unto Himself all the letters or powers of the unwritten book, and He had the tears, or water symbol, of spiritual truth. He had the power of material growth and the spiritual knowledge in His heart to make spiritual growth; so He combined the two powers of matter and spirit, and completed the perfect man, or prophet. "There is no God but God." This combines several words, but has one meaning, and we must consider only the meaning. "Praise to God" is one word in the same sense. The 'Word' (Christ) was originally with God in

the Infinite Essence, so He was with God in the beginning. When the sun has risen, its light shines upon the earth, but before its rising, when the light is not perceived, it is still a sun with the quality of light in it. The rays from the sun are with the sun, and were with the sun before it shone upon the earth, so in the same sense they were with the sun in the beginning and in reality are the sun. Christ was with the Infinite Essence in the beginning and so He was God.

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Once some materialists came to Acca to ask Abbas Effendi what about the Immaculate Conception. He answered: "A living body cannot come forth from a dead body. Only a living man can make a living child; this is a scientific fact."

The scholars said it is impossible for a child to be born without a father, and said nothing could change their opinion regarding it. They left the subject and began speaking of geology - scientific facts well known. They were led to speak of their idea of evolution of man from the atom and molecule all through the different stations until at last man was evolved from all these previous conditions. Then Abbas Effendi said: "Well, did the first man who was evolved have a father and mother, as you said a child must have that comes into this world?" They said: "Why no, of course not." Then the Master said: "Well, if God could make the first man who came upon the earth without a father or mother, could He not make Jesus Christ also without a human father?" They were confounded and said nothing more, but after that they were converted and went away believers.

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Look at the fevors of the Blessed Perfection in bringing together these people from different parts of the world to sit down at a table in Haifa, at the foot of Mt. Carmel. It is almost impossible for the people

to believe that we are united together and enjoying this blessed fellowship. We hope you will see the result of our meeting. These sayings and utterances are now only seeds I am sowing in your hearts, but by and by they will grow up into trees. If you want them to grow, you must water them by the Bounty of God, and let the sun of the spirit shine upon them.

In any sort of business, both spiritual and material, the success thereof depends upon the capacity of the person. Thus, unless one has the capacity, he cannot obtain the favors of God. As Christ said: "The wind bloweth where it listeth." When it passes by the stones, they get some bounty without feeling it. The animate bodies only feel the breeze and become cheerful and glad thereby. We have also two kinds of men (animate beings). One kind becomes cheerful and happy when the breeze passes, and the other kind receives no benefit. The more healthy one is, the more he will be refreshed by the breeze. Now it is understood that the breeze is the same; the stones do not feel it; the trees receive some blessing; that is, they feel it; but man receives according to his capacity. Some are refreshed, some are not. When the breezes of the Bounty of God are blowing, some receive and some do not; some are refreshed, and some are not. Consequently, we must pray and supplicate that we may gain the capacity to receive. No one will enjoy drinking water unless he is thirsty; 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 cut yourself from the world, the more you will draw nigh to the Kingdom. Abbas Effendi hopes, through the greatest Bounty of the Manifestation, you will attain a great capacity to receive. The waves are so great that, had a single drop the capacity to seek, it would become an ocean. A black stone would be changed into diamonds and rubies. Consider the material sun that, by shining, all

things in the <sup>potential</sup> contingent world grow and are raised to a high degree. How much more then will the spiritual Sun of Truth cause to grow the holy beings, i.e., those who turn to God - a small seed makes 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 about the lamp, had he no eyes, for the body feels it not. I swear by the One God, and there is but one, that had each one of us a hundred mouths, and in each mouth one hundred tongues, we could not praise God as He should be praised for the great privilege of being upon the earth in these days. You do not realize your great blessing in living in these days. These are the greatest days in the history of all the ages. Consider not the present day, for the blessings are not yet manifest. In the days of Christ, He was despised, but after 1900 years, people came from half around the world to visit some stones upon which tradition says He once sat. How much greater will these days be, when they will be known!

The mystery of self-sacrifice is explained in four ways. All of the Manifestations of God are perfect and accomplished beings. They were all endowed with the same characteristics, and have attained all the bounties and good deeds. The likeness of each Manifestation is that of a Divine Lote Tree. For instance, the time between Moses and Christ is called the Day of Moses, and all the people who came in this time are called the branches of the Lote Tree of Moses, as they came in ~~his~~ his time and under his command, i.e., revelation. The Manifestations of God are likened unto the seeds; they contain all the perfections of the trees, but you cannot see them until the tree grows up. The Blessed Lote Tree grew up from a seed. All the perfections and virtues exist in a single seed, but all of them are manifested in the tree. The branches, leaves, flowers and



fruit 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 reaches its maturity and perfection, you will find also seeds, as the original seed, appearing on it, and the new seed signifies the second manifestation of the first, and the second seed contains all the perfections of the first. Thus the return of the first seed is apparent, but now when the second seed grows into a tree, the same leaves and branches do not appear. But the seed sacrificed all of itself that the tree may appear. The tree is matter, but the perfection hidden in the seed causes it to attain perfection in the vegetable kingdom. Thus the disciples of Christ were only matter until they partook of the perfection of the seed (Holy Spirit) in the body of Christ. Then they attained to the station of growth. The Manifestation said: "If any one says he is a new Manifestation, he must first be willing to die and know that he must die." Jesus knew that He must give up His life, for all the Jews were against Him. He realized at the beginning that He must yield everything. Then He put forth His claim, and at last gave up His life that the people should know the truth. 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 but the curses of men, because you only are sufficient for me."

Third explanation. - The worldly grades of every Manifestation are so different from the spiritual grades, that each Manifestation has voluntarily sacrificed everything pertaining to worldly honor, fame or renown, for the sake of attaining the spiritual grades of Divinity. Every man 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 to reflect the splendor of the Sun, for only the splendor of the rays of the Sun are imprinted there. The mirror has nothing of itself to give. As the mirror only reflects the rays of the sun, and is itself only an agent, 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 practically nothing which 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 this; for they, of themselves, do nothing, as they are under the sway of the will of God entirely. The personality of the Manifestation no longer takes part in any of His actions. By these explanations, it is meant that all the worldly grades 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 unity. St. John (the Golden Mouth) was one day walking and thinking how he could combine unity and trinity. He came upon a little boy, having a small cup in his hand, dipping the water from the sea into a small bucket. St. John said: "What are you doing?" The boy replied: "Putting the sea into this bucket." St. John said: "Do you not know that it is impossible?" The boy replied: "Yes, as impossible as for you to find a way to put three into one." Those who have been only the lovers of the light, and not of the lamp, when the same light was manifested by Moses, were not veiled from the light, but knew it to be the same light; and those of the followers of Moses who loved the lantern only, when the Light was shining in Jesus Christ, refused to accept it, for they were the lovers of the lantern only. It is known that nothing can have three origins. Everything has one origin; three must have three origins, so how can three be 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, we can make them agree; i.e. they are alike in virtues and properties, and agree with the one. Thus they are one and not three. If there is any distinction between the three we must find out if that distinction is existent or pre-existent, if there is a distinction between the three and the one. The Trinity is the Father, Son and Holy Spirit, and if we say these three make one thing - one identity, then it is only one, and cannot possibly be three, for it takes the 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 that it has become three in existence, then we give to the created the power to cause disunion of the uncreated. This is an impossibility and unreasonable.

Another example of the Trinity: We will take the sun for instance. It sends forth its bounty upon all created beings, and they in turn reflect its brilliancy: a stone reflects the heat, a tree the color, but a mirror is the only reflector 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, and the mirror can say: "I am the sun," though the sun is in the heavens. The most perfect of all created beings is man, therefore in man must be the reflection of the Sun of Truth. By man, the perfection is meant. Jesus was a mirror in which the Sun was reflected, and that is why He said, "The Father is in Me." "He who hath seen the Son hath seen the Father."

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Jesus Christ said in the Gospels: "After Me shall come the Paraclete (or Advocate)." 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 put forth His claim, a great multitude of the disciples of Christ believed in Him as the man who put forward the claim of being the Comforter mentioned in St. John 16:13.

In the Bible, all the prophecies of Jesus Christ were fulfilled with His coming. Then, when the Christians say that the coming of Jesus Christ from Nazareth was prophesied, they are mistaken, but they believe it.

We beg God to send down upon us the true knowledge, so that we may always have the light and knowledge of the Lamps.

There are many subjects which are difficult for man to solve, but during prayer and supplication, they are revealed, 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 means of the ascension. 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, those who obeyed Thine Ordinances for the sake of Thy Love,- they pray only for the love of God, not because they fear Him or hell, or long for heaven, i.e. the souls, in whose hearts the fire of love is enkindled, are attracted by the supplications to Thee."

The true supplications to God must, therefore, be actuated by love of God only. If you see some of the people 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 is it difficult 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. A spiritual man finds no delight in anything save the commemoration of God. When one is confirmed, his heart becomes rejoiced through the commemoration of God.