

ABDUL-BAHA

True Happiness, Wisdom and Progress. The Dawn of Knowledge.

In our last Talk we referred to this same passage, calling your attention to the fact that three distinct periods were mentioned in that chapter, viz.: Time, times and an half; on thousand two hundred and ninety days; and the one thousand three hundred and five and thirty days. The first referred to the time the Bab would appear, which figures 1844; the second period, which is found in the 11th verse, refers to Baha'ollah, the Manifestation—and which reads as follows: "And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days."

The time of the daily sacrifice refers to the Jewish sacrifice. They had a daily sacrifice, a weekly, monthly and yearly sacrifice. This sacrifice was taken away from Jerusalem in the time of Titus, who took the city and destroyed the temple; which had been destroyed before and had been rebuilt. When this event happened, although they could not worship in the city itself, still they secretly observed the daily sacrifice throughout Syria. Later they had the opportunity of re-entering Jerusalem; and although they could not rebuild the temple, they observed their daily sacrifice in secret in the city. Now this continued until Islam arose, which was in the year A. D. 622, fifteen years after the rise of Islam. Its Omar entered Jerusalem, destroyed the daily sacrifice and completely degraded the Jews, by making a compact with the Archbishop against the Jews; so that they would not be permitted to remain, or to worship, in Syria. This was the time when Omar (Mohammedan Caliph) built the Mohammedan Temple on the site of the Jewish Temple (Temple of Solomon).

The angel told Daniel that from the time the daily sacrifice should be taken away, and the abomination of desolation set up, would be 1,290 days, and 1,290 days, reduced to our time, equals 1,251 plus 622 plus 15, equals 1888; the year mentioned in Daniel when all these things should be finished. In that same year, which is equal to the Hegira 1305, the Sultan gave Baha'ollah freedom to go outside the city wall; and His first act, when given His liberty, was to go to Zion—Mount Carmel—and pitch His tent, where he received those who sought Him; teaching, counselling and advising all who called upon Him, for spiritual enlightenment; thus fulfilling the prophecy in Daniel and also in Isaiah 2:2, 3—"And it shall come to pass in the last days that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above all hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem."

The Blessed Perfection married and raised a family, who accompanied Him in His exile. In our next Talk we will have occasion to speak more fully concerning the different branches, especially of the Greatest Branch—He who had branched from the Ancient Root—and the prophecies in the Bible referring to Him.

In 1892 Baha'ollah passed away; and 19 years before, prophesied the date of His departure. He wrote many volumes which shall soon be translated into the different languages, for the world to read; and left behind written laws and ordinances, to guide the people; and which ere long shall rule and govern the inhabitants of the earth.

The following quotations from His precepts in the Hidden Words will serve to show the beauty and purity of His wonderful expression:

"O Friends!
"Plant not but flowers of Love in the garden of the mind; and withdraw not thine hand from holding to the Nightingale of Affection and Yearning.

Esteem the companionship of the just; but withdraw both thy mind and thy hand from the friendship of the wicked.

"O, Son of the Soil!
"The wise among the people are those who speak not unless they find a listener; as the cup-bearer never offers a cup unless he finds one desiring it, and as the lover, who, unless he has attained to the Beauty of the Beloved, never cries out from the depth of his soul. Therefore, ye also should sow the grains of Knowledge and Wisdom in the holy ground of the mind, and conceal them there until the Hyacinth of Divine Wisdom springs up in thine heart, and not in the clay."

"O, My Servant!
"Shake off the fetters of worldly possessions, and free thyself from the prison of Self. Seize the opportunity, because thou shalt never see this time again, nor shalt thou find a similar opportunity."

"O, Emigrants!
"The tongue is specially for Commemoration; blute it not with slander. If ye be conquered by fiery passion, occupy yourself with mentioning your own faults, and not with slandering My creatures; because every one is more conscious of and better informed of his own soul than of the souls of My servants."

This—an extract from a Tablet:
"Defile not the tongue with cursing or the execration of any one, and guard the eye from that which is not seemly—Be not a cause of grief, much less of strife and sedition. It is hoped that ye will be nurtured in the shade of the Lotus tree of Divine Grace, and practice that which God desireth. Ye are all leaves of one tree and drops of one sea."

"O, Friends!
"Consort with all the people of the world with joy and fragrance. If there be to you a word or essence whereof others than you are devoid, communicate it and show it forth in the language of affection and kindness: If it be received and be effective, the object is attained; and if not, leave it to him, and with regard to him, deal not harshly, but pray. The language of love is the lodestone of hearts and the food of the soul; it stands in the relation of ideas to words, and is an horizon for the shining of the Sun of Wisdom and Knowledge."

Baha'ollah says in His Books:
"Is it possible that a reasonable man would make a declaration rendering him ridiculous to everybody, unless that man were sustained by God? They have made conjectures that I have had in view the immortalizing of My Name, but is it possible one uncertain of living until the morrow would work for nothing but his glory? I have always seen the sword hanging over my head. If God ought to punish you because you have believed in Me, from what motive would He have refrained from punishing you for your previous belief? Give your proofs. What are the proofs that make you believe in God today? and what are the proofs which make you refuse to believe in Me?"

(To be continued.)